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The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, JULY 3, 1920

NO. 10

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

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	327
The Anglo-Catholic Congress—When Doctors Disagree . . . ?	
—Progress Reported at Berne—Relief Funds	
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	329
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	
XXVII.	330
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	331
FISHERS OF MEN AT ST. LOUIS. By George Herbert Randall.	332
PROGRAMME OF THE PUBLICITY DEPARTMENT. By the Rev. Robert F. Gibson.	333
CORRESPONDENCE.	334
Leo XIII. on Holy Orders (The Rev. Newman Smyth, D.D.)	
—"Then and Now" (Margaret S. Rogers)—Definition of "The Church" (Charles C. Marshall)—An Unwieldy Nomenclature (William C. Sturgis, Ph.D.)—The Berkeley Seminary Report (The Rev. R. W. Hogue)—Pittsburgh in the Nation-wide Campaign (The Rev. Floyd W. Tomkins, Jr.)—Gifts to Secular and Church Schools (The Rev. William Russell McKim)—Monastery Closes for Two Weeks' Retreat (The Rev. S. C. Hughson, O.H.C.)	
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	336
PERSONAL MENTION, ETC.	338
EDUCATIONAL.	341
BISHOP HENSON MAY TAKE RANK NEXT TO ENGLISH ARCHBISHOPS. The London Letter. By George Parsons.	342
THE NEW YORK LETTER.	343
CONFERENCE AT WELLESLEY DRAWS UNPRECEDENTED CROWD. The Boston Letter. By the Rev. Ralph M. Harper. (Illus.)	343
OPEN-AIR SERVICE ON SITE OF PHILADELPHIA CATHEDRAL. The Philadelphia Letter. By the Rev. Thomas S. Cline.	345
THE FIGHT FOR PROHIBITION IN THE DIOCESE OF CHICAGO. The Chicago Letter. By the Rev. H. B. Gwyn.	346

WHEN IN the world to-day we see the disastrous results which have followed the rule of those who count themselves "wise and strong", we should pray that we may become wise with the wisdom of God, and realize that there is laid upon us as representatives of His Church a solemn and sacred duty to minister to a diseased and disorganized world the saving truth of His Blessed Gospel of peace, that cometh only through righteousness and unselfishness.—Rt. Rev. F. F. Reese, D.D.

IF WE ESTEEM our progress in religious life to consist only in some exterior observances, our devotions will be quickly at an end.—Thomas à Kempis.

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L. LXIII

MILWAUKEE, WISCONSIN, JULY 3, 1920

NO. 10

EDITORIALS AND COMMENTS

The Anglo-Catholic Congress

HERE is now in session in London an Anglo-Catholic Congress which, even at this distance, may well attract attention. Very many American Churchmen crossed a in order to attend; one American bishop was assigned tion of importance in its deliberations. Two months was reported that more than six thousand admission s had been sold and that it would be wholly impossible e public to be accommodated within the halls on the hat the applications had reached.

his widespread interest in a demonstration of the ic position in the Church is a notable sign of the . Catholic Churchmanship is treated as a "party" more generally in England than in this country. The "Catholic party", which most of us in this country to use, is quite common there. Hostility and even tion have driven Catholic Churchmen into a party n, and the unsympathetic attitude of the govern- in late years has filled most of the bishoprics with ho have little sympathy with the best forms of Ang- tholicity. That only two of the whole number of 1 diocesan bishops are participating in the Congress ther sinister indication; not so much that no others episcopal bench are in sympathy with the Catholic 1 as that they are not enthusiastic leaders in the c movement. A demonstration of that nature from for instance, the Archbishop of York and the Bishop don hold aloof reveals something unhealthy some-

It may be that typical episcopal caution that has 1 robbed the Anglican bishop of his right to lead, but also be something deeper.

side by side with the enthusiasm that pervades this s, the English Church papers present a condition nity among Catholic Churchmen that is cause for xiety. The English Church Union, which has been ler in the cause of Catholic Churchmanship during enerations, appears to be torn with divisions. To tent these grow out of the difference between men

the lawful exercise of the Catholic religion, are bly loyal to the disciplinary law of their own national , and those who too flippantly repudiate that law. p great men of the Catholic movement have invariably d still are within the former group has not pre- the rise of a lawless element that has now defied the ip that has made the "Catholic party" a real power hurch of England. The subservience of Church to he inability of the Church to formulate and express mind, the dominance of petty erastian lawyers, the sm of the law courts, and, more than all these, the of the prevailing form of Anglicanism and the he shepherd-quality in most of the bishops in their with their own clergy, are all factors in the growth wless element. Convinced of the essential and his-

torical Catholicity of the Church of England, these have become so disgusted with the administration of the Church's affairs that they have, on a considerable scale, become a law unto themselves. Defying the discipline of their national Church, defying the canonical authority of their bishops, these men are defying as well the trusted leaders of Catholic thought in the English Church, and the very standards of Catholic Churchmanship that they seek to uphold. The attitude taken by Mr. Wynter and Mr. Wason in their defiance is among the saddest incidents of the Catholic revival; but it is clear, from recent happenings in their country, that the support given them by the younger clergy is very considerable.

There are not wanting those, especially of the older generation, who are seeking to stem the tide which must ultimately engulf the Catholic movement and the whole English Church if it be allowed a free course. In a letter which Mr. Athelstan Riley has published relative to a warmly contested election to the presidency of the E. C. U., some plain words are uttered.

Mr. Riley says:

"I would say a few words on the position of the Catholic party, of which the Union is the chief organization. In former days we exercised a control over the Church of England largely in excess of our numerical strength; we exercised it because we had a number of prudent, patient, and far-seeing men as our leaders. They have entered into their rest, and by our own folly, and lack of all sense of proportion, that control has passed from us into other and dangerous hands. It must be regained. *We suffer from an exaggerated congregationalism*: too many parish priests and their people seem to be quite content if they have such ser- vices and such devotions in their own narrow spheres as they enjoy and value; *this is mere playing at being Catholics*. We need a wider outlook and a longer vision."

Yes, and, as Catholic Churchmen, we need the grace to make a thorough self-examination.

IF WE LOOK at the condition of the Church in our own country, we shall find that Mr. Riley's words apply to us as well as to his fellow Churchmen in England. Moreover we have not the impelling causes for discontent and law- lessness that are suffered there. The American Church has every opportunity to formulate and express its own mind. Its bishops are chosen by the Church; not by a Baptist prime minister. The peculiarly offensive type of officialdom that has too often been associated with the episcopate in England is all but unknown here. Politician-judges do not preside over state-made courts and then pretend to deter- mine the law of the Church. Neither are Catholic Church- men excluded from the Church's councils or, except in rare instances, subjected to any measure of persecution. If the American Catholic Churchman merits any share in Mr.

Riley's rebuke, he can blame no one but himself and his associates.

We speak now to men who, in general, share the ideals of THE LIVING CHURCH and account themselves Catholic Churchmen. Does not Mr. Riley's rebuke rest on us as well? Is not "an exaggerated congregationalism" a besetting sin of ourselves? Do we not also have "too many parish priests and their people" who "seem to be quite content if they have such services and such devotions in their own narrow spheres as they enjoy and value"?

Real Catholicity is nothing but *wholeness*. Against a sixteenth century perspective of religion we place a nineteen-centuries-long perspective. Against the changing heresies of a particular day we place the constructive thought of the whole range of centuries. Against the customs of a half dozen generations we place the customs of many centuries.

But does *wholeness* characterize us invariably in our actual life? Let us be specific. Have Catholic parishes as a whole been leaders in the Nation-wide Campaign? . . . But is not that a part of the "wholeness" of the functioning of the Church? Do Catholic parishes excel in the proportion of their giving to causes outside their own limits? Do they send the greatest number of missionaries abroad? Do they produce an exceptional number of candidates for orders?

Or apply the questioning to another side of life. Are clergy and people in Catholic parishes examples of generosity of thought, of charity toward each other, of intellectual largeness? Or do we frequently hear it said of each other in Catholic circles that A, B, or C is "no Catholic"? Do we criticise each other harshly and unreasonably? Are we frequent fault finders?

Catholicity is not a hypodermic calculated to deaden thought, nor yet a device to prevent men from differing with each other. But are we cordial and large minded in our differing? Do we suppose that we are most Catholic when we are only stubborn, or believe ourselves to be contending valiantly for the Faith when we are really giving way to an attack of bad temper or of indigestion? Are we better than the average in welcoming new ideas, such as the wholeness of our foundation principles ought best to enable us to assimilate?

Well does the editor recall an incident of many years gone by, when a pious and earnest priest of the "Catholic party" wrote that he (the editor) would probably be immediately struck dead, perhaps by lightning, through the vengeance of Almighty God, unless the attitude of THE LIVING CHURCH upon a particular subject then in controversy was completely changed in the very next issue. Dear soul! He afterward went to Rome, and so demonstrated in his own person the long suffering of Almighty God with the mistakes of men, for, from his later perspective, he must himself have been living in direct defiance of the covenanted mercies of Almighty God at the very time that he was thus calling down fire from heaven. And the unworthy editor still lives. Yet from the beginning of his editorial work, more than a quarter century ago, to this very time, letters of that general character have been not infrequently received, and there has probably been no single issue in the Church treated in all those years in which some enthusiastic Catholic Churchman has not written to the editor in violently denunciatory terms. How often he has deserved it, God only knows. Perhaps, often. Yet according to the law of averages the editor must sometime have been right during all these years. And—do we dare to suggest it?—*some* enthusiastic Catholic Churchman other than the editor *may* sometime have been wrong!

We need to shake ourselves thoroughly. In some phases of Catholic wholeness the Churchmen of Virginia are so far in advance of our "advanced" parishes that the latter are hardly in the reckoning. "Mere playing at being Catholics"; Mr. Riley has summed it up in a nutshell. The content with particular services and devotions as though these exhausted Catholicity, the "exaggerated congregationalism" that is content with a narrow parochial life and supposes that that makes a "Catholic parish"—these are the unlovely things that have desecrated the Catholic movement ever since the days when its giants, having fought a

good fight, having kept the faith, were gathered into the spiritual fellowship of real saints, with whom they were peers and equals.

If THE LIVING CHURCH could be charged with the decorations for the Anglo-Catholic Congress, there would be, in fiery letters of red immediately before the gaze of the delegates, the words, "Not every man that saith unto Me, Lord! Lord!"

And in golden letters, in the back of the auditorium, the words, "In quietness and in confidence shall be your strength".

The warning and the promise alike are the inheritance of Catholic Churchmen.

If the voice of THE LIVING CHURCH is deemed of any value at all—it may not be—we would lift it in an earnest plea to Catholic Churchmen to bear more charitably with one another, to seek unity in place of individualism among themselves, to take a more normal share in all the work of the Church, and to get away from that petty congregationalism, that childish "playing at being Catholics", for which Mr. Riley so courageously denounces his fellow Catholics in England. We need leaders strong enough to say to us, as St. Paul the Catholic wrote to the Corinthians: "Now in this that I declare unto you I praise you not. For I hear that there be divisions among you, and I partly believe it. . . . Shall I praise you in this? *I praise you not.*"

DR. Newman Smyth's letter in this issue states that "as a Congregational clergyman I would be understood as taking my stand squarely and fairly with Rome", believing that in the quotation from the English translation of Leo XIII. he has found a "reconciling principle".

When Doctors Disagree . . . ?

The most that we can see in this position is that Archbishop Farley and the official translator of the bull *Apostolicae Curae* may have made themselves responsible for a position that is wholly contrary to what THE LIVING CHURCH understands to be the Catholic position. Whether the same is true of Leo XIII., as Dr. Smyth believes, is not so clear, and even though the corrected translation which we ventured to offer may be termed a paraphrase because it infelicitously repeated the noun, it certainly appears to us to express the meaning of the original Latin. We shall defer, however, to recognized Latin scholars if these shall hold that we are wrong. Dr. Smyth says, "The only sacraments which the Pope had in mind are the Eucharist and Orders." This can only be Dr. Smyth's inference. But if Leo XIII. be added to the expounders of this novel doctrine, as Dr. Smyth maintains, it would still be of only passing interest in connection with the question at issue, for neither Leo XIII., nor Cardinal Farley, nor the bull *Apostolicae Curae* can be accepted as authorities upon the Anglican conception of Catholicity, which our own commission is bound to uphold.

Just here appears the justification for the World Conference on Faith and Order. Here is a three-cornered disputation, in good faith, as to what is, in fact, the Catholic position concerning Holy Orders, in which the official representatives of the three great religious groups concerned ought to have seats around a table and thresh the matter out. Let us say frankly, Leo XIII., Cardinal Farley, and the official translators of the bull are shown in a compromising position. We deem their words, in English, to be heretical. It is wholly impossible for an official commission of our own General Convention to act as their advocates, yet in establishing the question of *what is the Catholic position* our commission would show them due deference and would treat them as competent witnesses. We have no desire to classify Romans as non-Catholics. Yet they refuse to meet the Christian world around such a table, and thereby compel the Christian world to treat them as negligible quantities in determining the Catholic position. It is not enough for them to say that the Catholic position is that which the formularies of the Roman Church set forth, because that is exactly what is in question. They have officially set forth a translation of a Latin document that, literally understood, wipes out the whole sacramental conception of Holy Orders. And Dr. Smyth is right in saying that on

that translation the Congregational ministry is vindicated as to the validity, if not the regularity, of its sacramental ministrations. That misunderstanding of one another's position is responsible for the greater part of the disunity in Christendom could not be better illustrated, nor could the value of such round-table discussions as that now in process between Churchmen and Congregationalists be better vindicated. But a world conference, embracing representatives of all communions, is the only satisfactory way in which such misunderstandings can be cleared up, and the refusal of the Pope to participate is a loss to the whole Christian world and a grave injustice to his own communion.

We cannot refrain from adding our hope that this present difficulty will be carefully kept from coming to the attention of Dr. Kinsman. His chief distress, when among our unworthy selves, was over the ambiguity concerning Holy Orders that he found among Anglicans. And now! Here is Cardinal Farley, if not Leo XIII., caught in an official utterance that is so much more compromising than anything that was ever propounded by the Anglican Churches, that no comparison can be made! He has "gone to Rome", and he finds Roman official authorities surrendering the Catholic position on Holy Orders, backing up Dr. Newman Smyth, while the poor, humble commission of Anglican divines, whose ambiguity he had despised, is left high and dry by all of them to uphold the Catholic position—and is *doing it!*

WHAT the American Church deputation has been able to reach terms of unity with the Old Catholic Church, in its synod sitting at Berne, is a happy event. According to a report printed in our news columns a concordat to that effect has been signed by Bishop Darlington and Bishop Herzog on behalf of the two high contracting parties. We shall await the receipt of particulars with much interest.

Progress Reported at Berne

This is the beginning of the end of Catholic disunity. If there is real statesmanship at Lambeth, a similar concordat with the Orthodox Eastern Church will follow in the near future. We shall then have, not complete Catholic unity, but yet a unity that will embrace Greek, Anglican, and Latin elements, and that will relieve each one of the three great parties of the reproach of being only racial. It will also serve notice upon the isolated Latin communion that, the see of Rome having proven an utter failure as a center of unity which the fathers hoped it might ever be, it will now be supplanted by another bishopric in the primacy among equals of the united Catholic Church.

God is gracious to this generation in making us the agents whereby an approach to the unity of the Church may be attained. May He give us great illumination in seeking to carry His will into effect!

IN answer to many requests, the Morehouse Publishing Co. has added to its series of Church Booklets three papers that have appeared in THE LIVING CHURCH in recent months. One, *Christianity and Spiritism*, by the Rev. George Craig Stewart, D.D., consists of sixteen pages and will sell for four cents. The others, two editorials, are, respectively, *The Spirit World* and *Our Religion in Practice*, the latter treating non-controversially of the Reservation of the Blessed Sacrament. These two, consisting of twelve pages each, sell for three cents.

New Church Booklets

Many correspondents were good enough to express special appreciation of these papers, and some will be glad to assist in giving them a general circulation. They may be obtained from the Morehouse Publishing Co. at Milwaukee, Wis.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

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

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Isaac Pick, Granite City, Ill.	1.00
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Ladies of St. Paul's Church, Lynchburg, Va.	\$ 100.00
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* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning the Fifth Sunday after Trinity)

A WELL-BALANCED LIFE

The Essential of Love

Sunday: 1 St. John 3: 13-24

"We know that we have passed out of death into life because we love"

SOME one has said: "Because hundreds are Christians, thousands are not." Unsymmetrical and deformed Christian lives presenting a distorted Christ to the world retard the progress of the Kingdom. We profess to personify the character of Jesus, we claim to follow One who carried every virtue to the limit in a perfectly balanced, symmetrical life, at once the Ideal and the Goal of humanity. The sum of all His virtues united to form His infinite Love, the very essence of His being. Our greatest need is to reach out and up to approximate a well-balanced life, of which love is the first requisite.

The Motive of Integrity

Monday: Psalm 15

"He that sweareth unto his neighbor and disappointeth him not"

Another standard for the Christian is Integrity, that soundness of moral principle and character which keeps its faith with the plighted word, though to its own hindrance. It was a wise instinct which called this the "Psalm of a Christian Gentleman". If in the secret growth of Christian character love is its greatest transforming power, integrity is one of its most noble expressions, that fidelity which has but one standard of conduct for all relations of life.

The Need of Temperance

Tuesday: 2 St. Peter 1: 1-11

"In your knowledge self-control"

There is no life to which the principle of self-control does not apply. "Self-control" means temperance. To "temper" means to blend; the habitual restraint of every appetite and passion through blending it with its opposite virtue. No life can be balanced without this blending. The restraint of the flesh means the freedom of the Spirit. When we make it our aim to please Christ we make it our ambition to personify His character, in which temperance was a controlling factor. The moral dynamic which works out His character in us comes only as we add to our knowledge of His laws the habit of self-control.

The Bond of Sympathy

Wednesday: St. Luke 7: 1-17

"The only son of his mother and she was a widow"

The more one can sympathize with another the more Christ-like one becomes. We follow "One who can be touched with the feeling of our infirmities". In every recorded miracle of the Saviour's life the ruling motive was sympathy,

the "feeling with" another. I had rather be able to enter with sympathy into the experiences of others than to possess boundless wealth.

The Practice of our Devotions

Thursday: Hebrews 10: 19-25

"Not forsaking the assembling of ourselves together, as the custom of some is"

No matter how deep in the mountain-side the spring, if it dries up the stream will not flow; no matter how well-trimmed the lamp, if the oil fail it will not burn; no matter how earnest the desire for the well-balanced life, if the habitual practice of our devotions is interrupted our Christian life is imperilled. It is for this reason that the Apostle's injunction has a deeper motive than a full church. In united worship, honestly performed, is a spiritual value beyond compute. But unless public worship is supplemented by private devotions the spring of the Christ-like life dries up, and the light of the Christian character is dimmed. If we follow Christ symmetrically we must follow Him in His constant devotions.

The Habit of Intercession

Friday: St. James 5: 13-20

"Pray one for another"

In the 12th chapter of the Book of Acts is the account of an intercessory prayer-meeting which lasted for eight days. "Peter was kept in prison": that was Herod and the power of the Roman Empire; "prayer was made without ceasing": that was the Church holding on to the power of Almighty God. And prayer won! St. James, whose outstanding characteristic is the practical application of religion, knew the value of intercessory prayer. Every faithful parish priest, whose lips are closed by the injunction, "See thou tell no man", could unfold many an inspiring instance of the results of intercessory prayer. We have sufficient illustration and injunction; what we need, to have a well-balanced Christian life, is the practice.

The Spirit of Forgiveness

Saturday: St. Luke 17: 1-10

"If thy brother repent, forgive him"

So closely is forgiveness associated with the teaching and works of the Master that it constitutes one of His most striking contributions in the realm of ethics. The pagan code was to "do good to your friends, and evil to your enemies". If the principle of forgiveness was known to the ancient world it was neither taught nor practised. "Love your enemies" is purely Christian doctrine. To have in one's heart the habitual attitude of forgiveness, to look only for the best in others, and on the bright side of every incident, is to live in the atmosphere of Jesus Christ.

NOTES ON THE NEW HYMNAL—XXVII

BY THE REV. WINFRED DOUGLAS

HYMN 229. "Jesus, Thy boundless love to me".

John Wesley's great powers as a translator, so nobly evidenced by Hymn 227, are here again made manifest. Gerhardt's fine hymn on the Love of Christ, published in 1653, was really a paraphrase of a prayer in Arndt's *Paradiesgärtlein*, 1612. It has comforted many a dying bed. Wesley's version, made just after his return from America, was speedily adopted in this country. I possess a hymn book published about the middle of the eighteenth century, in which it is set to the very beautiful tune "David's Harp", which must also have crossed the Atlantic soon after its composition in 1722.

The tune "Winkworth", assigned by the Committee to the words, represents Joseph Barnby at his best, and is an admirable congregational melody. Such an enrichment of worship is not acquired by the easy expedient of having the choir sing it once; it must be thoroughly studied by the choir, and then sung at service several times not too far apart. As soon as prudent, the congregation should be encouraged to sing one or more stanzas in unison without the choir, and to listen to others sung by the choir alone in harmony. Such care in the study of a new melody will be rewarded by a richness and fulness of sound that will put new life into our worship.

HYMN 230. "Come, O thou Traveler unknown".

"Wrestling Jacob", as our Methodist brethren yet like to call it, was the finest religious poem of that beloved period who "lived and died in the communion of the Church of England", Charles Wesley. A dramatic paraphrase of the episode recorded in Genesis 32, it is not, properly speaking, a hymn. But four or five of the original fourteen stanzas have gradually made their way into recent books other than Methodist, and now form a rich addition to our own. The tune, "David's Harp", is of high merit; and, as has just been mentioned, of almost two centuries' use here in America. The previous tune, "Winkworth", is also admirably suited to these words. Both are highly important accessions, and should be diligently studied, and carefully introduced.

HYMN 236. "O Love that wilt not let me go".

This hymn, new to our use, was written by George Matheson, the Scotch Presbyterian minister of Innellan, Argyllshire, in his fortieth year. Dr. Matheson became totally blind in early youth, but nevertheless achieved a brilliant intellectual career. His published works in prose and verse are numerous and excellent: but he will be remembered chiefly for this deeply felt cry of resignation and hope regarding which he says: "It was written in the manse of my former parish one summer evening in 1882. It was composed with extreme rapidity; it seemed to me that its construction occupied only a few minutes, and I felt myself rather in the position of one who is being dictated to than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain."

The tune was specially composed by Professor Hall of Columbia for the Hymnal. It well expresses the wistful tenderness of the poem, and closely follows its graceful stanza form. A widely known setting of the words was rejected by the Committee for its weak sentimentality; an intolerable fault with so pure and lovely a text.

HYMN 237. "When all thy mercies, O my God".

The tune was composed by Thomas Tallis in 1567 for a translation of *Veni Creator*: hence its name of "Tallis Ordinal". It is one of the first harmonized hymn tunes to appear with the melody in the treble rather than the tenor; and one of the few originally written without the long note at the beginning of each line, which became so common a little later. The musician will note its interesting two-part form, with the second phrase appearing first in the dominant, then in the tonic. In singing the tune he will not forget that all of the old Psalter tunes should move slowly, with dignity.

HYMN 240. "There's a wideness in God's mercy".

Simplicity, directness, and warm-hearted fervor mark the greater number of Faber's hymns. The present one, new to our Hymnal, has long been in use among us at parochial missions: and is far more worthy of its place than the sentimental and unreal "Hark, hark, my soul". Its character is well matched by the tune "Beecher", composed by John Zundel, Henry Ward Beecher's organist, for "Love divine, all loves excelling".

HYMN 241. "Eternal Light".

The recent publication of an edition of the New Hymnal, containing only the words, with an index showing respectively the hymns in use since 1874, those since 1892, and those first introduced in the present revision, brings vividly before the mind the high average of poetic excellence, among the 115 new ones that have replaced those found unworthy of retention, both by public referendum and by the judgment of the Commission. It is neither possible nor desirable that every hymn should be a great poem. The less exalted levels of thought and emotion have also their due place in the praise of God. But it is not fitting that we should offer Him of that which has cost us nothing in high endeavor for our purest and best expression of essential truth and beauty. The present poem by Thomas Binney, minister of an Independent Chapel at Newport on the Isle of Wight, attains high excellence in this respect. Its unique theme, imaginative power, unity of thought, and lyric grace place it among the foremost of the new additions.

In singing the tune, the moderate tempo must not be too rigidly kept at the end of the fourth line, where a little yielding for both climax and breath is desirable.



A MANUFACTURER of pew cushion* advertises his wares in this engaging fashion: how illuminating!

“ST. PETER’S IN ROME

“Standing within, upon the marble floor, gazing at all the still unfinished beauty and adornment of the interior, you

utterly fail to grasp the truly prodigious size, owing to the marvelous balance of the huge proportions, which makes it a veritable jeweled wonder of architecture.

“And—yet sixty thousand people can stand beside you within St. Peter’s! Bear in mind, however, the people stand! There isn’t a pew or a chair—they do not sit. And when they kneel, they kneel upon the bare floor.

“Without the rows of pews—to which we are accustomed, and their usual aisles, stretching away in the distance, the perspective is lost, all books bare, notwithstanding its richly tessellated floor—and exquisite mosaics.

“St. Peter’s, like all other churches in Rome, lacks heat, light, pews, and cushions. Empty, cold and austere, they are simply monuments for formal worship—a place to perform a duty.

“Here, the church is a home of inviting comfort, harmonious fellowship, intimate personal welcome, helpful cheer, and love.

“Here, in this country, the whole success of the church depends upon its intimate personality—firstly, getting the people into the church; secondly, holding them by your friendliness! Never before has the church welcome been so necessary nor so appreciated.

“The coldly beautiful historic Roman edifices unlike our churches breathe no spirit of welcome. A cozy, inviting interior, however, homely in its homey-ness, makes for that inviting ‘something’, so helpful in knitting together the bonds of united fellowship and deep religious feeling.

“Attractive harmony therefore, is of importance. This need not imply costliness. Harmony, both of color and form—be it of an elegant simplicity, an extravagant richness of adornment, or a very simple, comparatively inexpensive decorative color scheme—always spells welcome.

“Studying the subject—through an experience of sixty-seven years among thousands of churches—leads us to the conclusion that the greatest factor in securing this result, are the cushions and carpet, providing their color and that of the walls bear a close correlation.

“Color is absolutely necessary. Not a series of nondescript tones without character, nor one of a strident individuality. But selected through a thoughtful appreciation of the real value the color of carpet and cushions possesses, in producing an harmonious whole.

“A cushioned pew is the only fit seating arrangement for a church. You will rarely find a successful church without pews. Seldom indeed a church thoroughly satisfied with un-cushioned pews.

“Churches having pews without cushions look bare, unfinished, and unfurnished, because they lack that touch of color just where most needed.”

I WONDER WHETHER those wretched people whose advertisements make the country-side hideous really profit by their crime. Of course the actual painters of the signs do: they bribe some silly farmer or cottager, for a few dollars, to allow the defacement of his barns or his pastures, and then charge their clients vast sums for “getting their names up”. But it is of those said clients I am thinking. That advertising in newspapers and magazines is legitimate and profitable no one questions. Sometimes circulars through the mails are needed—though very often they go to the wastebasket unopened, and “the sucker-list” has become a by-word. But there are thousands of fair-minded, reasonably intelligent people who resent the spoiling of the fields, and who are effectually prejudiced against any articles so obtruded on their attention. Watches, suspenders, corsets, fly-screens, Turkish baths, new musical comedies, talcum powders, quack medicines, candies: I have noted all those just now, as I

whirl along eastward at fifty miles an hour, among the lilacs and the apple-blossoms, with an ever-increasing indignation. If the Federal Government wants new sources of internal revenue, why not tax such bill-boards \$10 a square foot?

THE ROMAN CATHOLIC THIRD ORDER of St. Francis, centered at Teutopolis, Illinois, is beginning a campaign against what its women members regard as immodest dress; and the *Franciscan Herald* publishes a pledge-card the tertiaries are distributing, as follows:

“In response to the appeal made by the Holy Father to combat indecency in dress, I, for the greater glory of God, in honor and under the protection of the Immaculate Queen and model of womanhood, in order to set an edifying example and to show unmistakably my own love of Christian modesty, do hereby promise henceforth to conform to the standard of dress comprising the following four points.

“1—Strict exclusion of all so-called décolleté gowns, and likewise of all lownecked dresses, *i. e.*, such as are cut lower than the little hollow of the throat.

“2—The elimination of short sleeves and of the short as well as the tight skirt.

“3—The non-use of transparent hose and of all transparent or diaphanous outer garments, unless the transparency is nullified by an undergarment.

“4—The wearing of sufficient clothes to prevent needless revealing of the form.”

I wonder how successful the campaign will be. In that whole field it is custom, rather than absolute principle, that decides what is or is not modest. Count von Hoensbroech, in *Fourteen Years a Jesuit*, tells how as a child he was never allowed to go naked into the bath-tub, but had always to wear a long gown as he washed himself. Was that modesty, or pruriency?

HERE IS A FUGITIVE POEM, of which I know nothing beyond the statement that it was written by a Belgian private soldier on active service. It should be preserved, certainly.

“I came to a halt at the bend of the road;
I ate my dry ration and lightened my load;
I came to a halt at the bend of the road.

“And I said to my Lord, ‘You have left me alone,
And the road is so long, see, I’m tired to the bone.’
And I said to my Lord, ‘You have left me alone.’

“‘My son,’ Jesus said, ‘are you glad what you do?
All that I suffered, you’re suffering, too.
My son,’ Jesus said, ‘are you glad what you do?’

“‘‘Twas for love of you, son, that I died on the tree.
My child, can you die for your country—and Me?
‘Twas for love of you, son, that I died on the tree.’

“I said to my Lord, ‘Jesus, take my whole soul.’
Then I took up the march and I shouldered my roll.
I said to my Lord, ‘Jesus, take my whole soul.’

“I was ready and turned to my Lord with a smile—
‘By Your grace, let me help with Your burden a while.’
I was ready and turned to my Lord with a smile.”

I TAKE THIS paragraph from the *Gazette of Hanover*, N. H., as an instance of the ancient order passing. Fast Day has lost its fasting, surely.

“On Fast Day, April 22nd, at Lebanon, N. H., there will be given a grand great gorgeous spectacular Indoor Circus with clowns, animals, side shows that will be the limit of human imagination and effort. Matinee and Evening performance. Street Parade at 2:30 P. M. Plan to come to Lebanon on that day and have the time of your life.”

OUT IN KANSAS, the “Church of Spiritual Science” advertises “work in chiromancy; bring your old ore mineral specimens. Rev. Rowe will tell about them, go into the ground and see what’s there. Subject Monday night, ‘What Is the Devil?’ Come out and seek with us.”

Fishers of Men at St. Louis

By George Herbert Randall

THE Brotherhood Convention is more than a Brotherhood Convention. It has long since outgrown the dimensions of its former days of exclusiveness, and never fails to embrace within its registration hundreds of earnest men of the Church not members of the order. The Brotherhood in all its policies of recent years has traveled the second mile in an effort unobtrusively and in a sincere spirit of altruism to make its worthy contribution to the Church's enlistment of her men in a consecrated service for Christ. And so her conventions are always open to all. Even the slight blockade once made effective by a rather strict ruling as to registered delegates has been swept away. There are no longer any official delegates, and scarcely once in recent years in any vote taken upon the convention floor has a show of hands been called for to determine those eligible to suffrage. In a close vote upon an election or to determine the destiny of a resolution bearing upon the policies of the Brotherhood, only bona fide members of the Brotherhood would be allowed to vote, and at the moment it would be determined who were electors. But these would include all wearers of the little badge of Brotherhood membership. In other words every member of the order present is by that fact constituted an elector. And on most questions visiting Churchmen upon the convention floor are sharers in the privilege of voting. In the Brotherhood convention machinery is in the discard, parliamentary rules are seldom appealed to, and even the business of the Brotherhood needful for carrying the organization on is hammered through in almost no time, in order that it may be gotten off the platform and the real things of the convention taken up.

And the real things are very real indeed. It is hardly conceivable, to put it in the words of a recent intelligent observer of a Brotherhood convention, "that a gathering of men can accomplish so much while apparently doing so little". "Without formality," he said, "it was dignified; without official incumbrances, efficient; without routine, successful." The purpose of a Brotherhood convention is, first, to inspire men, and second to train men, in what should be—and which we believe under God is coming to be—the commonplace and wonderful work of saving souls. Simmered down, that is what it means, these Brotherhood conventions. And it is known that while organization to a certain point is needful in the Church, that men may be intelligently directed in their Christian work, yet belts and shafting too often are so multiplied as to require too constant attention to themselves. So in the main they are relegated to the discard, and the convention functions with a singular lack of mechanical operation. It may well be doubted if most members of the Brotherhood fully realize that there is such an awe-inspiring thing as a national constitution of the Brotherhood, so seldom is it dragged from its hiding place; and as for canons, rules of parliamentary procedure, and other "forms of hindrance", the Brotherhood convention knows them not.

When the twelve or fourteen hundred members of the Brotherhood and their fellow Churchmen meet in October for their annual convention—the thirty-fifth—they will see little of the machinery for the simple reason that there will be little to be seen. From the opening of the big Churchmen's dinner on Wednesday night to the close of the farewell meeting late Sunday evening, there will be much to inspire and little to distract from the spiritual object of the gathering. The devotional and inspirational services, the mass meetings, the practical conferences, the daily celebrations of the Holy Communion, will be the things seen.

The twenty-five or thirty parishes of St. Louis, with their many hundreds of communicants, will form the background. Christ Church Cathedral will be the central church of the convention, the place of the corporate Communion Sunday morning. A great public service will be held here Friday evening, the preparation service Saturday night, and the Sunday evening public service (at which Ben Finney will speak) and the Farewell Meeting. St. Peter's and the

Church of the Holy Communion will also have important services of the convention, the latter being the Boys' Church. For it is here that the Junior Parallel Convention, as it has come to be known, will have its daily celebrations, and in this parish house its opening dinner will be served. On Thursday evening all the churches of St. Louis will participate individually in the convention. It will be Convention Extension Night. Each parish will have a convention service of its own, and a layman will present the theme, The Positive Christian Life. The Sunday afternoon mass meeting, at which Bishop Gailor and George Wharton Pepper will speak, will be held in the Odeon Hall; and the sessions of the convention and the headquarters will be at the Hotel Statler.

Twenty-nine years ago St. Louis entertained the Brotherhood's sixth annual convention, and it is a happy coincidence that already three of the speakers on that occasion have accepted places on the October programme. These are Bishop Tuttle, who will be the celebrant at the corporate Communion Sunday morning; Bishop Gailor (then the Rev. Mr. Gailor, Chancellor of the University of the South), who will bring his great message to the convention at the Odeon Hall meeting; and Dr. John W. Wood, then the beloved secretary of the Brotherhood, and whose topic will be his work as executive secretary of the Department of Missions and Church Extension. And parenthetically it is worthy of note here that, the main theme of the whole convention being "Meeting the Challenge of the New Day", the Brotherhood men, true to their traditions as loyal sons of the Church, will so shape their programme as to assist those attending its meetings and conferences in fulfilling in their parish work the plans and aspirations of our communicants for a more active and better organized Church, and a more consecrated laity.

A new speaker at this Brotherhood convention will be Mr. S. D. Gordon, the writer of those well-known and inimitable books on prayer, power, service, and kindred topics, under the general classification of Quiet Talks. Mr. Gordon will lead the men in their devotional hour immediately preceding the opening of the morning session on the three week-days; and those who know will look forward to his quietly engaging personality and the rich substance of his addresses. Later in the convention will come such practical conferences as that on the continuation of the Nation-wide Campaign, under the leadership of the Rev. Dr. Milton, secretary of that Department; the work of the Church among seamen, by the Rev. George W. Davenport, secretary of the Seamen's Church Institute and, at this writing, Bishop-elect of the diocese of Easton. The Rev. Dr. Gardner will tell of the Church's educational work and will lead a general conference on that important subject. The Rev. Thomas S. Cline, rector of Grace Church, Mount Airy, Philadelphia, will make the address at the preparation service Saturday night. Bishop Johnson, Dean Davis, and the clergy generally of St. Louis will have their important parts in the programme of official hospitality, and a great background of earnest and well organized lay people will give strength to the convention.

A word about the boys: They will have a Junior Parallel Convention all their own. It will be open to all the boys of the Church, with its sessions in a hall adjoining that of the main convention. All boys of the Church who have met him have learned to love Gordon Reese, the Brotherhood secretary. He will again have charge of the boys' convention at St. Louis as he did last year at Detroit. While combining with the men in the main convention for many of the services and other features of common interest, the boys will for the main part be independent. They will have their own opening dinner—they wish to have it called a *banquet!* They will hold their own business sessions and conferences; they will elect their own convention officers. In fact, they will be a pretty independent lot of youngsters so long as they do not upset the plans and dignified procedure of the senior

gathering! And for the boys there are planned great stunts in a neighboring swimming pool, an automobile tour of the city, some baseball and general athletics, and other forms of recreation to fill in the hours between convention sessions and services. But the Junior boys and their Church boy friends who will go along with them will be of that well-balanced variety who, while disclaiming the esthetic form of religion that knows not how to play, will not let their fun take the place of duty to their Church and to their convention. They will be on hand!

Taken as a whole, the Brotherhood convention, now

well under way as to its arrangements, bids fair to be a strong and inspiring occasion; and for the five days, October 6th to 10th, the Brotherhood will welcome to St. Louis and to the various conferences, and mass meetings, all men and older boys of the Church. In the arrangements the national office of the Brotherhood is represented by Franklin H. Spencer, and the large local committee at St. Louis is headed by Arthur J. Watling, member of the National Council; and H. H. Bell, president of the St. Louis Assembly of the Brotherhood.

Programme of the Publicity Department

By the Rev. Robert F. Gibson

Executive Secretary, Publicity Department

AT the last meeting of the Presiding Bishop and Council the Publicity Department presented a statement of policy and proposed a programme for the balance of the current year. In the preparation of this programme, careful consideration was given to the suggestions received in response to an appeal made by the Department through the Church weeklies. The programme proposed is temporary and experimental, it being recognized that it would be foolish to adopt precipitately a permanent programme theoretically determined and based upon limited data hastily assembled.

As the appropriation available for publicity was small, it was deemed wise to concentrate on such phases of publicity work as were regarded as of chief importance at this time; and as the Nation-wide Campaign is only partially completed, and as every possible effort should be made to assure its successful completion, it was determined that, while the publicity should not be exclusively of Campaign character, preference should be given to such forms and mediums of publicity as would be of most assistance in the Campaign.

For the present, and perhaps permanently, the Publicity Department will have to do only with printed publicity, publicity by the spoken word being covered by the Nation-wide Campaign Department, which is really the field department.

There are two principles which will control the work of the Department. It is very necessary that these should be generally understood. In the first place, the publicity of the Department will be limited, generally speaking, to the work of the Church and only incidentally will touch the life of the Church. Its chief purpose is to make known to the people of the Church what the Church is doing, or aiming to do, of a missionary or social service or educational character. In the second place, its publicity cannot be of a controversial nature. The Department is representative, not of any one element of the Church, but of the whole Church, and it will aim to secure and deserve the confidence and support of the people of the Church everywhere. It will be seen that these two principles have a distinctly narrowing effect upon the field and character of the publicity of the Department.

It was felt also that the machinery and facilities for publicity should be used exclusively for those things which are normally within the proper purview of the Department. This means that the Department cannot put itself at the service of any projects, in or out of the Church, however good, which do not belong in the field assigned to the Presiding Bishop and Council. The Department has been appealed to already to lend its aid to special local projects in the Church and to general movements without. The limited space in its publications would soon be crowded by extraneous matter if these appeals were granted. And further, it would be very difficult to determine what is or is not worthy of aid, and impossible to avoid the accusation of partiality.

It was recognized that there are two main fields of publicity, the public and the people of the Church. More than one-half of those we call the public are not definitely connected with any religious body. These so-called "unchurched" people constitute a very proper field of work and

can be reached through reading matter and advertisements in secular publications. The balance of the public, consisting of those who are connected with religious bodies, constitute also a proper field for publicity, for it is eminently desirable that this Church should be known and understood and that its aims and work should be known. Here, too, the secular press would be the proper medium. For various reasons, but chiefly for lack of funds, it was decided by the Department to attempt no work at this time in the field of the public, and therefore there will be no effort made this year to establish a news bureau or to conduct an advertising campaign in the secular press.

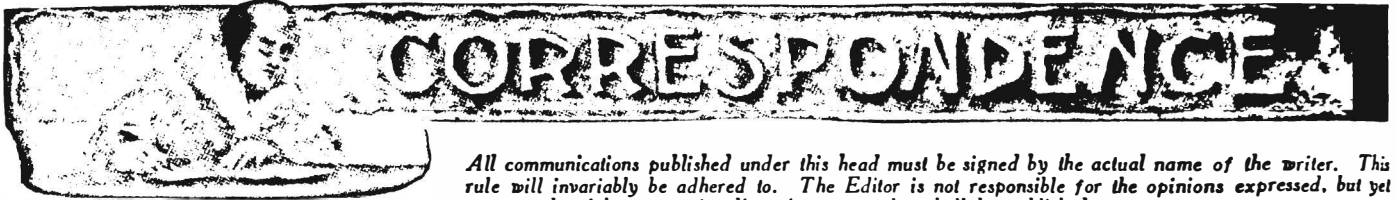
The people of the Church, though included in the public, constitute so small a percentage of the total that secular publications cannot be regarded as efficient mediums through which to reach them. They constitute a distinct field, to be reached directly and appropriately, and for the time being practically all efforts will be confined to this field.

There is a section of this field already well covered in a publicity way. It is not a large section, but it includes all those Church people who are sufficiently interested and devoted to subscribe for one of the Church weeklies or for the *Spirit of Missions*. There will be no invasion of the field of the Church weeklies by a news publication in competition with them. On the contrary every effort will be made to promote their interests and increase their circulation lists. The Department will endeavor to reach the readers of these papers through these papers themselves, both in their news columns and in advertising.

The *Spirit of Missions* will continue to go to an appreciative list of these "interested" people. As a connecting link between the missionaries in the field and the Church at home, it serves more purposes than as a medium of publicity. Its circulation has been steadily growing and it ought to be a welcome visitor in every home in the Church.

It is not the "interested" people of the Church who present the real problem of publicity; it is the "indifferent", the people who subscribe for no Church paper or magazine, and who attend the services of the Church irregularly if at all, and who, as a result, are out of reach and out of touch. Repeated efforts have demonstrated the impossibility of persuading these indifferent members to subscribe for any Church publication. It is safe to say that more than three-fourths of our communicants never even see a Church publication except by accident. It is the conviction of the Publicity Department that if these indifferent people are to be informed, and aroused, the information must be put in their hands. They will neither pay for it nor send for it. It is planned therefore to issue a monthly bulletin for general distribution throughout the Church, beginning in September, telling of the missionary, social service, and educational work of the Church. If this bulletin can secure entrance into every home in the Church, it will constitute, what for a long time has been desired and imperatively needed, a medium through which information can reach the whole Church. Heretofore, it has been impossible to tell the whole Church anything.

(Continued on page 335)



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.

LEO XIII. ON HOLY ORDERS

To the Editor of *The Living Church*:

ALLOW me first to thank you for the friendly and irenic manner in which you have noticed our book. The sentence from the Papal Bull is certainly worthy of careful study. The translation which I followed was taken from authorized sources, and is literal (except the intensive word *vel* before *illud* was omitted). Your translation is rather a paraphrase repeating the word *sacrament* and altering the sequence of the Latin words. The recent authorized translation of the Great Letters of Leo XIII (which bears the Imprimatur of Archbishop Farley) places beyond question the meaning as I have understood it to be a general principle of sacramental validity. It reads as follows: "When any one has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the sacrament he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed."

The only sacraments which the Pope had in mind are the Eucharist and Orders. The entire passage in which this principle is asserted is a consistent argument to show that the Anglican Orders were invalid because deficient in intention. A Roman Catholic scholar tells me that one must not overlook in this connection the distinction between validity and regularity. The Pope is not speaking of the sanctions of the sacrament by Roman authority, but of the validity of a sacrament when ministered with right intention. Baptism has nothing to do with the logic of this declaration of the Pope. Moreover, in accordance with this principle, in the great plague in London the Roman Catholic archbishops authorized laymen to receive confessions, and deacons to minister the Eucharist, when priests could not be obtained.

It appears to me that this positive utterance of the Pope lifts up a great sacramental principle inherent in what he affirms "by the institution of Christ belongs to the nature of the sacrament"; and I regard as pseudo-catholic any subordination of the sacrament to anything secondary to or derivative from it; and on this principle, as against anything less comprehensive and truly Catholic, as a Congregational clergyman I would be understood as taking my stand squarely and fairly with Rome. Is there not herein a reconciling principle for mutual consideration?

New Haven, June 22nd.

NEWMAN SMYTH.

"THEN AND NOW"

[ABRIDGED]

To the Editor of *The Living Church*:

YOUR editorials and comments are eagerly read week by week, and, as a general thing, call forth hearty assent from the writer. In your positions both ecclesiastical and political I usually find voiced my ideals and convictions tersely and conservatively stated. This being the case, you may imagine, the tremendous jar I received, when, in your able editorial of June 5th, entitled *Then and Now*, I came to these words: "To hundreds of thousands of people it seems enough to reply to these pleas by proclaiming Mr. Wilson's blunders or by telling of his unhappy lack of ability to do team work—blunders and limitations that all the world knows." And again: "The nation seems willing that the opportunity of America to serve humanity should be cast aside," etc.

Inability to do team work? With whom? The Anglo-Saxon South is solidly behind him, "horse, foot, and dragoon"; his ideals are ours. We are now unanimous in urging the creation of a world-wide League of Nations; we are unanimous in demanding that Germany shall be forced to make reparation; we are determined, Heaven helping America, that the age-long oppression of Armenians shall be stopped.

Inability to do team work? What of his record as a member of the Peace Commission? At Versailles he swayed the statesmen of Europe and moulded the policy of the old world in spite that the whole universe knew that thirty-nine republican senators had banded and opened the fight against him.

As regards the acts and attitude in general of this congress, shame crimson the patriot's cheek at the thought of its reckless disregard of duty, its apathy concerning universal chaos that

threatens, its seeming inhibition except "to investigate", its renunciation of our allies, its relinquishment of its obligations towards the civilization of the world. Largely in consequence of this craven desertion: "In Poland, Czecho-Slovakia, Ukraine, Austria, Hungary, Roumania, Montenegro, Albania, civilization has broken down." Nothing constructive has been enacted. This opportunity for vast statesmanship is frittered away, but volcanic energy dynamic enough to right the wrongs of all humanity is turned full force upon President Wilson in the form of bitter vituperation. To tear down where he has constructed, to thwart his every aspiration, to discredit his administration in every department, has consumed the time, the talent, the opportunity of this congress.

Passing from your first clause of facts admitted by both sides, I must briefly dissent from your second, and respectfully ask you to furnish a list of President Wilson's "blunders and limitations that all the world knows."

Capleville, Tenn.

MARGARET S. ROGERS.

DEFINITION OF "THE CHURCH"

To the Editor of *The Living Church*:

W AY I use your columns for a brief consideration of one feature in the Declaration adopted by the Commission on an Approach towards Unity, published in your issue of the 19th instant?

The Declaration considers the use of the word Church and points out that in the New Testament it is used in two distinct senses—in one sense as "the whole company of the disciples of which the risen Lord is the mystical and living head", in the other sense, as a local congregation, e. g., the "Church in Corinth" or "the Church in the house of Prisca and Aquila".

The Declaration then proceeds to consider action on the Concordat as involving only these two definitions of the word Church, thus implying that the Churches represented in the Commission—the Protestant Episcopal Church and certain sectarian Churches—are covered by the definitions aforesaid. It is not obvious that neither the Protestant Episcopal Church nor the sectarian Churches fall within either of the definitions? Certainly it cannot be claimed that either or any of them is "the whole visible company of the disciples of which the risen Lord is the head." Nor can it be claimed that either or any is a local congregation, since the organization of the Protestant Episcopal Church extends all over the world. This is true also of the sectarian Churches.

Each and all of the Churches represented in the Commission would indignantly repel the imputation of a purely localized existence like that of "the Church of Corinth" or the "Church in Prisca's house." The councils or conventions appointing the commission that has thus spoken in the Declaration are certainly not local nor are they, nor do they claim to be, councils in convention of the whole Catholic Church.

Is it not impossible to discover the connection between the definitions of the word Church in the first paragraph of the Declaration, and the Protestant Episcopal and sectarian societies which are supposed to be functioning through the Commission?

Yours respectfully,

Millbrook, N. Y., June 21st.

CHARLES C. MARSHALL.

AN UNWIELDY NOMENCLATURE

To the Editor of *The Living Church*:

HERE seems to be a peculiar awkwardness in citing the new administrative council of the American Church. Its legal title is undoubtedly "The Presiding Bishop and Council", but is it necessary always to use those words in describing it? It is certainly intolerable to say, for example, "a member of the Presiding Bishop and Council", or "the treasurer of the Presiding Bishop and Council". The mental image called up by such expressions is an odd one.

Is there not an analogy to be found in the title, "The Dean and Chapter" of a Cathedral? Is it not usual to speak of "a member of the Cathedral Chapter" rather than of "a member of the Dean and Chapter"? The two cases seem to be parallel. It would be as correct, and certainly as euphonious, to speak of "The Council" and of "a member of the Council". Why put in

the whole legal title? If the latter is considered essential, then, it seems to me, it should always be placed between quotation marks; but, in my opinion, the preferable plan would be to call the executive body merely "The Council".

New York, June 19th.

WM. C. STURGIS.

PITTSBURGH IN THE NATION-WIDE CAMPAIGN

To the Editor of *The Living Church*:

IT has been called to my attention, as former chairman of the Nation-wide Campaign every member canvass committee in this diocese, that Pittsburgh is listed among those dioceses "unreported with no explanation" in your editorial of May 29th reviewing the results of the Campaign.

The unfortunate error, of course, goes back to a miscarriage of reports between this diocese and New York headquarters, and appeared in the official national report from which you got your figures. I wish simply to supply for your information the figures there lacking and to correct a mistake in the diocesan quota there given:

Diocesan Quota	Total Quota	Per. Cap. Quota	Raised	Per. Cap. Raised	Per Cap. Raised
\$133,767	\$293,137	18.17	\$86,455	5.36	29½

These amounts represent the pledges made in the parishes and missions that carried out the canvass—some two-thirds of the diocese. We hope that the total contributions from the diocese by the end of 1920 will come much nearer reaching the quota

Yours very truly,

Pittsburgh, Pa., June 17th. FLOYD W. TOMKINS, JR.

THE BERKELEY SEMINARY REPORT

[BY TELEGRAPH]

To the Editor of *The Living Church*:

PLEASE state in this issue that the Church League for Industrial Democracy will undoubtedly support to the full the cause of justice, freedom, and real Christianity represented by Dean Ladd against the unfair and unenlightened attitude of the reactionary forces who are responsible for bringing this issue before the public. The matter is being submitted to our executive committee with full membership. This membership includes some of the ablest members of other theological faculties, including two-thirds of the faculty of the Cambridge Seminary.

The good name of the entire Church is at stake in this issue and we urge upon all who are loyal to her fundamental principles and to the teachings and spirit of Jesus Christ that they hasten to express this loyalty openly and unequivocally in such strength as shall show the public where the Church stands. Unless this is done the Church will be generally misunderstood, misjudged and condemned.

R. W. HOGUE.

Baltimore, Md., June 28th.

GIFTS TO SECULAR AND CHURCH SCHOOLS

To the Editor of *The Living Church*:

DOUBTLESS you and most of your readers have noticed in the public press the announcement of recent princely gifts of Mr. George Eastman to the Massachusetts Institute of Technology and Rochester University, totaling several millions of dollars. No one, and least of all I, would seem to begrudge these institutions a single penny of any gift falling to them, but some interesting facts and questions resulting arise in my mind. Mr. Eastman's mother was long a devoted and active member and worker in Trinity parish, and, if I am not mistaken, Mr. Eastman in his younger days was clerk of the vestry.

Again this case is only one of many similar instances either of men whose earlier connections were with the Church, or who are yet identified with her whose benefactions to the cause of education find their channels in colleges and universities definitely and distinctly outside of the Church. Churchmen have generously endowed Harvard, Yale, Princeton, Dartmouth, Vanderbilt, Tuskegee, etc. Facts such as these give rise to interesting questions.

Kenyon, Hobart, the University of the South, and St. Stephen's are institutions whose contributions to the Church cannot be successfully gainsaid. Is it because financiers have a distrust of the business qualifications or sagacity of our boards of trustees and so do not more often recognize these Church institutions in their gifts? Is it because our faculties are less able or devoted educators? Is it, can it be, successfully maintained that the moral, intellectual, and spiritual atmosphere of these institutions of the Church is lower or less wholesome than these others? Are anyone claim that these Church institutions produce narrow-minded, less devoted, less loyal citizens? If any one thinks so, would advise him to do a little personal investigating.

The records of Kenyon and Hobart men in the civil and world wars are beyond praise. I question if they are excelled by any class or group of American citizens. To whom did our Government Departments more often or more confidently turn for assistance or leadership during these strenuous days than to the clergy of our Church? The majority of these men were trained in these church colleges. Why, then, this disproportion and unjust discrimination against the distinctive institutions of their own Church on the part of Churchmen of means? With the noble records and results achieved in the face of this great handicap, is it not high time for Churchmen to appreciate and value these their own institutions, and rescue them from a situation disgraceful alike to the Church and the cause of education?

Rochester, N. Y., June 17th.

WM. RUSSELL MCKIM.

MONASTERY CLOSES FOR TWO WEEKS' RETREAT

To the Editor of *The Living Church*:

WILL you kindly let me say to our brethren, both clerical and lay, many of whom are coming to Holy Cross Monastery this summer for retreat and spiritual recuperation, that we shall be able to receive no guests during the last two weeks in July? The members of the Order will be in their annual retreat at that time and will therefore be unable to entertain their friends. They will be welcomed at other times during the summer if they will kindly drop the Superior a line in advance, that we may make preparation for them.

Holy Cross, West Park, N. Y.

S. C. HUGHSON,
Superior, O.H.C.

PROGRAMME OF THE PUBLICITY DEPARTMENT

(Continued from page 333)

The mere issue of such a publication does not solve this problem. The real problem of reaching the whole Church is a problem of distribution. No method of distribution has ever proved satisfactory except that which has been often tried locally and which, in the Nation-wide Campaign last year, was tried very generally, and that is to have the literature taken to the homes of the people by groups of men and women in each parish. The Publicity Department can very easily, without assistance, reach a part of the people of the Church, but it cannot perform its most important task, namely, reaching every family in the Church with information, unless it has the coöperation of the dioceses and the parishes. The Department is now in correspondence with the diocesan authorities in an effort to secure diocesan and parochial organization for this purpose. This organization is desired as a permanent and not a temporary thing. The immense value of such an organization to the diocese and the parish for purposes other than the distribution of the publications of this Department is obvious.

It is planned also to publish a bulletin, probably monthly, for the benefit of all the workers of the Church. It will be a sort of clearing house of methods and will tell of successful endeavors in every field of work and in every form of activity. As the information to be thus disseminated must come from the field itself, the Department hereby requests that it be informed of instances of successful work of any sort in order that accounts of the same may be secured.

Other literature, special or occasional, will be issued to meet the needs of the various departments, for partial or for general distribution.

It is planned also to coöperate in all possible ways with all the various periodical publications of the Church, especially the diocesan papers.

IF THERE WERE no future—no judgment—nothing but this earthly life, and sheer extinction at the end of it, prayer might still be prompted by a sort of faith in a ruler of life—in a dispenser of its blessings; praise might now and then be suggested by occasional gratitude; but the greatest of all motives for worship, public and private, would not exist. As it is, we Christians adore our God, the Father, the Son, and the Holy Spirit—if intelligently—we adore Him with a view of that vast eternity which is certainly before us, and compared with which the claims and occupations of all here are infinitely little. We try to learn in worship, as by God's grace we may, to tone the manners, the occupations, the mental and moral bearing, which will engage us in the countless ages of life to come.—H. P. Liddon.



SARAH S. PRATT, EDITOR

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

THE paragraph on this page lately from Mrs. George B. Pratt of Chicago, telling of her pleasure and profit in being a member of the late Miss Smiley's Bible correspondence class, has resulted in the receipt of a number of letters concerning this method. To-day we are glad to give place to late and full information from the official head of this work, Mrs. Harlan Cleaveland, 125 East Thirty-eighth street, New York. The president of this society called by the rather long name of the Society for the Home Study of Holy Scripture is Bishop Matthews and the director Miss Gladys Baldwin of New York. Miss Baldwin is now in London studying at King's for a theological degree—the only woman at present attempting the full course. The preliminary reading for this work comprises a course in both the Old and the New Testaments prepared by specialists.

These new books can only be secured from the New York office by applying to Mrs. Cleaveland and paying a student's fee. All the old standard theological works and Christian classics, together with the other courses, can be had by joining the Faribault branch and paying one dollar with postage.

Miss Smiley carried on this work for over twenty-five years, and at death left it in the hands of trustees. One of the new books is Dr. Easton's *Teachings of St. Paul*. Mrs. Cleaveland writes:

"Dr. Easton is an extraordinary teacher as well as perhaps the very highest authority on the literature of the New Testament. This teaching quality comes out strongly in this manual and can only be appreciated by one who faithfully follows the directions under each heading, day by day. The other course we especially recommend is a fascinating study of the first three hundred years of Church History, with the Rev. Leicester Lewis as counsellor. Any one who has taken his courses at Church conferences will be delighted to study with him at home. We have many plans for the future when Miss Baldwin returns fully equipped to teach and lecture, and with courses on the Old Testament and Prayer Book which are now being prepared by English authorities on each subject.

"One subject which is under discussion is the best method of getting recognition for these courses in our secular universities so as to tempt students to take them as a part of their course. There are at present certain Roman Catholic courses which have this privilege of recognition. As no pains have been spared to make the S. H. S. H. S. courses authoritative from the Anglican standpoint, we feel that our hope of recognition is not without foundation.

"I have been impressed since entering actively into the Home Study work, to realize how many of the women who are leaders in Church work to-day, throughout the whole of the United States, are graduates of this society and wear the silver Jerusalem Cross, made so honorable by Miss Smiley's thorough courses.

"The librarian at Faribault is Mr. Arthur Austin, and a reader paying one dollar may take books from that library at the Seabury Divinity School."

We have given this letter almost at full length because we are so glad to present this important matter just at this time of the year, when women are already giving thought to what they are going to do next year. The great revival of Bible study under trained teachers is not available for a great many women, but this course offers advantages which we believe will be used by many who have learned of it now for the first time.

ALL HALLOWS' CHURCH, Wyncote, Pennsylvania, has through its Auxiliary done varied work the past year. To the Church General Hospital at Wuchang, where Dr. Mary James is stationed, many infants' garments, surgical shirts, and other necessities were sent. The mission study class with Mrs. S. H. Alleman as leader enrolled twenty-eight

members during the year, using *Neighbors* as the text-book. The general work of this branch includes gifts to Indian, diocesan, foreign, colored, and domestic missions. In looking through the long list of gifts made by this Auxiliary, we note the "Female Prayer Book Society". We confess a curiosity to know just what this is, as we believe it to be the first record of such a society that has reached this department. An interesting item of this report is that the spring U. T. O. was \$75, while the diocese rolled up the fine sum of \$10,382. Mrs. W. C. Kent, treasurer of the branch, tells us that their society has used regularly two personal notes with much success. The notes are given in full as this is an experiment and well worth trying.

"The Woman's Auxiliary of All Hallows' Church is very desirous of interesting you in the work that it is doing. The Auxiliary meets every Monday from 11 to 4 and works for the five branches of the missions. The dues are \$2.60 a year (5 cts. a week) and there are two classes of membership—active and contributing. The active members try to attend the Monday meeting, if only for an hour, and help with the sewing; the contributing members are those who do not feel able to do regular work but can be depended upon to help at special times. Can't we count on you as an active or contributing member? Come to the parish house some Monday and get acquainted."

This note is signed by the officers of the Auxiliary. The other note is a follow-up:

"We have missed you at the meetings of the Auxiliary. Can't we get you interested again? Come to the parish house some Monday and renew old friendships and help us in the work. We would like to have you with us. If you feel that you cannot be active, can't we count on you as a contributing member?"

This is also signed. Surely these pleasant notes would be hard to ignore.

THE DIOCESE OF MICHIGAN, about whose prowess in Church affairs one learned so much when in Detroit, is to the fore in a summer school also. This year will be the fourth school, and it was held in St. Andrew's Church, Ann Arbor. The session this year was six days long and the hours from 7:30 A. M., at which time the Holy Communion was celebrated, until compline at 9:15, were crowded with interest. The attendance at these diocesan schools is steadily growing.

MANY WOMEN attending the Triennial in Detroit will remember that spirited session when the subject of a Furlough House for missionaries was discussed; it was one of the things which drew out numerous and candid speeches. Miss Lindley told of her ardent wishes for such a convenience which the Church in New York, with all its splendid equipment, did not happen to possess. She spoke of the Farewell Service always held by the Presbyterians when their missionaries were about to leave, and of the inconvenience, expense, and embarrassment endured by our own missionaries when home on furlough. Some of them had no homes in this country and were obliged to seek a temporary spot among strangers in which to pass their vacations. It was voted to make such a house the great mile-stone which should mark the fiftieth year of the journey of the Woman's Auxiliary.

After this vote was carried, almost unanimously, I think, many women arose and spoke with great feeling, saying that this was the finest thing the Woman's Auxiliary had ever done; that the home-staying woman had no conception of the loneliness of the missionary who found no spot prepared for her. Then another interesting and appealing thing in connection with the fund was the naming of it. There was only one name thought of—the name that for all of those fifty years has cheered and inspired the Auxiliary;

the name of her whose conception it was, and of her who was its standard-bearer through its first weak, struggling days when even some very good Churchmen looked with indifference upon the little seedling. The seedling has now become a mighty tree under whose shadow the Church may rest itself in its onward march, and the name of "Emery", through the long years, has been the glory of the Auxiliary; and so with one accord this was named the "Emery Fund". We think the suggestion was Miss Lindley's, but she simply "beat us to it", as the boys say.

For so important a thing as our golden jubilee, an important committee must of course be chosen, and one that represented the Church in general and each province as well. Mrs. Montagle, of California, so well known for aggressive Church work, was made chairman, but resigned on account of ill health in May, when Miss N. H. Winston of Louisville took that office, Mrs. Montagle serving as vice-chairman. Mrs. John Markoe of Philadelphia is treasurer, while honorary members of the committee are Mrs. James Watson, New York; Miss Coles, Pennsylvania, and Mrs. Sioussat of Maryland. The provinces are represented as follows: I. Mrs. E. C. Acheson, Middletown, Conn.; II. Mrs. W. B. Van Rensselaer, Albany, N. Y.; III. Miss Gertrude Ely, Bryn Mawr, Pa.; IV. Mrs. W. P. Cornell, Columbia, S. C.; V. Miss K. L. Mather, Cleveland, Ohio; VI. Mrs. Hector Baxter, Minneapolis, Minn.; VII. Mrs. Clinton S. Quin, Houston, Texas; VIII. Mrs. P. G. Hubert, Los Angeles, Cal.

This committee has met and drawn very carefully the general plans along which the Auxiliary shall work. In such a matter as this, I believe the value of the provincial members of the committee will be vast; and to them the diocesan officers should look for suggestions and instruction.

At another time these plans will be printed on this page. At present there is space only for the circular sent out by the committee. Calling attention to the last part of this circular, one hopes that the Nation-wide Campaign will not be offered as an excuse for not contributing to this Emery Fund. It seems that everything meditated nowadays, in the way of something new or something progressive, is met with the answer: "We were asked to give to the limit in the Nation-wide Campaign and now here is something else." As long as the earth goes round the sun there will be something else and generally something else very worth while. It is perfectly proper to refuse to give to anything; one must be her own judge in such matters; but don't let us get in the habit of quoting the Nation-wide Campaign as absorbing, until the end of time, our entire possibilities of giving. The circular follows:

"THE EMERY FUND FOR MISSIONARIES AT HOME ON FURLOUGH

"On October 16, 1921, the Woman's Auxiliary will have completed fifty years of active service for the extension of Christ's Kingdom. At the Triennial in Detroit, it was decided to mark this fiftieth anniversary by the gift of at least \$50,000 as an expression of our gratitude for this half century of the work of the Woman's Auxiliary. This fund is to be given to the Presiding Bishop and Council to be for all time a trust fund, the income to be used for the benefit and pleasure of missionaries on furlough for study, health, and recreation. It will be called the Emery Fund in grateful recognition of the devoted labors of three sisters—Mrs. Twing, founder of the Auxiliary, Miss Julia C. Emery, General Secretary for forty years, and Miss M. T. Emery, head of the box work for many years.

"The fervent desire of the committee is that every member of the Woman's Auxiliary shall contribute according to her ability. A large number of subscribers would be far more gratifying than a few who subscribed large sums."

ACROSS MY DESK during the year files a procession of pleasant faces of people I do not know. It is interesting to study the faces of the good, and as these pictures are cut chiefly from Church papers they may be called the good. The new bishops, the educators, the priests, deaconesses, and others whose faces are portrayed from week to week, many of them linger on my desk a while, until their features become those of friends and I have theorized sufficiently about their personalities to let them make room for the next. So when I saw the gentle face of the late good and venerable Mrs. Lydia B. Hibbard, how glad was I to have a little passing visit with her picture! How accustomed have all of us be-

come to seeing that name in all Church generousities, giving freely to all—seemingly not discriminating, nor having "pet" philanthropies, but recognizing all as God's needy work! Beautiful indeed is such unquestioning, open-handed giving! Beautiful was the soul of her, which expressed itself in beautiful deeds; May God's richest charity rest upon her!

AN EXQUISITE ILLUMINATED CARD of the English G. F. S. is before us. One side has the society motto, "Bear ye one another's burdens", the text standing out boldly amid the delicate decoration. On the reverse side is this verse of Christina Rossetti:

"Thy lilies drink the dew,
Thy lambs the rill, and I will drink them too.
For those in purity
And innocence are types, dear Lord, of Thee.
The fragrant lily flower
Bows and fulfils Thy will its lifelong hour;
The lamb at rest and play
Fulfils Thy will in gladness all the day;
They leave tomorrow's cares
Until the morrow; what it brings it bears.
And I, Lord, would be such:
Not high or great or anxious overmuch,
But pure and temperate.
Earnest to do Thy will betimes and late,
Fragrant with love and praise
And innocence thro' all my appointed days,
Thy lily I would be,
Spotless and sweet, Thy lamb to follow Thee."

A CHARGE TO THE TIMES

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MICHIGAN]

THESE ARE "times that try men's souls," particularly the souls of Christian folk, especially those who are commissioned as "messengers of the Word and ambassadors of God", the Christian ministry.

We are confronted with new and tremendous responsibilities amidst most perplexing and sensitive conditions. The text which seems best to fit the present situation in America is that stern denunciation of our Lord, "Thou, Capernaum, which wast exalted to the heavens, art cast down into hell."

We were lifted by the enthusiasm and patriotism of the war to a high and noble consecration to a great cause. We proved ourselves an idealistic people. No service or sacrifice seemed too great for a people united in devotion to a holy purpose.

After the armistice we seemed suddenly to fall from the supreme heights of idealism into the bottomless pit of abandoned materialism. From the heights of a common devotion to that cause we have fallen into a riot of selfish individualism. "Every man for himself and the devil take the hindmost." Conscienceless profiteering is characteristic of all classes. "All the traffic will bear" and "all the wages that can be extorted" is the rule on both sides of the industrial conflict. The law of supply and demand is used ruthlessly by both capital and labor like a highwayman's club or pistol. And the people are in despair. They are put to the limits of their wits and their means to find clothes to wear, food to eat, and, above all, roofs to cover them. Meanwhile reckless extravagance is indulged in by all who have the means, from the United States Congress down through the new millionaires to those common laborers who are receiving unprecedented wages. Various remedies are proposed, political and legislative action and social reforms, doubtless some good and necessary, others foolish and impossible.

But more than any reformation we need a regeneration, a change of mind and heart and spirit. To produce that regeneration is the business of religion. The largely forgotten words, duty and responsibility, must somehow be restored to a commanding place in our vocabulary of life. We must burn into every man's conscience, if possible, the fact that every right he claims and every power he possesses carries with it an exact equivalent of moral obligation for the right and honest use to the public good.

The forgotten and largely abandoned service-motive must be emphasized and set in imperial control of every vocation and profession. Wages and profits are but means. The common service is the end in every man's calling. Wages must be sufficient to a decent livelihood and to them must be added doubtless some direct interest in the industry which is the common concern of labor and capital, to give a real and proportionate incentive for adequate production. Profits must be reasonable and fair. But the service-motive must be held up as the supreme end of all life. "I am among you as He that serveth." "The Son of Man came not to be ministered unto but to minister." These are the laws of the Christ life and of every life that would be Christian.

Church Calendar



- 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

UNTIL September 1st the address of the Rev. MILTON A. BARBER will be Lenoir, N. C.

THE Rev. WALTER E. BENTLEY, rector of St. Stephen's Church, Port Washington, L. I., N. Y., sailed on June 27th to preach in England and on the Channel Islands. He expects to return in August. During his absence the parish will be in charge of the Rev. Pedro Mesny of Guernsey, C. I., and of the Rev. A. W. Arundel, D.D.

THE Rev. RICHARD COX, rector of St. Paul's Church, Manhattan, Kansas, will have charge of a church in Oswego, New York, during July and August.

THE Rev. SAMUEL E. HANGER may be addressed during July and August at Cape May Point, N. J.

DURING July and August the Rev. LYMAN HOWES will be studying at the University of Chicago, with address at 29 North Hall. During July he will have charge of the Sunday services at Grace Church, Freeport, Ill.

THE Rev. EDWARD PORTER LITTLE will spend July, August, and September at Nantucket, Mass.

THE Rev. T. W. MACLEAN, LL.D., expects to sail for England from Philadelphia on July 9th, and will return in September. He goes as chaplain to Boy Scouts, and also as chaplain at Lambeth to the Bishop of Michigan.

THE Rev. CARL W. NAU, rector of St. Andrew's Church, Emporia, Kansas, will attend the summer school at Middletown, Conn. Mrs. Nau will accompany him east.

THE Rev. E. J. M. NUTTER may be addressed until August 16th at Trinity Church, Santa Barbara, Cal.

THE Rev. PHILIP C. PEARSON may be addressed during July and August at Bridgehampton, L. I., N. Y.

THE Rev. P. T. FENN, JR., is at the Rumson House, Sea Bright, N. J.

THE Rev. A. G. PINKHAM, rector of the Church of the Ascension, St. Paul, Minn., and secretary of the Standing Committee, has been granted three months' leave of absence from July 1st and may be addressed care of Capt. W. C. H. Pinkham, R. F. D. 2, Meridian, Idaho. After August 15th he will be at 731 Pierce street, Port Townsend, Washington.

DEAN PURVES of St. Paul's Cathedral, Cincinnati, Ohio, is supplying services at Prout's Neck, Maine, during July.

THE address of the Rev. D. A. SANFORD after July 1st is Park Rapids, Minn. During the summer he will assist in missionary work in the diocese of Duluth, among both Indians and white people.

THE Rev. LEONIDAS W. SMITH with Mrs. Smith and daughter will pass the summer at Richards Landing, St. Joseph's Island, Ontario, Canada. A few days enroute will be spent at Pleasant Hill, Mo., and at Elgin, Illinois. They will return September 1st. During the summer they will occupy the cottage of Bishop Wise.

THE Rev. WILLIAM HARMAN VAN ALLEN, D.D., may during July be addressed at Smith's Cove, Digby county, Nova Scotia.

THE Rev. JOSEPH R. WALKER may be addressed at Sewanee, Tenn., during July and August. While there he will take special work at the University.

THE Rev. HAROLD G. WILLIS of St. Ann's Church, New York City, may be addressed until September 1st at Barrie, Ont., Canada.

Personal Mention

Mr. JAMES P. ATTRIDGE has accepted the call to become assistant at Trinity Church, Columbus, Ohio. A graduate of the Cambridge Theological Seminary, he will be made a deacon in September. He will also have charge of St. Andrew's chapel and will enter upon his ministry October 1st.

THE Rev. LEE BAIRD, curate of St. Paul's Cathedral, Cincinnati, has accepted a call to the Church of the Epiphany, Urbana, Ohio, and will enter upon his duties August 1st.

THE Rev. ROBERT BENEDICT, priest in charge of St. James, Langhorne, Pa., has resigned to take up work in South Dakota, with residence at Parker, S. D., entering upon his new duties July 1st.

THE Rev. WALTER BIEHLER is assisting at Trinity Church, Highland Park, Chicago, Ill.

THE Rev. D. W. COX, for a number of years in charge of Trinity Church, in McArthur, Ohio, has resigned and will retire from active work.

THE Rev. FREDERICK FISCHER, rector of Trinity Church, London, Ohio, has assumed, in addition, charge of the Church of Our Saviour, Mechanicsburg, Ohio.

THE Rev. OSEE CELSUS FOX, new rector of the parish of the Good Shepherd, Omaha, Neb., entered upon his duties the First Sunday after Trinity.

THE Rev. D. E. JOHNSTONE, LL.D., D.C.L., is now rector of St. Matthew's Church, Enid, Oklahoma.

THE Rev. GEORGE WOODWARD LAMB, for about four years rector of the Church of the Advent, Jeannette, with care of St. Luke's Chapel, Latrobe, in the diocese of Pittsburgh, has accepted an invitation of the Rev. Alexander Vance, D.D., rector of St. Andrew's Church, Pittsburgh, to associate with him in further developing the work of that growing parish. Mr. Lamb began his work at St. Andrew's on the first of June. He will retain his diocesan positions, and has his office in St. Andrew's Parish House, 5803 Hampton street, Pittsburgh, where mail should now be addressed to him.

THE Rev. JOHN LLOYD, rector of St. Paul's, Mt. Calvary, and St. Peter's Churches, Loudoun county, Virginia, has been compelled through ill-health to resign. Mr. Lloyd was gassed while in an ambulance company in France, and his breakdown is a direct result.

THE Rev. HENRY L. McCLELLAN has become rector of St. Paul's Church, Monongahela, Pa., and should be addressed at 138 Main street.

ALL communications to the Secretary of the diocese of Duluth should be addressed to the Rev. JAMES MILLS, 421 North Fifteenth avenue East, Duluth, Minnesota.

THE Rev. W. V. MUELLER, deacon in charge of St. Andrew's Church, Washington Court House, has also been given charge of All Saints', Wilmington, Ohio. Address the Rectory, Washington Court House, Ohio.

THE Rev. DuBOISE MURPHY, assistant at the Church of the Epiphany, Dorchester, Mass., should be addressed at 7 Edson street, Dorchester, 24, Mass.

THE Rev. WILLIAM CROSSMAN OTTE does not live in Cleveland, Ohio, as stated in THE LIVING CHURCH of June 12th. His address is 3319 Orion avenue, Cincinnati (Pleasant Ridge station).

Mr. HAROLD PERCIVAL has been given charge of St. Mark's colored mission, Chillicothe, Ohio. A graduate of the Philadelphia Divinity School, he will shortly be ordained deacon. Address Bates Hotel, Chillicothe, Ohio.

THE Rev. S. H. REES, curate at Christ Church, Cincinnati, injured recently by falling down a dumb waiter shaft at the parish house, will be in a hospital for several weeks.

DEACONESS SANDS (Mrs. A. E. Sands) is assuming work in Mexico under appointment from the Department of Missions. Her address is Colegio M. J. Hooker, Calle Colon, Tacuba, D.F. Mexico.

THE Rev. JOHN L. SHORT, rector of St. Luke's Church, Buffalo, N. Y., has resigned, effective September 1st. Mr. Short has accepted a professorship at DeVeaux School, Niagara Falls,

and will take the place of the Rev. Mr. Sherwood who has been obliged to take a year's rest to regain his health.

ALL communications intended for the secretary of the diocese of Kansas should be sent to Mr. GEORGE C. THOMPSON, 1024 Fillmore street, Topeka, Kansas.

THE Ven. C. H. WEBB has resigned as Archdeacon of Brooklyn, effective September 1st. At the beginning of the new term he will become chaplain of the Cathedral Schools, at Garden City, Long Island.

DEGREES CONFERRED

BIDDLE UNIVERSITY.—The degree of doctor of divinity upon the Rev. JOHN R. LOGAN, vicar of the chapel of St. Simon the Cyrenian, at the recent commencement exercises at the University, Charlotte, N. C.

KENTON COLLEGE.—The degree of D.D., *cum laude honoris*, upon the Rev. JAMES CAIRD, at commencement on June 21st, in Gambler, Ohio.

SYRACUSE UNIVERSITY.—The degree of LL.D. upon the Rev. WILLIAM M. BEAUCHAMP, D.D., retired priest of the diocese of Central New York; the degree of D.C.L. upon the Rev. Dr. WILLIAM W. BELLINGER of St. Agnes' Chapel, New York City, formerly rector of Grace Church, Utica.

TRINITY COLLEGE.—At commencement exercises in Hartford, Conn., on June 21st, the honorary degree of doctor of letters was conferred on the Rev. GEORGE EMERSON QUAIL, headmaster in Salisbury School, Salisbury, Conn., and the degree of doctor of divinity was conferred on the Rev. MATTHEW GEORGE THOMPSON, rector of Christ Church, Greenwich, Conn.

ORDINATION

DEACON AND PRIEST

CHICAGO.—On Sunday, June 20th, at St. Luke's Church, Evanston, the Rev. E. V. GRISWOLD was ordained priest and Mr. WILLIAM FRANCIS TAYLOR was ordained deacon, by Bishop Griswold. The Rev. Dr. Stewart, rector of St. Luke's, was the preacher. Mr. Griswold has been placed in charge of the mission of St. Matthias', Chicago. Mr. Taylor, confirmed in St. Luke's ten years ago and for several years manager of the *Parish Visitor* and lay superintendent of the Church school, is also business manager of the Racine Summer Conference for Church Workers.

PRIESTS

CUBA.—On June 16th, at annual convocation in Holy Trinity Cathedral, Havana, the Rev. P. H. ASHETON MARTIN was advanced to the priesthood by Bishop Hulse, who was celebrant at the Holy Communion, and preacher. Dean Myers was epistoler, and presented the candidate; Archdeacon Steel was gospeller, and Archdeacon Diaz assisted in the administration. Mr. Martin received his primary education in Wolverhampton, England, and became a postulant in the Isle of Pines. After his admission to the diaconate in December 1918, he was in charge of the mission at La Gloria and other stations in the province of Camaguey.

The Rev. J. M. MEBEGUE TOMAS, an ex-Roman priest, was received into the ministry of this Church at the opening service of convocation. His presenter was the Rev. J. M. Lopez Guillen. Mr. Tomas was educated in Spain, where he was ordained and where he officiated for a time. He came to Cuba in 1915, and in the following year applied for reception into our ministry. He will remain for the present in Sagua la Grande, in charge of work among Spanish-speaking people. He is the third ex-Roman priest received in Cuba during the last fifteen years. Two others have made application, and will doubtless be received in due season.

MASSACHUSETTS.—On Sunday, June 20th, in the Church of the Epiphany, Dorchester, the Bishop Suffragan advanced to the priesthood the Rev. DuBOISE MURPHY, who was presented by the Rev. Thatcher R. Kimball, rector. The preacher was the Rev. Henry K. Sherrill; the Litany was read by Dean Washburn of the Episcopal Theological School; and the epistle was read by the Rev. Frederick C. Williams. Mr. Murphy will continue as assistant at the Church of the Epiphany, where he has been serving since his ordination to the diaconate last year.

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No advertisement inserted in this department for less than 25 cents.

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

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

MARRIED

LINSLEY-LIVINGSTON.—In St. Anne's Church, Lowell, Mass., on Saturday, June 26th, by the Rev. Appleton Grannis, rector, assisted by the Rev. George Weed Barhydt, of New Haven, Conn., the Rev. GEORGE T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Conn., and Miss HELEN S. LIVINGSTON, of Lowell.

DIED

CARR.—Fell asleep in Christ, at Bristol, Pennsylvania, on Saturday evening, June 19th, DELLA L., wife of the Rev. John A. CARR. Interment in St. James' church yard, Bristol, R. I. P.

LYON.—Entered into rest on June 14th at his home in New Haven, Dr. TREBY WILLIAMS LYON, aged 39 years. Dr. Lyon was an active worker in St. Paul's Church where he was a devout communicant, director of the Brotherhood of St. Andrew, a leader among the boys and young men, and a kind and loving friend to all.

"A beloved physician."

POSITIONS OFFERED

CLERICAL

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

YOUNG ACTIVE CLERGYMAN IS NEEDED as associate at Trinity Church and Trinity Community House neighborhood. Institutions and church work—\$2,000 a year, no quarters. Address D. R. COVELL, 219 C St., Washington, D. C.

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

MISCELLANEOUS

ST. KATHARINE'S SCHOOL, A CHURCH school for girls at Bollvar, Tenn., is without a principal for the coming session, 1920-1921. This school is under the tutelage of the diocese of Tennessee, which has promised to assist in financing the school for the said term; and I desire to notify the readers of THE LIVING CHURCH that those wishing such employment of their friends or acquaintances may communicate at once with me. A woman preferred. C. A. MILLER, secretary Board of Trustees, ST. KATHARINE'S SCHOOL, Bollvar, Tenn.

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.

ORGANIST AND CHOIRMASTER. YOUNG man, single. One willing to accept business position part time preferred. Mixed choir. Delightful community. Splendid opportunity. Salary \$100 per month. Address PSALTERY-156, 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.

A GENTLEMAN GOING ON A VACATION for the month of August desires a young man, preferably a student, as a companion. Expenses paid on the vacation. Address J-158, care LIVING CHURCH, Milwaukee, Wis.

GRADE TEACHERS WANTED. MODEST salary, but religious compensations which money cannot buy. Address at once, Rev. FATHER PRIOR, O. H. C., St. Andrew's, Tennessee.

MATRON TO TAKE CHARGE OF SMALL church home for old ladies. For further particulars apply to the Secretary, Mrs. H. HAMILTON SCHIEFFELIN, Geneva, New York.

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

SOPRANO VOICE TRAINED FREE in downtown New York Church, in exchange for services. Write Box 42, ALPINE, N. J.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, CAPABLE, experienced, successful, good references, in active service, wishes at once the rectorship of the most difficult parish requiring hard work, paying moderate living with rectory, and with a possible future. Not an eccentric request, but the wish of a priest with a specially consecrated purpose. Address with full particulars, THE DOCTOR-150, care LIVING CHURCH, Milwaukee, Wis.

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.

RECTOR WILL SUPPLY SUNDAYS in July and August, in or near New York City. Good preacher. Address IRVINGTON-159, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

YOUNG CHURCHWOMAN WITH education, refinement, and experience seeks a position in a girls' school, preferably Church, to teach clay modelling, sculpturing, and jewelry work. Ample references as to character and ability. Salary requirements moderate. Address M-152, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER SEEKS THE position of Stewardess or Assistant Stewardess in some reputable girls' school. Church preferred, with oversight of the culinary department and dining rooms. Willing to start on small salary. Address E-153, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Expert voice trainer. Cathedral experience. References to prominent bishops and clergymen. Address COMMUNICANT-149 care LIVING CHURCH, Milwaukee, Wis.

POSITION IN A SCHOOL HOME, OR dispensary, by a graduate registered nurse and clergyman's daughter with many years' experience. Address R. U-160 care LIVING CHURCH, Milwaukee, Wis.

BY EARNEST CHURCHWOMAN, POSITION as parish visitor, experienced in all parochial work, references exchanged. Address HOPE-151 care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MUSICIAN, CHURCHMAN, seeks position as organist and choirmaster. Moderate salary if in or near Chicago, Ill. Address L-129, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

PIPE ORGAN WANTED. THREE OR FOUR manuals, international pitch, pipes and action uninjured. Give dimensions, specification, number of notes in manuals and pedal; kind of action, builder, age, where located, and lowest spot-cash price. H. R. FULLER, 720 Jefferson avenue, Detroit, Michigan.

ST. PAUL'S CHURCH, SPRINGFIELD, wishes to sell its two-manual, thirteen register Johnson organ, equipped with electric blower. Has exceptionally fine tone and is in good condition. Address THE RECTOR 815 South Second street, Springfield, Illinois.

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.

UNLEAVENED BREAD—INCENSE

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.

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 183 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$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 mosquitos. Home table. Terms \$18 and up. Leaflet 11.

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A TRACTIVE HOUSE IN SEWANEE WILL be sold at a bargain. Very good location, eight rooms, fruit, flowers, large grounds, and modern conveniences. If interested, address Mrs. M. S. MCKAY, Sewanee, Tenn.

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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.

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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.

CAMPS

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.

HOSPITALS—NEW YORK

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.

MISCELLANEOUS

OLD HUTCHINS MUSIC HYMNALS. Discarded, will be welcome at an East Side Mission. ALL SAINTS' CHURCH, 292 Henry street, New York. Write first.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL
Washington Blvd. and Peoria St., Chicago.
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Sunday services—7:30, 9:30, and 11.

ST. ANDREW'S CHURCH, BUFFALO
Gooden street and Michigan streets
Sundays. The Eucharist at 7:30 and 11.

ST. BARTHOLOMEW'S CHURCH
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10:00 a. m. Morning Prayer and Sermon.
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NOTICES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

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

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*
For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

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MEMORIAL

ARTHUR EALEN NEWBOLD

ARTHUR EALEN NEWBOLD entered into the higher life June 10th, 1920. It is with a deep sense of loss and yet of unspeakable gratitude for the example of his strong, true life that this minute is placed upon the records of the executive committee of the diocese of Pennsylvania.

A recognized leader in the financial and business life of the community in which he lived, and the larger sphere which was touched by his influence, a man whose counsel and advice and practical help was sought in all movements of importance, and upon whom the cares and responsibilities of large business interests rested with increasing weight, he still gave largely of his time and thought to the service of the Church and to all that made for the uplift of his fellow men.

He was keenly interested in every worthy cause; and recognizing in an unusual degree his stewardship, he was in a very real sense in business for his Master, devoting to His service an increasing proportion of his income, but without in such a quiet and unassuming way that the extent of his benefactions was known to but few. And he not only gave of his means but he gave himself without reserve, and never hesitated in responding to a call to service which involved the expenditure of time and effort. Only a few months have passed since he accepted his election as treasurer of the diocese, to the duties of which office he gave a large portion of his time and energy.

Fellowship in service with him was a joy and an inspiration. Modest and retiring to a degree, his faith was so real and simple and the sincerity of his life so apparent that he inspired confidence and courage in all who were associated with him.

We shall miss his wise counsel and the cheer and encouragement of his presence. Our hearts go out in loving sympathy to those bound to him by the sacred ties of family.

We cannot think of him as dead but as ever living, for "he walked with God, and he was not, for God took him."

FLOYD W. TOMKINS.
E. H. BONBALL.
REYNOLDS D. BROWN.

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 GRZEMASTER, Holy Cross, West Park, N. Y.

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

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

- BUFFALO:**
Otto Ulbrich, 886 Main St.
St. Andrew's Church, 166 Goodell St.

- BALTIMORE:**
Lycett, 817 N. Charles St.

- WASHINGTON, D. C.:**
Woodward & Lothrop.

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

- PROVIDENCE:**
T. J. Hayden, 82 Weybossett St.

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

- LOUISVILLE:**
Grace Church.

- MILWAUKEE:**
Morehouse Publishing Co., 1801 Fond du Lac Ave.

- CHICAGO:**
The Cathedral, 117 Peoria St.
A. C. McChurg & Co., 18 Wabash Ave.
Church of the Holy Communion, Maywood.

- CEDAR RAPIDS, IOWA:**
Grace Church.

BOOKS RECEIVED

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

- Richard G. Badger. Boston, Mass.
Four Religious Essays. By John C. Skottowe. (Library of Religious Thought), \$1.50, paper.

Barse & Hopkins. 28 West 23rd street. New York City.
The Junior Cook Book. By Clara Ingram Judson, Author of Mary Jane Series.
George H. Doran Company. New York City.
The Light Out of the East. By S. R. Crockett, Author of *The Stickit Minister*, *The Raiders*, Etc., Etc.
The Century Company. New York City.
Principles of Sociology. By Edward Alsworth Ross.
The Macmillan Company. New York City.
Occasional Papers and Addresses of an American Lawyer. By Henry W. Taft. \$2.50 net.
The Christian Faith and the New Day. By Cleland Boyd McAfee. Net 90 cts.
Macmillan & Company. New York.
The Parables of The Kingdom. A Course of Lectures delivered by the late Henry

Barclay Swete, D.D., F.B.A., Regius Professor of Divinity in the University of Cambridge. \$3.00 net.
The New American Citizen. By Frances S. Mintz.
The Stratford Company. Boston, Mass.
The Social Evolution of Religion. By George Willits Cooke. Net \$3.50.

PAMPHLETS

Examining Chaplains' Conference, The Provincial Board of Education. Province of Washington, D. C.
Syllabus of Theological Studies and Examinations. Second Edition.
Glad Tidings Publishing Co. 202 S. Clark street. Chicago, Ill.
The Bible Against Materialistic Adventism. By Rev. Stephen Byron Dexter, D.D., Superintendent of the Christian Truth

Society, and James Gilchrist Lawson, Author of *Greatest Thoughts about the Bible*, etc. 10 cts. per copy.

Woman's Auxiliary to the Board of Missions. Diocese of New York. New York City.
Forty-Fourth Annual Report, 1918-1919.

Hobart College. Geneva, N. Y.
The American Constitution and its Present Applications. (Hobart College Bulletins, No. 1.) By Leonard A. Lawson, Professor of History.
Catalogue, 1919-1920.

PAPER COVERED BOOKS RECEIVED

From the Author.
Now is the Day of Judgment. (A Key to the World Crisis.) By the Rev. James Lawrenson Smiley, Annapolis, Md. 50 cts. net.

EDUCATIONAL

LAKE GENEVA CONFERENCE

IN THIS DAY of hurry and worldliness, what a relief it is to draw aside from the whirl of things and seriously think of life's great problems! Just such a thing was possible at the large Y. M. C. A. conference that has just drawn to a close at Lake Geneva, Wisconsin. For ten days about nine hundred college men have been camping on the beautiful shores of this lake, representing one hundred and twenty-five colleges of the Mississippi valley area. They had come together to play and to pray. They demonstrated that a man can be human as well as religious.

Eighteen Churchmen (including three priests) were present, as were three Armenians, two Greeks, one Russian—all of the Eastern Orthodox Churches. These received the Eucharist with our boys daily. Two Roman Catholic boys from the Philippine Islands were also regular attendants at our early services. The Rev. H. H. Lumpkin of Grace Church, Madison, visited the camp for a couple of days. The Rev. John R. Hart (University Chaplain at the University of Pennsylvania) was most active throughout the whole conference. The Rev. Le Roy S. Burroughs (Student Inquiry man for the Department of Education—located at Iowa State College, Ames) was in charge of the Church group.

Great benefit came to all our men at the conference. Four of the Church students plan to prepare themselves for holy orders. One of the Greek boys is to return to Athens as a Y. M. C. A. secretary. All the other men present have determined to do their utmost to serve God in whatever line of work He has called them to.

Every college rector ought to make an effort to have one or more of his most active students included in the delegation sent to this conference from the local Y. M. C. A. It is an excellent opportunity to get acquainted with Churchmen from other institutions and to learn of the work being carried on by our various organizations in college towns.

HARVARD SCHOOL

THE MOST successful year in the history of Harvard School, Los Angeles, the Church school for boys of the diocese of Los Angeles,

came to a close in the middle of June. Commencement week opened on Sunday, June 13th, when the baccalaureate sermon was preached by the Rev. Charles L. Barnes in the beautiful school chapel. The annual prize debate occurred on the evening of June 15th, and the senior reception the following evening. Military day was observed on the 17th, and the alumni dinner was held that evening. The commencement exercises of the school's twentieth year were held on June 18th. The Rt. Rev. Joseph H. Johnson, D.D., head of the school, gave its diploma to thirty-eight graduates. The headmaster, the Rev. Robert B. Gooden, announced that this year the school's enrollment had passed the 300 mark for the first time. Harvard School was recently given an especially high rating by the school examiner of the University of California.

GAMBIER SUMMER SCHOOL FOR THE CLERGY

THE ELEVENTH annual session of the summer school for the clergy was held in Gambier on June 23rd, 24th, and 25th. The Bishop of Colorado gave two inspiring lectures on the Faith of the Church and The Church's Relation to the Denominations. The Rev. Dr. Smythe of Bexley Hall read an interesting paper on the early history of Ohio, and the Rev. C. T. Bridgeman gave a lecture on the follow-up work of the Nationwide Campaign. The Ven. J. H. Dodshon was elected president for a third year, the Rev. A. E. Powell vice-president, and the Rev. F. G. Harkness, secretary and treasurer.

KENYON COLLEGE

AT COMMENCEMENT of Kenyon College honorary degrees were given to members of the English Kenyon family; to Lord Kenyon the degree of doctor of laws, and to Sir Frederic George Kenyon, director of the British Museum, the degree of doctor of humane letters. The degrees will actually be conferred in London by the Bishop of Ohio as official delegate.

Judge U. L. Marvin becomes a member of the college faculty as lecturer on Commercial Law. Since his retirement from the bench Judge Marvin has been Dean of the Law School at Lincoln Memorial University.

Announcement was made that the General Education Board had made a conditional grant of \$75,000 toward a total fund of \$300,000 to be used for increasing the salaries of the professors. Within the next year therefore the College must secure \$225,000. This task the trustees and alumni accepted. A first gift of \$10,000 was announced.

On Sunday morning the Bishop Coadjutor of Southern Ohio preached, and in the evening President Peirce delivered the baccalaureate sermon.

NOTES

MARGARET COLLEGE, Versailles, Ky. (Rev. George H. Harris, president), has closed by far its most successful year. Closing exercises began with the annual May fete on May 22nd. Next day the Very Rev. R. K. Massie, D.D., delivered the baccalaureate sermon in St. John's Church. Class day exercises were held on Monday morning, the class making a gift of thirty dollars as a nucleus for an alumni library. Monday evening the alumni reunion enjoyed a dinner, with an address from President Harris. Commencement came on Tuesday morning, when nine graduates received diplomas and Governor Morrow addressed the graduating class. The general increase in expenses necessitates an increase in tuition fees for next year.

THE SUMMER SCHOOL at Portland, Oregon, with the Bishop of Colorado, Professor Lutkin, Dean Quainton, Mr. Norman P. Coleman, and Mrs. T. W. Kidd as leaders, was an inspiration. A trip over the Columbia Highway was an enjoyable relaxation.

ST. KATHERINE'S SCHOOL, Davenport, Iowa, held its commencement on June 5th. Of thirteen graduates, four go to Wellesley, and five others to different universities. The Bishop preached the baccalaureate on Sunday morning. The alumnae have promised to help raise \$50,000 for the debt and repairs, each promising \$100 by January 1st.

SEVENTEEN STUDENTS received diplomas from Bishop Sumner in Trinity Church, at the recent graduation exercises of St. Helen's Hall, Portland, Oregon. The Bishop's address was on Vocation. Following the

service a reception was held in the parish house.

FOUNDERS' DAY at DeVaux School, Niagara Falls, N. Y., was celebrated on June 19th. The Rev. David L. Ferris, Suffragan Bishop-elect, made the address, and the headmaster, the Rev. William Stanley Barrows, presented the diplomas to six graduates. Outdoor sports and drill followed, and were enjoyed by about two hundred visitors.

ST. PAUL'S SCHOOL, Walla Walla, Wash., has just completed its most prosperous year. The Rev. Lindley H. Miller preached the baccalaureate sermon in St. Paul's Church on May 30th, and class day exercises were held on June 2nd. The following day in St. Paul's Church Bishop Page made the commencement address and presented diplomas to nine members of the graduating class.

THE PROGRAMME for the missionary training school under direction of the Woman's Missionary Association, at Monteagle, Tennessee, just published, offers an exceptionally fine course for the earnest student of missions, from July 11th to 17th. The Rev. Charles L. Wells, Ph.D., professor of Ecclesiastical History at the University of the South, will direct Bible study each morning. Visiting missionaries will speak each day. Those desiring to attend can obtain full particulars from J. L. Cunningham, acting secretary, Monteagle Assembly and Summer Schools, Monteagle, Tennessee.

THE NINETY-FOURTH class to graduate from Trinity College, Hartford, Conn., received their degrees from Acting-President Henry A. Perkins on the morning of June 21st. Thirty-six bachelors' degrees were awarded. Nine men received masters' degrees and ten men received honorary degrees.

THE COMMENCEMENT week chapel service was held on June 20th. Bishop Acheson was assisted by the Rev. Dr. Flavel Luther, former president, and the Rev. Professor Dr. John J. McCook. Colonel Arthur Woods, former police commissioner of New York City, was the speaker. In the course of his remarks he said that labor troubles and other difficulties of the day could be solved by coöperation and human fellowship on the part of the educated men of the country.

THE SUMMER SCHOOL of Religious Education of the diocese of Virginia, held at the University from June 14th to 18th, was the most successful session yet held, with a largely increased attendance. The members assembled in Madison Hall on Monday evening, when addresses of welcome were made by the Rev. W. Roy Mason, and the Rev. J. Francis Ribble, D.D. There were six courses of study with four lectures in each course. Religious Pedagogy was taught by Mrs. Randolph Watkins; Survey of the Old Testament by the Rev. Llewellyn N. Caley, D.D.; Studies in the Book of Acts by Dr. W. M. Forest of the University; Christian Principles of Social Service and Their Application to Community Life by the Rev. Malcolm S. Taylor; How to Build up a Sunday School by the Rev. Mercer P. Logan, D.D., and Missions by the Rev. W. R. Bowie, D.D. In the evening a series of stereopticon lectures on Church History was given by the Rev. Dr. Caley. A devotional service or a celebration of the Holy Communion was held each morning. As a result of the offer of the D. B. R. E. to pay the expenses of one delegate from each Sunday school, the attendance doubled that of any previous session, and the inspiration of the meeting and the splendid instruction will be of far reaching benefit to those schools whose delegates were in attendance.

Matheson, of Rupertsland, Primate of Canada.

It is now ten years since the Archbishops of Canterbury and York issued their joint appeal for this Fund, and, although the £50,000 aimed at was not received in time for Tuesday's thank offering service, the substantial amount of £35,000 was then presented, and there is every hope that the balance will be forthcoming before the Fund is finally closed.

The centenary of the first coming of a Church of England missionary to Western Canada will be celebrated in Winnipeg next October, when the Bishop of Oxford will present the mother-country's offering to the dioceses of Calgary, Qu'Appelle, and Edmonton.

ADDITIONAL CURATES SOCIETY

The report presented at the annual meeting of the Additional Curates Society, held at Westminster on Tuesday last, calls attention to the present serious shortage of clergy. Since the outbreak of the war, it is stated, ordinations supplied 2,138 fewer men than would have been forthcoming if the pre-war standard had been maintained. We learn also from the report that 750 curates had benefited by the society's plan of giving one-half of the amount by which aided parishes were desirous of increasing the stipends of assistant priests. The total amount paid in such grants during 1919 was £33,156, against £27,833 in 1918. The society is arranging for still further increases of stipends this year, to meet the present urgent needs of the assistant clergy.

ARCHBISHOP COMMUNICATES DISSENTERS

Much painful comment has been aroused in Church circles by the publication of the fact that, in connection with the enthronement of the Archbishop of Wales, Mr. Lloyd George (a Particular Baptist) and Mrs. Lloyd George (a Calvinistic Methodist) were present at the early celebration of the Holy Communion in St. Asaph's Cathedral, and received the Blessed Sacrament at the hands of the Archbishop of Canterbury. The earnest laity of the Church of Wales, as well as of the Church of England (who have been taught to believe in the validity of the Holy Sacraments as administered in the churches of the Anglican communion), are bewildered and distressed by this open disregard of Church discipline on the part of the assembled Primates. Some very pertinent questions are bound to arise as to what has really been done in this case: as to under what conditions (if any) the Sacrament was administered; and, if administered, was it to the individual as a member of the Particular Baptists, or in his capacity as Prime Minister of the country? If the former, will it be within the province of any latitudinarian parish priest to administer Holy Communion to any nonconformist or Dissenting parishioner who asks for it? And, if the latter, will every parish priest, if he chooses, be allowed to do the same thing on demand by a cabinet minister, lord mayor, or chairman of a district council? These and other questions bearing on the Church discipline apparently proposed to be adopted in the new Province will have to be put, to be faced, and to be answered. There is just one remote possibility. Can it be that Mr. Lloyd George, in his newly-awakened zeal for a National Welsh Church, has privately signified to the Archbishop that he is "ready and desirous to be confirmed"?

OPENING OF LAMBETH CONFERENCE

The arrangements for the visit of the overseas bishops to Canterbury, on July 3rd, for the opening of the Lambeth Conference,

BISHOP HENSON MAY TAKE RANK NEXT TO ENGLISH ARCHBISHOPS

By Translation to Durham—Archbishops' Western Canada Fund—Archbishop of Canterbury Communicates Premier—Opening of Lambeth Conference

The Living Church News Bureau }
London, June 11, 1920 }

THE bishopric of Durham, rendered vacant by the death of Dr. Moule, will—according to the daily Press—be filled by the translation of Dr. Hensley Henson from Hereford, although an official announcement to the effect has not yet been published. The return of Dr. Henson to the scene of his former labors (it will be recalled he was Dean of Durham till December 1917), will give great satisfaction there, and he himself is credited with the desire to exchange his present rural see for the busier life of an industrial centre. It may be remarked that the diocese of Durham ranks third in England—that is to say, its Bishop takes precedence after the Archbishops of Canterbury and York. Dr. Henson's influence with the mining community is well-known to be great, and in the course of his five years' work as Dean of Durham he greatly enhanced his reputation by his vigor and independence of thought, and by his broad-minded views on public and social questions.

But welcome as Dr. Henson's appointment may be in the northern diocese, it will undoubtedly cause misgivings in the minds of the large majority of Churchmen, inasmuch as it singles out for high preferment one who has become notorious for his open denial of some of the fundamental doctrines of the Catholic Faith. Indeed, preparations are already being made for organizing a petition to the King, asking that the appointment may be reconsidered.

As regards the other vacant bishoprics, rumor is still busy, and if reports are to be trusted, it would appear that Ripon has been offered to several well known priests, among them Dr. Strong, who has for many years been Dean of Christ Church, Oxford. It is possible that we may learn in a few days the names of the new bishops for both Ripon and Carlisle. Then will follow further "shuffling", or preferment in the case of Hereford.

ARCHBISHOPS' WESTERN CANADA FUND

The service at Westminster Abbey on Tuesday last, in connection with the Archbishops' Western Canada Fund, marked the close of a most interesting effort on the part of Churchpeople of the mother-country to help the new centres of Church work in Western Canada. There was an enormous congregation, including most of the overseas bishops now in London, and an impressive sermon was preached by Archbishop

are now practically complete. There will be an early Eucharist in the Cathedral, the Archbishop being the celebrant; and it is hoped that in other churches in the city a like opportunity will be offered. Matins will be sung at 10 o'clock, and following this the bishops are invited to assemble on the site of the shrine of St. Thomas a Becket. Dr. Mason will there give a brief account of the shrine, and will afterward conduct any of the bishops who so desire to other places in the Cathedral connected with St. Thomas. Visits will also be arranged to St. Martin's (where King Ethelbert was baptized), and to St. Augustine's College. The great function of the day will take place in the afternoon, when the Archbishop, as President of the Conference, together with the Cathedral dignitaries, will receive the visiting bishops at the great west door of the Cathedral, and all will pass into the choir, where the Primate will deliver an address of welcome at a special service.

FINDINGS OF EVANGELICAL CHURCHMEN

A conference of Evangelical Churchmen has just concluded its meetings at Cheltenham, and has put forth the following "findings". These are to be taken as expressing the general sense of the conference, and not as representing in detail the views of individual members:

1. The Conference re-affirms that reunion can be contemplated only with such Churches as accept "(a) the Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation', and as being the rule and ultimate standard of faith; (b) the Apostles' Creed, as the baptismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith; (c) the Two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him."

2. In view of recent discussions, it affirms its belief that episcopacy is not only agreeable to the Word of God and primitive practice but, rightly adapted to local needs, is the form of Church order most likely to command general assent in a reunited Church.

3. It reaffirms its conviction that, as preliminary steps and as a witness to the fact of spiritual unity, interchange of pulpits between the accredited ministers, and reciprocal intercommunion of members of Episcopal and Evangelical Free Churches are desirable. It is convinced that in the mission field this mutual recognition is even more urgent than at home.

After a discussion on the self-government of the Church, the conference reaffirmed its support of the baptismal franchise, and its desire for the withdrawal from the electoral declaration of the clause: "and do not belong to any religious body which is not in communion with the Church of England." It also urged that in the forthcoming census (1921) provision should be made for ascertaining the religious beliefs of the people of England, in view of the fact that the present method of compiling electoral rolls does not furnish an adequate record of Church membership.

MATRIMONIAL CAUSES BILL

In the House of Lords this week the report stage of the Matrimonial Causes Bill was completed, and only the third reading remains to be taken; then, if not rejected, the bill will go down to the House of Commons. There is no doubt that there it will be hotly contested, the opposition having been greatly strengthened in the last few weeks. A significant fact is that Lord Buckmaster was himself responsible for an amendment (which was carried) that no

marriage of a guilty divorced person shall be solemnized "in any church or chapel of the Church of England". This amendment

was in fulfilment of an undertaking given to the two Archbishops.

GEORGE PARSONS.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, June 28, 1920 }

KOSOVO DAY AT THE CATHEDRAL

A SPECIAL service in celebration of Kosovo Day was held in the Cathedral of St. John the Divine on Monday morning, June 28th. The Liturgy of the Holy Orthodox Church was celebrated by the Right Rev. Archimandrite Mardary Uskokovich, Administrator of the Serbian Orthodox Mission in the United States and Canada.

Addresses were made by the Dean of the Cathedral and by Archimandrite Mardary.

CITY MISSION SOCIETY

The clergy of the City Mission Society have presented for confirmation 271 persons since March 1st. This, which is 225% more than the average for the last nine years, indicates some of the permanent results of the ministry of this Society to some 35 hospitals and charitable and correctional institutions of the city, with an average daily population of about 20,000, or about 200,000 different people within the year.

The society also maintains two chapels for colored people, St. Cyprian's and the Chapel of the Messiah, and one for Italians, San Salvatore.

CONFERENCE AT WELLESLEY
DRAWS UNPRECEDENTED CROWD

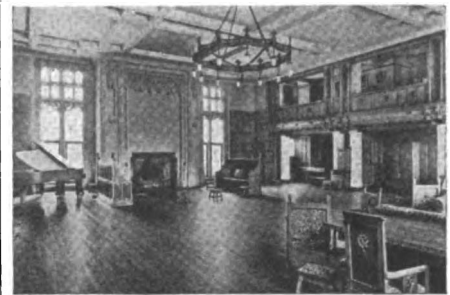
From Over Thirty Dioceses—The Place of the Summer Schools—Industrial Religion

The Living Church News Bureau }
Boston, June 28, 1920 }

THE attendance at the Conference for Church Workers being held at Wellesley College from June 21st to July 1st is unprecedented in numbers. It's a beautiful sight to see five hundred representatives from at least two hundred parishes gathered together. Over thirty dioceses are represented. It is impressive, too, to note the personnel of the conference leaders. The secretary of the programme committee, Miss Josephine F. Bumstead, is untiring in her effort to serve each individual. Her gracious patience is not unappreciated. Sturgis H. Thorndike is general manager of the conference. It is a hopeful indication for the Church's future when such laymen as Sturgis H. Thorndike gives the same scientific care to the building up of the conference for Church work as he gave in war time to the erection of the enormous government warehouses in South Boston. I personally believe that his work for the Church is more concrete than his splendid work for the government. The rector of

ence at Wellesley in 1920, "Lord, it is good for us to be here."

Canon Douglas, who teaches congregational singing each morning from the New Hymnal, has written the following special



A WELLESLEY INTERIOR

prayer for the members of the conference: "O God our heavenly Father, who gatherest Thy children together from afar, to be one in Thee; Let the grace of Thy Holy Spirit enlighten our minds; strengthen our wills, and fill our hearts with the fire of love; that, receiving the seed into good ground, we may bring forth fruit an hundredfold, through Jesus Christ Thy Son our Lord. Amen."

Speaking of the plan of summer conferences, the rector of the Church of the Ascension, Fall River, said:

"The summer school has been a positive influence in American education for the past few decades. Teachers of all grades have been able to take courses in their own and kindred departments during the vacation period in order to equip themselves for better teaching. At Columbia University, for example, there have been more students in the summer than in the winter months. The University of Chicago plans its work upon the basis of a twelve month year; many, therefore, are able to qualify for the highest degrees by the use of weeks that formerly offered no opportunity for training.

"In the field of religious education the same opportunity has gradually been opening. Silver Bay, on Lake George, has for the past fifteen years been the rallying place for leaders of missionary education in Amer-



A WELLESLEY MEETING PLACE

Grace Church, New Bedford, the Rev. Harry Beal, is representing Bishops Parker and Perry at the conference, and presides at the formal conference meetings.

The Wellesley buildings and grounds are delightful to live in, and the weather has been ideal. Many a Conference delegate like Simon Peter of old can say of the confer-

ica. Northfield, since the days of Dwight L. Moody, has stood not only for a great girls' school, and its neighboring school for boys on Mount Hermon, but has also radiated a positive religious educational influence during practically every week in the summer season. One cannot over estimate the value that has come to the Churches of

which that patient is returning. The suggestion will be made that friendly visits will be of special help. This may require material assistance. In such cases, the visitor will make a requisition to Miss Batchelder, who will forward it to the Supply Bureau of the Church Service League, where the requisition will be filled.

noon services. He will have charge of the Rousmaniere Bible Class and of the class of young men connected with the Cathedral school.

The Rev. Niles Carpenter also, who is instructor in Social Ethics and Economics in Harvard University, will give part time to the Cathedral during the coming year, assisting in the services, preaching from time to time, conducting a class in the Cathedral school, and inaugurating a class for adults in social questions.

The Rev. John Wallace Suter, Jr., secretary of the diocesan Board of Education, is to become a member of the Cathedral staff and will assume charge of religious education, especially among adults.

RALPH M. HARPER.



TOWER COURT WELLESLEY COLLEGE

America through the thought and activity of these and many other summer schools. Within our own communion, some in our own parish have been realizing the great contribution that the Cambridge Conference for Church Workers made in their own lives. Beginning with last year this Conference has been meeting at Wellesley. The programme of study, the lectures, the variety of subjects presented, make this Wellesley Conference for our communion of value positive and immeasurable. I can say very honestly that the gift of influence which has been brought to our own Church school by delegates from this parish was one of the

PROHIBITION'S CONSEQUENCE

Prison Commissioner Sanford Bates gives out a statement showing that the number of prisoners in county penal institutions has shrunk 40 per cent. during the year, and that 3,975 cells are maintained to house 905 prisoners.

County officials have closed five jails and houses of correction since September for lack of tenants.

Figures furnished by the Anti-Saloon League show that the number of inmates at Deer Island has been reduced during the last year from 357 to 157; at Bridgewater

DEATH OF REV. A. A. W. HASTINGS

THE REV. ADAM A. WARREN HASTINGS, for twenty-five years rector of Trinity Church, Alpena, Mich., made Dean of the northern convocation of the diocese of Michigan in 1908, Archdeacon of the southern archdeaconry since 1917, and in charge of the entire diocese since Bishop Williams' recent departure for Europe, died suddenly at his home in Ann Arbor on Friday evening, June 26th. A slight illness, a day before his death, was the first warning received by his family. He is survived by his wife, Lillian; four children, Warren of Akron, Ohio, Thomas and Lillian, and Mrs. R. L. Irving of Ann Arbor; two brothers, and a sister. Funeral services were held on Monday at St. Andrew's Church, the officiating clergy being the Rev. Henry Tatlock, D.D., the Rev. John Munday, and the Rev. Emil Montanus. Burial was in the Forest Hill cemetery of Ann Arbor.

Born in Barrie, Ontario, in 1855, and educated in the London (Ontario) Seminary and the University of Toronto, the Rev. Mr. Hastings first served as rector of Old St. Paul's Church, Windsor, Ontario. He was rector of St. Paul's Church, East Saginaw, for a while, and in 1888 was called to the rectorship of St. Andrew's Church, Detroit; but after only a year there he became assistant at St. Paul's Church in the same city. In 1892 he was called to St. Stephen's Church, Milwaukee, Wis., and in 1893 he became rector at Alpena.

A CHURCHWOMAN IN ARMENIA

MISS FLORENCE M. STIVELY, of Syracuse, N. Y., a Churchwoman who went overseas many months ago in the service of Near East Relief, has just returned. She was stationed at Harpoot, in Armenia, and has had many stirring experiences. She says that one of the most pressing needs in the Near East at present is for oculists to combat the ravages of trachoma. Although typhus, malaria, scabies, and other maladies are prevalent, the wide-spread epidemic of trachoma is the most serious. She made three thousand dressings a month in the children's hospitals about Harpoot and most of them were trachoma cases. "We were kept so busy," she said, "that I had little time to think of political conditions. We experienced considerable difficulty at first in getting supplies, for the motor transport service broke down because of the wretched roads. We finally organized a caravan service and brought in supplies by camels. The Turks did not interfere, nor do I think they will as long as they are left alone. But if the country is invaded it is hard to say what the outcome will be."



A PLACE OF REFRESHMENT AT WELLESLEY

happiest recollections of the past year's work."

MISSION

Archdeacon Dennen has sent out a letter to the clergy, announcing that the City Mission of the archdeaconry is about to enlarge the scope of its hospital work by a social service department. Miss Mary E. Batchelder, secretary of this department, will have knowledge through the hospital chaplain of every patient about to leave the hospital, and will notify the rector of the parish to

from 522 to 238; at the Charles street jail from 228 to 133.

CATHEDRAL NOTES

Yesterday morning Dean Rousmaniere dedicated the new diocesan flag presented to the Cathedral by the Rousmaniere Bible Class. This flag contains the arms of the diocese upon a fair white background.

The Dean also announced that the Rev. Donald B. Aldrich will become a member of the Cathedral staff early in September, and be preacher at most of the Sunday after-

OPEN-AIR SERVICE ON SITE OF PHILADELPHIA CATHEDRAL

*When Rev. John L. Zacker Preaches
—Hindu Convert Finds America's
Weakness—Two Institutions—Anniversary of Chapel*

The Living Church News Bureau }
Philadelphia, June 28, 1920 }

THE Sunday afternoon services on the Cathedral site on the Parkway, which have attracted large audiences during the past few summers, have been resumed. These are informal services with familiar hymns, led by a vested choir with cornet and trombone accompaniment. Never once during the years has rain interfered. The speaker last Sunday was the Rev. John L. Zacker, a converted Hebrew, now the able diocesan missionary to the Jews in Pennsylvania, and also secretary of the national Committee on Missions to the Jews.

Mr. Zacker preached on the universality of the love of Christ. He said that our religion did not permit either of race prejudice or of class prejudice. Our hatred of error should never become personal hatred either of individuals or of classes. Our hate of bolshevism should never engender hatred for bolshevists. We should distinguish between the false doctrines which have led these people astray and the misguided people themselves.

"Emma Goldman," said Mr. Zacker, "was deported from this country and sent back to Russia. She has been cordially hated by Americans because of her attacks upon the home, the family, the Church, and upon American institutions generally. She pictured America as a wretched land, not to be compared with the anarchist's heaven, supposedly located in Russia. Now she has had an opportunity for four months to investigate conditions in Russia under soviet rule. She has studied the factories, homes, and institutions, as no newspaper man could study them, and she says to an American newspaper man: 'Tell America that bolshevism is rotten, that the soviet government is tyranny.' She declares that before her deportation she and her followers blinded themselves to the faults of the Marxian theory. Now she has been disillusioned. What we should do with the bolshevists," said Mr. Zacker, "is to convert them."

AMERICA HAS NO TIME FOR RELIGION

"America is too busy a country to promote religion," said Sadhu Sundar Singh, the converted Hindu known as the "St. Paul of India", speaking in the Church of the Holy Trinity, Philadelphia. "America's hustle and bustle keeps men's minds on material things and prevents them from giving sufficient time to prayer."

Arrayed in a saffron gown, against which his olive skin, black beard, hair, and eyes were in sharp contrast, the Sadhu, or "Holy Man", claims to be the only Christian among 5,000,000 Sadhus in India.

The Rev. Floyd W. Tomkins, D.D., welcomed the distinguished visitor and J. Harvey Borton gave a brief sketch of his history. Converted to Christianity at the age of sixteen, Mr. Borton said the Sadhu was persecuted for adopting the new religion. He was imprisoned, beaten, his body covered with leeches: but he preached to his fellow prisoners until he was released. Since then he has travelled ten times through Thibet, preaching the Gospel; also through

the Himalayas, Afghanistan, and Nepal. "His life," said Mr. Borton, "is like a page from the Acts of the Apostles."

The Sadhu said that many so-called Christians have "religion in their heads" but it has not penetrated to their hearts. Again and again he told his hearers that prayer is the antidote for sin and worldliness.

MEADOWBROOK SCHOOL

The Meadowbrook School, a country day school for boys under the auspices of the Church, has just rounded out the first year of its existence. It is a return to the days of the little red school house, when the home and family church, the class room, and the country fields all combined to give a child the best of educations. The headmaster, the Rev. John W. Walker, and his assistants, take the children into their fellowship from early morning till late afternoon five days in the week, and then turn them back to their homes for the full rounding out of their education.

The school, established and incorporated a year ago, to meet the demand for a country day school in the old York Road and Huntingdon Valley district, is only thirteen miles north of Philadelphia. The headmaster holds the spiritual aim paramount. Christian instruction is given every morning and Christian worship holds its place of primary importance.

The curriculum provides training from primary age to college entrance. Incidentally, Mr. Walker has founded in Meadowbrook a new parish and is doing constructive work in building up a new congregation.

ST. AGNES' HOUSE

Effort is being made to form in the parishes throughout the diocese auxiliary committees which will promote the interests of St. Agnes' House, a neighborhood house maintained in the Kensington mill district by the diocese, affording opportunities for education and recreation and for advancement of the moral, spiritual, and physical welfare of the teeming population.

It is proposed to organize a flower mission among the country parishes to furnish flowers for the children of Kensington. The "flower line" forms as early as 7 A. M. on the morning the flowers are expected.

St. Agnes' Settlement House has been called the infant among the Settlement Houses of the diocese and is in charge of Deaconess Morris and Deaconess Kaighn. In the two and a half years of its existence the house has amply justified the Bishop's venture in planting such a center in that district, as the following figures will show:

The expenses have grown from \$2,140.47 the first year to an estimated amount of \$4,000 the third year. The services in and out of St. Agnes' House have increased from 892 the first year to 3,854 the third year. From November to April the number passing over the threshold was 13,519. In the three years' time there has been 332 per cent. increase in maximum monthly attendance with only 87% increase in operating expenses!

ANNIVERSARY OF CHAPEL OF ST. SIMON THE CYRENIAN

The Chapel of St. Simon the Cyrenian for colored people, one of the chapels of the parish of the Holy Apostles, celebrated its twenty-sixth anniversary on June 24th with a big parish party.

The most prominent feature of the cele-

bration was the culmination of a drive to clear off a mortgage of \$4,400. The membership of the chapel was divided into fourteen teams of fifty members each. These teams were led by the two clergy, the Rev. John R. Logan and the Rev. A. Myron Cochran, and by twelve vestrymen. Very zealous work has been done to have the chapel consecrated next fall, when they expect to entertain a conference of Church workers among colored people of the province.

The chapel reports 52 baptisms and 74 confirmations during the year. The communicant list has grown from 631 to 704. The Sunday school has 40 officers and teachers and 515 scholars. The Sunday school offerings for the year amounted to \$1,064.85, of which \$657 was for general missions. The total offerings from the chapel were \$5,740.93.

BACCALAUREATE SERMON

The baccalaureate sermon for the graduating class of the University of Pennsylvania was preached this year by the Rev. Louis C. Washburn, D.D., rector of Old Christ Church. The service in Old Christ Church was very impressive. The Rev. J. A. Montgomery, D.D., of the faculty of the University, and the Rev. John R. Hart, Jr., the Church representative at the University, were in the chancel. The offering was devoted to the summed camp work of the Christian Association of the University.

The following historic note from Provost Stillé, showing the relationship between the University and Old Christ Church in former days was printed on the programme:

"In speaking of the influence of the members of this congregation on public affairs during the provincial era, I must not forget to claim for some of them the great honor of having been the founders and the early guardians of the College and Academy of Philadelphia.

"Doctor Franklin, who first conceived the plan of this establishment, was a pew-holder in this church. When he looked around for those who would appreciate and support his project he took from this congregation mainly the men of education and of means who would aid him. His first choice for headmaster of the Academy was the Rev. Richard Peters, for nearly ten years the rector of Christ Church. Finding it impossible to induce Mr. Peters to accept the place, he made the final choice of the Rev. William Smith, a member of this congregation.

"In a short time the college thus founded by two members of this parish was perhaps unrivaled and certainly not surpassed by any seminary at that time existing in the provinces. Of the trustees previous to the Revolution, nearly four-fifths were members here. And Mr. Peters was for many years the president of the board."

THOMAS S. CLINE.

DR. STURGIS WILL STUDY THE MISSION FIELD

DR. WILLIAM C. STURGIS, educational secretary of the Department of Missions and Church Extension, sailed June 26th on the *Caronia* for England. He will be gone a year to study every aspect of the mission field. Dr. Sturgis will spend part of the summer in England and will attend the World Conference on Faith and Order at Geneva, returning to complete his study of the English field. In September he will go to Italy, and expects to sail from Brindisi about October 1st for India. From India he will go to Ceylon, Burmah, Siam, the Philippines, China, and Japan. From Japan he will go to Honolulu on his return trip home.

THE FIGHT FOR PROHIBITION IN THE DIOCESE OF CHICAGO

Is Successful But Not Finished—Murders and Accidents Still Follow Drunkenness—Evanston Parish Will Return to Adult Choir—Resignation of Rev. F. E. Brandt

The Living Church News Bureau }
Chicago, June 28, 1920 }

PROHIBITION has no doubt reduced the extent of drinking in Chicago. There is less drunkenness to be seen on the streets, though cases of drunkenness have by no means disappeared. One sees them there, and frequently in the drug stores, which unfortunately have become dispensers of the stronger liquors on a large scale. So extensive were their sales during convention week, when an unusually large number were taken suddenly ill, that the supply of prescription blanks issued by the authorities to physicians for such emergencies has become alarmingly low. The number of saloons has been reduced from 5,600 to 3,000 since prohibition came in, but the saloon situation is still bad. At a meeting this week of the Chicago Law and Order League, of which your correspondent has been secretary for nearly ten years, Mr. A. B. Farwell, the president, cited several instances of recent murders in saloons and resorts on the South Side, for all of which liquor was responsible. The city, sad to say, continues to be notorious for the number of its murders, averaging more than one a day for the year. One of our daily papers has a regular column in which is recorded the daily tale of murders and automobile killings—another gruesome story. Major A. V. Dalrymple, government agent for the Chicago district, has had much difficulty in his investigations for enforcement of the new law. The evil forces of the underworld, sinister politics, and bad influence in high places, combine to hinder him in prosecution of the cases of liquor violation which he has discovered. The Chicago Law and Order League and other voluntary organizations are doing what they can to help in his thankless job. At the last meeting of the League a strong resolution was passed commending Major Dalrymple.

PRAYER CIRCLE UNION AT CHURCH OF THE REDEEMER

One of the results of the remarkable visits of Mr. Hickson to the Church of the Redeemer, Hyde Park (Rev. J. H. Hopkins, D.D., rector), has been the organizing of a Prayer Circle Union, the working of which is described by Dr. Hopkins in the current parish magazine. It consists of those who daily offer intercessions for the sick and the afflicted. As soon as possible, after the 15th of each month, each person who has requested prayers sends in a report to the rectory, stating whether there has been no, some, or much improvement during the month. And each person who has signed a "blue" card, promising to pray for the sick by name, sends in a statement to the rectory that he or she has offered these intercessions daily. The intercessory prayer blanks are then returned to these "blue" card members of the Circle, for use for the ensuing month, and entries of causes for thanksgivings are made, taken from the "request" reports as they may have come in. These persons' names are mentioned in the Thursday services for the sick and afflicted

and the thanksgivings are also offered. When desired, prayerful imposition of hands and the sacrament of holy unction are in readiness, at the altar rail. Each Thursday these simple, earnest services have been held ever since Mr. Hickson's visit.

THE CHOIR AT ST. LUKE'S

Mr. William Brooke Reeve, for seven years choirmaster and organist of St. Luke's parish, Evanston, has accepted a similar position at St. John's Church, Savannah, Georgia, and left on June 1st. He is succeeded by Mr. Herbert E. Hyde, superintendent of the Civic Music Association of Chicago, conductor of the Musical Art Society of Chicago, and late choirmaster and organist at St. Peter's, Chicago. Mr. Hyde will be asked to inaugurate a new policy in the music at St. Luke's, dispensing with boy voices in the services and having adult voices only. In the autumn the present boy choir will become the choir of St. Luke's Church School, of which Mr. Hyde will be the musical director, and the regular Church choir will be a vested choir of twenty-four adult voices. With regard to this change, Dr. Stewart, the rector, writes:

"For a long time the music committee and the vestry have had this change under consideration. They have consulted the leading Church musicians of the country and found a singular unanimity of opinion that without a choir school a parish boy choir is likely to be a constant disappointment. In the first place, a head tone has to be developed and when it is secured is a sexless tone, without color or flexibility or power. The boy can hardly be expected to feel deeply and to express spiritual heights and depths of religious experience to which he has not yet attained, but even if he could, his voice has not the native capacity for such expression. The range of music for use by a boy choir is therefore limited. Here and there a soloist may be developed, but he is no sooner developed than his voice begins to change and the choirmaster has to start in all over again.

"Then there is the question of supply. More and more our Church boys go off to secondary schools, so that our parish choirs are largely recruited from outside boys, whose primary interest is the money received for attending rehearsals and services.

"Then there is the problem of discipline, a problem that bears in so hard that it is rare to find a choirmaster who is at once a great musician and a willing headmaster of little boys.

"But, besides all this, there is the question of the boy himself. Is it not asking too much of the average small boy?"

IN OAK PARK

The memorial window to Charles Patrick Anderson, son of our Bishop, was unveiled and dedicated in Grace Church, Oak Park, on the Third Sunday after Trinity. The subject is the baptism of our Lord by St. John. It was given by public subscription in the parish and is placed in the baptistery.

At the same time a window was unveiled in memory of Charles E. and Sarah R. Roe and their children, the gift of Mr. and Mrs. J. L. Pinkstaff. The subject is the baptism of Ethelbert, King of Kent, by St. Augustine in A. D. 597.

The confirmation class of 1920, consisting of 65 people, presented the church with 150 of the New Hymnals with tunes as their thank offering.

The Oak Park and River Forest Community Council of Religious Education has been organized and the rector of Grace Church is a member of the executive committee. Mr. Frank McKibben of the Northwestern University has been engaged as community superintendent of Religious Education to commence work at once.

The Rev. F. R. Godolphin, rector of Grace Church, will sail for England August 7th, returning early in October.

PRIEST RETURNS TO SECULAR WORK

The Rev. F. E. Brandt, rector of St. Martin's Church, Austin, who has faithfully and ably served in the ministry of this diocese from the time of his ordination, has written a letter to Bishop Anderson, asking permission to resign on July 1st, on the ground that he intends to leave the ministry permanently and return to secular work. Formerly a newspaper man, he will most probably ultimately, if not at once, resume that calling.

In Harvard, in Wilmette, in Aurora, and in Austin, Mr. Brandt has done good work in hard places. In 1914 he was a deputy to the General Convention. For several years he was secretary to the diocesan board of missions. He is one of several priests in this diocese—in fact, the third within a year—to withdraw to secular life and work. His action is symptomatic of what is happening in many places, indicating a condition which requires the immediate attention of the Church at large.

At a meeting of the vestry on June 8th Mr. Brandt indicated his intention, and stated that as soon as Bishop Anderson's consent had been obtained he would formally resign. At that time the vestry will arrange with the Bishop for a supply until the vacancy is filled.

ST. MARK'S, CHICAGO

A special meeting of the vestry and congregation of St. Mark's Church, Chicago (4427 Drexel boulevard), was held at the parish house on Friday evening, June 11th, the Rev. H. B. Gwyn presiding. The immediate object was to take steps to meet a debt on the new building, falling due in July. Mr. George K. Gibson, director of the diocesan Nation-wide Campaign, gave a telling address, which with the earnest words of members of the vestry and others resulted in the subscription of more than \$2,000 in cash and pledges. The members of the congregation are determined to maintain St. Mark's, and to retain the name of the historic church founded as a mission in the days of old Camp Douglas, which today has a record of over fifty years' existence as the House of God.

The people of St. Mark's are also discussing erection of a simple structure behind the church, to be known as St. Mark's community house.

H. B. GWYN.

CHURCH CONSECRATED IN SOUTHERN OHIO

ST. PAUL'S CHURCH, Columbus, Ohio (Rev. Sydney Sweet, rector), was consecrated on Sunday morning, June 6th, the Bishop and the Bishop Coadjutor of Southern Ohio, both being present. The sermon was preached by the Rev. John McGann, a former rector. The Rev. William F. Peirce, president of Kenyon College, and the Rev. H. D. Sterrett, a former rector, also assisted in the services. A memorial tablet was dedicated to the memory of the Rev. John Hewitt, during whose rectorate the present beautiful church building was erected in 1902.

CONSECRATION OF ST. MARK'S CHURCH, WATERLOO, IOWA

St. MARK'S CHURCH, Waterloo, Iowa (Rev. Thomas Horton, rector), was consecrated on the First Sunday after Trinity, the day beginning with Holy Communion, at which the rector was celebrant. At the later service, Bishop Morrison officiated both as consecrator of the church and as celebrant at the Holy Eucharist. The instrument of donation was read by Mr. C. O. Lamson, the senior warden,

by American soldiers and sailors. In the afternoon there was a special service at the cemetery of Suresnes, where 2,500 American soldiers are buried. The Bishop and the Rev. Mr. Beekman took part, and a large number of French troops passed in review before the American ambassador, Lord Derby, and General Petain.

During their stay in Paris the deputation received many courtesies from Mr. S. Venizelos, son of the Greek premier, and from Archimandrite Paragopoulos, who had been a fellow passenger on the voyage, and preceded the deputation to Athens.

In Berne they were received by President Motta of the Swiss Republic, the American consul, and the representatives of the British and Greek governments, and were greatly assisted by Professor Kunz of the University.

They attended the Synod of the Old Catholic Church and achieved a notable success in interesting its members in their mission. On June 4th Bishop Herzog signed proposed articles of agreement submitted to him by Bishop Darlington, which had been carefully prepared by the Commission and leading American theologians.

On Sunday, June 6th, Bishop Herzog celebrated solemn high mass in his Cathedral, assisted by Father Hugo Flury and the chaplain of the English church. Bishop Darlington occupied the episcopal throne with the Rev. Lewis Nichols and the Rev. Harry V. B. Darlington as chaplains.

On Monday, June 7th, the Synod celebrated its fiftieth anniversary. The American deputation attended the opening mass and the business session following.

It is the intention of the deputation to keep Kossovo Day in Serbia, and then to hurry on to Athens and Constantinople, planning to return to London for the Lambeth Conference.

by American soldiers and sailors. In the afternoon there was a special service at the cemetery of Suresnes, where 2,500 American soldiers are buried. The Bishop and the Rev. Mr. Beekman took part, and a large number of French troops passed in review before the American ambassador, Lord Derby, and General Petain.

BISHOP OVERS RETURNS TO PRESENT LIBERIA'S CAUSE

BISHOP OVERS, writing from the Montserado district, Liberia, early in May, says:

"It is now three months since I landed in my district, coming for the express purpose of going through the district to see its needs before the rainy season came on.

"When I found that the mission launch (*John Payne*) was out of commission, it seemed like an impossible task for me to visit all our stations from Cape Mount to Cape Palmas. But my experience of three years' travel in Nigeria came to my aid. I have visited every station except Sinoe. To do this, I have used every means possible. I have spent hours in a surf boat on the open sea, days in canoes up the various rivers, travelled overland by hammock and on foot, and, whenever I could, I have used the coast steamers.

"I have just got through holding the convocation at Cape Palmas. The clergy and laity have all shown a splendid spirit of appreciation for the new bishop.

"From my personal observation of the needs of the district, I have framed a policy for our future work.

"In a few weeks I shall leave for America to place my policy before the Church. Bishop Lloyd said I should have \$100,000 for this work at once. *It is true.* The finest opportunity that was ever presented to the Church is before us here. Yet the most deplorable conditions actually exist.

"I am coming with the hope that Liberia has many friends in America and that the American Church is ready to come to the help of this little republic in the accomplishment of a work which should have been done years ago."

The interior of the church has been re-decorated. Several memorials given include altar hangings given by Mrs. C. L. Kingsley, and massive Eucharistic candlesticks given by Mrs. Lucy Gilbert in memory of her husband, Jackson Hollis Gilbert, and her son-in-law, John William Hyde.

ASKING FOR "ONE PROTESTANT CHURCH"

A PETITION is being circulated among missionaries of Protestant bodies in China addressed to the Lambeth Conference and asking the bishops there gathered to assist in establishing "one Protestant Church" by recognizing "the validity of the orders of all the great Protestant Churches of Christendom" and by making provision for full intercommunion between members of such Churches. Among the signatures to the circular asking for other signatures is the name of a C. M. S. missionary. None of our own Mission are reported to be in sympathy with the measure or to have signed the petition.

CONCORDAT WITH OLD CATHOLICS SIGNED AT BERNE

BISHOP DARLINGTON, with others of a deputation, sailed for Europe on May 22nd to confer with authorities of the Eastern Orthodox and Old Catholic Churches.

In Paris they were received by M. Clemenceau. A luncheon was given by the American ambassador and a reception attended by many French people of note, including Mme. Clemenceau-Jacquemire, Marcel Knecht of the French Legation, Stephen Lausanne, editor of *Matin*, and the Rev. F. W. Beekman, rector of Holy Trinity.

Sunday service was attended at Holy Trinity, which was crowded to the doors

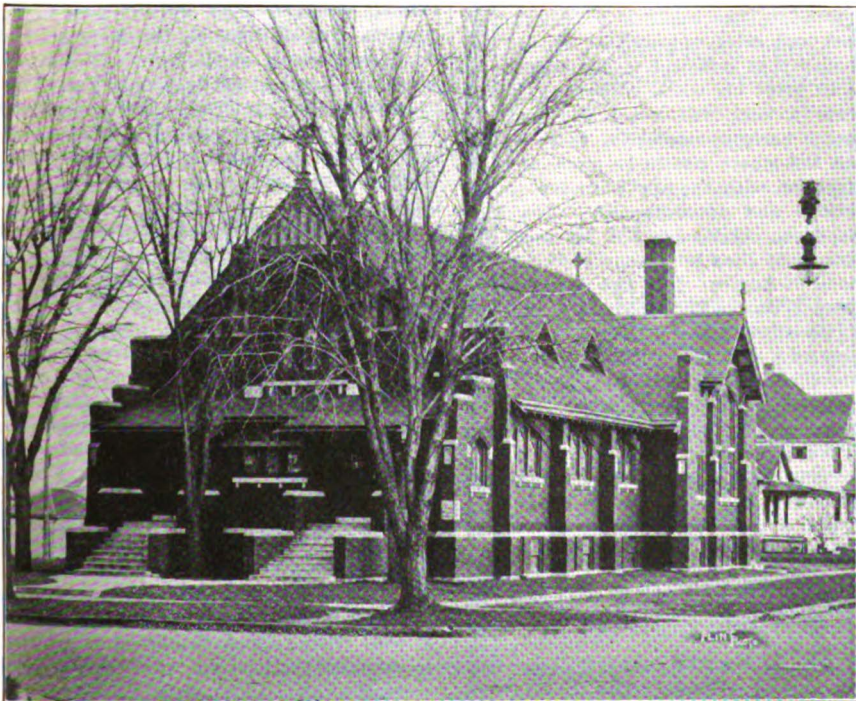


REV. THOMAS HORTON

while the sentence of consecration was read by the Rev. John Dysart. The epistoler was the Rev. T. N. Gilbert, Ph.D., and the gospel the Rev. Edward H. Rudd, D.D., the sermon being delivered by the Bishop Coadjutor. The Rev. John M. Francis was master of ceremonies.

At evensong the sermon was preached by the Rev. R. C. Campbell. Other clergy assisting in this service were the Rev. Drs. Rudd and Gilbert, the Rev. Messrs. M. I. Tate and H. C. Boissier, the rector pronouncing the benediction.

The present building of St. Mark's was erected in 1915, after several years of ser-



ST. MARK'S CHURCH, WATERLOO, IOWA

CONVOCAATION OF CUBA

THE OPENING service of the fourteenth annual convocation of the missionary district of Cuba was held in the Cathedral in Havana on June 16th, and was chiefly characterized by the ordination of the Rev. P. H. Asheton Martin to the priesthood, and the reception into this ministry of the Rev. Juan Miguel Mesegue Tomas, formerly a Roman Catholic priest. Steps were taken to secure revision of the marriage laws and to secure a Spanish Hymnal.

The business sessions were held in the Cathedral school building. All but three of the clergy were present. Of the absentees two were sick, and the other on his furlough in the United States. There was also an excellent representation of the laity.

The sessions continuing over two days were devoted to routine business. In his convocation address the Bishop reported purchase of a lot in Santiago in a rapidly growing section, where it is hoped a building may be erected soon. He noted that the recently completed church building in the village of Cespedes, not far from Camaguey, is the only public building in the place, and that this brings the Church into prominence, though we are unable to provide a resident minister.

In Guantanamo the Church school has quite outgrown its accommodations, so that it is imperatively necessary to erect a building as soon as possible. Money is in hand, but just at present high cost makes it quite out of the question to undertake any building.

Turning to general material conditions, the Bishop said:

"The present material prosperity of the island has enlarged our opportunities and increased our difficulties. It has brought in many new laborers to the cane fields, the majority of them being West Indians, already members of the Church. They desire and need our ministrations, but we cannot reach them all because we have so few workers. We have need at present of three new men to go from place to place in the provinces of Camaguey and Oriente, organizing congregations and ministering to these newcomers. As these workers gradually acquired a knowledge of Spanish they would find opportunities for reaching the Cubans, who are at present largely neglected. The number of Americans employed on the large sugar estates is also increasing, and a good proportion of the newcomers belong to the Church.

"I believe that the next year will see a still larger influx of English-speaking people to Cuba; if we can influence them properly they will be our best missionaries among the Cubans.

"But the prosperity which draws them here makes it difficult for us to recruit our ranks of workers. It has very considerably increased the cost of living, making it very difficult for the clergyman or teacher to get along on his meager salary. At the same time it has increased the rewards offered by business. I know that several young men who had been thinking of the ministry have been enticed away by the rewards offered by a business career.

"The social atmosphere in which we carry on our work remains much as it was last year. Prosperity has not brought happiness or peace to the country. There is an increasing social unrest; there have been many strikes, and there is at present great dissatisfaction among the working classes, together with a feeling of bitterness which is not hopeful. I find among them a lack of confidence, a spirit of cynicism and hopelessness which is hard to contend against.

"Back of it all is the idea that the Christian ideal is not possible of realization,

that it is no more than a beautiful dream, and that the wise man is the one who intends to exploit this world as fully as possible.

"Living in this atmosphere, as we do, we cannot but be influenced by it. As Christians, however, we must combat it in our own minds as we insist that the larger values of life are capable of realization."

The members of the convocation, having previously appointed a committee to secure a change in the marriage laws, which committee had not succeeded, now requested that the Bishop take this matter in hand and try to obtain the desired legislation through an appeal to Congress made by a representation of all the religious bodies in Cuba, together with the free masons and the various representatives of foreign countries.

In Cuba the marriage laws have been very rigid. Until very recently persons divorced for any cause could not be remarried. The clergy, the authorized officiants, were responsible for all marriages, and made their returns to the local judges. There were no marriage licenses. The officiants bore all the responsibility. Within a few years the law was so changed that the only legally authorized officiants are the judges. Marriages by the clergy are not recognized as legal, although they are not forbidden. Those, therefore, who wish a religious marriage must be married, first, by the judge. It is commonly reported that the judges exact such heavy fees that it is practically impossible for any but the wealthy to be married, and this leads to immorality.

Due credit must be given to the Church of Rome for her very valiant but unsuccessful fight against the present law.

Another matter of importance was the appointment of a committee to prepare a Hymnal in Spanish for the Church here and in other Spanish-speaking countries. One of the most serious handicaps on the work of the Church is the lack of such a Hymnal, properly prepared. Various attempts in this direction thus far have been unsuccessful. To translate hymns is not easy unless the translator himself be a poet also; and however successful such translations may be, it is equally difficult to make the words coincide with music composed for other purposes. Besides, the publication of music is very expensive, at least \$10 a page.

The Rev. William Watson, a most excellent musician, has made a compilation of the best and most appropriate music, and it is hoped that sufficient means may be obtained to print his whole collection; but at any rate a sum was voted sufficient for printing a certain number of these hymns without the music, use to be made of these in connection with the new Church Hymnal.

Elections and appointments: The Ven. W. W. Steel, Archdeacon of Havana; the Ven. Francisco Diaz for Cuban work.

Council of Advice: The two Archdeacons, and Dean Myers, with Messrs. W. L. Platt, H. A. Himely, and E. G. Harris.

Treasurer: Mr. W. L. Platt.

Chancellor: Mr. A. Wright.

Registrar: Mr. E. G. Harris.

Examining Chaplains: Dean Myers and Dr. Gibbons.

Secretary of Convocation: The Rev. H. B. Gibbons, D.D.

Historiographer: The Ven. W. W. Steel.

THESE REACHED OR PASSED THEIR QUOTAS

THE PUBLICITY DEPARTMENT has just issued a second edition of the Results and Status of the Nation-wide Campaign, with statistical tables corrected to June 10th.

According to the revised figures fourteen

dioceses have pledged 100 per cent. or more of their quotas and two have guaranteed 100 per cent. of their general quotas. It should be noted that Virginia, Southern Virginia, and North Carolina, which were already in the 100 per cent. column in April, have increased their pledges.

The corrected figures are:

Diocese	Per Cent. Pledged	Per Capita Pledged
Porto Rico	178	\$ 0.57
East Carolina	126	13.43
West Virginia	123	9.81
Virginia	110	18.61
West Texas	108	6.03
Southern Virginia	107	13.19
Atlanta	105	13.30
North Carolina	103	11.01
Oregon	102	10.24
Southwestern Virginia	101	13.94
South Carolina	100	14.47
Maryland	100	9.93
South Dakota	100	3.03
Idaho	100	5.35

Two dioceses which did not quite raise their total quotas have guaranteed that their Nation-wide quotas will be paid in full. They are Mississippi with 98 per cent. pledged and \$9.35 per capita pledged, and Texas with 93 per cent. pledged and \$11.03 per capita pledged.

NATIONAL CATHEDRAL ASSOCIATION

ON SUNDAY, June 6th, at the Church of the Advent, Walnut Hills, Cincinnati, an illustrated talk on the Washington Cathedral was given by the Rev. Henry Russell Talbot, Residentiary Canon of the Cathedral. Afterward a number joined the National Cathedral Association, of whose Cincinnati committee Mrs. R. B. Bowler is chairman. On May 25th a committee was formed in Providence, R. I. This committee, of which Mrs. William Grosvenor is chairman, has already several thousand dollars on hand, and in the fall will begin an active canvass for members. Canon Talbot on June 9th addressed a meeting of St. Louis clergy called together by Bishop Tuttle. He also addressed in that city several small gatherings of women, and will return to St. Louis in the fall to organize a branch of the association.

DR. GARDNER GOES ABROAD

HAVING been in touch for many years with the English methods of religious education through correspondence with its leading exponents, Dr. William E. Gardner, head of the Department of Religious Education, sailed for England on Saturday, June 12th, to attend the conference for educational workers to be held at the time of the Lambeth Conference, which is bringing together workers from all parts of the Anglican Communion.

Dr. Gardner goes to seek information first hand on the continuation schools in England, to observe the recruiting campaign for the ministry, and to study the work of the English deaconesses.

"The continuation schools furnish one of the methods by which the Church and State are coöperating in England in the educating of children, and offer one of the most important and most interesting methods used to this end," said Dr. Gardner. "Mr. Fisher, head of the Board of Education in England, has come out strongly in advocating these schools and has said, 'My own belief is that a purely secular system of instruction in public elementary schools would not, at present at all events, be in accordance with the national wishes; and the broadest way of dealing with the problem which has suggested itself to me is to put denominational and undenominational religious instruction on an equal footing in the public school system of elementary training.' Mr. Fisher made

this coöperation possible through the Fisher Act, which compels every child between the ages of 14 and 18 years to receive at least eight hours of instruction a week, and applies particularly to those employed. Many churches have set up these continuation schools, as they are called, and the children are coming to them for instruction. I am interested in these schools as they apply to many of our own problems, and I wish to observe them closely.

"The second main purpose in my going is to study the recruiting campaign for the ministry in the English Church. As you probably know, the English clergy suffered severe losses during the war, and a campaign fund of £100,000 was set aside for recruiting the ministry. The chief training center is a large camp or school something similar to our own summer school at Berkeley.

"Then I wish to observe the office of deaconess in the English Church, which is prominent in the consideration of the ministry of women. I am interested in deaconesses particularly from the viewpoint of the order as a teaching office."

Dr. Gardner will attend the conference of Anglican educational workers which has been called by the Rev. Henry Dawson and the Rev. W. E. S. Holland to meet at the National Society's Depository, Westminster, on July 14th. He has been invited to attend several of the diocesan educational committee meetings and will address the Winchester diocesan board at the request of the Bishop of Guilford. In London, he will address three different groups of educational workers. He has also received invitations to attend several summer schools and will be the guest of Dr. W. Hume Campbell, principal of St. Christopher's College, Blackheath. He has been appointed by the Bishop of New York to represent the Cathedral of St. John the Divine at the celebration of the 700th anniversary of the building of Salisbury Cathedral. In August he will attend the meeting of the Commission on the World Conference on Faith and Order to be held in Geneva. He expects to return early in September.

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop
Healing Mission at Ensley

WITH THE sympathetic approval of the Bishop, a healing mission was held at St. John's Church, Ensley (Rev. Edmonds Bennett, rector), in the days following June 16th. On the 17th, after an impressive preparatory Eucharist, the missionary, Mr. Henry Conrad Blandford, a layman, was presented to the congregation, which was composed very largely of people who had come from Birmingham and Ensley for the ministrations of faith. Two clergymen in the sanctuary followed the missionary and gave the blessing of the Church upon each sufferer. Testimonials of benefits received were of such a character that it was decided to continue the mission beyond its original term.

ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.
Mission Series

ARCHDEACON GRIFFITH recently conducted a series of missions in Ashe county in the northwest corner of the state, coöperating with the Rev. W. R. Savage.

CENTRAL NEW YORK

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

Convocation—G. F. S. Observes Anniversary—
Utica Clerical Union—National Cathedral Association

THE THIRD DISTRICT convocation held its June meeting in Emmanuel Church, Nor-

wich (Rev. H. W. Foreman, rector). The Rev. R. Augustus Forde preached. At the Binghamton clericus, held at the same time and place, the Rev. Jesse Higgins read by special request his paper on the proposed Concordat. The discussion revealed a common impression that the movement was as good as defunct. Convocation nominated the Rev. W. E. Tanner as Dean, reelected the Rev. T. R. Jones as secretary, and elected Mr. Hart I. Seely of Waverly as a member of the diocesan Council, he being the second member chosen from a mission parish. It was decided to hold a joint meeting with the archdeaconry of the Susquehanna, diocese of Albany, in Unadilla in September. The first district elected Mr. F. M. Boyer of St. Paul's, Watertown, to the diocesan Council. The second chose Mr. J. Francis Day of Grace Church, Utica, and renominated the Rev. F. C. Smith as Dean and the Rev. J. L. Hatfield as secretary.

CHAPLAIN WATTS of the 63rd Regiment, stationed at Sacketts Harbor, recently spoke in Grace Church, Carthage (Rev. F. S. Eastman, rector) on Missionary Work in Northern China, where he was stationed for four years.

AT THE ANNUAL meeting of the clericus of the first district, held in Trinity parish house, Watertown, the Rev. A. Q. Davis of Clayton was elected president, Rev. Dr. C. W. Hakes, vice-president, and Mr. F. C. Ransier, secretary treasurer. Plans were made for a Church school rally on the second Sunday in October in Trinity Church.

THE GIRLS' FRIENDLY SOCIETY of Calvary Church, Syracuse, celebrated its twenty-fifth anniversary with a supper party on June 14th, 27 members being present. Calvary branch was founded by Miss Mary Huntington, daughter of the first Bishop of the diocese, who was founder and rector of the parish.

CALVARY CHURCH, Utica (Rev. Dr. E. H. Coley, rector), has closed a contract for the decorating of the interior of the church. Work is to be begun July 1st and services will be held in the Sunday school rooms until the church is ready.

THE UTICA CLERICAL UNION at its June meeting heard a well written paper on The Revival of the Occult, by the Rev. S. R. MacEwan. The Rt. Rev. S. M. Griswold, D.D., who was passing through the city, was present.

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<small>(prepared with 1 fl. oz. of syrup)</small>	

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CONNECTICUT

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

Girls' Friendly Society—Nation-wide Campaign
—Berkeley Divinity School

THE PLAY recently given to raising funds to buy a building for a Girls' Friendly Lodge in New Haven was perhaps one of the best amateur productions ever staged in that city. The sum of \$1,310 was cleared towards the end in view.

THE COMMITTEE appointed by the Bishop in the interest of the Nation-wide Campaign, in accordance with resolutions passed at the recent diocesan convention, has appointed a campaign director and fourteen committees to carry on an aggressive campaign throughout the diocese. The general committee—or, as it is now to be known, the Council—has published the first number of the *Bulletin*, which will be issued from time to time. Mr. Lewis Franklin, New York City, gave an illuminating address at a conference of Church people in Trinity parish house, New Haven, on June 22nd.

THE COMMITTEE appointed last January by Bishop Brewster to investigate charges made that in December a bolshevik lecturer addressed an audience at the Berkeley Divinity School, with approval of the Dean, have just made their third and final report, in a summary of whose findings the following statements are made: "The lecture delivered on December 2nd last was bolshevik propaganda; the lecture was by Wilfred Humphries of the intercollegiate socialist society; it would have been better had the lecture not been given; Humphries ought not to have been allowed the use of the platform; the school has suffered, its prestige lessened and its progress hindered by the reputation it has received; Dean Ladd is not a socialist but is a member of several societies of socialistic tendencies, including the intercollegiate society of which Dean Ladd and Prof. Lauderbaum were members of the executive committee, among whose members are many men known as socialists." The report says that Dean Ladd has withdrawn his membership in these societies; that the Dean and members of the faculty are not radicals in that they favor measures of violence, but that they hold views which are considered radical on industrial and social questions when contrasted with those held by ordinary people. An accompanying statement by Dean Ladd took issue on the question of his privilege to be a member of the societies named and also to his right to teach political doctrines. His statement indicated that he considered the report as completely exonerating his course and that of the faculty.

CUBA

HIRAM R. HULSE, D.D., Miss. Bp.

Accidents to a Clergyman

THE REV. WILLIAM WATSON of Guantanamo was not long since robbed of several hundred dollars worth of property. Pursuing the robber, he tore a ligament and broke a blood vessel in his leg. Traces of the robber were discovered, but the police did nothing. After some time in bed, he officiated on Easter Day on crutches. Afterward, preparing in his house to officiate at a burial to which he had been hurriedly called, he was startled by the opening of a window shutter. Turning hastily, he seriously injured his eye, catching it on the end of a cockatoo perch. He saturated a piece of sterilized gauze with cocaine, made a bandage for the eye, and officiated at the funeral, although in an agony of suffering. After that he went down to the naval sta-

tion and was taken into the private house of the chief surgeon, Dr. Stewart, through whose skilful treatment the eye was saved, even after infection. But when he was somewhat recovered, and had held his first service in the church at Guantanamo, he was comforted for his numerous misfortunes by a gift of several hundred dollars, presented by his congregation and the members of the naval station.

HONOLULU

HENRY B. RESTARICK, D.D., Miss. Bp.

Nation-wide Campaign

"THE NATION-WIDE CAMPAIGN has been a wonderful thing for Hilo. It proves that if we give the lay people a chance they will not fail." With these words the Rev. J. Lamb Doty, of the Church of the Holy Apostles, Hilo, reports a very remarkable record from a parish in those far away lands that were not even given a quota. "Until last year this church had never raised more than \$1,200 a year. Then we raised \$2,333.44, and will raise during 1920 about \$4,500. Last October we became a self-supporting parish, thus relieving the general and district boards by \$900 a year. And now this struggling church has become the second church in financial support in this missionary district. Here is another answer to the question, 'Are missions worth while?'"

KANSAS

JAMES WISE, D.D., Bishop

Memorial Parish of St. James, Wichita

ON JUNE 4th the new parish of St. James was formed in Wichita. This church will be a memorial of James Llewellyn Wise, son

The American Church Monthly

SELDEN PRABODY DELANY, D. D., Editor

Sample Copy 20c

JULY, 1920

VOL. 7, No. 5

CONTENTS

EDITORIAL COMMENT

Signs of Catholic Life—Radicalism—The Science of Raising Money—The Young Person's View of the Church—Dr. Parks on Diocesan Conventions

THE UNPOPULARITY OF THE CHURCH

Hamilton Schuyler

SPIRITISM AS A RELIGION

Frank Garvin

THE SOCIAL MESSAGE OF THE CHURCH

Floyd S. Leach

OUR LESSER LADIES OF JULY

Minna Caroline Smith

PARTYISM AND THE CHURCH, PART 2

William M. Gamble

SOME ASPECTS OF RESERVATION

Edwin D. Weed

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of the Bishop. The Rev. Otis E. Gray has charge and is already in residence. The parish will be located in the College Hill district, east of the canal, in a population of 16,000 with but two other churches established. A temporary building will be provided on a permanent site and no permanent building will be undertaken until prices are favorable.

BISHOP AND MRS. WISE sailed on the steamer *New York*, on June 21st, to attend the Lambeth Conference. They plan to travel on the Continent as well as in England and Scotland. In Scotland the Bishop will visit Dundee, his birthplace. They will return sometime in September.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Church of the Advent, Louisville—Cathedral Year Book—St. Mary's Mission, Madisonville

THE CHURCH OF THE ADVENT, Louisville (Rev. Hary S. Musson, rector), has been further enriched by two handsome memorial windows. They are of opalescent glass in blue shades harmonizing with the dominant coloring of the other windows and furnishings, and contain ecclesiastical designs, alpha and omega, and the cross. These windows, unavoidably delayed in transportation and dedicated by the rector at the early celebration on Trinity Sunday, were given in memory of Calista Bezold Folsom, a much beloved member of the parish, by her family and girl friends. A thanksgiving service was held at choral evensong on Sunday, June 6th, for the blessings of the successful jubilee. After a brief address by the rector, the congregation adjourned to the parish house where an informal meeting was held and reports were heard. The treasurer reported the original goal of \$5,000 exceeded by several hundred dollars, when it was unanimously decided to increase the jubilee fund to \$10,000 and extend the time for payments one year. The rector announced an additional gift of \$1,000 provided the \$10,000 be raised and many parish organizations and some individuals voluntarily doubled their subscriptions. There is little doubt that this second goal will be reached. A weekly parish paper issued as the *Jubilee Messenger* was so successful that it was decided to issue a monthly edition regularly, beginning July 1st, called the *Advent Messenger*, under the editorship of the woman who so successfully edited the former. The anniversary sermon delivered by the Rev. M. M. Benton has been printed for distribution.

THE LAST UNITED meeting of the season of the Woman's Auxiliary, diocesan branch, an adjourned session, was held at the Cathedral house on June 3rd when Mrs. Joseph Cahiff, president of the St. Stephen's branch presided, and led in the discussion on the office and work of the president of the Auxiliary. It is planned to have the next meeting in October when the office of the treasurer will be the subject.

THE ANNUAL year book of the Cathedral is just out, telling of this oldest church of the diocese, which plans to celebrate its centennial in 1922. The report of the finance committee shows about two hundred thousand dollars given and pledged, including subscriptions to the Nation-wide Campaign. The Cathedral House has been used 835 times during the year by 68 organizations.

AT ST. MARY'S MISSION, Madisonville (Rev. George Worthington Dow, priest in charge), an effort is being made to secure

a rectory. A member has donated a lot worth \$600 and various subscriptions have been received. A chapter of the Brotherhood is running a slide at the motion picture house showing the interior of the church and the hours of service. A branch of the Girls' Friendly Society has also been organized.

THE PROPERTY OF St. Paul's Church, Hickman (Rev. W. F. Renneberg, rector), has again been increased, Miss Allie Dodds deeding to the church an adjacent lot, and the vestry arranging for the purchase of another, thus obtaining the best piece of property in Hickman. The lots face three streets and, with this late addition, measure about 150 by 300 feet. Plans now under way contemplate building a parish house and remodelling of the church.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Diocesan Journal—Services at Coney Island

THE JOURNAL of the recent convention, somewhat condensed in form, owing to the high cost of paper and printing, gives parish statistics only in tabulated form, and omits the names of vestrymen except wardens, clerks, and treasurers. It adds, however, a new feature that will doubtless prove valuable, the addresses of all committeemen of the convention.

SERVICES at the Sea Gate Chapel, Norton's Point, Coney Island, have been arranged again for the season. There will be service every Sunday morning at 10:30, conducted by ministers of various denominations, and by the following clergymen of the Church: The Rev. Messrs. G. F. Bambach, J. Henri Sattig, Charles A. Brown, and Archdeacon Webb.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Diocesan Statistics—Home for the Aged—Corpus Christi

THE INFORMAL ORGANIZATION for the diocesan Home for the Aged in five years accumulated about \$4,000 in cash, and property valued at over \$30,000, which it turned over on June 10th to the newly incorporated "Home for the aged of the Protestant Episcopal Church of the diocese of Los Angeles," which will be governed by a board of seven men. The success already attained is largely due to Mrs. W. A. Holt, president, and Deaconess Miller, vice-president of the board of managers of the old organization.

THE USUAL elaborate parish festival of Christ Church, Ontario, was held on the octave of Corpus Christi. Those officiating at the solemn Eucharist, with procession and sermon, were the Rev. Neal Dodd, as deacon; the Rev. William E. Maison as sub-deacon; and the Rev. William A. Gustin as celebrant. On the eve of the festival, vespers of the Blessed Sacrament were conducted by the Rev. Irving Spencer, with an address by the Rev. Vernon D. Ruggles.

THE ANNUAL journal of the diocese has just appeared in a new form, marking the twenty-fifth annual convention. The cover is in episcopal purple, adorned with the seal of the diocese in silver. The volume, issued by the veteran secretary, the Rev. Alfred Fletcher, assisted by the Rev. Robert L. Windsor, includes the records not only of the regular convention in January but also of the special conventions in April and May. The number of communicants reported now totals 12,214, an increase of 10 per cent. over 1919. Baptisms, both of children and adults, have increased 30 per cent. During the year the value of Church properties in-

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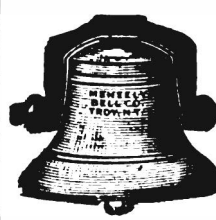
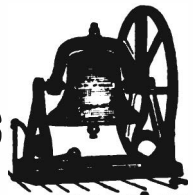
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creased 10 per cent., now amounting to \$1,700,000. There are now 104 clergy connected with the diocese.

LOUISIANA
DAVIS SESSUMS, D.D., Bishop

Thieves Steal Offering—David Sessums, Jr., Fund—Woman's Auxiliary

THIEVES recently stole the contents of a collection box in Trinity Church, New Orleans. They first cracked an old-fashioned safe, but found no valuables.

THE DAVIS SESSUMS, JR., memorial fund is steadily growing. The chairman of the committee, Mrs. Levering Moore, has asked all diocesan Church schools to contribute to this fund, and the children have responded willingly.

ABOUT ONE HUNDRED women from all over the diocese attended the semi-annual meeting of the Woman's Auxiliary held in the Church of the Epiphany, New Iberia, on June 16th and 17th. The rector, the Rev. R. R. Diggs, delivered an address of welcome on Wednesday evening, and plans for educational work were outlined by the Rev. Gardiner L. Tucker. A total of \$1,635 was reported collected for the United Thank Offering. Mrs. F. J. Foxley spoke on the Church Service League, and on Thursday evening, after an outing at Avery's Island, the Rev. L. G. Wood spoke on the Nation-wide Campaign.

MISSOURI

DANIEL S. TUTTLE, D.D., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Memorial Service

THE ANNUAL memorial service of the local lodges of Odd Fellows was held in St. John's Church, Springfield, on the Second Sunday after Trinity. The rector, the Rev. Everett A. Moore, who is chaplain general of Missouri in the Patriarchs Militant, the military branch of the order, conducted the service and delivered the sermon.

NORTH CAROLINA

JOSEPH B. CHESHIRE, D.D., Bishop
HENRY B. DELANY, D.D., Suffr. Bp.

Organization of Standing Committee

THE REV. MILTON A. BARBER, rector of Christ Church, Raleigh, has been elected president of the Standing Committee, and Mr. Joseph B. Cheshire, Jr., of Raleigh, secretary.

NORTHERN INDIANA

JOHN H. WHITE, D.D., Bishop

Memorial Service for Moose

ON A RECENT Sunday the LaPorte lodge of the Loyal Order of Moose held their annual memorial service in St. Paul's Church (Rev. F. J. Barwell-Walker, Ph.D., rector). By request the service took the form of a solemn Eucharist of requiem, the rector preaching an appropriate sermon.

OKLAHOMA

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

A Card Index for the District—Removal of St. John's Chapel—Nation-wide Campaign

TO RECOVER as far as may be those Churchmen that seem to be lost to the Church each year, this district is inaugurating a plan to secure and keep a fresh list of its people. The clergy will make monthly reports based on a card system—a separate card for every person claiming the Church as his. There will be cards for baptized persons, and for confirmed persons. The

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CHANGES

A new Course B takes the place of Course 2, though the material for the latter may still be obtained. Course 13 is new. Leaflets for Courses 1, B, 3, 4, 5 have the pictures printed on them and the separate sets of Pictures for those courses are eliminated. Some of the new material will not be ready until late in July.

An addition to the Teacher Training books is

How to Teach the Life of Christ

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Hymns and Psalter during July and August are as follows:

DATE OF LEAFLET	HYMNS	PSALTER
July 4—5th Sunday after Trinity....	311, 496, 196, 200	Sel.—Ps. 46, 47, 48
" 11—6th Sunday after Trinity....	432, 474, 12, 402	11th Evening
" 18—7th Sunday after Trinity....	438, 485, 11, 403	18th Evening
" 25—{8th Sunday after Trinity}..	582, 509, 179, 176	25th Evening
{St. James' Day}..		
Aug. 1—9th Sunday after Trinity....	444, 606, 10, 374	1st Evening
" 8—10th Sunday after Trinity....	462, 602, 7, 506	8th Evening
" 15—11th Sunday after Trinity...	476, 650, 13, 521	25th Sel.—Ps. 86, 90
" 22—12th Sunday after Trinity....	656, 470, 16, 465	22nd Evening
" 29—13th Sunday after Trinity....	679, 450, 18, 458	29th Evening

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clergy are asked to supervise this listing in all their stations. Complete lists will be maintained in the Bishop's office. Under this system few indeed should be lost. The Archdeacons are supposed to keep up the enumeration of the isolated and those in the smaller places.

ST. JOHN'S CHAPEL, Oklahoma City (Rev. Thomas Bellringer in charge), has purchased a building site on Classen boulevard and Thirty-first street, and will move the present chapel and add another building, to give room for the increasing Sunday school and other activities. The new site, 75 feet by 190, affords ample room for a new church to come at no distant date. Whitsunday was the second anniversary of the chapel and the occasion of the Bishop's visit and confirmation, when he dedicated a brass altar desk in memory of Parke George Harris, as well as a new altar book and a white and red silk Communion veil. The chapel is in a rapidly growing part of the city and soon will be among the independent parishes which are to change the district into a diocese.

ST. JOHN'S CHURCH, Norman, has produced a Nation-wide Campaign subscription of 144% above its quota; and for the first time has raised a budget for local purposes. Fourteen per cent. above its general quota is already in the hands of the district treasurer. Recently the parochial council of the Church Service League was organized, the by-laws providing for nine departments. The Department of Student Activities, for students at the University, is the most promising, and may develop a unit in the National Student Council. The priest in charge, the Rev. V. C. Griffith, leaves soon for his second vacation in eleven years, which will be spent with relatives in New York.

OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop

Corpus Christi Day—Guild of St. Barnabas for Nurses

CORPUS CHRISTI was observed in St. Michael's Chapel of St. Mark's Church, Seattle (Rev. H. H. Gowen, priest in charge). The Rev. E. M. Rogers was celebrant. In the sanctuary were the Rev. Mr. Shoji, priest in charge of St. Peter's Japanese Mission, and the Rev. Fr. Vjachaslavoff, of the Russian Church, who pronounced the benediction. In the evening solemn vespers were sung and an address was given by Dr. Gowen, Superior of St. Mark's ward.

THE SEATTLE WARD of the Guild of St. Barnabas for Nurses kept its annual day beginning with early Communion in St. Mark's Church. At a social reunion in the evening at the Young Women's Christian Association building, the after-dinner speakers were the chaplain, the Rev. H. H. Gowen, D.D., and Dr. Milton D. Sturgis, a surgeon of the city. A number of nurses spoke informally. Tribute was paid to Dr. Gowen, whose influence has been an unflinching inspiration for all the twelve years of the guild's life in Seattle. Two secretaries have given their services, Mrs. J. S. Danner, now of California, and Mrs. F. C. Babcock, still giving generously of time and effort. The guild has an invested fund of \$1,400.

OREGON

WALTER T. SUMNER, D.D., Bishop

Conference for Boys

THE CONFERENCE FOR BOYS held at the Pro-Cathedral on June 12th called together over sixty boys. A questionnaire revealed that

more than seventeen had thought of the priesthood as a vocation, and all wished to serve. At supper Mr. John W. Lethaby presided and summed up results, Dr. Wilson Johnston gave a notable talk on The Four-Square Man. Bishop Sumner and the women of the Pro-Cathedral were voted the cordial thanks of the boys.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Funeral of General White

FUNERAL SERVICES were held in Christ Church, Indiana (Rev. O. F. Crawford, rector), on June 26th, the rector officiating assisted by the Rev. J. H. McCandless, D.D., the Bishop also participating, for the late General Harry White, son of the first senior warden of the parish and father of the present senior warden. General White was a volunteer in the civil war, and at its close was breveted brigadier-general by President Lincoln. He served two terms as a member of Congress, and was twice elected president judge of his district in Pennsylvania. In 1860 he married Miss Anna Lena Sutton and at his death leaves two sons, Thomas, of San Francisco, and Harry, Jr., senior warden of Christ Church, Indiana; also two daughters, Virginia, wife of John N. Speel of Washington, and Helen, wife of C. E. Beeson of Pittsburgh.

PORTO RICO

CHARLES B. COLMORE, Miss. Bp.

Educational

THE MISSION SCHOOLS in Porto Rico have closed for the summer after being filled to capacity during the school year. St. John's School, San Juan, has just finished a successful year both as to numbers of students and financially. It is very much to be desired that St. John's will be able to continue its career and to include in its course some high school work. Miss Wodruff, who has been in charge, is taking a much needed rest this year and will be absent some months, spending her vacation in the States. St. Andrew's School, Mayaguez, has completed its work and is sending one girl to high school and one to St. Luke's Hospital, Ponce, to take the nurses' training. The rector of St. Andrew's plans to be in Santa Cruz, Virgin Islands, during August. Bishop Colmore hopes to be in Mayaguez during his absence. Ponce has added Deaconess Gadsden to its list of parish workers, and she has started the Girls' Friendly Society. Ponce has a very good organization now. The rector of Ponce left for the States on June 23rd on three month's furlough.

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Virginia

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SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Institutes—Children's Conventions—Healing Services—Woman's Auxiliary—Trinity House, Oxford

THE DIOCESAN CONVENTION of the Woman's Auxiliary was recently held in St. Paul's Church, Columbus (Rev. Sydney Sweet, rector). Nearly two hundred women represented 51 parishes and missions. The opening address was given by the Very Rev. F. S. White, D.D. Miss Grace Lindley also gave an address and a mystery play, *The Gift of Self*, was given by the church school. The closing address by Bishop Reese made a deep impression. Mrs. W. T. Wells, of Columbus, was elected President.

A CHURCH SCHOOL INSTITUTE was held in St. Paul's Church, Columbus, two weeks ago. Nearly a hundred teachers from the Columbus convocation attended. Addresses were given by Miss Tallant on ways in which the children can express the lessons in Christian Service; by Mrs. Bigler on Home Nurture; Miss Cook on The Church Service League; and the Rev. R. S. Chalmers on The Need for Religious Education. It was decided to hold three institutes a year. The Rev. F. C. Randolph was elected president.

ONE RESULT of the Nation-wide Campaign is the purchase by the diocese of a residence in Oxford to be known as Trinity House, which will be the home of women students attending the three colleges in Oxford, preference being given of course to girls from church families. The house is approved and recognized by the University authorities, and the equipment and charges will be the same as in the university dormitories. It is planned to have lectures during the year by prominent clergymen and laymen, on such topics as Personal Religion; Problems of Faith; Church History; Social Service, etc. All of this will be on a voluntary basis, offered also to the Church students in Oxford College of the Western College for women. Near the house is Trinity Church, where services are held regularly every Sunday. Mrs. M. L. Pearson of Oxford will give further information. The University opens September 13th.

TRINITY CHURCH, Columbus (Rev. F. C. Chauncey, rector), has for the past two years had an exchange of pulpits with the pastor of the Congregational Church. During June, Trinity Church has closed two Sunday evenings and the rector preached in the Congregational Church. On the other Sunday evenings the Congregational Church was closed and the pastor preached in Trinity Church. The total of the endowment funds of Trinity parish, including those recently announced, is \$92,405.06.

TEACHERS' INSTITUTES have been held recently at Columbus, Springfield, and Cincinnati. At the Cincinnati institute, held at Calvary Church, Clifton, ninety-five persons were present and 29 schools represented.

CHILDREN'S CONVENTIONS were held in Christ Church, Dayton, with 328 present from 9 schools; in Trinity Church, Columbus, with 255 present from 11 schools; while in Christ Church, Cincinnati, over 500 attended from 25 schools.

HEALING SERVICES have been conducted weekly at the Cathedral by Dean Purves and at the Church of the Advent, Walnut Hills, by the Rev. George C. Dunlop, and many cases of steady improvement and restored health are noted; among them being that of a physician given up to die by many of his colleagues. The whole congregation of the Church of the Advent was requested

by the rector to pray for his recovery. They did so.

THE *Parish Record*, the latest parish paper in Cincinnati, is issued in the interest of the Church of the Holy Trinity, Hartwell (Rev. Eugene C. Prosser, rector). E. P. Bradstreet, Esq., a practising attorney and "junior" warden of this parish, celebrated his ninetieth birthday recently. He is the oldest active member of the Cincinnati bar.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
Bishop's Banner—Renovation at Orphanage

THE BISHOP'S banner, given by the Bishop each year to the Sunday school having the largest Lenten mite box offering, was won this year by the Sunday school of St. Paul's parish, Alton (Rev. Frederick D. Butler, rector). At a children's choral Eucharist on June 20th, the banner was presented to the Church school by the rector acting on behalf of the Bishop. A large congregation attended this chief service of the day.

THROUGH THE kindly offices of St. Faith's Society, the Orphanage of the Holy Child, Springfield, is having the main rooms and hall on the first floor, and several rooms up stairs repainted and decorated.

TENNESSEE

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

Confraternity of the Blessed Sacrament—Pilgrimage and Pageant

ON JUNE 9th and 10th, at Christ Church, Chattanooga, there was a very instructive meeting of the Confraternity of the Blessed Sacrament for the Province of Sewanee. The sessions were opened with a corporate Communion on Wednesday morning, the celebrant being Father Campbell, O.H.C., Prior of St. Andrew's, Tennessee. During the two following days there were interesting papers and discussions, perhaps the most significant being one read by Mrs. W. C. Robertson, in which she dealt luminously with the subject of God's abiding presence with His Church, especially as found in the Old Testament. The application, of course, was that God was foreshadowing His Sacramental Presence in the Eucharist. On Thursday morning there was a solemn Eucharist and procession, the celebrant being the rector of the parish.

ON JUNE 20th the Sunday school of St. Paul's Church, Franklin, made a pilgrimage to St. John's Church, Ashwood, which was founded by Bishop Otey and Mr. Leindas Polk—afterward Bishop Polk—and gave a pageant, *The Little Pilgrims and the Book Beloved*. The church was crowded and the interest was intense.

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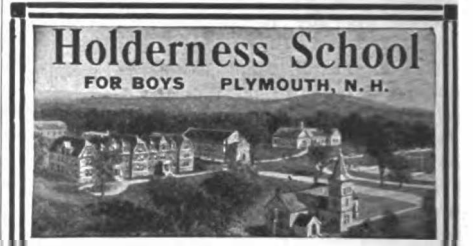
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TEXAS

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

Convocation—Car for Bishop Quin—
Summer Missions—Children's Church

SOUTHEAST CONVOCATION recently held
successful meetings at Christ Church,
Tuloches. Important subjects discussed
Summer Missions, Social Service,
Service League, Church Unity, and
for the next convocation at Beaumont.
An elaborate schedule is being ar-
ranged for the latter. Two or three nation-
ally known speakers are expected to con-
fer with laymen as well as
will present special topics.

MEMBER of the smaller parishes and
has purchased a car for Bishop Quin
The chancellor of the diocese, Mr.
Franklin, engineered the matter. The
traveller over a thousand miles in
the first two weeks. It frequently
is that he can make two or three
trips in one day which would take a day
to do the car.

CLERGY of the diocese at a recent
meeting decided to hold several summer mis-
sions in small towns where the Church is
not well established. The idea is
to carry out a teaching mission, to inform
the people concerning the distinctive teachings
of the Church. In some places
a tent will be used. The clergy will
be by two and remain a week at each.
About twelve missions will be held.
They will be followed up by regular visits
by the archdeacons, of which we now have
three. Rev. W. H. Wolfe having come
from Milwaukee to assist the Ven. Joshua
G. At this same conference the ques-
tion of historical accuracy and fairness to
the Church's position in the public school
was taken up and the clergy urged
to investigate in each locality. As text
is usually the same throughout the
diocese the point of view and method of the
mission is the important thing. The clergy
officially passed resolutions favoring
laws requiring a physical examination
to obtain a marriage license.

ST. MARY'S CHURCH, Houston, has estab-
lished the first children's church in the
diocese. The Church school has been organ-
ized along the same general lines as the
adult school and every effort is made to impress
the children with the dignity and serious-
ness of the work. Children are elected as
deacons and vestrymen, and when the wor-
ship service is held the priest is vested
in the ritual is the same as for the grown-
up service. There is a children's vestry es-
tablished for the school, and a boy reads the
lessons for the day. In every particular
the service is made to feel that their service is
important as the parish service
follows. The rector, the Rev. Charles
C. Brown, reports that the school continues

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at the 8th, and elected the Rt. Rev. Wil-
helm Brown, D.D., as president, the
Rt. Rev. Bowie, D.D., vice-president, and
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