



The Living Church

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

VOL. LXV

MILWAUKEE, WISCONSIN, MAY 21, 1921

NO. 3

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

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LET US make up our minds to throw away no more time, nor any more weaken our spiritual strength, by vain indulgences, but to govern our bodily appetites by this one rule, that we take what is most simple and wholesome, not what pleases us best; we shall find more help in this than we can well imagine beforehand, when we come to severer and bitterer trials.—*John Keble.*

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MILWAUKEE, WISCONSIN, MAY 21, 1921

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EDITORIALS AND COMMENTS

1821—1871—1921

THIS year is one of important anniversaries in the Church. The centennial of the Domestic and Foreign Missionary Society and the semi-centennial of the Woman's Auxiliary occur in the autumn, while the General Theological Seminary celebrates in the same season the centennial, not of its establishment (which dates from 1817) but of the adoption by General Convention of its first constitution, under the terms of which the seminary was brought back to New York from New Haven and its national character in the Church was permanently fixed.

Of these events the centennial of the Missionary Society is entitled to first place. The General Convention of 1820 had, indeed, established such a society and adopted a constitution for it, and the House of Deputies had elected a board of managers; but an irregularity had occurred whereby the House of Bishops had not ratified the elections—it was not the last irregularity between the two houses—while also it was discovered that by inadvertence the entire body of bishops had apparently been excluded by the constitution from membership in the board. Thus the first elected board of managers declined to proceed until the matters had been referred back to General Convention for ratification. The opportunity was not long delayed, for a special session of that body was called in the following year (1821) primarily to take needed action with respect to the infant General Theological Seminary. At that special convention the constitution of the Missionary Society was considerably amended and was made to include all the bishops—who then numbered ten—as *ex officio* members of the board of directors, with twenty-four elected directors; and the first regularly elected board was chosen. Jackson Kemper, from Pennsylvania, heads the list of elected directors, while the well-remembered names of Wyatt and Henshaw from Maryland, Wilmer and Meade from Virginia, Bedell from North Carolina, Milnor and Benjamin T. Onderdonk from New York, with others, lead us to wonder whether as many names of their present-day successors in the directorate will be as well remembered in the Church a hundred years later as these are to-day. With all our growth it is not certain that we produce the number

of really great Churchmen that the Church produced a century ago.

The date of the final adoption of the constitution of the society, as also of the election of its board of directors, was November 3, 1821. That date in this centennial year is therefore the day for special commemoration.

The Church had not yet reached the stage of missionary consciousness in which all its members were declared *ipso facto* members of its official missionary society. The Presiding Bishop was its president and the other bishops were vice presidents. Members of the House of Clerical and Lay Deputies were other *ex officio* members, and others were those who should contribute three dollars a year or more to the purposes of the society, while such as should contribute thirty dollars were life members and those who subscribed fifty dollars were patrons. A novel provision of this first constitution was that twenty per cent. of all contributions was to be invested in a permanent fund from which only the interest was to be used.

We shall hope, in later issues, to present to our readers something of the interesting history of our missionary society during the hundred years of its existence. It is reported that there are forthcoming a centennial history of the society, written by Miss Julia C. Emery, than whom no one could be more competent, and also a smaller and more popular history by the Bishop of Colorado, intended for general distribution. It should be recalled that in appreciation of the foundation of this new national missionary society of the Church the (English) Church Missionary Society voted and sent to it a contribution of £200; a notable and exceedingly generous welcome from the mother Church to the effort upon which the daughter Church in America was then embarking.

THE WOMAN'S AUXILIARY grew out of missionary enthusiasm enkindled at the General Convention of 1871, especially by the celebration during the convention of the fiftieth anniversary of the D. and F. Missionary Society. It began its operations in a small way; and it was reported to the General Convention of 1874 that "the contributions in money through this channel have amounted, in the last three



years, to nearly \$50,000, and the additional gifts in clothing, bedding, hospital stores, books, etc., to not less than \$100,000 more." Probably the earnest labors of women during the civil war had given impetus to this organization of like efforts within the Church, just as the similar experience during the late war has led to the formation of the Church Service League and the demand for better organization of women's activities. The committee of the House of Deputies (1874) which reviewed the missionary reports submitted to the Convention lamented that the Convention itself did not take greater interest in the missionary work of the Church. It was the time when the great statesmen of the Church believed that they were doing God service by their earnest, and sometimes frantic, efforts to "put down Ritualism", and the Convention that refused consent to the consecration of Seymour to be Bishop of Illinois. "It is to be hoped", said the committee, "that the time is not far distant when [the Church's] Legislative Council will suspend its deliberations in favor of a higher contemplation of those needs of the Church which enactments of law can never meet. . . . It would be particularly well, when jars and disturbances, when obstructions and clogs and other causes of disquiet, call for the interference of the Church's power, to look away for awhile to the magnificent promise and opportunity of good that is afforded to one's view in the providence of God, and to refresh one's faith and charity by its stirring spectacle. Grave debates and controversies are certainly not improved by being divorced from such themes." The Church ultimately learned this lesson though many more General Conventions came and went before the Church's real work was made the *chief* object for the attention of her "legislative council". Of the newly formed organization of women in the Church the report continued:

"There is one department, however, that of the 'Woman's Auxiliary to the Board of Missions,' which seems to have escaped from the general drawback. This less conspicuous and more quiet agency, led on by delicate yet heroic spirits, has abundantly prospered. Boxes of clothing, contributions in household comforts, medicines, and hospital stores—in addition to supplies in money—have been placed at its disposal almost without stint, which have been sent upon occasion to the sick Indian and the naked Afric, as well as to the destitute Pastor and his family. Busy hands have been enlisted by its charity, both far and near, from the Mission Schools of Greece, to little circles of helping women on our Western border. Many a latent energy has it kindly evoked and silent sympathy has it called into play. Too much can hardly be said in commendation of its service, both directly to the cause of Christian beneficence and in the way of a wholesome employment of womanly zeal and love."

BEFORE VACATIONS break into the working programmes of our parishes, steps should be taken to insure the adequate celebration of the double anniversary in the coming autumn in every parish of the Church. This, we understand, has been preferred by our missionary administration to a single national celebration which, however dignified it might be, could reach only the merest fraction of the people of the Church. The Department of Missions has suggested that the week of October 30th—November 6th be given over everywhere to the missionary celebration, culminating with great thanksgiving Eucharists and thank-offerings on the latter date—a Sunday. The national offices of the Church will coöperate to place material in the hands of Churchmen everywhere. Some of the suggestions that have been made relative to the celebration are the following:

1. The presentation of a pageant. Mr. William C. Langdon has been engaged to write this pageant and is now at work. He expects to complete it by about July 1st.

2. Programme for Church Schools. This includes a suggestion for platform exercises which covers the use of the map of the world in five sections, to trace the advance of missionary work during the century, with special form of observance for the Woman's Auxiliary, the United Thank Offering, and the Sunday School Lenten Offering. A special lesson in the three grades will be prepared for use in connection with this programme and will be made available in connection with the Christian Nurture Series and possibly with other instruction courses. For week-day activity the use of tags, stamps, and stickers has been suggested.

3. Information Men. For at least two months in advance of the Centennial Sunday Information Men can be of use. Special material will be prepared for them.

4. Centennial History. In addition to the complete history of the Domestic and Foreign Missionary Society prepared by Miss Julia C. Emery, arrangements have been made with Bishop Johnson of Colorado to prepare a short history of about twelve thousand words.

5. Mr. Hobart Upjohn has submitted designs for a special medallion or seal to be stamped on all letter-heads and to be used on all literature. The drawing for this has been received. It is suggested that if this medallion or seal is satisfactory, and appropriate for the purpose, it might be enlarged and used as a poster, with appropriate lettering added. The Department of Publicity has undertaken to supply an appropriate poster in connection with the publication *Exchange of Methods*.

6. The latter publication, as well as the *Spirit of Missions* and the *Church at Work*, will devote much space to the centennial observance; and THE LIVING CHURCH hopes to be of service in printing timely articles and suggestions. No doubt the same may be said of the other periodicals of the Church.

7. Sermons. It has been suggested that the President of the Council be asked to issue an appeal to all the parochial clergy to preach at least one Centennial sermon and if possible a series of sermons impressing the deeper lessons involved in the anniversaries. This in addition to and preceding the anniversary sermon on the day of the celebration.

In order that the celebration may have definite objectives and not be a mere commemoration of the past, the Department of Missions has made the following concrete suggestions:

"It is recommended that the Centennial mark the endeavor to attain at least the following for objectives:

"a. At least 100 new missionaries at home and abroad by Easter of 1922.

"b. To complete the enrollment of the first 100,000 proportionate givers by Easter of 1922.

"c. To complete the enrollment of the first 100,000 intercessors by Easter of 1922.

"d. Select a number of important building enterprises and endeavor to secure the funds to complete them; in each case the building, when completed, to contain a tablet relating the fact that it was erected as part of the celebration of the first Centennial of the Domestic and Foreign Missionary Society.

"Special committees have each of the above in hand."

The coming autumn is the third, and final, stage in the three-year period of the Nation-wide Campaign. It is easy to see that this centennial celebration will fit easily into the plan of the Campaign. The local phase of the celebration should everywhere be planned as a factor in, and not a rival to, the undertakings of the parish with respect both to that national movement and to its own pecuniary support. It is now generally recognized that an every-member canvass must be an annual affair in most parishes. Local and general calls will thus be coördinated and the same machinery be used for both.

The centennial celebration, therefore, both as an end in itself and also as a factor in the work of every parish, may well be carefully planned for, and appropriate parochial committees be appointed, before the season of vacation begins.

THE LIVING CHURCH much appreciates the assistance of "The Churchman Afield" whose weekly page in the *Boston Transcript* is known throughout the country, and who, in printing Bishop Nicholai's farewell message, also reprinted much of our own editorial suggesting an Appreciation Fund for Serbia, and

"Appreciation Fund for Serbia" added:

"If any reader of this column should be moved by this appeal, he can send his contribution, whether \$1 or \$10,000, to THE LIVING CHURCH, Milwaukee, Wis., marked for the Bishop Nicholai fund, with the serene confidence that every penny of it will reach its proper destination at the earliest practicable moment."

It is help such as this in spreading this information among those who knew of Bishop Nicholai's remarkable work in this country, that may make it possible for a really dig-

nified Appreciation Fund to be raised. We extend our thanks for this assistance and also to those who have hastened to record themselves as among the earlier contributors.

Among other expressions of interest we learn that one of our clergy, the Rev. Lloyd B. Holsapple, rector of St. Barnabas' Church, Omaha, will spend the summer in Serbia in order to render such assistance to Bishop Nicholai as may be within his power and to study conditions at first hand.

A MOST interesting contribution to western knowledge of the Russian Church and toward acquainting Russian Churchmen with western thought, is a pamphlet, *The Young Men's Christian Association and the Russian Orthodox Church*, by the Rev. Frederic C. Meredith, rector of the American Episcopal Church at the Y. M. C. A. and Mayebashi, Japan.

Mr. Meredith served as a Y. M. C. A. secretary in Siberia in 1918, being detached from service among American troops and commissioned to lay the ground for establishing Y. M. C. A. work among the people of that land. Through the sympathy of the senior national secretary of the organization, Mr. Meredith was able to perform his mission by a policy of developing mutual understanding between the Y. M. C. A. and the Russian Orthodox Church, a policy in which the fact of his priesthood in the American Church was of great assistance. His accounts of his friendly reception by Russian ecclesiastics, beginning by reason of his American Churchmanship, are very interesting, and his picture of Russian religious affairs in Serbia a most illuminating one.

Moreover Mr. Meredith's pamphlet bears evidence of the new spirit in the Y. M. C. A., in which that body no longer conceives it necessary to represent American Protestantism but rather American Christianity. Churchmen once felt of necessity excluded by that organization; no longer is that feeling necessary. Very likely the statesmanship and the spirituality of Dr. Mott are large factors in this change of spirit in the Y. M. C. A., and it is a change that enables the organization to go into Russia and cooperate in the most sympathetic manner with the Russian Orthodox Church as it could not possibly have done a generation ago. It is a change that makes it possible also for Churchmen at home to cooperate cordially in the work of the organization, recognizing that they do not compromise one iota of the most virile Churchmanship in doing so.

That new spirit in the Y. M. C. A. may have the most remarkable influence in moulding religious thought, at home and abroad, within the next generation or two.

ACKNOWLEDGMENTS

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K.	2.00
Rev. Walker Gwynne, Summit, N. J.	10.00
H. L. S., Norwalk, Conn.	5.00
E. L. S., Norwalk, Conn.	3.00
The Living Church, Milwaukee, Wis.	100.00
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	\$ 968.50

* For relief of children.

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Natalia	5.00
St. John's Church, Worthington, Ohio	31.00
	\$ 41.00

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All Saints' Church School, Cincinnati, Ohio	\$ 5.00
C. A. H.	2.50
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

RACE SUPERIORITY

(FROM THE CONVENTION ADDRESS OF THE BISHOP OF ATLANTA)

THIS STATE stands accused before the country of appalling acts of injustice towards its negro people. Our only excuse is that we ourselves did not know and realize that these things were happening among us.

Now we do know. The disquieting disclosures of the past few weeks have thrown the light upon these dark places of our state and have left us without excuse before God and man if we do not protest against these acts of oppression and cruelty and if we do not use all our influence to make these things cease. God has never yet given any race permanent power unless it has shown itself morally equal to the trust. If the white race in the South is to maintain its control it must show that it is the superior race, not by force, not by secret organizations, not by deeds of midnight cruelty, but by an even-handed dispensing of justice, by forbearance and tolerance and kindness. If the white race in the South is to maintain its power it must show to God and man that it can so exercise that power that the two races can live side by side, socially separate, but each enjoying equal protection under the law, each with a fair chance to maintain its racial integrity, and live under conditions which will allow it to keep its own self-respect.

HOLY, HOLY, HOLY

Holy, Holy, Holy,
Life of all things living,
Infinite, Eternal, past all praise,
Holy, Holy, Holy,
Source of all good-giving,
Give us sight that we may see Thy light's pure rays.

Holy, Holy, Holy,
Far beyond our knowing;
Can we deem Thee less than saints believe?
Holy, Holy, Holy,
In Thy grace still growing
May we more and more of Thy vast Truth perceive.

Holy, Holy, Holy,
We are naught before Thee,
From the dust we came, and dust shall be:
Holy, Holy, Holy,
Help us to adore Thee,
Lift us to Thy glory, Blessed Trinity!

JOHN H. YATES.

DAILY BIBLE STUDIES*May 23—True Generosity*

READ Proverbs 3: 27-29. Text: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Facts to be noted:

1. Be generous in thought, word, and deed.
2. Help the needy now, don't wait until to-morrow.
3. "Live at peace with all men as far as in your power lies."

It is so easy to find fault and to censure when mistakes have been made or wrong has been done. It seems to be much more difficult to express appreciation and give praise when something worthy of it has been accomplished.

We condemn the one who is selfish in everything pertaining to money; but aren't we equally selfish when we withhold merited praise from those who deserve it? It is not only the needy who need help and encouragement. The public official who is trying to serve his community, the doctor who is self-sacrificing in his service to others, the minister who is doing all in his power to make the community a better place in which to live, the school teacher who has so much to do with the moulding of the character of our children, and the Christian man or woman who is untiring in his or her work, all of these need the encouragement that comes from an honest expression of sincere gratitude, whether we give it to them or not.

May 24—Clothed of God

Read St. Luke 12: 22-30. Text: "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?"

Facts to be noted:

1. Life is not meat or raiment.
2. God clothes the things of nature.
3. You are of far greater value, and therefore more under His care.

In these days of never ending strikes and wage disputes we have the word money so much before us, that it becomes emphasized out of all proportion. What portions of the daily papers are not taken up with money considerations are given over to the display of advertisements of fashionable garments. From every side we have thrust upon us the things of the material life. Money is a means of obtaining sufficient food, clothes, and recreation for ourselves and others. God takes no pleasure in the fineness of our clothes, nor in the extravagance of our tastes. We are not beautiful to Him according to the attractiveness of our physical bodies. He does not look at them. He looks within. Clothe your body with decency and modesty, and bring your soul to Him that He may clothe you with the beautiful graces of Christian character.

May 25—Lifting Up the Poor

Read Psalm 113. Text: "He raiseth up the poor out of the dust."

Facts to be noted:

1. Praise due the Lord from the servant.
2. Suggestion of the Incarnation.
3. God aids those who need His help.

If we interpret the text as meaning that the poor may be raised from poverty to comfort or even wealth, a most useful lesson can be taught the rising poor. As their comforts and

possessions increase so do their responsibilities increase. As they are raised from poverty to wealth they automatically come into the range of the teaching of our Lord when He said, "It is hard for a rich man to enter into the kingdom of heaven." If a man changes his character as his financial position is changed, if he changes from humility to arrogance, it would be better for him had he remained poor all the days of his life. "If you can meet with triumph and disaster, and treat those two impostors just the same," all will be well, but how few of us can do that thing? The man who finds that the world's goods are increasing in his hands needs to seek a closer contact with God than he has had before, and the constant prayer of his heart will need to be, "In all times of my prosperity, good Lord, deliver me."

May 26—Cheerfulness

Read Psalm 100. Text: "Serve the Lord with gladness."

Facts to be noted:

1. From ancient times this Psalm has been used in the daily service of the Synagogue.
2. It is known to the Christian Church in its metrical version as the "Old Hundredth".
3. The duty and privilege of praise and thanksgiving.

Be cheerful. The one who believes in God should be happy, bright, and cheerful. This world belongs to God and not to the devil. Be cheerful. It makes for health and prosperity. Addison wrote the following several hundred years ago: "Cheerfulness is the best promoter of health. Repinings and secret murmurs of the heart give imperceptible strokes to those delicate fibres of which the vital parts are composed and wear out the machine insensibly. . . . The truth of it is, health and cheerfulness mutually beget each other; with this difference, that we seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health. Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in perpetual calm."

May 27—Love Conquers

Read Romans 8: 31-39. Text: "Nay, in all these things we are more than conquerors through Him that loved us."

Facts to be noted:

1. Why should the follower of Christ be anxious about the opinion of the world?
2. There is nothing that can keep our Lord from loving us.
3. To what extent do we love Him?

When we have learned really to love Christ we find that we have enrolled ourselves under the banner of a leader by whom alone the world can be conquered and through whose power alone we can be more than conquerors in the struggle with evil. The statement attributed to Napoleon is well worthy of our careful study and consideration: "Alexander, Caesar, Charlemagne and I, myself, have founded great empires; but upon what do these creations depend? Upon force. Jesus, alone, founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men; and I am a man; none else is like Him. Jesus Christ was more than a man." When you find the battle apparently going against you, recall the fact that Christ has already won the victory. "In all these things we are more than conquerors through Him that loved us."

May 28—Love and Obedience

Read I John 2: 1-11. Text: "But whoso keepeth His word, in him verily is the love of God perfected: hereby we know that we are in Him."

Facts to be noted:

1. Christ is the mediator between God and man. (I. Tim. 2: 5.)
2. Obedience to our Lord is the test of our love for Him.
3. Another test of our love for Christ is our love for others.

If we loved Christ more, obedience to Him and His commands would not be nearly so hard. In fact, obedience would become a pleasure and not a mere duty. We serve best what we love most. It is not hard to understand how many people do not care to obey the commands and follow the teaching of Christ. They have put second things first in their lives. They have set their affections on things below and not on the things above. When there is not even an attempt to seek first the kingdom of God, there is very little likelihood of finding much joy in obeying Christ as a matter of duty, to say nothing of finding such obedience a pleasure. "Love is like wings to the bird, like sails to the ship; it carries a Christian full-sail to heaven. When love cools, obedience slacks, and drives heavily, because it wants the oil on its wheel that love used to drop." (Watson.) Love to Christ makes obedience and service a joy.

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax Avenue S., Minneapolis, Minn.]

NOTES ON THE NEW HYMNAL—LXIX

BY THE REV. WINFRED DOUGLAS

HYMN 530. "Onward, Christian Soldiers".

The frequent demands on this perennial processional may be met in two ways. Either new and elaborate choir tunes may be provided to stir the congregation's languid interest in the oft-repeated; or the congregation itself may be encouraged to participate heartily in the stirring and still vital tune which enters everyone's mind when the words are spoken. The latter is the course unanimously recommended by the Music Committee of the New Hymnal; and, to promote the recommended practice, they have caused Sullivan's tune to be printed in E flat in the new edition just off the press. This course has been pursued with about thirty tunes in all, which may be readily found by consulting in the new edition an Index of Tunes Transposed; which, in justice to the composers, names the original key as well as the transposed key. Organists who cannot readily transpose at sight, as is often the case, will do well to provide themselves with a single copy of this new edition as soon as it is available. It provides a far greater proportion of melodies within the limits of congregational vocal range than does any other Hymnal we have possessed.

HYMN 534. "Lead on, O King Eternal".

This new processional was written by the Rev. Ernest Warburton Shurtleff, long minister of the First Congregational Church, Minneapolis, Minnesota, on the occasion of his graduation from Andover Theological Seminary in 1887.

HYMN 537. "Rejoice, ye pure in heart".

This is the best known of Dean Plumptre's many excellent hymns. It was written for the choral festival held in Peterborough Cathedral in May, 1865, and added to *Hymns Ancient and Modern* three years later. Its author was a distinguished poet, preacher, and theologian, who held many important posts; such as membership in the Old Testament Company for the Revision of the Authorized Version. He died as Dean of Wells Cathedral.

The tune *Marion* inevitably suggests one of the very best and oldest ways of congregational participation; that of the refrain. The tune proper is in the upper vocal ranges; and yet its whole character would be destroyed were it transposed. But the refrain is within the reach of all; and when a well-trained choir sings the stanzas, with a large congregation taking up the spirited refrain, the effect is thrilling.

HYMN 539. "Through the night of doubt and sorrow".

This is Denmark's contribution to our Hymnal. Its author, Bernhard Severin Ingemann, was professor of Danish literature at an academy in Zealand, Denmark, for forty years. It was written in 1825, but not published till some thirty years later. It was admirably translated in 1867 by the Rev. Sabine Baring-Gould, author of "Onward, Christian soldiers," while he was curate of Horbury.

Attention is called to the second tune, *Harvard Hymn*, by John Knowles Paine, first Professor of Music at Harvard, whose name is ever to be honored in the annals of American music. It is a telling unison melody, especially effective as a processional to be sung by men's voices.

HYMN 543. "Jerusalem! high tower thy glorious walls".

Johann Mätthaus Meyfart became director of the gymnasium at Coburg in 1623. Later he was professor of theology, and then rector of the University of Erfurt. In 1826 he published under the title of *Tuba Novissima* (The Last Trump) some Advent sermons on The Four Last Things. The conclusion of the third sermon was this truly splendid hymn, whose popularity has been great; especially with the tune traditionally attributed to Melchior Franck, director of the choir at Coburg when the hymn was written. The tune was published at Erfurt after the death of both Meyfart and Franck. Too much cannot be said of the beauty and effectiveness of this melody for congregational use. Karg-Elert and Regar have made it the subject of superb chorale preludes for the organ. *Whittingham*, an early tune of Horatio Parker's, composed when he was twenty-four, is very melodious, but suited only for choir use.

(NOTE: This is the last of the present series of Canon Douglas' Notes on the New Hymnal. However, a much shorter series may be published in the fall with supplementary material, after which it is hoped that both series will appear in book form.)

ENGLISH STEP TOWARD ANGLO-EASTERN REUNION

AT the request of the Eastern Churches Committee appointed by the Archbishop of Canterbury a small sub-committee has drawn up suggested terms of intercommunion between the Church of England and the Churches in communion with her and the Eastern Orthodox Church. The terms are merely intended to form a basis of discussion. No representative of the Eastern Orthodox Church was concerned in the drawing up of the scheme, and the Eastern Churches Committee itself is not necessarily bound by the proposals of those members who formed the sub-committee.

"The Christian Faith"

"We accept the Faith of Christ as it is taught us by the Holy Scriptures, and as it has been handed down to us in the Creed of the Catholic Church, and as it is expounded in the dogmatic decisions of the Ecumenical Councils as accepted by the Undivided Church.

"The Canon of Scripture"

"We accept the Canon of Scripture as it is defined by St. Athanasius, and as it has been received by the whole Catholic Church—namely, the twenty-two books of the Old Testament which are contained in the Hebrew Canon, and the twenty-seven books of the New Testament.

"The Sufficiency of Holy Scripture"

"We believe that Holy Scripture contains all things necessary to salvation.

"The Creed of the Church"

"We accept as the Creed of the Catholic Church that which is sometimes called the Creed of Constantinople, and in the formularies of the Church of England is called the Nicene Creed. . . . We accept also as explaining the Creed the Exposition of Faith which was put forth by the Council of Chalcedon.

"Validity of Other Creeds"

"We recognize that it is unlawful for a Church to demand any further statement of Faith as a necessary condition of intercommunion, but that it is not unlawful for the several Churches to use as their Baptismal Creed some other Creed agreeable to the tradition of the Church, as in the Western Church that which is called the Apostles' Creed is and always has been so used.

"The Filioque Clause"

"And whereas in the Western Church at some time in the sixth or seventh century the words *Filioque* were added to the Creed, we agree in acknowledging that this addition was not made 'in an ecclesiastically regular manner'; and that in assemblies of Easterns and Westerns the one Creed of the Universal Church ought to be recited without those words; but we are also agreed that, since the added words are used in an orthodox sense, it is lawful for any Church which has received the Creed as containing these words to continue so to recite it in the services of the Church.

"Variety of Customs"

"We agree to recognize those customs which have the authority of our Lord, of Scripture, and of the Universal Church; while, as to those which are different in different parts of the Christian world and for which there is not the authority of Scripture or of any General Council, we agree that each Church do retain its own customs.

"The Seven Sacraments"

"We agree that the title 'Sacrament' may be used of other rites and ceremonies in which there is an outward and visible sign and an inward and spiritual grace, and in that sense it is rightly used of other institutions, such as ordination, penance, confirmation, marriage, and the anointing of the sick; and in relation to some of these sacraments, since the customs of the different Churches have varied and still vary, we agree that each Church have liberty to retain its own usages.

"The Holy Eucharist"

"We agree that this is a divine mystery which transcends human understanding, and that the Church has expressed sufficiently its belief in its Liturgies; and we agree further that the doctrine of the Holy Eucharist, as it is taught in the Liturgies of the Orthodox Church, and in the Liturgies of the Church of England and those of the Churches in communion with the Church of England, is adequate and sufficient."—*The Guardian*.



BLUE MONDAY MUSINGS

By Presbyter Ignatius

WHY are books about people so generally censorious rather than laudatory? I suppose the authors think it is a sign of greater cleverness to dissect than to construct. I have just been reading *Mirrors of Downing Street*, by a nameless journalist who affects intimacy with the people he caricatures, and would have you suppose the vitriol he spatters comes from the laboratory of friendship. It is a clever work, in its own hateful way: just about on a par with the pungent paragraphs of "La Marquise de Fontenoy", in the syndicated press. But why rake up nasty sneers against Kitchener, or declare that Arthur Balfour is stingy? Gossip like that will doubtless be allowed in a smoking-room; but it is out of place in a library. The writer (Harold Begbie gets the discredit of its authorship) has apparently set himself the task of outdoing Strachey's *Eminent Victorians*. He offers nothing quite so indecent as the detailed picture of Florence Nightingale's senility, or so malicious as Strachey's suggestion that Chinese Gordon's greatness was just alcoholism; but it is a book so uncharitable that one may be reasonably sure it is untrue. American books of *personalia* are generally kinder, I think: but that may be due to the crudity which some English critics find in all our products. Ah, well, *crude gold* is better than spun brass.

I HAVE JUST FOUND, in *The Life and Letters of Mme. Bonaparte*, by Eugene Didier (N. Y., Scribners, 1879) the letter of Pius VII. to Napoleon regarding Jerome Bonaparte's marriage to Elizabeth Patterson, and Napoleon's demand that the Pope annul it. One passage is important, in view of present Latin practice:

"The difference of religion considered by the Church as an absolute impediment does not obtain between persons who have been baptized, even when one of them is not in the Catholic Communion. This impediment obtains only in marriage contracted between a Christian and an infidel. Those marriages between Protestants and Catholics, although disapproved of by the Church, are nevertheless acknowledged as valid."

What a tragi-comedy that whole affair of the Jerome Bonaparte wedding was! It would have seemed likely that, after the injuries the American wife received from her cowardly and unfaithful husband and the terrific imperial brother, she would have forever repudiated "royalty" and all that went with it. Whereas, on the contrary, her letters are full of the bitterest railings at vulgar Democracy: and over and over she affirms her purpose to have her son educated according to "his proper rank", boasting that she is connected with the greatest ruler in the world, or in history. Her last years, lived in isolation, with no advantage (spiritual or temporal) from her vast wealth, were overshadowed by futile dreams of the purple for her son—who seems from early childhood to have been vastly more sensible.

There is room for interesting speculation as to what might have happened had Napoleon been faithful to the republican ideals of his earlier life. Dictatorship, as an emergency measure, resting upon the popular will, is not necessarily inconsistent with democracy; and the First Consul might have become *Imperator* without utterly abandoning the principles of the earlier Revolution. But once he began to claim, as rightfully his, the whole preposterous fabric of hereditary rank and privilege, building up an "imperial family", seeking royal alliances in marriage, and endeavoring to establish new thrones for his brothers and brothers-in-law, he wrote the Empire's doom. Antiquity can gloze over with a certain patina of prestige the pretensions of Bourbon and Hapsburg; but the essential absurdity of it

blazed out when the brothers and sisters of the great Corsican soldier assumed to walk as little divinities because of his achievements. Even now, a "Prince Bonaparte" seems a *prince pour rire*, and the cockades that shine along Baltimore's streets, upon the "topper" of the Bonaparte coachmen and footmen, are curious rather than admirable. The old reverential attitude towards "reigning house" and "royal blood" seems to have passed away almost everywhere in civilized lands. I notice that the editor of the *Church Times* rebukes a new Society of St. George for affirming loyalty "to Throne and Constitution", and reviews Strachey's *Life of Queen Victoria* with what would once have been regarded as scandalous irreverence. And the spectacle of an Austrian Archduke acting out his own shame on the vaudeville stage is not likely to increase veneration for "Highnesses" of any degree.

But what a pity it is that Democracy so seldom appeals to the instinct of reverence in us all! There is no reason why splendor and dignity should be anti-democratic, or ugly, squalid vulgarity be supposed to be democratic—any more than to associate "bluntness" with candor or sincerity, as if it were not entirely possible to be candid, sincere, and courteous at the same time. There is a wonderful passage in De Quincey about one of his visions, with *Consul Romanus* for its inspiration. We need more of that eye-filling, heart-stirring majesty in the course of daily civil life—not always clothed in military garments.

I NOTE AN interesting despatch in the papers of May 1st, which I subjoin:

"St. Paul, Minn., April 30th. A statement that a pageant, *Landing of the Pilgrims*, which had been arranged for presentation in Milwaukee by the Sans Fourth of July Commission was 'exclusively a glorification of the Protestant Pilgrim', was made here to-day by Archbishop Messmer of Milwaukee in explanation of his order forbidding Catholic school children to take part.

"The Archbishop's objections, when communicated to the Milwaukee committee arranging the celebration, caused the pageant to be deleted from the programme.

"The spectacle will in no way make a recognition of the Catholic faith, and I forbade Catholic children taking part in a demonstration, partially religious in character, which does not give a fair consideration to their belief," the Archbishop said."

What a pity that our papal friends haven't a sense of humor! The demand that a pageant concerned with the Landing of the Pilgrim Fathers at Plymouth three centuries ago should include "consideration" of the belief of Roman Catholics is as absurd as would be a claim of the Salvation Army to be represented in an historical play about the Spanish Inquisition. From the same quarter has come bitter opposition to the rendering of an oratorio, *The Rock of Liberty*, in honor of the Plymouth Colony. In Kansas, after it had been given once very successfully, and was to have been made the chief event of a great spring musical festival, the R. C. Archbishop called all the R. C. singers from the chorus, and it was abandoned. Imagine the sons of the Pilgrim Fathers, or of the Jamestown Churchmen, raising furious protests against the observance in 1892 of the fourth centenary of Columbus' discovery, or against the keeping of October 12th ever since as "Columbus Day", on the ground that he was a Spanish emissary and a member of the Pope's Church, and demanding that due regard should be paid to Congregationalism, or to the susceptibilities of Prayer-Book Churchmen!

A RHODE ISLAND BAPTIST congregation is progressing. By way of emphasizing the Christian democracy of the New Testament ideal, "The illuminated cross was used in the service of song again last evening, and a band of whistlers progressed from place to place about the edifice, adding their notes to the other music. At length the whole congregation was invited to join in the whistling, with good effect."

Consecration of the Bishop of New York

BEAUTIFUL skies and temperate weather in New York on Wednesday morning, May 11th, made possible the most interesting and dignified pageant ever exhibited perhaps in the history of the American Church.

The great procession of choristers, clergy, and laity moved from old Synod Hall to the pavement on Amsterdam avenue, then to the north up to the entrance of the uncompleted nave of the Cathedral. Here the service began, the first service ever held in this section of the building, by the singing of "The Church's one Foundation".

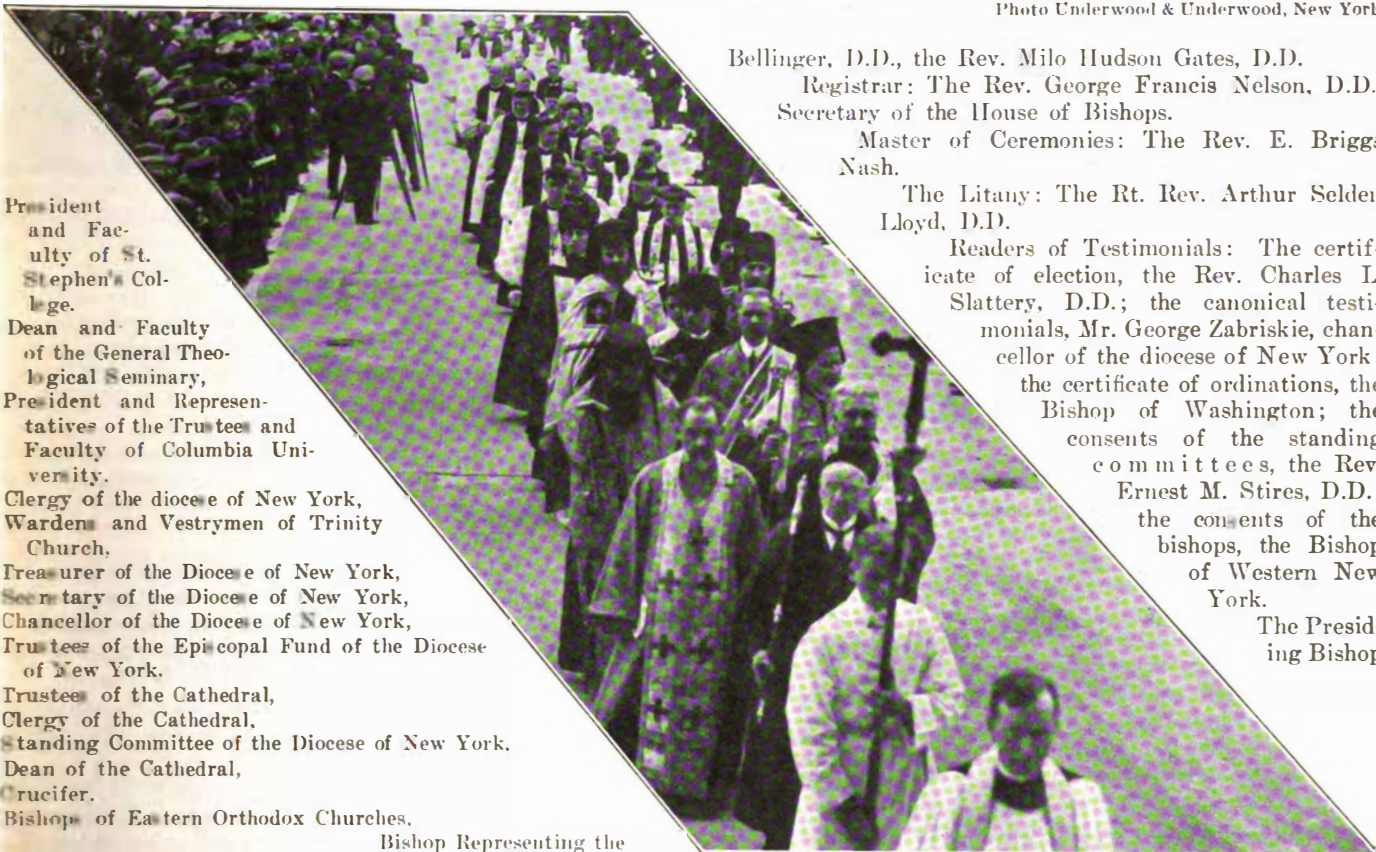
The seating capacity of the Cathedral having been exhausted, thousands gathered along the route of the procession, which moved in the following order:

Crucifer,
Organist of the Cathedral.
Cathedral Choir,
Flagbearers,
Master of Ceremonies and Aides.

Clergy of Protestant Churches,
Clergy of Eastern Orthodox Churches,
Clergy of Other Dioceses of the Protestant Episcopal Church.



BISHOP-ELECT MANNING AND HIS ATTENDING PRESBYTERS
Photo Underwood & Underwood, New York



President and Faculty of St. Stephen's College.
Dean and Faculty of the General Theological Seminary,
President and Representatives of the Trustees and Faculty of Columbia University.
Clergy of the diocese of New York, Wardens and Vestrymen of Trinity Church,
Treasurer of the Diocese of New York, Secretary of the Diocese of New York, Chancellor of the Diocese of New York, Trustees of the Episcopal Fund of the Diocese of New York.
Trustees of the Cathedral, Clergy of the Cathedral, Standing Committee of the Diocese of New York, Dean of the Cathedral, Crucifer,
Bishop of Eastern Orthodox Churches,

Bellinger, D.D., the Rev. Milo Hudson Gates, D.D.
Registrar: The Rev. George Francis Nelson, D.D., Secretary of the House of Bishops.

Master of Ceremonies: The Rev. E. Briggs Nash.

The Litany: The Rt. Rev. Arthur Selden Lloyd, D.D.

Readers of Testimonials: The certificate of election, the Rev. Charles L. Slattery, D.D.; the canonical testimonials, Mr. George Zabriskie, chancellor of the diocese of New York; the certificate of ordinations, the Bishop of Washington; the consents of the standing committees, the Rev. Ernest M. Stires, D.D.; the consents of the bishops, the Bishop of Western New York.

The Presiding Bishop



MRS. MANNING AND HER DAUGHTERS
Photo Underwood & Underwood, New York

Bishop Representing the Canadian Church.
Bishops of the Protestant Episcopal Church,
The Bishop-elect with Attending Presbyters,
The Presiding Bishops,
The Preacher,
The Co-consecrators,
The Presiding Bishop.

The officiating clergy and laity were:

Consecrators: The Bishop of Missouri (Presiding Bishop), the Bishop of Southern Ohio, the Bishop of Massachusetts.

Presenting Bishops: The Bishop of Vermont, the Bishop of Pennsylvania.

Preacher: The Bishop of Tennessee.

Attending Presbyters: The Rev. William Whaley

AT THE CONSECRATION OF BISHOP MANNING
Bishops of the Eastern Orthodox Church Appeared in the Procession
Photo Underwood & Underwood, New York

of the Church was celebrant in the Holy Communion, being assisted by several other bishops. Bishop Gailor preached the sermon, which is printed elsewhere in this issue.

At the consecration ten bishops united in the imposition of hands, as follows: The Bishop of Missouri (Presiding Bishop), the Bishop of Southern Ohio, Massachusetts, Tennessee, Vermont, Pennsylvania, Washington, Western New York, Toronto, Bishop Lloyd. In view of newspaper controversy after the event, it is proper to say that this list is authentic and officially verified.

After the presentation of the Bible, the Presiding Bishop began the offertory and the choir sang the Hallelujah Chorus from Beethoven's "Mount of Olives".

At the close of the Communion Office the choir sang Psalm 150. Then the great procession left the church in reverse order, a solemn march being played on the organ.

So ended a great and beautiful service, every detail having been carried out with commendable precision.



CONSECRATION OF BISHOP MANNING

Photo Underwood & Underwood, New York

New York Elects Two Bishops Suffragan

Bishop Lloyd and the Rev. Dr. Shipman Are Chosen—Striking Features of the Convention

New York Office of The Living Church }
11 West 45th Street
New York, May 16, 1921 }

NEW YORK'S diocesan convention met in old Synod Hall at three o'clock in the afternoon of May 11th. Bishop Manning, the new president, was vociferously greeted, with prolonged hand-clapping.

Visiting bishops were invited to seats on the platform and Bishop Tuttle, the Presiding Bishop of the American Church, and Bishop Sweeney, official representative of the Canadian Church, made addresses appropriate to the occasion.

The Bishop of New York read his first convention address, the greater part of which appears elsewhere in these columns. It was heartily applauded.

Some necessary routine business was transacted.

On motion of the Rev. Henry Macbeth, a message of fraternal greeting was cabled to the Synod of the Church of Ireland, then in session.

Replies to messages of greeting from the conventions of Ohio and Delaware were telegraphed. A message of sympathy and good wishes was sent to the Rev. W. W. Reid, lying sick in St. Luke's Hospital.

The convention transacted an extraordinary amount of routine and special business. It continued in session on Thursday and Friday until late in the afternoon of each day.

Bishop Manning having taken the initiative, by asking for adequate episcopal assistance by the election and consecration of two suffragan bishops, the convention on Thursday voted to make such elections. Nominations were made the same day and ballots were cast on Friday.

Suffragan Elections

There were thirteen nominations, made in the following order:

1. The Rev. Duncan H. Browne.
2. The Right Rev. Arthur S. Lloyd, D.D.
3. The Rev. Arthur R. Gray, D.D.
4. The Rev. Edward C. Chorley, D.D.
5. The Right Rev. Hiram R. Hulse, D.D.
6. The Rev. Francis S. Smithers.
7. The Rev. L. Ernest Sunderland.

8. The Rev. J. Wilson Sutton.
9. The Rev. Herbert Shipman, D.D.
10. The Rev. William Henry Owen, Jr.
11. The Rev. Dr. William H. Pott.
12. The Rev. Dr. De Witt Pelton.
13. The Rev. Charles K. Gilbert.

Before the first ballot was taken Archdeacon Pott and the Rev. Duncan H. Browne withdrew their names; the former because he had but recently accepted the rectorship of a parish, and the latter because he had, a few days before, accepted the deanship of the Denver Cathedral.

The whole number of clerical votes on the first ballot was 230; necessary to a choice, 116. Lay votes, 101; necessary to a choice, 51.

Bishop Lloyd received 77 clerical votes and 32 lay votes. On the second ballot there were 226 clerical votes; necessary to a choice 114 votes. Lay votes, 102½; necessary to a choice, 52.

Bishop Lloyd received 99 clerical votes and 47 lay votes. On the third ballot there were 218 clerical votes; necessary to a choice, 110. Lay votes, 98; necessary to a choice, 50.

Bishop Lloyd received 116 clerical votes and 58 lay votes, and the election of the first suffragan was declared.

Immediately, on motion, the election was made unanimous, and was so declared.

The doxology was sung and Dr. Lloyd was escorted to the platform. An impressive ovation ensued. At its close Bishop Manning said:

"It is not necessary for me to say what are my feelings. I welcome this choice as one from which I shall receive not only assistance, but fellowship, counsel, and spiritual help."

Bishop Lloyd responded:

"A man would not be a man who would not appreciate what you have done," addressing the assembly. "I have been associated with you in the work of this diocese for twenty years. My desire is to help your Bishop make good. My services are his. I pray God you have made no mistake."

A ballot was duly taken for the election of a second suffragan.

The tellers reported that 222 clerical votes had been cast;

necessary to a choice, 112. Also 97 lay votes; necessary to a choice, 49.

Of these, the Rev. J. Wilson Sutton received 98 clerical and 43½ lay votes; the Rev. Arthur R. Gray, D.D., received 28 clerical votes and 19 lay votes. The Rev. Herbert Shipman, D.D., received 26 clerical votes and 8½ lay votes. There had been no election.

Upon the reading of this report the following nominees withdrew their names: The Rev. Francis S. Smithers, the Rev. Charles K. Gilbert, the Rev. William H. Owen, Jr., the Rev. Edward C. Chorley, D.D., the Rev. Dr. De Witt Pelton, the Rev. Arthur R. Gray, D.D. (by the Rev. Dr. Stires), and the Rev. L. Ernest Sunderland.

One nominee favored the election of the Rev. J. Wilson Sutton as he withdrew, another made no expression of choice, and five favored the election of the Rev. Herbert Shipman, D.D.

Three nominees remained for the final ballot, on which there were 217 clerical votes; necessary to a choice, 109. Lay votes, 89; necessary to a choice, 45.

On this ballot the Rev. Herbert Shipman, D.D., received 110 clerical votes and 45 lay votes. The Rev. J. Wilson Sutton received 105 clerical votes and 42½ lay votes. Bishop Hulse received 2 clerical votes and one lay vote.

The election of Dr. Shipman as second suffragan being declared, it was immediately on motion made unanimous.

The doxology was again sung and the suffragan-elect was escorted to the platform, where he was greeted by the President. In a brief response he said:

"To say that I am overwhelmed by the result of this election is but to speak the truth. My mind goes back to-day to the election of Bishop Burch, who at that time said no man without great and serious reasons might put aside a call as bishop suffragan of this diocese."

The elections:

Secretary: Rev. Charles K. Gilbert.

Treasurer: Mr. Richard M. Pott.

Standing Committee (Class of 1925): The Rev. Dr. William M. Gilbert, Mr. Vernon M. Davis. (Class of 1924); Mr. Thomas S. McLane.

STRIKING FEATURES OF THE CONVENTION

Methods were suggested for the election of provincial deputies from parishes and missions to the diocesan convention.

Having a fondness for silver, the rector of the Church of the Incarnation, New York, caused one thousand silver dollars to be sent from his parish to convention for the increase of the episcopal endowment fund. The parson's name for some time has been the Rev. H. Percy Silver.

Other parishes began to subscribe for the increase of this fund. More than \$33,000 was pledged for a start in the campaign.

Owing to the congestion of business many reports were read by title only, and some important matters were deferred to the next annual convention.

Up to this time no provision has been made for the current expenses of Synod House. It was reported that back bills had been paid, and the expenses of 1921, 1922, and 1923 have been underwritten. Thanks were voted to the two generous donors. A committee of five will be appointed to take action for a permanent endowment.

A motion to procure legislation making Good Friday a legal holiday in New York State was laid on the table.

A motion to give titular designations to the two suffragan bishops was not adopted.

The Rev. Dr. Milton made an address on the Nation-wide Campaign.

The Rev. Dr. H. P. Nichols made a valuable report for the Board of Religious Education, and another for the Board of Examining Chaplains.

The report of the Social Service Commission was supplemented with an address by the Rev. Charles K. Gilbert.

The following resolution was unanimously adopted on motion of Charles C. Burlingham, seconded by Justice Vernon M. Davis:

"The clergy and laity of the Protestant Episcopal Church of the diocese of New York, assembled in their 138th annual convention, urge upon the Senate and House of Representatives of the United States, by legislation, diplomatic representation, and other appropriate means, to secure an international agreement for the immediate reduction of armaments. They believe that on the United States rests an especial obligation both to curtail its own military and naval expenditures and to commend this policy to other nations."

The Bishop was authorized to appoint a committee of five presbyters to consider a preaching mission in the diocese.

A vigorous speech was made by the Rev. Dr. A. R. Mansfield on the past work, present needs, and projected enlargement of the Church Institute for Seamen.

Besides voting thanks to Dean Robbins and Canon Nash, the choir and organist, and all others engaged for some weeks in making preparations for the consecration service, the convention also voted thanks to the efficient and obliging pages at the sessions, and to Captain Gargan and his force from the 36th Precinct for their valuable services for the security and comfort of the people on the Cathedral grounds on the day of Dr. Manning's consecration.

The question of the rights of women to serve on vestries and as delegates to convention will receive further and more mature consideration before the next report to the annual convention of 1922.

Reports from the Church Mission of Help, from the Woman's Auxiliary, and from the Girls' Friendly Society were ably presented by ladies representing these societies.

President Bell presented an encouraging and hopeful report of the work and conditions at St. Stephen's College.

A touching memorial minute on the death of Bishop Burch was made by the Rev. Dr. Alexander G. Cummins.

The work and the majority and minority reports of the special committee on organizing an Executive Council for the diocese were duly acknowledged, but further consideration of the subject was deferred.

The more complete and adequate care and treatment of soldiers and sailors disabled in the world war was commended to the government.

An interesting report on the work of the City Missionary Society was made by the Rev. L. E. Sunderland.

SUMMER CONFERENCES

BY THE REV. G. ASHTON OLDHAM

THE Plattsburg Officers' Training Camp and others like it played a very important part in providing trained officers in the recent war. Summer sessions in colleges and universities, teachers' institutes, conventions for professional men and women, all perform a similar service in equipping those who attend for better performance of their duties. So valuable, indeed, have such gatherings become that they are now recognized as a permanent part of our educational system.

In line with this is the present movement in our Church toward establishment of summer schools for the training and equipment of those who train the young in our Church schools—an important and difficult task that requires and warrants most thorough preparation. And over and above all other aids to such preparation, the summer school occupies a place of its own and offers unusual opportunities.

There is great value, first of all, in concentrating for the space of ten days on things of the spirit. Such a period is in reality an acceptance of the Master's invitation extended to-day, as of old: "Come ye yourselves apart and rest awhile."

In the second place, the summer school offers expert guidance and instruction in phases of the religious life. A glance at this year's programmes shows a variety of subjects, ranging from teaching methods to personal religion, from social service to devotional Bible study—all taught and discussed by some of the best minds of the Church who are giving their services in deep devotion to this cause. To have such guidance and come in close contact with such persons offers an opportunity, not otherwise easily secured, which may be a source of help and blessing.

Then there is the social aspect. Doing things together has great value. Man is a social animal, and the close personal association of these ten days affords many opportunities for interchange of ideas and intimate personal converse on the deep things of life. This close touch with others doing the same work, struggling against the same difficulties, facing perhaps the same doubts, results often in the formation of deep and lasting friendships.

In addition to all these serious aims, there is an abundance of real fun and fellowship. And finally, one must not overlook the charming cultural atmosphere and natural beauty of such places. The summer conference enables one to see and know them under the most delightful auspices. Altogether it offers an ideal holiday which brings refreshment to body, mind, and spirit, in the highest and best sense real and true recreation. Let every Church school teacher or worker consider it seriously.

The Assyrian Peril: A Statement of Conditions

By the Rev. James L. Barton, D.D.

Chairman Near East Relief

IN my recent conferences with the Archbishop of Canterbury and the Colonial Office in London, I was impressed first with the desperate condition of the Assyrians (Nestorians) who have been driven from their home in Eastern Turkey and Northwestern Persia and are scattered among a strange and unfriendly people in Mesopotamia and Southern Persia. It was gratifying, however, to see the interest manifested in these afflicted people by the Archbishop of Canterbury, who is leaving no stone unturned to secure for them the help which they need while in exile and restoration to their homes. I had been in London only a short time when an invitation came from the Archbishop to take dinner with him at Lambeth Palace, at which there would be no other guests, in order that we might have an unhurried and unhindered opportunity to go over the entire situation. I requested the privilege of taking with me Dr. John Finley, until recently Commissioner of Education of the State of New York. We had two hours with the Archbishop without interruption, during which time all phases of the Nestorian question were discussed, with possibilities of relief.

A day later we were at the Colonial Office at the request of the office, where the same ground was gone over, and we found there a Mr. Bullard who had recently come from Bagdad and who was not only conversant with the situation but exceedingly eager to find some way of saving the remnant of this people from complete destruction. I had with me the reports of Dr. McDowell who is in charge of our relief work in Bagdad and in that general field, which I put into the hands of Colonel Lawrence who, with Winston Churchill, Secretary of State for the Colonies, was to start in a day or two for a conference in Cairo, Egypt, where the whole question of England's relation to Mesopotamia was to come up for review and consideration, including also the case of the Nestorian refugees. It would seem that the Colonial Office had asked the French government if they were willing to receive the Nestorians in a body and colonize them in Syria, which has become a mandate under the direction of France. This question at the time of my interview had elicited no response. In the discussion in the Colonial Office the report was confirmed that general relief hitherto administered by the government of Great Britain for these refugees was to be discontinued on the first of April. It was evident that no absolute decision had been made that no relief would be given after that date, but on that date terminated the present arrangements.

As a result of our conferences and discussions at Lambeth Palace and at the Colonial Office the following situation was uncovered:

1. There are from twenty-five to thirty thousand Nestorians separated from their homes scattered all the way from the mountains to the north and east of Mosul down into Bagdad and over into Hamedan, with no permanent abiding place, dependent largely upon outside relief.

2. The endeavor to repatriate these Nestorians in their ancestral homes in Persia undertaken by the government last autumn failed and the British government does not seem to have any plan to repeat the attempt.

3. There is a strong feeling in the British government and generally among the people of Great Britain that they should withdraw from Mesopotamia, putting the government of that area into some form of Arab control. It was stated to me on high authority that possibly Great Britain might be wholly out of Mesopotamia before the end of the year.

4. The Colonial Office seemed to have no fixed policy for dealing with this situation. Evidently they have been looking toward America as able to furnish a solution. They first of all wanted America to take the responsibility of the relief work off from the hands of the government and to guarantee the support of these refugees. Then they were in hopes that America would plan to receive the entire refugee

body in the United States and here colonize them, giving them whatever help was needed until they could become a self-supporting community. Failing this, —

5. They seemed to find no way of dealing with the Nestorians as a whole but by allowing them to scatter throughout that region, finding employment and livelihood as best they could. The Colonial Office did not favor this plan since it would lead to the complete destruction of the Nestorian Church, and of course the Archbishop of Canterbury did not favor it at all. The plan was suggested, however, as one that would probably afford a fair degree of protection and self-support to the individual members of the nation.

Conference was had with Prince Feisal who was in London. He very strongly protested against any wholesale emigration of the Nestorians, declaring that they were needed for the new Arab kingdom; that they were good citizens and would be cared for and protected; that so far as their original homes fell within the area of the Arab kingdom, which he hoped would soon be set up, they would guarantee to repatriate, but they could not repatriate beyond the borders of their own domain. He was very emphatic, however, in assuring us of the desire to protect and preserve this notable race.

The Colonial Office was assured that those of the Nestorians who could meet the immigration requirements of the United States would be quite free to come to America as opportunity offered, but that as a body of refugees brought over *en masse* there would be, under our present laws, no possibility of their being accepted. They would not be allowed to land and would be returned again by the ship that brought them over. It is possible that new laws might be created which would allow these refugees to come to the United States, but hardly probable in the face of the unemployment existing here at the present time and the feeling of labor against new immigration. But at any rate it would be necessary to have a special law passed before this could be done.

It is not my feeling that the British government will leave this race uncared for, but that, whatever arrangements are made for the setting up of an Arab kingdom, every endeavor will be put forth to see that the Nestorian people are protected, although there is little prospect, so far as I could ascertain, of their being returned in any large numbers to their original homes. It is probable that a good many individuals will go back. Prince Feisal seemed to think that there were areas between Mosul and Bagdad where the Nestorians could be colonized and where they could perpetuate their history and their Church. I have reason to believe that the Archbishop of Canterbury and the Colonial Office will do all they can for the protection of this people.

THE REALITY OF THE GRACE GIVEN

LOOK AT THE wonderful phenomenon of grace. Grace is not that mere barren, inoperative sentiment of good will or favor on the part of the Supreme Being, which a secret anthropomorphism in the Socinian theologians led them to ascribe to Him, mainly because they were familiar with a like shadowy benevolence in themselves. In God, to will is to act, to favor is to bless: and thus grace is not simply kindly feeling on the part of God, but a positive boon conferred on man. Grace is a real active force; it is, as the Apostle says, "the power that worketh in us", illuminating the intellect, warming the heart, strengthening the will of redeemed humanity. It is the might of the Everlasting Spirit renovating man by uniting him, whether immediately or through the sacraments, to the Sacred Manhood of the Word Incarnate. Here, again, is a fact, controverted by scepticism, but certain to faith, which can be as little omitted in any comprehensive and adequate doctrine of progress as the law of attraction could be ignored by a physical philosopher who was explaining the system and movements of the heavenly bodies.—H. P. Liddon.

Bishop Manning's Address to the Convention

Delivered on the Afternoon of May 11th in Synod Hall, New York, before the Delegates Assembled for the Annual Convention of the Diocese of New York

Brethren of the Clergy and Laity:

IT would not be possible, even were it desirable, for me to say what I feel as I enter upon the responsibilities now laid upon me, at your call, which I believe to be, and have accepted as, the call of God. In the presence of such responsibility no man could fail to feel his own inadequacy. That which gives hope to one who is called to such a task is not reliance upon his own gifts or powers but the belief that the calling and the sending are of God the Holy Ghost. Those who have stood in the office of Bishop in the diocese of New York have given us a noble heritage and example of faith and service, both before and since the days when John Henry Hobart roused the whole Church to new life with his great watchword "Evangelical Truth and Apostolic Order". We think more immediately of the deep devotion and unfaltering witness of Horatio Potter; of the high leadership, both ecclesiastical and civic, of Henry Codman Potter; of the spiritual vision and true discipleship of David Hummell Greer; of the generous, self-forgetful service of Charles Sumner Burch, so suddenly taken from us at the very beginning of his labors as our Diocesan.

During his nine years of work as Suffragan Bishop, in this diocese, Bishop Burch had won the affection of all, clergy and laity alike, with whom he came into relation. Upon his election to the bishopric, he gave himself without reserve to the great labors of his office. It can be said of him with literal truth that he was willing to spend and be spent in the service of Christ. The distinctive note of his ministry was largeheartedness, kindliness, desire to be of help to all. He had the heart of a true chief pastor. He stood preëminently for that spirit of fellowship and brotherliness which is the very life of the Church, and without which the Church cannot do Christ's work among men. Bishop Burch's address to this convention, delivered one year ago, shows how intimately he knew the diocese and how well he understood its needs. Short as was his term of office, his unselfish devotion had brought both clergy and people to feel in unusual degree that their Bishop cared for each one of them individually and personally, a fine and notable achievement in such a diocese as this. We think of him to-day with grateful affection for his work and labors of love among us here in the Church on earth. May he have peace and light, and joy in the presence of Christ, in the life where he now is!

In this convention, with the thought of all that we have inherited from the life of the Church in the past, and with the spirit of this morning's service still upon us, there can be only one question before our minds. How can we best do our part and make our united efforts most effective for the spread of true religion in this great community, for the building up of the Kingdom of Jesus Christ in the hearts and lives of the men and women and children all about us? There is, I believe, to-day an opportunity for this work such as has never before been given to us. The tragic experience of the great war has taught us many lessons. It has broken down many barriers. Men's hearts and minds are open to the message of Christ. In spite of things on the surface which might seem to contradict this, there is to-day a wonderful awakening to faith in God and to the need of religion. There is a new freedom of approach to men in these matters. None of us I think can move among men and women without feeling this. I see the evidences of it every day, in any street car, in casual conversations with friends or strangers, in gatherings where perhaps it might least be looked for. The thought of religion to-day is not strange or foreign to men. They speak of it with a naturalness and a freedom from embarrassment which would have been impossible a few years ago.

As they face the problems of this new time men are feeling the need of divine help and guidance. There is wide realization that the one hope of this world is in Jesus Christ.

I believe that the Christian Church is now confronted with the greatest opportunity in all its history. And nowhere in the Church throughout all the world is this opportunity greater than here in the diocese of New York.

Nowhere in an equal geographical area is there such a missionary opportunity as we have here. In no place that I know of are the conditions so favorable for the doing of this work. Almost every problem of this present time, social or religious, is here offered to us. Here in this city, with its heterogeneous population, the whole great problem of Christian Reunion is present at our very doors. What we do, or what we fail to do, must powerfully influence the whole Church of Christ.

We all recognize the greatness of our opportunity in this diocese. Has not the time come then for us to close our ranks and give our whole strength to meet it? If we are to draw men and women to Christ, we must draw near to Him and to each other. If we are to lead the way towards unity, we must have a truer unity of spirit among ourselves. We must stand more fully for that comprehensiveness, that generous inclusiveness, based on the rock of full, clear faith in Christ as God, which is the distinctive note of our communion. I believe that this is what we now all of us desire in this diocese. The messages which have come to me in these past weeks have given me the right to believe this, and I do believe it.

I believe we feel, all of us, that the time has come for us to think less of the secondary things as to which we naturally and lawfully differ, and to think more of the great central things which knit us together in fellowship with Christ. I believe you will feel it right for me to ask, as I now do ask, that for the sake of our common work those among us who by temperament incline towards emphasis on individual expression will remember what they owe to the corporate life and the corporate fellowship of the Church, of which they are a part; and that those among us who by temperament are inclined towards emphasis on authority and uniformity will remember the large liberty both of belief and of method which this Church deliberately and rightly allows to all her children.

The guiding principle for all of us is clear. It is such that as Christians and as reasonable men we should all be glad to follow it. What we depend upon in this Church is not the compulsion of law but the spirit of loyalty and of brotherhood. When the Church lays down a plain, unmistakable rule, we are none of us at liberty to disregard it. We are at full liberty, if we think the rule a wrong one, to move for its change or abrogation; but until it is changed we are called upon to abide by it. On no other principle can we have any corporate life at all.

There are, it is true, emergencies which must be met, and there are exceptions to almost all rules. But these make no real difficulty. We all know what the principle of loyalty requires of us. We all know that if any among us, bishops, presbyters, or laymen, acting upon our own individual judgment, set aside or disregard a plain rule of the Church, we do that which weakens the sacredness of law in the Church and elsewhere; but we do more than that, we violate the principle of love and fellowship and care for one another upon which our life as a Church rests. In the Church we are to be ruled not merely, or chiefly, by the principles of law but by the principles of brotherhood and of our common life in Christ. Our chief need in the Church is not more discipline but more of the spirit of love for each other in the fellowship of Jesus Christ. We need not so much new methods as simpler and more living faith. What we all need, bishops, clergy, and laity, is to come nearer to Jesus Christ, that so we may have power to bring others near to Him.

With these thoughts in mind, let me quote certain words, to which many of us now in this hall listened when they were first spoken. They were addressed to this convention by one whose wisdom and statesmanship have left their great impress on the life of this diocese, and whose freedom from partisanship or narrowness was, and is, recognized by all. They are the words of Bishop Henry Codman Potter. You will find them at the opening of a charge entitled "Law and Loyalty", published in a volume of that name, and the words of which are true, so forceful and still so timely that I wish they might be reread by every clergyman and layman of the diocese.

I quote from this official utterance of Bishop Potter as follows:

"There are two aspects of the Church whose ministers and members we are which may well engage our attention when assembled on such an occasion as this. The first is that highest view which sees in it a Divine Society, constituted by Christ Himself, and ordained for all ages and the salvation of all men. In this view of it, the Church is not a human polity or a human policy; and the changes of time, the rise and fall of states, the tendency of particular phases of human thought, above all, the drift of popular sentiment, can have for it but secondary and inferior interest. It belongs to a kingdom which cannot be shaken. Its Head is named to it in those inspired words which describe Him to us as 'Jesus Christ, the same yesterday and to-day and forever.' Men may come and go, but He who is God over all endures unchanged and unchangeable, and that

Church which is His body, the fulness of Him that filleth all in all, can but repeat in her prayers and sermons and sacraments the message of St. John the Divine: 'Brethren, I write no new commandment unto you, but an old commandment, which ye have heard from the beginning.'

"There is a temper which treats the Church and the Truth of which she is the keeper as if the one were a popular lecturer and the other the ever-shifting fragment of a kaleidoscope. To interest and entertain and divert, whether by our teaching or our services, this, we are told, is our calling in this stirring and exacting generation; and unless we can do this our presence is an anachronism, and our message only little less than an impertinence. Of the Church as God's witness and messenger in the world, and of His unchanged and unchanging Truth as the one message which men supremely need, there is a great deal in the temper of these days that more than doubts—that openly denies.

"We may well recognize such a temper, and our own duty in regard to it. Nothing is gained in the long run, and everything is in danger of being lost, by that amiable spirit of concession which, fearing to seem disputatious or controversial, refrains from the calm, temperate, but clear and definite statement of the Church and her position in the world, as something in a very real sense let down out of heaven, not a merely human association, but rather a divine and supernatural organism, charged with supernatural powers, the steward of those mysteries of the kingdom which, like the secret of the divine life, whether in the soul of man or in the heart of Christ, is hid with Christ in God. As such, the Church is not a creature of change, not an institution of the hour. It belongs to that realm of which the author of the Epistle to the Hebrews writes, when he says: 'And this word, "yet once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.'"

Having laid down this foundation principle, our former great Bishop and leader goes on to recognize fully, as we all must, that while "the Church has her permanent elements, which are of God", she has also "her variable elements, which are of men", and that, in all ways that are consistent with her principles and her life, she must adapt her methods fearlessly to meet the changes, the opportunities, the needs, of each succeeding time.

There are great questions, social, industrial, and economic, now before the world, in which the Church must play her true part. In the movement for social progress the Church must be, not a mere sympathetic on-looker, but the great loving influence and power. In the very nature of things the Church must feel keenly upon these questions and must be in deep sympathy with those whose lot is hardest and who are at most disadvantage from the present imperfections of our social system.

But the Church must include all within her sympathy and must minister to all alike. She must sympathize with the problems of the laborer and the wage, but she must recognize also the problems of the capitalist and the employer, and she must call upon all equally for honesty, for right dealing, for the spirit of good will and brotherhood. If the Church will bring in among men the spirit of brotherhood, they will labor together for the common good, they will "cease to strive one against another for more private advantage", they will find the way "to rearrange their mutual relations as men coöperating in fellowship, not competing in suspicion and hostility."

Wherever there is proved wrong and injustice, the Church of course may, and must, speak. But the Church is not commissioned, nor endowed with special wisdom, to pronounce upon specific political and economic programmes.

It is the function of the Church to inspire men and women to right social actions, to bring the spirit of Christ into all human relationships and into every department of life, but it is not the function of the Church to prescribe the economic views which men shall hold, nor the economic systems which they are to adopt. It would, I think, be unfortunate if all of us in the Church thought alike on these subjects. I hold it to be most wholesome and important that all social views which are reconcilable with the Ten Commandments should have their representation within the Church, and among the clergy. In the Church there should be, and there is, freedom of opinion upon these questions to the full limit of consistency with the principles of Christ. In this connection, I wish to repeat here a statement which I made recently in the Cathedral, at the tenth anniversary of the consecration of the choir and crossing. That statement was as follows:

"The Lambeth Conference report on the Social Task of the Church, a document thoroughly alive to the present social and economic situation, recognizes that it is our duty to meddle as little as possible as a Church with definite political or economic issues, as to which few of the representatives of the Church are qualified to speak wisely. There are great problems in the field of social and economic justice to be worked out. But we

are making progress. And there is in the business and industrial world to-day a desire keener and more widespread than ever before to meet and deal rightly with these questions. I believe that anyone who knows the business world will testify to this. And we shall give our true help, as representatives of the Church, not by unwarranted statements, nor by incendiary fulminations against this group or that, but by doing all that we can to bring the spirit of Christ into the consideration of these problems. If we will bring Jesus Christ into our problems, personal, social, industrial, and national, we shall find their right solution. It is for this, to help men to think of these questions with the mind of Christ, that the Church stands."

(The Bishop then turned to diocesan matters: The five months' vacancy in the episcopate; the Cathedral; the Nationwide Campaign with its astonishing revelation of the corporate life of the Church; the diocesan Executive Council probably to be provided for; the Church Service League; finance and endowment.)

The last subject which I have to present to you, is one which has been much in our minds for several years past. It is the exceedingly important question of increased episcopal assistance in the work of the diocese. The need for this is manifest. I am going to ask for it not for my own sake, but for the sake of the diocese and of its work. However well the work may be organized, no one man to-day can perform the duties of the episcopate in the diocese of New York. The statistics of the diocese and the volume of its work are in some degree familiar to all of you. I know it is your desire that I shall ask without delay for the necessary assistance and I feel no hesitation in doing this.

The work of a Bishop for the diocese cannot all be done on the road. The public demands upon him are important and must be met. But there is other work of a deeper sort that must be done. He must have hours for retirement and thought, if he is to give the diocese true service. If he is to be a shepherd of souls, he must have time to seek the deeper things himself. All this you know without my urging it, and this is not all. Large as are its present undertakings, there are great fields of opportunity in this diocese lying untouched for lack of time and strength to reach them. We ought to be doing far more as a Church in the rural districts, among the young people in the colleges and universities, among our colored brethren, among our fellow citizens of foreign birth, who form so important a part of our population. We need episcopal assistance in order that the Church may meet her present great opportunity, and that the bishops may lead in the missionary work of the diocese.

In my judgment, it would not be wise for the diocese at this time to elect a bishop coadjutor. I ask therefore for the election of two suffragan bishops for the work of this diocese. This action will not involve so great an increase in our diocesan budget as might be supposed, for the convention now includes in its budget an item of \$9,000 for episcopal assistance; and if two suffragan bishops are elected the services of an archdeacon* will not for the present be required.

I leave this matter in your hands. If you see fit to comply, it is for you to decide whether you will proceed to an election at this convention, or whether you wish to defer action for a brief period. It is desirable that action should not long be delayed in order that the required canonical steps may be taken and that the assistant bishops may be ready to be consecrated, and to enter upon their work, early in the autumn.

My great hope and my belief is that this assistance if provided will make it possible for me to have that personal fellowship with the clergy of the diocese which I so greatly desire. I believe that this is of the highest importance in our common work. Fellowship with Christ, and with each other in Him, is the very life of the Church. And that fellowship must have its centre in the hearts of the Bishop and clergy. I want to know the clergy of this diocese and the laity also, so far as may be, individually and personally. I want to know their difficulties and problems, and also their joys and successes, and to have my share in them. I want the work so arranged that I may have time for this.

We hear much about the loneliness of the episcopate. I have never believed that the loneliness was necessary. I do not believe it now. It seems to me that a bishop should be the least lonely of all people, that he of all men has opportunity for fellowship with people everywhere and of every sort. What else can it mean to stand in the relation of a Bishop to Christ's flock? At any rate, it is this that I hope and pray for as I take up this work. I ask your generous patience with my faults and shortcomings, your friendship, your brotherly help in the task which you have laid on me, and, above all, your prayers.

May God the Holy Ghost give us all wisdom, strength, and joy in our work together, for our Lord and for His Church!

* Archdeacon Pott has accepted a call to the rectorship of St. John's Church, Rosebank, Staten Island.

Christian and Guild Socialism

By Clinton Rogers Woodruff

IN speaking of Canon Scott-Holland in that most delightful volume *In Slums and Society*,* Canon James Adderley of Birmingham pertinently observes:

"Another mistake that people make about the Doctor is to think that, because he is a 'Christian Socialist', he has no interests but those that have to do with economics and industry. Once we were preparing for a general mission in Birmingham, and the clergy were considering the names of those who should come and prepare us for it. Canon Holland was suggested. 'Oh! I think we must have a spiritual address,' said somebody. What a futile remark! In the first place, why should it be considered 'unspiritual' to prepare the way of the Lord in a great commercial city by mentioning social problems? Would an Isaiah or an Amos or a John the Baptist be likely to avoid such subjects in Birmingham? But, in the second place, how ignorant such a man must have been of Holland himself. I could not myself imagine Holland being unspiritual in dealing with social questions. The fuel that makes the fire of all his social prophecy is religion, is the gospel. He is very jealous for the Lord of Hosts. He simply cannot separate the gospel of Christ from the gospel of the Kingdom of God on the earth. The very foundation of all, he says, is Christ Jesus of Nazareth, the Holy Ghost, the Catholic Church, the Sacraments. People who think thus of him can never have read his books, let alone heard him speak."

In 1849 the first of a series of "Tracts on Christian Socialism" was published. It was written by Frederick Dennison Maurice at the request of young men, chiefly law students, who were working under him in a Ragged School, and visiting the poor. Several of them had visited the Association Ouvriers in Paris, which had survived the collapse of the Ateliers Nationaux in 1848. They had been much struck by the good influence of those associations on the character of their members, and their great success from a business point of view. They proposed to make similar experiments in London, and had already started a Tailors' and Shoemakers' Association when this tract appeared. In his introduction Judge Thomas Hughes—he of Tom Brown fame—said:

"The public adoption of the name 'Christian Socialism' was made after careful consideration, and, no doubt, was the cause of much of the anger and bitterness with which the movement was received. Indeed, several friends who had been working with us protested, and would never join the society which was then founded to promote association. On the other hand the bitterness and unfairness of their attack, in the press and on the platform, gave us at once a position with the charities and socialists among the working classes which we could have got in no other way, and I have never doubted that Mr. Maurice was right.

"This tract was intended as a declaration of principle (or manifesto as the phrase is now) to make it as clear as possible what were our real meaning and objects. It answered its purpose admirably, and, I think, has a permanent value such as none other of the series of tracts which followed it can claim, though several of these, especially Kingsley's *Cheap Clothes and Nasty*, made much more noise at the time."

This pamphlet was in the form of a dialogue between Somebody, "a person of respectability", and Nobody, "the writer". It started out thus:

"*Somebody*. Christian Socialism! I never saw that adjective united to that substantive before. Do you seriously believe that a socialist can be a Christian, or a Christian a socialist?"

"*Nobody*. I seriously believe that Christianity is the only foundation of socialism, and that a true socialism is the necessary result of a sound Christianity. . . ."

"*S*. The same end? Happiness, I suppose. Socialists and anti-socialists are probably agreed so far.

"*N*. The watchword of the socialist is coöperation; the watchword of the anti-socialist is competition.

"*S*. I will strain my eye and see what I can see.

"*N*. The authors of these social systems felt that there was something wrong in the present condition of the world. They found that rivalry or competition was recognized very generally, indeed by almost all classes of persons in all the con-

cerns of life, as the law which was to govern it. They found that a society which seemed to be built upon this principle assumed Christianity as a faith sent from heaven, that the institutions of this society implied this faith and were more or less leavened by it. The old scheme of the world, they said, must be done away with. But Christianity was part of this old scheme. What was to be done with it?"

"*S*. There can be no doubt about the conclusion from such premises.

"*N*. But there was a doubt about the conclusion. Only a few could bring themselves at once and decidedly to adopt it. The rest were content to say 'Christianity is, at all events, not that which we want now. It may be true or it may be false. But the social problem which we are considering must be solved without its help.'

"*N*. A further consequence soon followed. A great machinery was to be the means of reforming society. Can a machinery, it was asked, reform society? The practical course must be defended by a theory. A broad maxim must be put forth, or there seems to be no defence for the particular project. What was that maxim? Not a very new one. A maxim upon which people had acted for a long time, which moralists had often sanctioned along with many assertions quite inconsistent with it, a maxim which seemed to have the very strongest justification from experience, which might be made the foundation of the greatest tolerance and compassion for human infirmities. 'We have a right,' said they, 'to believe that men can be made blessed by a certain set of circumstances, for man is the creature of circumstances.'

"*S*. Your socialist friends will not have a very high notion of your orthodoxy, if you repudiate that fundamental article of their creed.

"*N*. I fear not. But then they do not want any alliance here. They have three-fourths of the world on their side. All the stoutest asserters of competition agree with them in their worship of circumstances. There is nothing in any of the maxims of the most corrupt system the world has ever seen to make this tenet unpalatable. But it is just here that they find the breach with Christianity, which had been continually widening, has become irreconcilable. Christianity evidently contemplates men as something else than creatures of circumstances. If divines do not perceive that fact, our Owenites, with much clearer and juster instinct, do perceive it. Therefore they say, 'Christianity and our system must be for ever at war till one has either banished the other, or reduced it into a tributary.'

Later on in the argument Maurice makes Somebody say:

"If that is your notion I do not see why you should want Christianity or any other power as a help or makeweight in your system. Let 'the only possible condition of society' alone. Why, in the name of wonder, can it not maintain itself?"

To which Nobody replies:

"If Christianity means a certain scheme for bribing or terrifying men into compliance with certain rules and maxims, your objection would be irresistible. That, I am aware, is the modern notion of it—the only one, perhaps, which is compatible with the competition doctrine. The older view of the Church as a fellowship constituted by God Himself, in a divine and human Person, by whom it is upheld, by whom it is preserved from the dismemberment with which the selfish tendencies of our nature are always threatening it, is the one to which I have already confessed my adherence.

"*S*. You have substituted the word 'Church' for the word 'Christianity'. I can easily conceive the Church in our days becoming another name for a great system of communism. No one can have noticed the fraternal embracings of certain ultramontane Catholics and certain cismontane cosmopolitans, without being prepared at least for an attempt to bring about such a result. But I should have supposed Protestant Christianity had different and humbler aims. I do not, however, deny that the ago of reformation had its communism. Possibly the Peasant War and the Anabaptist movement might furnish you with some useful precedents.

"*N*. Most useful hints and warnings may be gathered, I believe, both from that movement and from those Romanist movements in past and present times to which you have alluded. If the Church forgets that it is a Christian Church, a Church united in a Person, who is the living Lord of all human society, if it supposes that it is a great machine guided by a human hand, or a great sect of persons specially selected from the rest of the

* E. P. Dutton & Co.

universe, it has a tendency to become a great or a small communist body; and in an age which is struggling for fellowship, and must obtain it by one means or another, it will probably become so. A very tremendous issue I allow; one which no man who studies history, and studies the present condition of the world, can contemplate without trembling. All the democratic tendencies of this age may be recruited and reinforced by that which was falsest and most godless in the superstitions of former ages."

Further on Somebody remarks:

"There are, however, wise and devout people who think that you too are in danger of becoming mere reproducers of a by-gone system; there are others who think you are in still greater peril from the rationalistic, pantheistic, eclectic notions of this day.

"N. Both fears, I believe, are reasonable, though great mistakes may be made respecting the persons who are causing the dangers, still greater about the means of averting them. As long as our Christianity is content with what you call humble aims, that is to say, as long as it is willing to be regarded merely as the dogma of an established sect, which is not to interfere with the movements of human society at all, which is to leave it to regulate itself upon the most selfish, tyrannical, hateful maxims, and only to prevent the sufferers from disturbing its movements; so long the most vague dreams of the fancy, which have a show of freedom, or the most terrible despotism, which has a show of government, will be preferred to it. And if these vague dreams of the fancy should be able, through any strange combination of circumstances, to ally themselves with that old despotism, if the first can borrow from the last a look of substance, and the last can receive back in exchange a semblance of liberty, the lie which is made up of these incongruous elements may be for a while powerful, though not powerful enough, as I think, to defy the direct, simple Mammon worship. But the hour of struggle will be a fearful one!

"S. You think that if Mr. Owen or M. Proudhon can be brought to a good understanding with the Archbishop of Canterbury and the Bishop of London, this formidable combination may be resisted by a still more compact and harmonious one?"

Those who are interested in the movement which these tracts helped to inaugurate will find Charles E. Raven's two volume history of *Christian Socialism: 1848-1854** a most interesting and on the whole a stimulating study. Mr. Raven, fellow and Dean of Emmanuel College, Cambridge, and author of *What Think Ye of Christ?* glories in the prowess of the Christian socialists when they smite the doctrine of *laissez faire* hip and thigh. In substance he seems to maintain that the Church will never truly live in the hearts of the people unless it leads the way to industrial progress.

Another interesting history of the same period and the same general movement is Julius West's *A History of the Chartist Movement*. † Mr. West regards the People's Charter presented in Parliament on May 2, 1942, and again on April 10, 1848, as a preamble to the trade unionism of the fifties, the coöperative movement, and the British Labor movement generally. The Charter contained six points—universal manhood suffrage (not universal suffrage), annual parliaments, vote by ballot, no property qualification for members, payment of members, and equal voting districts. The Charter "failed" when presented, but all save one of the points have been achieved. And so it had always been.

Guild Socialism is another movement which is coming in for thoughtful attention at the present time. The most carefully thought out welcome is G. H. D. Cole's *Social Theory* ‡. Mr. Cole, who is a fellow at Magdalen College, Oxford, and author of *Self Government in Industry* and *Labour in the Commonwealth*, analyzes social theories so dispassionately and clearsightedly that the complex questions of man's relationships in his various associations from the family to the state are presented in an entirely new light. His exposition is brilliantly logical and clarifies the air of false and misleading analogies. It is a book whose new angle of vision makes it indispensable to students of economics and social science.

The fallacies of earlier methods, Mr. Cole holds, arise from mistaken analogies, by which society has been likened to a mechanism, an organization, or a person, on analogy with physics, biology, or the mental sciences. Whereas in reality he maintains all social structures are associations

of individuals for the accomplishment of their common interests. The family, the Church, the political party, the social club, the town, the state itself, are all associations differing in degree, but not in kind. They all have for a common object, he believes, not only material efficiency, but the fullest self-expression for each and every member. Grant these premises, it follows logically that a state's powers are limited strictly to the fundamental political purpose of government. It cannot be trusted, like a machine, to work automatically; it must not be permitted, like a riotous plant, to grow out of bounds; it should not be suffered, like a person, to think for itself. Like all other associations it must confine itself to the specific objects and powers delegated to it, by consent of all its members.

How far the individual reader will follow Mr. Cole in his interesting deductions will depend on his personal creed, or philosophy of life. His strongest claim to thoughtful attention lies in the fact that he does not dogmatize, nor press his own conclusions arbitrarily, but contents himself with pointing the way. The many points at which different people will cease to follow him and diverge to a separate line of thought are sure proof of the stimulating nature of Mr. Cole's new theory.

Arthur J. Penty's *A Gildman's Interpretation of History* ¶ should receive attention along with Cole's. It likewise is a stimulating volume to be read and pondered over by those who, concerned over the present situation, are eager to find a satisfactory solution. He refuses to accept the long standing prejudice against things medieval as a mere misunderstanding, but maintains it to have been due to a wilful conspiracy against the truth. Cobbett, he says, went to the bottom of it all when a hundred years ago he pointed out that "Protestant historians had wilfully misrepresented the middle ages because there were so many people living on the plunder of the monasteries and the gilds, and consequently interested in maintaining a prejudice against the middle ages." Cobbett's *History of the Reformation* was burned by the public hangman because it exposed a conspiracy. Protestantism itself he looks upon, historically, as merely camouflaged capitalism, just as Luther gained his power by supplying a version of Christianity acceptable to the princes of his day.

As Father Joseph Husslein, S.J., in commenting on this book, has said:

"It is with a mingled feeling of satisfaction and regret that a Catholic reads this volume. In numberless pages it bears a splendid witness to the greatness of the middle ages and shows how far our modern system has deteriorated economically, politically, artistically, and in many other ways, from the beauty and truth of the Catholic ideal. At the same time there are misunderstandings on the author's part of things Catholic and of Church history on which a Catholic friend might have set him right. In fact he lacks completely all understanding of the Catholic Church to-day. We are very far, indeed, from agreeing with all that he says with so much assurance, yet the book will help to clear away countless prejudices and so at least help in spreading the truth."

Still another book in this general field is H. F. Westlake's *The Parish Gilds of Mediaeval England*, which goes back to the Saxon period and abounds in suggestive information about an interesting development within the Church.

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

¶ The Sunrise Turn, Inc., New York.

HASTE, LITTLE, HANDS!

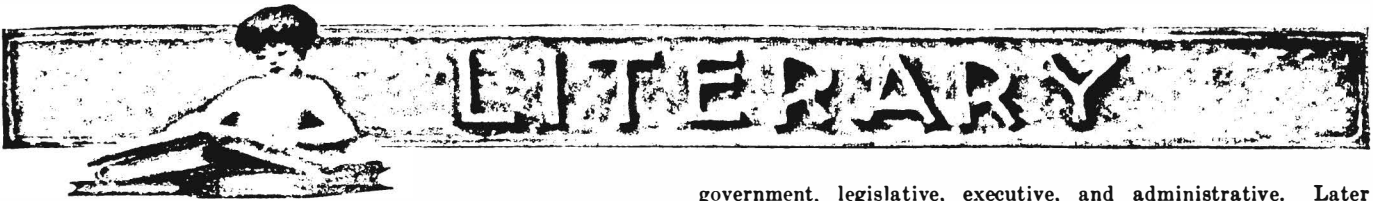
I wished you comfort, and I sent the Spring—
To all the little leaves I fondly spoke,
That they might minister with fingers green
And soft pink hands upon the sprouting oak,
And weave for you a healing veil to hide
All memories of wintry branches bare,
So deep within the forest vistas dim
That even you forget that they were there.

LOUISE MARSHALL HAYNES.

* The Macmillan Co.

† Houghton, Mifflin Co.

‡ Frederick A. Stokes Co., New York.



Christ's Method of Prayer. By E. L. Strong, M.A., of the Oxford Mission, Calcutta. 12mo., blue cloth, pp. 161. A. R. Mowbray & Co., and Morehouse Publishing Co. Price \$1.40.

This little book of seven chapters is "intended for those who have either given up habitual prayer almost entirely or have been content with saying a few formal prayers morning and evening; for those who, though they do pray often and earnestly, yet embrace a very small circle of people in their prayer; and for those who believe that Christ has called them to His special service, and who are trying to obey His call." The author assumes that prayer is the true *opus Dei*, and that no other Christian service can be rendered if that be neglected. By our Lord's example he shows the necessity of prayer, and that "abiding in Christ" involves a life of habitual communion with Him in prayer; but he is careful to show the peril of a false mysticism which is really auto-hypnosis and which leads to the deadliest of sins, spiritual pride. His chapter on The Perfect Way of Prayer is specially valuable. There are practical suggestions as to Adoration, Thanksgiving, and Intercession, somewhat colored in phraseology by British habits of thought. Why the Patriarchate of Jerusalem should be omitted from the list of Orthodox Patriarchates is not quite clear, nor why Presbyterians should have a separate head and Lutherans be omitted. No one can read the book without being moved to more real, more self-forgetful, and more earnest prayer.

P. I.

Conquering And To Conquer. By Frank Weston, D.D., Bishop of Zanzibar. Small 12mo., pp. 93; red cloth. S. P. C. K.

This delightful little book of religious instruction and devotion, dedicated "to the officers and men of the Expeditionary Forces in German East Africa", reveals a side of Bishop Weston's nature little suspected by those who think of him as an unbending controversialist, willing to suffer all things for the Truth's sake. It is a simple study of the problem of pain, particularly as the great war intensified it, with telling emphasis upon the love of God as revealed in the Incarnation. The Bishop of London writes an introduction, rather tritely called a "foreword".

P. I.

FRENCH POLITICS are rather difficult of understanding to an American, but Raymond Leslie Buell, in his admirable volume, *Contemporary French Politics*, has given us a most interesting and instructive account of them. He devotes the first part to a study of the political parties, their organizations, and purposes, and shows clearly what each represents as well as how they work out under the parliamentary system. In connection with parties he describes the French press, which assumes a much more aggressive political leadership than the American press. The movement for political reform is the subject of the second part, and here we find such questions as electoral reform, constitutional reform, and woman suffrage discussed at length.

The influence of the government's war policy on various movements is discussed with clear perception and keen intelligence. Not the least interesting parts of this most readable volume are those which deal with the personalities in France. Far more than in America men play a part in developing the politics of the country, and parties frequently form around the distinctive and capable leader. The volume certainly deserves the praise which Professor Hayes of Columbia has given to it: "It describes and analyzes; it never flatters or scolds. In its tone as well as in its content, it occupies a unique position among American commentaries on political France. It forms a vital contribution to a sound and lasting accord between the first Republic of the Old World and the first Republic of the New." (New York: D. Appleton & Co. \$3.65.)

C. R. W.

PROF. JAMES QUAYLE DEALEY teaches both political and social science at Brown University, and his new book, *The State and Government*, embodies these two branches in an effective way. It is something different from sociology and something different from political science. Part I explains the relation of the state to other social institutions, furnishing a social background for the study of government. Then follows a careful survey of the development of government in its concrete aspects, along with the development of the notion of sovereignty and the gradual differentiation of the state from government. Part II, the main body of the work, deals with the organization and functions of

government, legislative, executive, and administrative. Later chapters explain the growth of law, citizenship, political parties, and national policies. The concluding chapter is a study of democracy in its several historical phases and these are the most interesting. This volume, although designed for use in colleges, is of general interest and is based on the author's earlier work, *The Development of the State*. (New York: D. Appleton & Co. \$3.00 net.)

IN SOME respects George Lansbury is an English Tolstoi. For years he has been a prosperous business man and the favorite of the Laborites. As editor of the *Daily Herald* he has preached evolutionary socialism as well as in his books, one of the most interesting and effective of which is the most recent, *These Things Shall Be*, in which he tries to answer Tolstoi's question, "What are you going to do about it?" Believing profoundly, as a devout member of the Church of England, that Christ proclaimed fundamental truth when He declared that "the Kingdom of Heaven is within you", he maintains that there is, indeed, no other name by which we can be saved because our Master gathered up in His simple teaching all the knowledge, all the truth, of all the great teachers who preceded Him; but chief of all He taught that life was the important thing—not death—and that recognizing Him as helper, comforter, and friend was the only true way of life. Therefore, these things shall be, for He and His teachings live to show us all, to help us all to life and life more abundant." (New York: B. W. Huebsch, Inc.)

IN *American Political Ideas* Prof. Charles Edward Merriam has brought down to date (or rather to 1917) his studies in the development of American political thought. His earlier study covered the period of our history to the civil war. He declares it to be his intention to outline what he calls "the chief tendencies in our fundamental political thinking", but the volume while interesting and on the whole instructive can hardly be called fundamental. Nevertheless, the book is worth while, dealing as it does with those questions which have formed the basis of so much of our public discussion during the last two generations. In certain directions, however, it is peculiarly and curiously defective: for instance, in the discussion of urbanism. As a matter of fact the references to this, one of the dominating facts of the recent fifty years, are sparse and inadequate. When one recalls the part Prof. Merriam has played in Chicago politics this ignoring or oversight is inexplicable. (New York: The Macmillan Company.)

C. R. W.

WILLIAM H. BARTLETT'S *Handbook of American Government*, which for twenty years has been a useful compendium, has been completely revised, enlarged, and brought up to date by the editor of the *Constitutional Review*, Henry Campbell Black. It is a quick guide-book to the functions of our government and the state documents which stand back of it. The text comprises a review of the nature and origin of our government, the Declaration of Independence with an account of the steps which led thereto, an explanation of the most important portions of the Constitution, a summary of the rights and duties of citizenship, the text of the Constitution, the history of the flag, valuable statistical tables, and a list of works on government suitable for perusal or reference. It is published by Thomas Y. Crowell Co., New York.

EDWARD M. SAIT, the professor of political science at the University of California, has contributed to the "Government Handbooks" (edited by David P. Barrows and Thomas H. Reed) an admirable study of the *Government and Politics of France*. This is the only book in English which gives a clear, comprehensive, and dispassionate description of the structure and practical workings of the present French government. His chapters on local government, politics, and parties are not only timely but most interesting, especially the latter. This is an excellent volume to have at one's hand at a time when we are reading so much about our sister France. (World Book Company, Yonkers-on-the-Hudson, N. Y.)

PAUL CLAUDEL, the well known French Roman Catholic poet, and the new French ambassador to Tokyo, has written a striking play, *The City*, which John Strong Newberry has translated and which the Yale University Press has published. It is well worth reading and pondering over.

Church Calendar



- May 1—Fifth (Rogation) Sunday after Easter.
SS. Phillip and James.
" 2, 3, 4—Rogation Days.
" 5—Thursday, Ascension Day.
" 8—Sunday after Ascension Day.
" 15—Whitsunday.
" 18, 20, 21—Ember Days.
" 22—Trinity Sunday.
" 29—First Sunday after Trinity.
" 31—Tuesday.

CALENDAR OF COMING EVENTS

Diocesan and District Conventions

- May 22—North Dakota, Gethsemane Cathedral, Fargo.
" 24—Central New York, Trinity Church, Utica.
" 24—New Hampshire, St. Paul's Cathedral, Concord.
" 25—Minnesota.
" 25—Southern Virginia, St. Andrew's Church, Norfolk.
" 25—Vermont, Trinity Church, Rutland.
" 28—Idaho, St. Michael's Cathedral, Boise.

Undated May Conventions

Kansas, Grace Cathedral, Topeka.
Nebraska.

Personal Mention

MASSACHUSETTS Knights of Pythias have elected the Rev. FRANCIS L. BEAL grand prelate of the grand lodge for the tenth consecutive year.

THE Rev. FRANCIS W. BLISS, former rector of St. John's Church, Covington, Ky., should be addressed at St. Ann's Church, One Hundred Fortieth street and St. Ann's avenue, New York City.

THE Rev. PERCY F. HALL, curate at the Church of the Epiphany, Washington, D. C., has become rector of St. Paul's Church, Alexandria, Va.

THE Rev. H. J. JOHNSON has removed from Ogallala, Neb., to become rector of St. Stephen's Church, Grand Island, Neb.

THE Rev. STEWART McQUEEN, rector of the Church of the Holy Comforter, Montgomery, Ala., has returned to his parish after a brief vacation trip and visit to New York.

THE Rev. EDWARD MORGAN, rector of St. Luke's Church, San Francisco, has left to visit relatives in England and Ireland.

THE Rev. MARK G. PAULSON of Christ Church, Albert Lea, Minn., will become rector of St. Andrew's Church, Big Rapids, Mich.

THE Rev. WALTER B. REED of Holy Cross-Emmanuel Church, Chicago, has become rector of St. John's Church, Sturgis, Mich.

THE Rev. WILLIAM O. ROOME, Jr., of Anacostia parish, District of Columbia, will become assistant to the Rev. P. E. Osgood, vicar of the Chapel of the Mediator, West Philadelphia, and is expected to assume his new duties in June.

THE Rev. WILLIAM G. W. SMITH may be addressed at 40 East Orange Grove avenue, Pasadena, Cal.

THE Rev. ROLAND COTTON SMITH, D.D., has returned to St. John's Church, Washington, D. C., after six months' leave.

THE address of the Rev. JOHNSON A. SPRINGSTED is 297 Mathews avenue, Utica, N. Y.

THE Rev. CHESTER WOOD, doing supply work in Kansas for six months, returns to his home in Lansing, Mich., on June 1st, but will spend most of the summer at his farm at Pinckney, Mich.

DEGREES CONFERRED

KING'S COLLEGE (Windsor, Ont.)—The honorary degree of D.C.L. upon the Rev. R. W. NORWOOD, rector of St. Paul's Memorial Church, Philadelphia, and upon the Rev. R. A. HILTZ, General Secretary of the General Board of Religious Education of the Church of England in Canada; at the encenia on May 12th.

ORDINATIONS

DEACON

MARYLAND.—Mr. CORNELIUS N. DAWSON was ordained to the diaconate in St. James' First African Church, Baltimore, Ascension Day, May 5th, by Bishop Murray. The Rev. Dr. George F. Bragg, Jr., rector of the parish, preached the sermon. Archdeacon Helfenstein presented the candidate. The Rev. Mr. Dawson will have charge of the colored congregation of St. Phillip's Chapel, Cumberland.

DEACONS AND PRIEST

CALIFORNIA.—On May 18th at the Church Divinity School of the Pacific, the Rev. FRANK W. MOORE was advanced to the priesthood and Messrs. HENRY C. THOMAS and F. C. MILLER were ordered deacons.

MAKE KNOWN YOUR WANTS THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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.

DIED

ABERCROMBIE-MILLER.—At her apartment in New York City, on May 2nd, Mrs. ALICE ABERCROMBIE-MILLER, widow of the late Commander F. A. Abercrombie-Miller, U. S. N., and daughter of Charles Augustus and Elizabeth Cornell Townsend, aged 66. She is survived by two daughters and a son. Funeral at St. John's Church, Washington, D. C.; interment at Arlington cemetery.

JONES.—At Santee, S. D., on April 4th, SAMUEL JONES, a member of Holy Faith Chapel, in his 67th year. Mr. Jones was until 1900 known as Wakinyan (Thunder), a leader in Indian dances and other practices of Indian heathenism, but then announced his conversion and became the most active lay worker in the local Church, attending probably every religious gathering within the Santee mission and every convocation of the Niobrara deanery, where he was always a delegate.

PIERCE.—In Paris, France, Mrs. CHARLES C. PIERCE, wife of Lieut. Col. the Rev. C. C. Pierce, D.D., head of the American War Memorials Commission.

VAN DEMAN.—At his home in Delaware, Ohio, on May 2nd, the Hon. JOHN D. VAN DEMAN, aged 89 years. Judge Van Deman was a communicant of St. Peter's Church for 55 years, a member of the vestry for many years, a member of the board of trustees of the diocese of Southern Ohio since organization of that diocese, and was for many years president of that board. Funeral services were held at the home on May 4th, the Rev. Cleon E. Bigler, rector of St. Peter's Church, officiating.

POSITIONS OFFERED

CLERICAL

RECTOR WANTED FOR ST. CLEMENT'S English speaking parish, Honolulu. Good opportunity for work. Climate excellent. Fair salary. Address HARRY BLACKMAN, 1115 Lunalile street, Honolulu.

CLERGYMAN WANTED AS SUPERINTENDENT of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. PENICK, JR., Charlotte, N. C.

MISCELLANEOUS

PARISH BUSINESS ASSISTANT WANTED.

A large California parish wants a young unmarried man or woman, preferably a man, to act as secretary and business assistant to the Rector. Must be a Churchman, energetic and resourceful. The parish is in a flourishing condition but is capable of much further development and there is a real opportunity for the right person to make good in a business way. Applicants, when answering, must give full particulars regarding qualifications. Address B-394, care LIVING CHURCH, Milwaukee, Wis.

WANTED: SEPT. 1ST, SINGLE MAN FOR office responsibility, age 35 to 45, assistant to Dean in internal management, assistant librarian, some typewriting. Excellent opportunity for study or writing. Small salary, rooms, and board. References required. Interview desired before June 1st. WESTERN THEOLOGICAL SEMINARY, 2720 Washington Boul., Chicago.

SANTA BARBARA, CALIFORNIA.—Former teacher in New York Training School for Teachers wishes a child to spend the summer with her little girl of five. Climate ideal; nights always cool. Instruction if desired; wholesome food; safe play in garden, live-oak park, and seashore. Fullest information given; references exchanged. Mrs. MILNE, 2124 Castillo street.

LADIES, HELP SCATTER THE Sunshine by selling Christmas cards. I am now ready to take orders for my 1921 Christmas book. Easy way to raise money. No investment and splendid profits for your society. For particulars write Mrs. C. W. Upson, 234 West Park avenue, Mansfield, Ohio.

WANTED, YOUNG, ENERGETIC organist-choirmaster able to train boy choir. Good Church, good organ. Growing city of 30,000 near Washington, D. C. State salary required, experience, and references. S. A. C-325, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. Christ Church, Warren, Ohio. Population thirty thousand. Tripled in ten years. Still growing. New Austin Organ. Unusual opportunity for teaching. Salary \$1,200. Address CHRIST CHURCH, Warren, Ohio.

TWO MEN TO TEACH AT ST. ALBAN'S, Sycamore, Ill., 1921 and 1922. One to teach French and Spanish and another to teach English. Good salaries and living. Apply to the HEADMASTER, Box 1007.

CHOIRMASTER AND ORGANIST for Jersey parish. Boy choir. 45 miles from New York City. Salary and board. Address RECTOR 324, care LIVING CHURCH, Milwaukee, Wis.

GIRL WANTED AS HELPER IN NEW YORK mission church. Fifty monthly and room. Address G-322, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST SEEKS LOCUM tenens or Sunday duty July and August. Take any duty, remuneration a consideration. Experienced in "holding the fort" in large city parishes. Address WEI.MS-392, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, "Sane and Safe" Churchman, in health, seeks location adjacent to higher educational facilities for two daughters. Address EDUCATION-393, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGHLY EXPERIENCED, good preacher and organizer, well recommended, available for rectorship June 1st. Address R-387, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT RECTOR OF LARGE CITY parish desiring rectorship would supply on Sunday in vacant parish during July. Address I-398, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WOULD SUPPLY SUNDAYS IN July, radius of hundred miles from New York. Good preacher. Address CATHOLIC-395, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO SUPPLY JULY and August in New York, Montreal, or the East. Priest-200, care LIVING CHURCH, Milwaukee, Wis.

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Rev. HUBERT J. BUCKINGHAM, rector.

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Week-days: 7:30 A. M., 5 P. M. (choral.)

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NOTICES

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GRADUATES OF ST. MARY'S HALL

The annual meeting of the Society of Graduates of St. Mary's Hall will be held on Friday, May 27th, at 10:15 A. M. at St. Mary's Hall. Chapel Service at 12 o'clock. Dues are payable at this meeting. Mrs. Wm. HEWITT, corresponding secretary, Burlington, N. J.

RETREAT

KENOSHA, Wis.—Retreat for associates and other ladies, beginning at Vespers, Friday, June 17th, ending with the Holy Eucharist June 21st. Kemper Hall, Kenosha, Wisconsin. The Very Rev. Frank Gavin, conductor. For invitations please write the REV. MOTHER SUPERIOR, community of St. Mary, Kemper Hall, Kenosha, Wis.

BOOKS RECEIVED

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

Cosmopolitan Book Corporation. New York.

The Kingdom Round the Corner. By Coningsby Dawson. Illustrated by W. D. Stevens. 2.00 net.

ANNUAL CONVENTIONS

SUMMARY

ATLANTA overpledged its Campaign quota for 1921; and allowed women on vestries. The Bishop's stipend was increased.—DELAWARE adopted a progressive budget in an enthusiastic convention.—EASTON organized its Bishop and Council with eight members—and the Bishop as chairman; took steps to extend the franchise to women.—HARRISBURG's reports all showed a year of advance.—MICHIGAN closed its most successful year. It voted down a resolution calling upon the government to summon a world conference on disarmament. Bishop Williams' social and economic policy being questioned, he was given a vote of confidence.—NEW JERSEY provided for election of a suffragan bishop in October.—NORTH CAROLINA provided an executive committee to assist the Bishop (for one year) in coordinating diocesan activities, refused women a place on vestries, came to the assistance of the Nation-wide Campaign in its colored work, and resolved to aid the university parish at Chapel Hill in enlarging church and parish house. Statistics showed increases in everything but burials.—OKLAHOMA, with the enthusiasm of a remarkable year, planned to become a diocese, and appointed a committee to report next year.

ATLANTA

THE ANNUAL council met on May 11th and 12th in St. George's Church, Griffin, Ga. (Rev. H. A. Willey, rector).

On Tuesday at evening prayer the Very Rev. Thomas H. Johnston, Litt.D., was the preacher. The opening service was held Wednesday morning, when the Bishop's address plainly showed conditions in the diocese better than ever before.

Immediately the council was organized and the committees made their reports. Notable among these, the reports of the Executive Board showed great strides made. Each department of the board has accomplished a great deal. The board also reported the appointment of the Rev. Cyril E. Bentley as executive secretary.

The Rev. Russell K. Smith was elected secretary of the council and he appointed the Rev. Cyril E. Bentley as his assistant.

The needs of the diocesan orphanage, the Appleton Church Home at Macon, being brought before the house resolutions were adopted assuring the board of trustees of this institution that the council stood squarely behind them.

In the evening the Rev. Augustine El-mendorf, formerly secretary of the Social Service Commission of the Province of New York and New Jersey, spoke on Social Service and Mr. Burr Blackburn, chairman of the Social Welfare Commission for the state

spoke on the work of this commission in the institutions of the state. This service marked a change in the usual council curriculum, given as it was to social service work, whereas in former years the first night was devoted to missions.

On Thursday when the council met the Rev. L. G. Wood, representing the Presiding Bishop and Council, spoke on the Nation-wide Campaign.

It was reported that the diocese, with a quota of \$73,437.17, had pledged \$73,481.03 for 1921.

A new canon was adopted allowing women on vestries.

A recommendation of the finance committee that the stipend of the Bishop be increased was passed unanimously.

The Rev. G. L. Tucker addressed the council on Religious Education.

The Standing Committee and diocesan officers were reelected.

During the last year the Woman's Auxiliary has endowed a scholarship at Sewanee for a candidate for the ministry. Progress in the Emery Fund is reported and the United Offering this year was unusually large. The Auxiliary is helping to support the Appleton Church Home. More mission study classes have been held than ever before and the Auxiliary has pledged personal service in negro industrial and Church work. There were 150 present at the Auxiliary council meeting. Mrs. Ulric Atkinson was elected president and Miss Rosa Woodberry secretary.

DELAWARE

BISHOP COOK's aim for a convention of enthusiasm and snap was fully realized. On the evening of May 10th, Christ Church, Milford, was filled to capacity. After evening prayer and the Bishop's address the convention was adjourned to the armory, where a dinner was served to the members of the Convention and the Woman's Auxiliary. Addresses were made by Bishop Cook, the Rev. Dr. W. H. Milton, Governor Denney, Ex-Governor Miller, the Rev. R. W. Trapnell, and Mrs. John Saulsbury, President of the Woman's Auxiliary.

After Holy Communion, where again there was scarcely standing room, the Wednesday morning session was occupied with reports. After luncheon the diocesan budget presented by the ways and means department of the executive council was discussed and adopted by a unanimous vote. In addition to the quota for general work, this budget calls for a total of \$26,020 for diocesan purposes, \$12,470 to be raised by voluntary subscription in addition to the amount asked by the Presiding Bishop and Council, in a campaign next Advent. The

Bishop asked for \$8,000 for extension and equipment during next year. Adoption of this budget was the greatest forward step taken by the diocese in its history.

The Rev. Frederick M. Kirkus and the Rev. Joseph H. Earp, Messrs. A. Felix du Pont and Judge W. H. Boyce, were elected to succeed themselves as members of the Executive Council. On the Standing Committee, the Rev. C. W. Clash succeeds the Rev. F. M. Kirkus. Treasurer and registrar were reelected.

EASTON

THE CONVENTION began on Tuesday, but on Monday afternoon and evening there were open conferences at St. Paul's Church, Berlin, led by Clergy from Washington and New York.

Bishop Davenport's address on Tuesday morning recommended a minimum clerical salary of \$1,500, with rectory and transportation allowances; called attention to the summer training school for teachers at Ocean City, and urged also establishment of a summer camp for young people. The convention approved all his suggestions.

A commission was appointed to confer with the dioceses of Washington and Maryland as to changes in the vestry act to give women rights of franchise.

The diocesan work was reorganized by creation of a Bishop and Council composed of eight members—four elected by convention and four named by the Bishop—with the Bishop as chairman. Women are eligible as members. The present members are the Rev. Messrs. C. L. Atwater, William D. Gould, Franklin J. Bohanan, W. C. Marshall; Messrs. Dudley G. Roe, William M. Cooper, John S. McDaniel, and E. Thomas Massey.

A Cathedral council was also created to control local government in the Cathedral parish. Members will be elected by the Cathedral congregation.

On the Standing Committee the Rev. S. A. Potter takes the place of the Rev. Dr. Martin, other members being reelected. The Hon. W. H. Adkins was reelected treasurer of the convention and trust funds. S. E. Shannahan was reelected secretary.

HARRISBURG

THE BISHOP delivered his annual address in St. John's Church, York, on the 10th. General Clement of Sunbury was reelected for the seventeenth time as secretary of the convention. The business was routine, consisting of elections and proposals for legislation.

On the following morning Holy Communion was celebrated by the Bishop assisted

by the Archdeacons of Harrisburg and Sunbury. Business sessions continued from 9 A. M. until the convention adjourned at one o'clock.

The Standing Committee: The Rev. Messrs. Rollin A. Sawyer, Leroy F. Baker, William Heakes, Lewis Nichols, Floyd Appleton; Messrs. John Langdon, T. S. Hamilton, F. K. Lukentach, Ralph T. Smith, James Rudisill.

Mr. Richard M. H. Wharton, elected treasurer of the diocese, reported one hundred per cent. of the pension premiums aid in this diocese. Mr. C. LaRue Munson said that in the sixteen years not a dollar had been lost in the hands of the incorporated trustees and the interest had been promptly paid to every beneficiary. The secretary of the Executive Council reported that in 1919 the total for missionary work inside and outside the diocese was \$20,183.37; in 1920, \$52,689.60. It was also stated that pledges for the current year indicated that the receipts of last year will be exceeded.

In his address the Bishop suggested the possibility of inaugurating an annuity system, whereby such as so desire may place in the care of the Incorporated trustees sums of money for the use of the diocese or of a given parish, the interest to be at the disposition of the donor during his lifetime, and go to the parish or diocese at his death. The chancellor, Mr. Munson, spoke favorably of the plan.

The Rt. Rev. E. Arthur Dunn, D.D., Bishop of Honduras, accorded a seat in the convention, remarked that it was the first convention of the American Church he had ever attended. The Rev. Robert F. Gibson, a native of York, now of the Publicity Department of the Church, spoke briefly of the methods and success of the Nation-wide Campaign. The Rev. Mr. Ware of the Department of Religious Education of the Province of Washington spoke in behalf of Sunday schools.

An important incident in connection with the convention is the dinner which has become an institution, and is held in the evening of the first day's session. This year it took place in the parish house of St. John's Church, York, and the chief speakers were Bishop Dunn, Prof. Austin Baxter Keep, and the Rev. Robert Gibson. Bishop Darlington ended the speaking with a "Final Word".

MICHIGAN

WITH MORE confirmations than ever before, and with benefactions increased by more than 400 per cent., the diocese closed its most successful year at its convention on May 11th and 12th at Ann Arbor.

Chief among the reports to the convention of more than 150 clerical and lay delegates were those submitted by the Executive Council and the Nation-wide Campaign committee which was responsible in large measure for the great increase in spiritual results as well as financial offerings.

In the report of the Executive Council an outstanding feature was the work of the Department of Social Service, established with Detroit as a center under superintendency of the Rev. John Howard Lever. In addition to organizing, visiting in practically all the hospitals of the county, as well as institutions, the department has done a great deal in interesting the churches in practical social service. Large groups from different parishes have organized into fellowships to befriend homeless and friendless people. The staff of the department has recently been increased by the addition of Mrs. Robert E. Page, formerly head of a corporation's welfare department, and the

Rev. O. D. Smith, who comes on June 1st as an associate to Mr. Lever.

The Department of Religious Education, also developed under the Executive Council, has been responsible for the diocesan training school for Sunday school teachers, has done a great deal in laying out lines of instruction for all Church schools, and is also responsible for the diocesan summer school to meet this year at Port Huron, June 24th to July 1st.

The report of the Nation-wide Campaign committee disclosed that more than \$200,000 has been given during the past year—an extraordinary increase over amounts given in the past.

Apropos of this report, special stress was laid upon the necessity of educating the people as to the work of the departments. Money has been appropriated for publicity.

Interesting discussion ensued on the introduction of a resolution asking the United States to take the lead in calling a conference of nations to discuss disarmament. The resolution, offered by the Rev. S. S. Marquis, D.D., was combatted strongly by the Rev. W. D. Maxon, D.D., a hospital chaplain in the late war, who was supported in his stand by the Rev. B. W. Pullinger, a chaplain in the Canadian army. A motion to lay the matter on the table was lost. A later vote showed 41 in favor of calling the conference and 56 opposed, several not voting. Bishop Williams especially asked to have his vote recorded as in favor of the resolution.

The Rev. W. Warne Wilson, chairman of the diocesan Pension Fund committee, offered a resolution that this diocese set apart from the unexpended funds of the departments each year sums to assist any clergy in need whose cases may not be adequately cared for by the Pension Fund. This resolution was passed.

Bishop Williams in his annual address said that while it was always possible to get applications of ordained men to come into the diocese, he did not feel that the diocese was in any sense fulfilling its responsibility to the Church at large in directing its sons into the ministry. That this condition might be remedied, he suggested appointment of a commission to go into the matter; and such action was taken.

Another interesting contest at the convention was the effort on the part of some members representing various parishes to voice their objection to the social and economic stand which the Bishop has taken.

Feeling that this criticism might in some measure embarrass the diocese, the Bishop, in a stated utterance to the convention in Executive session, made clear in definite terms his stand and stated that if at any time in the judgment of the convention the diocese would be relieved and prospered by a change of leadership, his resignation would be put into the hands of the convention subject only to the canonically required judgment of the House of Bishops. The convention voted a resolution of confidence in the Bishop and further provided for a complete discussion of the Church's stand upon social and industrial questions, the assumption being that this committee, in conference with the Bishop, will thresh out these matters and probably formulate a definite policy for presentation at the next convention. The full text of the resolutions adopted is printed on another page of this issue.

Officers of the convention as elected:

Secretary of convention and executive secretary of the Bishop and Council: Charles O. Ford, Detroit.

Assistant secretary of convention: the Rev. Charles L. Ramsay, Detroit.

Treasurer: W. T. DeGraff, Detroit.

Registrar: the Rev. Paul Ziegler, Detroit.

Chancellor: Mr. Lewis H. Paddock.

Standing Committee: The Rev. Drs. W. D. Maxon, S. S. Marquis, Henry Tatlock, the Rev. W. Warne Wilson; Messrs. D. W. Smith, George W. Patterson, Sidney T. Miller.

The initial meeting of the Michigan House of Churchwomen, provided for a year ago, occurred at the same time and place. It formed a Woman's Executive Council, with departments which will maintain its connection with the Executive Council of the diocese through some of its members. Committees were appointed to go into the question of women's work in all its phases, and comprehensive reports will be presented at the next meeting.

NEW JERSEY

BISHOP MATTHEWS' request for assistance took precedence over the routine work at the meeting which opened in Grace Church, Plainfield, on Tuesday the 11th. This part of the Bishop's address was immediately referred to a committee. In a short time the Rev. Ralph E. Urban made his report, that the diocese realized the pressing need of additional episcopal assistance and suggested adding a suffragan bishop to the diocesan staff. Bishop Matthews accepted the report and called for a special convention to be held in October. In his address the Bishop paid warm tribute to the work of Archdeacon Shepherd.

Attendance was unusually large, but the splendid facilities and well disciplined staff of Grace Church handled the convention with ease and dignity.

A communication read by the Rev. Thomas A. Conover from the diocese of Newark asked that a committee be appointed to confer regarding change of date of the annual parish meetings of the two dioceses. Such a committee was appointed.

The delegates were entertained at dinner at the Park Club on Tuesday evening. The speakers were the Rev. Charles B. Dubell, ex-A. E. F. chaplain, who told of his experience on the western front, and the Rev. Dr. Floyd W. Tomkins, who spoke on *The Romance of the Ministry*.

NORTH CAROLINA

THE CONVENTION held in St. Philip's Church, Durham, May 10th, 11th, and 12th, was the largest in the history of the diocese, with fully one hundred and fifty clerical and lay delegates. It was opened with Holy Communion with the Bishop as celebrant. The roll call at 10 A. M. preceded morning prayer and the convention sermon by the Rev. Robert E. Roe.

Many important matters came before the convention, and were freely discussed. A proposed canon, reorganizing the diocese into the Bishop and Executive Council, was finally laid on the table, the convention being of the opinion that the plan would not materially improve the excellent work of boards and commissions, and that further centralization was not necessary. However, on the second day a step in this direction was taken. A resolution was adopted, providing for this year an executive committee to assist the Bishop in coordinating the activities of the diocese, and to have charge of such matters as the apportionment.

Another proposed canon, allowing women a place on vestries, brought forth a long and thorough discussion, but on a vote by orders was overwhelmingly defeated.

With one exception, all the reports

showed splendid progress and attainment. The exception was the report of Suffragan Bishop Delany. Owing to partial failure of the Nation-wide Campaign in many dioceses, the colored convocation found itself seriously handicapped. As soon as the facts were known, the diocese made provision to carry on this work adequately itself, until more money is forthcoming from the general Church.

Church work at the State University at Chapel Hill was presented to the convention. Recently the State has provided funds for a large extension of the University, and already our Church there is inadequate in size and equipment. Realizing the importance of this work, the convention enthusiastically endorsed the plan to enlarge the church and parish house at Chapel Hill, and a committee was appointed to assist the local vestry in securing funds.

Every parish and mission made its report to the secretary at least a month before convention, and the statistics show an increase in everything except burials. A noteworthy increase is that of 28 per cent. in the salaries of clergy. The Nation-wide Campaign has engendered a spirit of enthusiasm.

On the first night, the Bishop delivered his address. He dealt especially with the results in the diocese of the Nation-wide Campaign, and called on the diocese to continue what it has begun so well. He said: "In what we have already gained from the Nation-wide Campaign in our own diocese we have profited incalculably. It has vastly more than justified itself in our own experience if we should never receive a penny for those enterprises for which we anticipated assistance. If all the Church is to be aroused to the great work, it must be by the unselfish, self-sacrificing example of those dioceses in which the movement really began, and in which it has attained its primary goal."

The convention was addressed by the Rev. Robert W. Patton, D.D., and by the Rev. Charles N. Lathrop.

Elections: The secretary and the treasurer were reelected.

Treasurer of the Nation-wide Campaign: J. Renwick Wilkes, Charlotte.

The Standing Committee was reelected.

St. Philip's parish left nothing undone to secure the comfort and convenience of its guests, and the dispatch of the business of the convention. Immediately after adjournment the delegates were carried over to Chapel Hill, and were entertained at lunch by the parish there.

OKLAHOMA

CONVOCAION was formally opened with Holy Communion on Sunday morning, April 24th, with the Bishop as celebrant, assisted by Dean McCalla and the Archdeacons. The Cathedral was filled to capacity, and one could not help noting the very large proportion of the congregation to receive Communion.

In his annual address the Bishop made many recommendations.

The Sunday afternoon session was given over entirely to the Church school. The district supervisor of religious education, Mrs. C. G. Templeton, reported exceptional progress. More than seventy per cent. of the schools were using the Christian Nurture Series.

The evening mass meeting in the Cathedral was well attended and very instructive. Mrs. C. E. Bigler of Delaware, Ohio, described the purpose and workings of the Emery Fund; Professor C. W. Shannon of the State University told about the courses

in religious education the University was offering, and the Rev. Benjamin T. Kemerer humanized the Nation-wide Campaign by narrating many of the things the Campaign has accomplished.

On Monday morning, after an early Communion, the lay and clerical delegates met for business in the upper room of the Parish House and the women in the Cathedral. Among important matters discussed on Monday was the possibility of the district becoming a diocese. The matter was enthusiastically discussed and finally, upon motion, the chair was empowered to appoint a committee of three presbyters and four

laymen to suggest steps to be taken and to report at the next convocation.

The remainder of the week until Friday noon was filled with instructive classes on Methods for the Church School, the Nation-wide campaign, and the Church Service League, led by the Rev. G. P. T. Sargent, the Rev. B. T. Kemerer, and Mrs. C. E. Bigler, respectively.

Because of the unusually large number of delegates present, the remarkable progress of the Church in Oklahoma during the year, and the splendid coöperation between clergy and laity, this convocation was filled with inspiration.

CANTERBURY BISHOPS APPROVE LAMBETH REUNION RESOLUTIONS

Without Dissent—Lower House Passes Reform Canon, Which Accomplishes Movement—York Considers Use of Nonconformist Speakers

The Living Church News Bureau
London, April 29, 1921

THE second group of sessions of Canterbury Convocation for 1921 opened on Tuesday last, when both houses assembled at the Church House, Westminster. The first business in the Upper House was consideration of a resolution moved by the Bishop of Chelmsford asking Convocation to give approval to the resolutions adopted by the Lambeth Conference with reference to Reunion. These resolutions were as follows:

12. (a) "In view of prospects and projects of reunion, a bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in churches of such ministers"; and expressing the hope that diocesan bishops in the province will give effect to the resolution with due regard to the safeguards which it contains.

12. (b) "It cannot approve of general schemes of inter-communion or exchange of pulpits, believing that such lines of action might imperil both the attainment of its ideal and the unity of its own communion."

This gave rise to an interesting debate, the Bishop of Chelmsford summarizing the development of the proposals for reunion, with their limits of conditions, which did not countenance general schemes of inter-communion and exchange of pulpits. His lordship looked forward to the day when the cause of reunion would be so far advanced as to make unnecessary such a resolution as that now moved.

The Bishop of Lichfield, in seconding the motion, said there was a good deal of ignorance as to the ideal of union set forth at the Lambeth Conference. They had not put forward any request for re-ordination. Their scheme had regard to conditional ordination, and he should not feel perfectly happy unless he believed that a non-episcopally ordained minister was willing to take the same attitude on that subject as he would himself.

The Bishop of London said that he was not going to oppose the resolution. He was on the most cordial terms with Nonconformists in London, and already in his diocese on special occasions had done something

of the kind which was proposed. He wished to point out, however, that it was going to be extraordinarily difficult to carry out such a resolution in a huge diocese like London.

The Bishop of Lincoln said that the resolutions were the very least that they could bring themselves to accept. They did not want to invite Nonconformists into their churches to talk about reunion, but to preach the Gospel.

The Bishop of Peterborough was anxious to go as far as possible and as quickly as possible. Their paramount duty was to promote the spirit of fellowship.

The debate was then adjourned till the following day, and on its resumption the Bishop of Bristol said that confusion would arise if the Convocation of Canterbury took a different line, refusing resolutions which York Convocation had adopted.

The Bishop of Winchester hoped they would show the same spirit which animated the Lambeth Conference. He was opposed to anything like a federal solution of their divisions.

The Archbishop of Canterbury thought it would indeed be strange if they did not pass the resolution. They all assented to it at Lambeth, and their position would be an odd one if they now resisted it.

Eventually the resolution was carried without a dissenter.

REFORM OF CONVOCAION ACCOMPLISHED

The Lower House on Tuesday considered the report of the Committee on the Reform of Convocation, and agreed in substance to the suggestions it contained. The committee recommended that the method of election to Convocation should be by proportional representation, and that no meeting should be held for the nomination of candidates, but that nominations should be sent to a returning officer and that the election should be made by voting papers. It was resolved that within a fortnight of the dissolution of Convocation each bishop should certify to the Archbishop the number of clergymen in his diocese qualified to vote. The House was in favor of leaving selection of the returning officer in the hands of the bishop. The House decided to postpone the question of the new status of the diaconate and the establishment of what is called the "lay diaconate" until the next group of sessions.

The necessary canon having thus been passed by both houses, the Lower Houses of Convocation are at last really reformed; the canon awaits only the formality of the royal assent. When next the two Lower Houses meet, the clergy will have the satisfaction of knowing that they are truly represented therein, and that a large proportion of them are no longer excluded from

the franchise, now that the system of proportional representation has been adopted.

INDUSTRIAL AFFAIRS

An interesting matter discussed in the Upper House on Wednesday was a resolution on industrial affairs having special reference to the present dispute in the coal industry. The resolution welcomed the desire on the part of the miners that the strong should help to bear the burdens of the weak; and on the part of the mine-owners a frank recognition that the living wage should be regarded as the first charge on the industry, and also their willingness to forego profits during the present period of stress. The resolution also called on all members of the Church to use their best endeavors to spread the spirit of fellowship, by personal example, and by a consistent advocacy of justice between man and man.

YORK CONVOCATION ON THE OPEN PULPIT

York Convocation, which met on Wednesday last, made its first business consideration of the Bishop of Manchester's resolution in favor of allowing Nonconformists to speak and pray in church on occasions of public importance, or in gatherings for common devotion and mutual edification. Dr. Temple explained that both he and his predecessor had been asked to permit Nonconformist ministers to give addresses at special services in certain Manchester churches. He very much wanted to sanction such requests, but was unwilling to act without consulting the general sense of Convocation. The invitations that he had in mind would be in addition to any permission to preach in Anglican churches which had been given to Nonconformist ministers in accordance with the resolutions of the Lambeth Conference.

The Bishop of Wakefield was the only prelate who spoke against the resolution, and although Dr. Temple eventually withdrew his motion the question will come up later in the newly-constituted convocations, when the general affirmation of the principle by the bishops of the Northern Province is bound to carry great weight.

ON ESTABLISHMENT OF A FIXED EASTER

Lord Desborough, in the House of Lords on Wednesday, moved the second reading of the Fixed Easter Bill, which is designed to amend the law with respect to the dates on which Easter and the movable feasts dependent thereon are now observed. As will be recalled, the bill provides that next year (1922), and in all subsequent years, Easter Sunday should be the second Sunday in April. Lord Desborough said that he entirely agreed that the Easter holiday should not be divorced from the ecclesiastical celebration which had come down through the centuries. At present, Easter Day could vary over a period of thirty-five days, thereby causing uncertainty and confusion.

The Archbishop of Canterbury, who to the general surprise moved an amendment, said that, although recognizing the desirability of a fixed date for Easter, he considered that steps should first be taken by the government to ascertain the views of Christian Churches in Europe with respect to the matter, together with the views of civil authorities and representatives of commercial and educational interests. He added that the Anglican Church would desire to have the concurrence of the Western Churches in any change. Cardinal Bourne had written to him saying that he thought the initiative should rest with the civil governments rather than with the ecclesiastical powers. The Archbishop further said he had reason to believe that the Holy See would sanction the change provided there was a practically unanimous request for it

from the principal governments of the world.

The Earl of Onslow said that the government considered the principle involved would effect a useful reform, but before they could agree to find opportunities for passage of the Bill into law they would require to ascertain the official view of the Roman Catholic Church and other Churches. At the same time, they could not accept the responsibility of ascertaining the views of all those concerned in the proposed change, as suggested by the Archbishop of Canterbury. They considered the matter was one that should be advocated through non-official or non-government channels.

The debate was eventually adjourned, and this practically has the effect of shelving the whole matter for a time. On the other hand, opportunity is now provided for the free exchange of views among ecclesiastical authorities. If some definite agreement can be arrived at, there is no doubt that the government will favorably consider the bill.

DECISION UPHELD AGAINST ARCHDEACON WAKEFORD

The decision of the judicial committee of the Privy Council in the matter of Archdeacon Wakeford's appeal was made public on Tuesday last, when the finding of the Lincoln Consistory Court was upheld. The decision being thus against the Archdeacon, he will in due course be deprived of his

ecclesiastical promotions in the Lincoln diocese, namely, the precentorship of Lincoln Cathedral, the archdeaconry of Stow, and the vicariate of Kirkstead.

Much sympathy has been expressed for Archdeacon Wakeford, and there is a large body of Churchpeople who still maintain their strong belief in his innocence. You are doubtless conversant with the details of the case through the newspapers, and it is not my intention to make any comment thereon. In an interview, the Archdeacon said: "I would rather be an innocent man, as I am, and lose my case, than have the knowledge that I was guilty, and win it." Of his future intentions nothing is yet known, but he is still a priest, and doubtless opportunities will be afforded him to carry on his ministerial duties in another diocese.

The comments upon the Archdeacon's case in the newspapers may serve to reassure those people who assert that the attitude of the press on religious matters is not always as sympathetic as it might be. Almost all the articles in the London papers are couched in terms which show a thorough recognition of what such a scandal means to the Church as a whole. In no comments that have come under my notice has this fall of one of the dignitaries of the Church been made the occasion of an attack upon the Church of her religion.

GEORGE PARSONS.

CANADIAN AUXILIARY DOES MORE HOME SOCIAL SERVICE

To Take Away Reproach in the Mission Field—Orthodox Easter—Schools—Clerical Stipends—Notes

The Living Church News Bureau }
May 14, 1921 }

MORE and more the Woman's Auxiliary in Canada is tending in the direction of social service work in the home as well as in the foreign field. The idea that the problem of social conditions at home—bad housing, lack of recreation, immorality and disease—does not come under the head of missionary work must give way before the fact that when the great Head of the Church was on earth He devoted Himself very often to healing the sick, feeding the hungry, and "just doing good". This was emphasized by Miss Cartwright, Dean of St. Hilda's College, in her presidential address at the annual meeting of the Auxiliary in the diocese of Toronto this week, in St. Anne's parish house.

"It is our duty to study our own district and neighborhood and see what we can do in coöperation with societies already at work." Miss Cartwright went on. "The reproach of the Gospel in the mission field abroad is the condition of things at home. China, India, and Japan, all know of the plague spots in our country and these are a great hindrance to those who go forth to preach Christianity.

"Every time we make an immigrant at home we make a small contribution to the League of Nations," declared the speaker. "The League of Nations has a wonderful bearing on the spread of God's Kingdom on earth and needs the Church's coöperation."

The outstanding features of the year in the work of the Auxiliary of the diocese of Toronto have been the opening of the House

in Dundas street, the formation of a special branch taking in girls of 14 to 21, and the institution of a social service department.

The total membership is now 12,000, with an increase of 28 new branches.

Missionary movies of the work of the Canadian Church in Japan and China were features of the mass missionary meeting. Over a thousand members made their corporate communion at St. James' Cathedral.

Orthodox Easterns Celebrate Easter Under Lead of Anglican Priest

A little band of Russians, Rumanians, and other members of the Holy Orthodox Eastern Church, assembled in St. Luke's Hall, Halifax, to keep their Easter festival after the deeply impressive and beautiful ritual of that Church. The service, which began at midnight, lasted till after 2 A. M. At midnight the holy doors at the entrance to the sanctuary were opened, the Rev. Canon V. E. Harris, who for the past eight years has devotedly served the congregation, being the celebrant. The two hours service was entirely in Russian.

New Professor for Bishop's College, Lennoxville

The Rev. Roksborough R. Smith has accepted the Harrold professorship in theology at Bishop's College, Lennoxville, vacant since the death of Dr. Allnatt, over a year ago. Mr. Smith has not only had a brilliant university career but has also had wide experience in several fields of work. At Selwyn College, Cambridge, he won the Jeremie prize and Carus prize—one for Hebrew, one for Greek Testament—and was in the first class Theological Tripos of 1900. He became vice-principal of Sarum Theological College, and then went into parish work for some years. In 1909 he went to Rangoon, Burma, where he was attached to the Cathedral there, and in charge of the boys' school. He returned to

England in 1914, and has been vicar of of Broadstone, Dorset, in the diocese of Salisbury. He is reported to be an inspiring preacher, in request for missions, quiet days, etc. He will enter on his new duties in September.

Phenomenal Drive for Sunday School Building

The Church of the Messiah, Toronto, got \$9,000 more than it asked for in a three days' drive last week for \$30,000 for a new Sunday school building. The Third Battalion, of which the popular vicar, the Rev. W. R. Armitage, was chaplain, sent \$350; the Sunday school gave \$1,400; \$12,207 of the \$39,022 has been paid in cash. Special thanksgiving services were held on the Church grounds on Saturday afternoon, when the last returns came in, and on last Sunday morning and evening, with crowded congregations.

Clerical Stipends to be Increased in Nova Scotia

At the annual meeting of the missionary board of the diocese of Nova Scotia, a resolution was carried unanimously that beginning January 1, 1922, every clergyman of five year's standing should receive at least \$1,500 per annum. Formerly the minimum wage paid to clergymen in non-supporting parishes has been \$1,200. This resolution is subject to endorsement at the forthcoming synod.

Miscellaneous Items of Church News

The Bishop of Toronto has been elected honorary president of the Social Service Council of Ontario.

The Bishop of Mackenzie River and Mrs. Lucas, arrived from England, are staying at the W. A. Diocesan House in Toronto.

The Bishop of Mid-Japan and Mrs. Hamilton have landed at Vancouver. He will be engaged on deputation work at Calgary, Regina, and at Fort William, and hopes to arrive in Toronto about June 1st.

Two stained glass windows, depicting Mary at the Tomb, and Dorcas, erected in St. Peter's Church, Carlton street, Toronto, as a memorial to the late Mrs. Clara Louise Boddy, wife of the founder and first rector of the Church, by her old friends and co-workers, were unveiled and dedicated. The unveiling was performed by Sir Henry Pellatt, while the Bishop of Toronto officiated at the dedication.

An item of Dorcas news that pleased the annual meeting of the Toronto Woman's Auxiliary immensely was the tale of the fifty pairs of green and black sports stockings knitted and sent to a Boy Scout troop in Honan.

The Rev. W. H. Fry, who had served for some years as a missionary among the Eskimos on Herschel Island within the Arctic circle, has passed away at Brantford, Ont. Mr. Fry was a member of the famous party that discovered the Blond Eskimo some years ago.

fall. Soon afterward the younger priest became rector of the parish, which has known no rector except "Dr. Houghton"—the uncle, its founder, and the nephew who has watched over its growth.

MASSACRE AND MERCY CONTENT

LAST OCTOBER 50,000 naked Armenians were driven into a winter snow. The Turks allowed American relief to follow them with 20,000 flour sacks. This was at Kars. Last month urgent request came from Alexandropol for food for orphans and their American guardians, who had been on half rations from April 3rd to 30th, and after May 1st would have nothing. There were 18,000 orphans at Alexandropol, and 7,500 of them came from Kars! Prompt relief was sent, under guarantee from the Transcaucasian and soviet governments, and the lives of 18,000 were saved by American relief, which came eight days before the time limit.

"Soviets guarantee Near East Relief unrestricted access to Georgia, Armenia, and Azerbaijan, with absolute protection in direction of orphanages and supplies, latter duty free. Soviet Transcaucasian policy surprisingly moderate, apparently wishful of foreign sympathy." Thus reads a cable announcing return of the relief ship, which reached Constantinople on May 2nd. Another ship has cleared with another thousand tons of food.

A cable from Harpoot via Constantinople, dated May 2nd, reports two American agents "received cordially by Turkish officials. Am convinced relations between Harpoot Near East and government officials will be harmonious."

But Mr. Vickrey, general secretary of Near East Relief, reports "a decrease in contributions that threatens disaster, for we cannot sustain these children through the summer months without larger financial resources than are now in prospect."

And—

A news report from China reads to the effect that a large part of the new crops in the Chihli famine area will be a total failure!

SERVICES OF THE EASTERN EASTER

IN SAN FRANCISCO, where the small Greek church is altogether inadequate, the Eastern Orthodox Greek and the Orthodox Russian congregations held their Holy Week and Easter services (April 28th and May 1st) in Grace Chapel and the Cathedral, 1,200 to 1,500 attending. The Rev. Frank H. Church, secretary of the diocese, read the gospel at the midnight Easter celebration in the Russian Church and at the united Greek and Russian vesper service in Grace Cathedral. The Greeks remained for the Cathedral vesper service, when their priest read one of the lessons in Greek.

In Albuquerque, N. Mex., the Greek and Serbian colonies attended St. John's Cathedral, forty receiving the sacrament. Afterward the Greeks went to the mountain for a barbecue dinner, two lambs being roasted whole, the Dean and Mrs. Ziegler being the only guests.

Bishop Sumner and five of his clergy attended the service of the Greek Orthodox Church in Portland, Oregon, occupying seats on a raised platform in the chancel.

DR. VAN ALLEN DECORATED BY BELGIAN KING

THE KING of the Belgians has bestowed upon the Rev. Dr. W. H. van Allen, of the Church of the Advent, Boston, the dignity of Chevalier of the Order of Leopold II, in recognition of his services to the cause of Belgium during the world war.

THE NEW YORK NEWS LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, May 16, 1921 }

ANNOUNCEMENT BY DR. MANNING AT
OLD TRINITY

ON Sunday morning, May 8th, Dr. Manning said:

"It is a great happiness to me to be able to say to you, that the event which is to occur this week will not take me away for the present from the rectorship of Trinity parish. At the request of the vestry I shall continue to hold this office until autumn and so long as may be necessary, so that the vestry may have all the time they desire to take action. I know that all of you will offer your constant prayers this week for the diocese and for me in the wider field in which I have been called to act."

LOVING CUP FOR DR. STIRES

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, received a loving cup from the ten living clergymen who had served under him during his twenty years' rectorship on Friday evening, May 13th. The presentation took place at the home of the Rev. Dr. and Mrs. F. S. Leach, who entertained the clergy and their wives at supper.

DATE OF CONSECRATION OF ST. JUDE'S CHAPEL

Bishop Manning has set Tuesday, May 24th, for consecration of the new St. Jude's Chapel in St. Michael's parish, at 19 West Ninety-ninth street, at 10:30 o'clock.

C. A. I. L. SERVICE

On Sunday evening, May 8th, a service under the auspices of C. A. I. L. was held in St. Michael's Church (Rev. Thomas McCandless, rector). The preacher, the Rev. Floyd S. Leach, Ph.D., referred to the general idea of the conservatism of the Church as partly true, and yet the vision of the Church is ahead of that of the community. Nine Church clergymen thirty-four years ago organized this society, thus initiating a

spiritual-economic movement, considered by many impractical. Yet more and more it is being conceded that the labor question is one of religion rather than economics. The first principle of the society is, "It is the essence of the teaching of Jesus Christ that God is the Father of all men and all men are brothers", and the resulting methods of fair dealing suggested are more and more becoming practical economic assets with a growing recognition that money is not the only prerequisite of industry: good will is a potent factor. Strikes and collective bargaining are only labor's temporary weapons in seeking adjustments. Not only the desire for gain animates these conflicts, but a determination to reach adequate expression; and these conflicts will continue until capital and labor arrive at mutual coöperation and coördination.

PARISH OBSERVES RECTOR'S SEMI-CENTENNIAL

Eight days after the consecration of the new Bishop of New York the parishioners of the Church of the Transfiguration gather on Thursday, May 19th, to celebrate the fiftieth anniversary of the ordination of their rector, the Rev. George Clarke Houghton, D.D. Bishop Gailor preaches the sermon and Bishop Manning pronounces the benediction.

Dr. Houghton was born in New York City, and was graduated from St. Stephen's College. He was ordered deacon in his present parish church by Bishop Horatio Potter, and the same Bishop a year later advanced him to the priesthood in St. Mark's-in-the-Bouwerie. His first work was in Trinity parish, New York City, where he was curate, and later for nine years associate priest in St. Chrysostom's Chapel. He was then for eighteen years rector of Trinity parish, Hoboken, N. J.; and during his incumbency there the parish communicant list was multiplied by ten. In 1897 he was called to assist his uncle, the Rev. Dr. George H. Houghton, who was in failing health and died the next

DR. FREEMAN WILL ADDRESS SPANISH WAR VETERANS

For Boston's Greater Federation of Churches — Dr. van Allen on Military Training—Newspaper on Low Clergy Salaries

The Living Church News Bureau }
Boston, May 16, 1921 }

THE Rev. James E. Freeman, D.D., formerly rector of St. Mark's Church, Minneapolis, and now of the Church of the Epiphany, Washington City, has just been given the greatest honor in the possession of the Boston Greater Federation of Churches. He has been asked to be the preacher at the annual memorial service of the United Spanish War Veterans on Sunday, May 28th.

Last year the American Legion joined forces with the Spanish War Veterans, and staged one of the most remarkable out-door religious services in Boston's history. It was estimated that 37,000 people were present. The service was conducted by the Roman Catholic Church with great impressiveness. This year it is the turn of the Greater Boston Federation of Churches to have charge of the service. An amplifier will be loaned for this mammoth service, so that every person in the vast throng will be able to hear. Those of us who know Dr. Freeman, especially those of us who heard his tremendously effective speech at the last General Convention, which turned the tide in favor of the Nation-wide Campaign, are confident that the Boston Federation and the thousands who will be present at this memorial service will not be disappointed in the choice of the memorial preacher.

The programme will include good music. Admission to the grandstand and bleachers in Fenway Park will be by ticket, which will be given out free to those who can use the same. Parking space for from two to three thousand automobiles will be provided. The marching of the military, naval, and former service groups, the fifteen bands which have been engaged, the vast crowd of reverent people worshipping, all promise to furnish a memorable sight, and an inspiring one.

AMERICANISM THROUGH MILITARISM

Americanism through the Citizens' Military Camps was the subject of one of Dr. van Allen's terse announcements yesterday at the Church of the Advent. He wrote:

"The War Department plans to hold during this summer citizens' military training camps for men and youths between the ages of 16 and 35 years. The government will pay all expenses of volunteers desiring to attend these camps, the men themselves being asked to contribute only their own time for a period of thirty days. The object of these camps is to bring together young men of high type from all sections of the country on a common basis of equality and under the most favorable conditions of out-door life, where a sense of citizenship, patriotism, and Americanism will be stimulated and promoted—and through expert physical training, athletic coaching, and military instruction, the young men themselves will benefit individually and be brought to realize their obligations to their country."

NEWSPAPER ON CLERGY SALARIES

The Boston *Herald*, commenting on the shortage of candidates for the ministry,

points to the economic element as a cause. The editorial in part states:

"The announcement, the other day, that only one member of the senior class at Amherst College was planning to enter the ministry occasioned general surprise. That a New England college, with 503 students,

should have only one student in its graduating class who intended to make the ministry his profession seemed an anomaly. But it is only one symptom among many of the weakening attractions of the sacred calling; and, while other causes are operating, to some extent, to bring about this drift away from the ministry, the main cause is the failure of the churches to awaken to the duty and the necessity of making adequate provision for the support of their pastors."

RALPH M. HARPER.

PHILADELPHIA WOMEN MAKE SUCCESS OF SUPPLY BUREAU

Accomplishing Vast Amount of Practical Work—Emergency at the Seamen's Church Institute—New Leader for Junior Brotherhood—Service for Acolytes

The Living Church News Bureau }
Philadelphia, May 16, 1921 }

THE report recently submitted by Mrs. Albert Lucas, chairman of the Diocesan Supply Bureau, reveals a great volume of work accomplished during the first year:

The plan to establish a Supply Bureau in every diocese came into being at the General Convention in Detroit. A group from the Woman's Auxiliary, well informed regarding the clothing and household requirements of the mission fields, adopted from the Red Cross the system of allotment. By allotment from headquarters the Red Cross had provided for a world war and by allotment from our headquarters—the Church Missions House—it was believed the Church could provide for its missions. The plan was approved in December 1919 by the Presiding Bishop and Council, and has been established to some degree throughout the country.

This diocese found the plan easy of adoption. The work-room organized in the spring of 1920 to provide clothing for our diocesan institutions, blazed a trail for the larger work; and Pennsylvania accepted from the Church Missions House an allotment of twenty-seven personal boxes (missionaries and their families) amounting in value to \$5,400, and requisitions from eleven institutions (schools, hospitals, missions) of 15,576 articles of new clothing, 1,071 second-hand garments, and 4,005 household supplies. This allotment carries our work and our interest to Liberia, Japan, Honolulu, Porto Rico, and in this country to many states of the West and South.

The sewing has been done entirely by the women of the diocese. Through the bureau 135 parishes have made garments for the mission fields, an increase over last year of 61 parishes.

SEAMEN'S CHURCH INSTITUTE FACES EMERGENCY

The Seamen's Church Institute has, indeed, become the "big mother" to the man of the merchant marine visiting the port of Philadelphia. When the dream of the Institute first became tangible the founders little thought that, within a year, it would be called upon to assist thousands of men. Plans were made for a steady growth of Christian work among seamen and for erection of an adequate building. But the unexpected happened—the tie-up of ships, the unemployment of thousands. The Institute

was the one big agency upon which the men called, and it responded.

In three centers under control of the Institute, facilities have been taxed to the uttermost. These agencies are to-day providing lodgings at the rate of 35,000 a year, and seamen are using the recreation facilities at the rate of 75,000 a year, while in the restaurants, run under the auspices of the Navy League, 200,000 meals are being served this year. At the Institute 9,152 men had obtained lodgings up to April 1st. Nearly one hundred men are in the dormitories nightly.

The majority are penniless. Hundreds would walk the streets and beg were it not for the assistance given. To meet this work the Institute was unprepared, but it gladly shared what it had. It finally became necessary for the Institute and the Navy League to issue a joint appeal for an emergency fund. A generous response has followed.

JUNIOR BROTHERHOOD UNDER NEW LEADER

The Philadelphia Junior Assembly is the largest organization of Juniors in the Brotherhood. With thirty-three active chapters, nearly half as many as compose the Senior Brotherhood of the diocese, its work is growing in importance.

Owing to pressure of duty in the National Office, Mr. Randall has been obliged to relinquish leadership of the local Juniors; and the executive committee of the assembly has elected as his successor Mr. John H. Hills, director of the Junior Brotherhood at the Church of the Saviour. Mr. Hills becomes second vice-president of the local assembly and automatically president of the Junior division.

PRO-CATHEDRAL SERVICE FOR ACOLYTES

The diocesan Service for acolytes and servers at the Pro-Cathedral on Ascension Day was interesting and successful. Bishop Rhinelander's sermon, full of practical and timely counsel, was heard with the greatest interest and attention, and the hymns and responses of evening prayer were sung with heartiness and enthusiasm. In the procession which followed the sermon there were just two hundred acolytes and clergy. After the service the visting acolytes were entertained by the Pro-Cathedral servers with ice cream and cake in the guild hall. Many of the visitors expressed the hope that the service might be repeated annually.

The Guild of St. Barnabas for Nurses marked the anniversary of the birth of Florence Nightingale on the 12th of May by a public service in St. James' Church. The singing was led by a choir of thirty-four uniformed nurses, and more than one hundred nurses sat together in the body of the church. The service was conducted by

the chaplain of the guild, the Rev. Dr. George L. Richardson of the Pro-Cathedral, and the sermon was preached by the Rev. Dr. Frank L. Vernon, who took the place of the appointed speaker, the Rev. Dr. Mockridge, unfortunately detained by illness. Dr. Vernon spoke of the religious meaning of the nurses' work, pointing out its spiritual significance.

WILL OF THE REV. DR. BREED

The will of the Rev. George F. Breed, D.D., who died April 17th, was probated May 11th. The bulk of his estate, worth \$78,500, will eventually revert to the Domestic and Foreign Missionary Society.

The will directs that \$1,000 be paid to the Berkeley Divinity School and the residue be held in trust for two beneficiaries. After their decease the principal will be turned over to the missionary society.

COLONEL PIERCE ILL. IN FRANCE

The Rev. C. C. Pierce, D.D., now a lieutenant colonel of the Army, serving as chief of the cemeterial division of the War Department in France, is reported as seriously

ill in Tours, France. The cause is grief over the recent death of his wife.

Col. Pierce was formerly rector of St. Matthew's Church, Philadelphia—which he left for war service in 1917. Col. and Mrs. Pierce visited the United States recently and returned to France only six weeks ago.

MISCELLANEOUS ITEMS

Dr. Philip Jaison will address the Clerical Brotherhood in Philadelphia on Whitsun Monday at the Church House on the Japanese Situation in Korea.

The Rev. L. N. Caley, D.D., will be the preacher at the ordination service in the Pro-Cathedral on Trinity Sunday, when three men will be ordered deacon and three advanced to the priesthood.

The annual presentation of the Bishop's Bricks Fund was held at Grace Church, Mt. Airy, on May 14th. The Bishop officiated and received the "bricks" and "churches" made by the children. This fund is used by the Bishop for the erection of new churches in the diocese.

THOMAS S. CLINE.

NORTH EASTERN DEANERY IN SESSION AT DOWNER'S GROVE

Learns of Chicago's Rural Mission Problem—And of China's—Supplementary Campaign Closes—Girls' Friendly Lodge

The Living Church News Bureau }
Chicago, May 16, 1921 }

AT the meeting of the North Eastern Deanery at St. Andrew's, Downer's Grove (Rev. Hugh MacWhorter, priest in charge), on May 9th, over fifty of the clergy, including the Bishop Suffragan and some visiting clergy, were present. The church was filled at the opening service, when Dean J. H. Edwards celebrated, assisted by the Rev. Mr. Mac Whorter. At a short business meeting it was decided to hold the next meeting in September at St. Michael and All Angel's, Berwyn, and the November meeting at the Church of the Atonement, Edgewater. The Rev. Dr. Hopkins, treasurer of the Bishop of Honduras League, organized at Bishop Dunn's recent visit, reported that nearly sixty dollars had already been contributed by the clergy to this mission. Considerable interest was shown in the work of the Chicago Juvenile Court, of which the Rev. M. W. Ross, diocesan social service secretary, is an officer.

The chief address of the morning was given by Rev. J. M. Johnson who aroused all by his vivid statements on The Problems of Rural Missionary Work, in which he has done extensive service. He asked first that the diocese stand behind people and priest in the country, and be vitally interested. Next the speaker asked that the priests of the diocese go out and seek opportunities for more work in the country. He cited a venture of five priests including himself in holding tent meetings for two weeks at the town of St. Charles.

Another speaker on missions who was eagerly listened to was the Rev. H. A. Mac Nulty, who told something of his experiences in Soochow, China, where he has been for six years. Mr. Mac Nulty pleaded that more of our young men should give themselves up for work in the foreign and

domestic field. He said that friendship for America was the dominant note in China to-day in political life; and said, too, that the business side was an increasingly important factor in the nation.

At 2:30 a notable event took place on the lawn east of the church, when the Bishop Suffragan, in the presence of the visitors and many members of St. Andrew's read special prayers, and broke ground for the rectory about to be built. The final session on the west lawn was addressed by the Rev. B. T. Kemerer, field secretary of the Nation-wide Campaign.

END OF THE SUPPLEMENTARY CAMPAIGN

The supplementary campaign of the Nation-wide movement in this diocese comes to its end on Whitsunday with special services and appeals in nearly all the parishes and missions. In many congregations there were corporate celebrations at an early hour, with special intention. In the final letter sent to the laity by the Bishops, reference is made to the motive of the second effort, and the laity are urged to stand behind the clergy in making the canvass and appeal a success. "Its special aim," say the Bishops, "is to reach the detached adherents of the Church and to make them attached adherents. . . . We want these people for the good we can do them, and for the strength they will add to our forces."

"This letter is addressed to the laity and especially to those who are out on the circumference of our parochial and diocesan life, generally out of reach of such communications as this. We want it to be carried to them. The clergy stand solidly back of this movement. They are ready to lead. Are you ready to follow?"

"God bless the clergy in their leadership. God bless the laity in their 'fellowship' and in their fellowship in the cause of our Lord and Master."

THE G. F. S.

The Girls' Friendly Lodge at 54 Scott street is well known and appreciated by all who live there and by all who are privileged to visit these delightful quarters, where nearly seventy girls live, paying for excellent board and lodging the reasonable rates of from \$6 to \$9 a week.

Mrs. Robert Gregory, the executive secretary, who has labored so continuously and given so generously in the recent campaign for the new Lodge, writes that the purchase price of \$35,000 was paid on May 2nd. This was the result of six months' hard work by the members and two and one half months' work by the Campaign girls and women. Mrs. Gregory set a good example at the initiation of the Campaign by a gift of \$5,000. As a result members of the G. F. S. in the diocese pledged another \$5,000, and the residents of the Lodge, \$500. There was in hand at the outset about \$2,000 in cash and bonds. The campaign itself was short. There were only four donations of \$1,000 each. The rest varied from \$500 to \$5. At the end of the Campaign on April 30th not only had the members' fund reached the amount sought, \$5,000, but that sum was exceeded by \$363.60. Of this just \$4,700 has been paid in, and the balance will be in hand soon. Twenty branches in the diocese exceeded their quotas by \$1,290.35; and six branches exactly met them.

PROGRESS AT HARVEY AND CHICAGO HEIGHTS

Under the care of the Rev. Herbert H. Parkinson, both St. Clement's, Harvey, and St. Ambrose's, Chicago Heights, are making notable progress.

St. Clement's has existed for twenty-two years. For twenty years its members have worshipped in an old real estate building and for the last two years in the Masonic Temple. The mission had its first vested choir on Easter. A handsome processional cross has lately been given to the choir by the congregation and some friends. It is expected that ground will be broken for the new church building sometime this summer.

At Chicago Heights a new furnace has been placed in St. Ambrose's and the exterior has been painted. The priest in charge has taken active part in cleaning up bad political conditions in the municipality and he has just been elected president of the ministerial association.

TEMPERANCE LEADER AT LA GRANGE

Dr. Caleb W. Saleeby, one of the foremost leaders in the movement for prohibition in the British Isles, is touring the United States and Canada under the auspices of The World League Against Alcoholism. Dr. Saleeby has made several addresses in and around Chicago during the past two weeks, and on May 8th spoke in Emmanuel Church, La Grange. Dr. Saleeby, popularly known as "Pussyfoot Johnson's Most Intimate Associate" in the British Isles and on the Continent, reported improvements in health conditions in this country where prohibition has been enforced. His conclusions are based on facts he has gathered from investigation in public institutions.

GRACE CHURCH, OAK PARK

As a complement to the usual dinner "for father and his sons" there was held on April 21st a dinner "for mother and her daughters" at Grace Church parish house, Oak Park, with 218 present. The speeches dealt with the friendship of the two generally, while the speech of Miss Harriet Vittum, head of the Northwestern University Settlement, was an appeal to those women who have sense of home to give it to the thousands of aliens in Chicago who have it not.

Rehearsals are in progress for a pageant, *The Striking of America's Hour*, to be given on June 5th in one of the village parks. About two hundred will take part.

The Viennese domestic servants who every week study ways and languages in the parish house are making wonderful progress.

thanks to the methods used and to their own intelligence.

D. O. K. LOCAL ASSEMBLY

The local assembly of the Daughters of the King occurred at the Church of the Epiphany on May 12th, beginning with a "quiet hour" conducted by the rector, the Rev. H. W. Prince. Mr. Prince's subject was Personal Religion, and in it he indicated the danger of corporate religion without the inward conviction of the individual. "Generalism in religion is fatal to the growth and development of the Church."

At the business meeting the by-laws were amended to provide for two vice-presidents instead of one, and for a corresponding secretary and also a recording secretary, these new officers to be elected in January next.

Mrs. W. W. Wilson, National Council Member reported that an invitation had been given to the National Council members, fifteen in number, to hold their quarterly session in Chicago in October. Heretofore these meetings have been held only in New York. Nine thousand pocket editions of the new prayer card and statement have been circulated. At the evening session the Rev. H. N. Hyde made an address, presenting substantial reasons for pleading for a chapter of the order in every parish and mission of the Church.

H. B. GWYN.

A "CANDLE-LIGHT GUILD"

A RATHER NOVEL ORGANIZATION of Churchwomen was founded some years ago at St. Paul's Church, Nantucket, Mass., by the name of the "Candle-Light Guild". It consisted originally of a class of eight girls, fifteen to seventeen years of age, who were confirmed together at that church in 1905. They chose their name from the familiar Hymn,

"Jesus bids us shine with a clear pure light
Like a little candle burning in the night."

The title was based on the fact, as one of its founders states, that "the candle, being the smallest light and also one that could shine in any small corner, was an appropriate emblem". Three of the original members are still actively attached to the guild and it has been increased to more than thirty, chiefly from the younger women of the parish.

The work of the guild is educational and social and it has been effective in bringing to confirmation husbands of several of the members, while nineteen children of members have been baptized and made "birth-right members of the Candle-Light Guild". Three members have died and are recognized by the guild as "our members in paradise". The guild is actively interested in foreign and domestic missionary work and also supplies the altar candles for the church.

AN OVERCROWDED SCHOOL

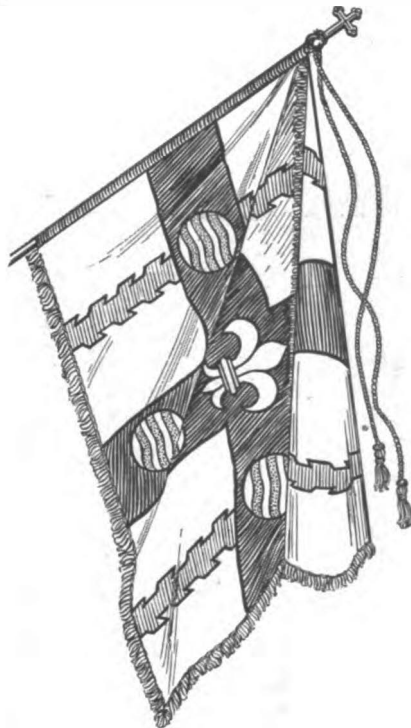
St. MARGARET'S SCHOOL, Tokyo, with room for 120 new girls, had 265 applicants at the recent entrance examinations. The total enrolment is 450 for the new term—high water mark, with every nook and corner crowded in dormitories and class rooms. The educational department of the Japanese government, greatly impressed with the value of St. Margaret's, has given Bishop McKim assurance that no middle school for girls will be established in the ward so long as St. Margaret's maintains its present high standards.

The principal of the school sends urgent request for one missionary-hearted young woman with experience as teacher of the piano and class singing; and also needs one more young woman to teach English. Dr.

John W. Wood, 281 Fourth avenue, New York, can give further information.

A PARISH FLAG

ON THE Sunday after Ascension Day, Bishop Webb blessed a new parish flag at Christ Church, Eau Claire, Wisconsin. The flag was specially designed for the parish by the Rev. Henry M. Medary, D.D., rector of the Church of the Advocate, Philadelphia, and was executed by the Central Supply Co. of Wheaton, Ill. The design follows the



PARISH FLAG IN CHRIST CHURCH, EAU CLAIRE, WIS.

approved symbolism of ancient heraldry. Its field of gold corresponds with the field of the arms of Wisconsin. A large red cross cut through the field symbolizes the name of the parish, Christ Church. Four "fontaines" (discs with white and blue waves) suggest the rivers on which Eau Claire is situated, and also the meaning of the word "Wisconsin", which is supposed to stand for "wild rushing channel". In the center of the cross a gold fleur-de-lis indicates the early French settlers of the state. Through the arms of the cross run two "pales raguly", heraldic symbols for timber, suggesting the lumber industry upon which this portion of Wisconsin grew up.

FEWER ISSUES OF "CHURCH AT WORK"

THE DEPARTMENT OF PUBLICITY announces that it has determined upon a change of plans in regard to the *Church at Work*. It has been decided to omit the May number; the June number will appear as previously announced. In the fall only two numbers will be issued, instead of three as originally planned.

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THE GIRLS' FRIENDLY INN AT DALLAS

TWO YEARS AGO, under the leadership of the Very Rev. Randolph Ray, Dean of St. Matthew's Cathedral, the Girls' Friendly Inn Society was organized in Dallas, Texas, to open a hostel for business girls. A board of directors was appointed, with Mrs. John O. McReynolds of the Cathedral parish as president. The property was purchased for \$30,000 and three houses, accommodating sixty-five girls, were opened at an expenditure of approximately \$10,000 for repairs and equipment.

From its beginning the Inn has been filled

Standing Committee, together with the chancellor of the diocese, to confer with the bishop and to consider the whole matter, should occasion arise, and to report their judgment to the diocesan convention, either regular or special, next following.

"Resolved further, That this convention desires to go on record as standing unqualifiedly for the American right of free speech on the part of its Bishop and clergy, regardless of our respective and individual points of view, believing with confidence in the ultimate power of the gospel of Christ, and desiring that it shall prevail in all phases of our modern life."



THE GIRLS' FRIENDLY INN AT DALLAS

to capacity, with a long waiting list. At the anniversary of its second year the last indebtedness has been paid on the entire property. Not only is it absolutely free from debt, but it is self-supporting, one of the best equipped institutions of its kind, an admirable illustration of one of the most fundamentally useful activities of the Girls' Friendly Society.

CLERGYMEN'S RETIRING FUND SOCIETY

WHEN THE trustees of the Clergymen's Retiring Fund Society met on May 13th at the Church Missions House in New York, it was reported that fifteen deaths had occurred in the last six months, all but three being annuitants. The twelve annuitants had paid \$3,793 in dues and drawn \$12,250 in annuities, an average of over three times the amount paid in.

RESOLUTIONS OF CONFIDENCE IN THE BISHOP OF MICHIGAN

THE FOLLOWING is the text of the resolutions adopted by the Michigan diocesan convention after the Bishop of the diocese had offered to resign if his position on economic subjects were deemed an embarrassment to the diocese, as stated in the report of the diocesan convention printed on page 20:

"Resolved, That the convention express its sincere appreciation of the frank, honorable way in which our beloved bishop has proposed to meet a situation which seemed to him to be serious.

"Resolved, That in our judgment it does not seem necessary at this time to take the suggested action, and that therefore the whole matter be referred to a committee consisting of the Executive Council, the

SUNDAY SCHOOLS IN JAPAN

THE CHURCH in Japan is steadily increasing its Sunday school work. A missionary in Nara writes: "One of the vestrymen attended the Sunday school convention in Tokyo last autumn and returned with some ideas which he has been working out. . . . As I was passing through the grounds of a Shinto shrine a few Sundays ago, a woman stopped me and asked if I would not take her little girl to Sunday school, that she was crying to go but didn't know the way; and there stood the child, a little girl of about nine, with the tears rolling down her little face. I grabbed her by the hand and off we both ran and her name was put on the register. The mother told me afterwards that the older sister was also going now."

"CHRISTIAN UNITY WEEK" IN LOUISVILLE

"CHRISTIAN UNITY WEEK" was observed in Louisville, Ky., on May 13th with the first of a series of services arranged by a committee appointed by Bishop Woodcock at the last diocesan council. The service at the Cathedral, presided over by the Bishop, consisted entirely of hymns and intercessions for unity, missions, and world

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Advertisement for Church Bells School, featuring the text: "CHURCH BELLS SCHOOL Ask for Catalogue and Special Donation Plan No. 69 ESTABLISHED 1858 THE C S BELL CO HILLSBORO, OHIO".

Advertisement for Meneely & Co., featuring the text: "MENEELY & CO. WATERVLIET (West Troy), N. Y. THE OLD MENEELY CHURCH CHIME & OTHER BELLS FOUNDRY".

peace, with no addresses. The Bishop, several of the clergy, and a number of Protestant ministers were called upon to lead in prayer. Later services in the series will be held in the Methodist, Presbyterian, Baptist, Evangelical, and "Christian" houses of worship.

MEMORIALS AND GIFTS

ALL SAINTS' parish, Orange, N. J. has received a new bell which, hung in a newly-constructed belfry, was rung for the first time on the Sunday after the Ascension, during the time of the consecration.

A LITANY DESK has been presented by Mrs. John Howard, a private Communion set by Mrs. Edna McMaster, a pair of cruets by Mrs. Fred Blackmond, and a fair linen cloth by Mrs. Arnold Foxon, to St. Paul's Church, Dowagiac, Mich.

THE SANCTUARY of St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), was enriched on Whitsunday by the addition of a set of red hangings, the gift of four societies of the parish. The set consists of superfrontal, veil and burse, stole, maniple and pulpit hanging, all of the richest quality and design.

A NEW sanctuary lamp installed in Emmanuel Church, Lancaster, Wis., is a gift from the Rev. W. H. Wolfe and his mother, in memory of his father. The lamp was dedicated and used for the first time, by the rector, the Rev. L. A. Crittenton, on the feast of the Ascension.

ON THE Third Sunday after Easter at the late Eucharist the Rev. Johnson A. Springsted, rector of St. Luke's Church, Utica, N. Y., blessed and used for the first time a silver chalice, given by the late Mrs. Mary Ledyard Seymour Ford, for many years a communicant of St. Luke's Church, in memory of her mother, Mrs. Helen Ledyard Seymour.

AT ST. GEORGE'S CHURCH, Kansas City, Missouri, on Ascension Day a brass alms basin and mahogany pedestal were dedicated in memory of Mrs. Laura M. Hudson, for thirty years an officer of the parish guild and Auxiliary. The memorial, gift of the women of the parish, bore this inscription:

"To the glory of God
and in loving memory of
LACRA M. HUDSON
August 17th, 1920

by the women of St. George's parish."

DURING EASTERTIDE in Holy Innocents' Church, Albany, N. Y., the rector, the Rev. Dr. Smart, dedicated a lectern Bible, presented by Mrs. Sophia Coban in memory of her mother; a Litany desk, from members of the parish in memory of Arthur Clayton Kearton, who died "in action" during the world war; a Litany desk Prayer Book, from Mrs. Coban in memory of her daughter; altar Prayer Books and a missal book from Major H. V. McMillan in memory of Ida J. McMillan; Eucharistic burses and veils presented by members of the altar guild; and an altar brass for the missal, from Mrs. Wilhelmine Bishop in memory of George Cady Bishop, Sr.

IN TRINITY CHURCH, Swedesboro, N. J. (Rev. Edgar Campbell, rector), on Rogation Sunday there were used for the first time a set of altar lights, given in memory of Helen Mitchell, wife of James J. Davidson, Jr.; a pulpit of white wooden columns with mahogany rail and brass trimmings, in memory of Isaac H. Vanneman and Marietta Hewes, his wife; an eagle lectern of cast brass, a memorial to Revilla H. Poinsett, wife of William R. Poinsett, and an altar rail of enameled white wooden spindles with a mahogany rail, given in memory of George

Z. and Anna F. Mitchell. Mr. Vanneman, for almost fifty years a member of the vestry, was a grandson of Isaac Vanneman, who in 1784 built the present church. Great care was used to have the memorials harmonize with the general scheme of architecture.

PAROCHIAL AND HEALING MISSIONS

CLOSING the second year of healing services at Grace and St. Peter's Church, Baltimore, Md., the rector, the Rev. H. P. A. Abbott, D.D., writes in his parish paper:

"This is our 'Credo,' and it should be the 'Credo' of every professing Christian: (1) We believe in the efficacy of prayer. That every prayer is answered of God. That God's 'no' is as much God's answer to prayer as God's 'yes'. That 'more things are wrought through prayer than this world dreams of.' (2) That the religion of the Incarnation, God domiciled in a body, has a message for the bodies as well as for the souls of men. That the Church, which is the extension of the Incarnation, has a ministry for the diseased bodies as well as for the sin-laden souls of men. That this ministry is expressed through the active exercise of the gift of healing which is inherent in the Church. (3) That the sphere of God's beneficence is not limited to the obviously material. It includes the avowedly spiritual within its scope. That the healing God is to be discovered in His Church and among His priests, as well as in the hospital and among His physicians and surgeons. That the circle of healing is a circle, and not a semi-circle. A circle where the physician and the priest, each within his respective territory, may consort together, each helping the other, as instruments of God. . . .

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"People have said: 'Think of the bitter disappointment when no cure is effected.' There has been no such disappointment. Each individual has been blessed of God, and avowedly so, either in body or soul, or in both. This is a certified fact which our critics should bear in mind. *Nobody is ever disappointed.* There is always an overplus in God's dealings with the needy individual. One of His great words is 'Abundantly' The Prodigal would have been satisfied with the kitchen: but he received the welcome, the robe, the ring, and the fattened calf. The man in Capernaum would have been satisfied with the cure of his palsy; but Christ forgave him his sins as well. The man at the Beautiful Gate of the Temple expected a penny; but God gave him health and strength.

"And so, God helping us, 'we dare not otherwise,' we shall continue this ministry next season, exhausting as it is, for it is the most vital work the rector has to do. Everything else is trivial in comparison. Preaching to respectable, gospel-hardened people is not to be named in the same category."

DEATH OF REV. D. R. JUDD

THE REV. DAN RUSS JUDD, since February 6, 1898, rector of St. Andrew's Church, Thompsonville, and St. Mary's Church, Hazardville, Connecticut, died at his home in Thompsonville on May 8th. A graduate of St. Stephen's College in the class of 1890 and of the General Theological Seminary in 1891, he received deacon's orders at the hands of Bishop Kendrick on October 17, 1893, and was advanced to the priesthood by Bishop Potter. He spent his whole ministry in Connecticut except that for four years he was assistant in St. Paul's Church, Poughkeepsie, N. Y.

Mr. Judd, not in very good health for several years past, resigned his dual cure a year ago, becoming rector emeritus of St. Mary's Church, Hazardville. He is survived by a son who saw service in the world's war; Mrs. Judd died about ten years ago.

The funeral services were held in St. Andrew's Church, Thompsonville, on Tuesday afternoon, May 10th.

NEWS IN BRIEF

ALABAMA: The old Sunday school building of St. John's parish, Montgomery, remodelled at a cost of several thousand dollars, has become a commodious parish house, and the church has been redecorated. Since the coming of the Rev. Richard Wilkinson, D.D., as rector, the Church school has increased over 300 per cent., and the parish now has over 800 communicants. Only one small debt remains upon the parish, and it will soon be paid.—ALBANY: The Junior Assembly of the diocesan Brotherhood met in the Church of the Messiah, Rensselaer (Rev. G. J. Walenta, Jr., rector), six chapters being represented. Good reports came from all chapters; other features being an address of welcome by the rector, an examination in Brotherhood history in which the best paper won a gold Brotherhood button, and an address on Loyalty by the Rev. Paul Birdsall. At the close Mr.

Walenta received from the president of the assembly a copy of Roget's *Thesaurus* in appreciation of his services as organizer.—ATLANTA: A normal school convenes in Atlanta from May 22nd to 25th, with the aid of the faculty of the Sewanee summer school.—CENTRAL NEW YORK: A drive for the attendance of men at St. Luke's Church, Utica, resulted in the attendance of 114 the first Sunday, 134 the second, 142 the third, and 155 the fourth. The convocation of the fourth district met in All Saints' Church, Fulton, on May 3rd, when the Rev. H. C. Staunton read a paper on Parish Circulating Libraries. The Woman's Auxiliary of this district held its annual meeting in Christ Church, Oswego, on Ascension Day, when Mrs. Frederick Hixson of Syracuse was elected president and other officers were re-elected. At the Binghamton clericus, on May 9th, at Elmira Heights, the Rev. Frederic Henstridge presented a paper on The Aim of Catholic Churchmen; and there was a meditation in the parish church. Grace Church, Carthage, was reopened on May 1st after extensive repairs. The cause of St. Philip's (colored) Church, Syracuse, is being presented by volunteer speakers in the local churches, and a building will be begun

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in the summer.—DALLAS: At the forty-fifth anniversary of the consecration of St. Luke's Church, Denison, Bishop Garrett in an eloquent and moving sermon referred to his having baptized the first communicant of the parish in January 1873. A large number of masons attended this service in regalia on April 24th.—FOND DU LAC: Bishop Weller laid the cornerstone for the new \$20,000 parish house of St. Alban's, Marshfield, on April 23rd. On Ascension Day St. James' Church, Manitowoc, celebrated its seventy-third anniversary with an evening service at which the Rev. A. H. Lord preached, the Rev. George M. Babcock was master of ceremonies, and several of the diocesan clergy took part.—KENTUCKY: On May 1st in the Church of the Advent, Louisville, a service was held in memory of Mary E. A. Dudley, widow of the late Bishop, who was a member of this parish in her later years. The offering was that of the parish for the Emery Fund, and amounted to over \$650, being given in memory of Mrs. Dudley, president of the diocesan Auxiliary for over thirty-six years. On Thursday of that week at the Cathedral, there was a memorial service at which the Bishop was celebrant, assisted by the Rev. Harry S. Musson. The offering of the diocesan Auxiliary was presented in memory of Mrs. Dudley, and amounted to about \$1,500, exceeding the amount pledged by 200 per cent. Bishop Woodcock was chief speaker at the Ascension night service of the Knights Templar. Seventeen nurses were graduated from the Norton Memorial Infirmary on May 12th, when an impressive service was held in the Cathedral and the Bishop spoke and presented diplomas and class pins to the nurses. A reception followed, in the Cathedral House.—LOS ANGELES: St. Paul's Church, Pomona, burnt its \$5,000 rectory mortgage on May 2nd, having paid the entire debt in fourteen months. The Church of the Epiphany, Los Angeles, so reduced its long-standing debt at Easter that it is hoped to pay the balance and have the church consecrated in June. All Saints' Church, Pasadena, will either enlarge its seating capacity to 1,000 or build a new church of similar size. Services at Santa Maria, the most northerly mission in the diocese, have been successfully revived.—MARYLAND: The annual presentation service of the Sunday schools of the diocese was held on May 1st in St. Michael and All Angels' Church, Baltimore. The total of offerings was \$9,029.26, of which \$6,667.94 is applied to the Nation-wide Campaign quota. The largest offering was made by the school of St. Michael and All Angels' Church, \$989.36. The largest per capita, \$11.72, was that of Grace and St. Peter's Church.—MICHIGAN: The Barbour memorial organ was dedicated on the Fourth Sunday after Easter, at St. Paul's Cathedral, Detroit, by Dean Rogers, who preached on the Ministry of Music in the Sanctuary. The organ is the gift of a vestryman, Mr. William T. Barbour, in memory of his mother, Ella Tefft Barbour.—NEWARK: At a reception on May 3rd to the Rev. Edgar L. Tiffany, his bride, and his mother, the congregation of St. Mark's Church, Paterson, presented \$300 in gold to the rector and his bride.—NEW MEXICO: At St. Alban's mission, El Paso, ground has been broken for a fine group of buildings; and preparations approach completion for establishment of a mission and settlement house in the Mexican quarter; both missions being in St. Clement's parish. Plans are also being made for a new church building at Alpine, Texas (Rev. F. M. Johnson, Jr., missionary in charge).—OREGON: The northern convocation met in Astoria and Seaside on May 2nd and 3rd, part of the Portland delega-

tion coming by boat.—PITTSBURGH: The Church of the Holy Cross, Pittsburgh, a colored congregation, has lately acquired a substantial rectory. The Rev. Sisto J. Noce has been making a missionary tour among his Italian countrymen in this diocese.—QUINCY: The diocesan Auxiliary held its annual session in Moline beginning May 9th, when the Bishop and the Rev. L. C. Hursh made addresses, the latter on Indian missions. Mrs. L. E. Wilson was elected president and Miss Alice Heading secretary, both being of Peoria. The diocesan Church and Church School Service Leagues met on Wednesday, and the organization was shown to be gaining ground in the diocese.—SOUTHERN FLORIDA: St. Andrew's Sunday school, Fort Pierce, leads all the schools of the district in its Lenten offering—and for the third year in succession.—SOUTHERN OHIO: Some of the choirs of Cincinnati have been repeating their more

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elaborate musical services for the edification of inmates of the city institutions; e. g., Christ Church choir at the Home for Incurables. The girls of the Eleanor Earnshaw Club, a Church home, gave an entertainment at the city tuberculosis sanitarium. Outdoor Sunday evening services on the Cathedral steps have been resumed with large attendance. The diocesan Auxiliary at its annual meeting in the Church of the Advent, Walnut Hills, endorsed the Shepherd-Towner bill and passed resolutions supporting the national effort to improve moral and social conditions. Several gifts were made to missionary causes, and it was announced that \$1,600 had been raised of the Auxiliary's pledge of \$2,000 toward the Emery Fund.—TENNESSEE: When the Bishop and Council met on May 3rd in Christ Church, Nashville, all departments reported progress, and the treasurer reported that for the first time in fifteen years he has a balance on hand at this season, with all obligations met. Receipts for the first four months of the year exceed those of the first half of 1920. Provision was made for four visits to each vacant parish or mission and two to every isolated family, annually, by clergy under direction of the deans. Employment of a diocesan field secretary was authorized, and a diocesan paper, the *Tennessee Churchman*, will appear in September.—WASHINGTON: The Girls' Friendly Society of the diocese held its annual corporate Communion at St. John's Church, Washington, on May 1st; on Monday, the business meeting and election; on Tuesday, the members' party and pageant; on the following Sunday the festival service, with sermon by the Rev. Percy Foster Hall, at Epiphany Church, when the silver offering was for the Roberts memorial, a girls' rest room. The Laymen's Service Association of the diocese held its annual meeting at Epiphany parish hall on May 9th, when it was addressed by Mr. William Mather Lewis, chief of the educational bureau of the United States chamber of commerce, and by President Bell of St. Stephen's College. Mr. Stephen E. Kramer is the association's new president.—WESTERN MICHIGAN: The diocesan Church schools gave an Easter mite box offering of \$3,851.45. At the confirmation of several large classes recently, eleven Roman Catholics were admitted. Emmanuel Church, Hastings, is improving and enlarging its parish house at a cost of about \$4,000, and is planning a \$6,000 rectory. Trinity Church, Niles, is about to build a parish house for which plans were made a year ago. St. Paul's Church, Dowagiac, has recently completed an \$8,500 parish house with a nine-foot basement, all connecting with the church. DeMolai Commandery Knights Templar of Grand Rapids presented a silk national flag to the Rev. M. L. Tate, rector of Grace Church, in recognition of his Easter service and sermon.

Educational

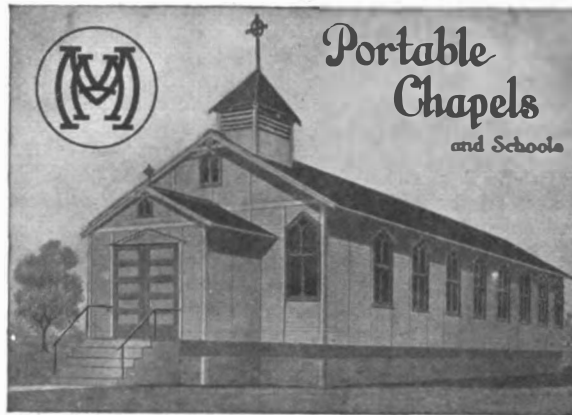
THE ALUMNI of Trinity College, Hartford, will mark its 98th anniversary by entering upon an attempt to raise \$1,500,000 as a centennial gift before 1923—\$1,200,000 for salary endowment and \$300,000 for a new gymnasium.

THERE WILL be a summer conference for Church Workers at All Saints' School, Sioux Falls, S. D., from June 21st to 30th. The following will be the faculty: Bishops Burleson, Remington, Ferris, and Wise; Mrs. George Biller; the Misses Eunice D. Peabody, Elizabeth Baker, Charlotte Tompkins; the Rev. W. A. Jonnard, and the Rev.

Charles T. Bridgeman; conference leaders, in addition, the Very Rev. E. B. Woodruff, the Rev. Messrs. C. B. Blakeslee, H. M. Peck, Paul James, F. B. Bartlett, Mrs. W. P. Remington; the Misses Laura Peck and Jane Cleveland; Mr. C. M. Day. Registration is through Miss Mary B. Peabody, at Sioux Falls.

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