

The State Historical Society X

The Living Church

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NO. 4

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YOU SHOULD frequently arouse within yourself the desire to give to God all the faculties of your soul—that is, of your mind, to know Him and think of Him, and of your will, to love Him; and further seek to consecrate all your outward senses to Him in all their actions.—Fénelon.



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VOL. LXV

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EDITORIALS AND COMMENTS

Preaching the Social Gospel

THAT was an unusual scene that is reported from Michigan, in which the diocesan convention, in executive session, gave careful consideration to the Bishop's frank tender of his resignation in the event that his economic views were so distasteful to the diocese that the convention might deem a severance of the tie to be in the best interest of the Church. The judgment of the convention was that "it does not seem necessary at this time to take the suggested action", and that "the whole matter be referred to a committee consisting of the Executive Council, the 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." This verdict, which is certainly not a very enthusiastic one, and which seems to imply a rather exaggerated intention on the part of clergy and laity to act as a board of censorship on the future utterances of their Bishop, is followed by a second resolution which declared 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," etc.

The occurrence is so unusual that it seems useful for us to review both the resolutions and the preceding facts in order to seek to discover what is the relation of the preaching office in the Church to social and economic questions.

The immediate incident that led, apparently, to this curious scene in connection with a diocesan convention was a sermon delivered by Bishop Williams from the pulpit of the Cathedral of St. John the Divine, New York, a few weeks previously, which was itself criticised in another sermon delivered from the same pulpit a week later by the present Bishop of New York. In his sermon, which was printed in considerable part in the *Churchman*, Bishop Williams said some admirable things in regard to the call to righteousness in the sphere of social and economic life and in industry, and then, treating of the evils in our democracy, he made the charge that there is an "invisible government" actually in control in this land, and elaborated to some extent upon the charge. It was this allegation that Dr. Manning challenged a week later, expressing regret at the fact that the charge had been made from the sacred forum, and declaring that there was no truth to the charge.

[This editor is writing without the opportunity of refreshing his memory as to the utterances of either of these bishops, and would express his regret if his recollection of the printed reports of either of these sermons, not being before him at the present moment, does injustice to either of the distinguished speakers.]

And it need hardly be said that other utterances of the Bishop of Michigan relating to the same general subject

have been vigorously criticised in past years. It is in no sense to his discredit that they have been. Everybody who says or does things that are worth while is criticised and probably ought to be. Beyond that, the critic's criticism is often, itself, more open to criticism than the original utterance, and a critic does not necessarily approach nearer to infallibility than he who is criticised. We desire only to say, without making it appear that the slightest culpability is attached to him by reason of it, that the Bishop of Michigan has frequently been criticised for his utterances.

The section of the Bishop's recent address to his diocesan convention in which he stated his general view on *The Pulpit and its Message* is printed in this issue. With most of what he says we are in entire agreement. Not only must the Church "have a message to deliver as well as a service to render", but it must be "a message for the day". The disorders of the day are well stated. From a considerable number of utterances the Bishop gathers "the generally accepted message of the Church to-day to the industrial world." It is a message temperately stated and, as uttered in this address scarcely likely to be criticised anywhere. "But this simple, sane Christian message meets sinister suspicion and violent opposition in this day of hysteria and panic fear." The Bishop cites illustrations of this panic, and then comes to his warning. "Either through the Nation-wide Campaign we must enlarge and democratize our support", "or we must be content with a possible withdrawal of subscriptions and diminution of support", "or we cannot deliver the message for the day which the Church at large is putting upon our lips."

WHAT IS THE preaching function of the clergy?

The Michigan convention stands "unqualifiedly for the American right of free speech on the part of its Bishop and clergy." But this begs the question. There is certainly no unlimited "right of free speech" *from the pulpit*. Read the various speeches made in congress: how many of these would be appropriate as sermons to be delivered from the pulpits of the Church? And then think how many much less creditable utterances on every conceivable subject are rightly tolerated all about us but are easily recognized as not proper for the pulpit. One need only to suggest the huge difference between preaching a sermon and making a speech or reading an essay to show instantly the great gulf between the proprieties in the respective cases. We are glad that the Michigan convention "acquitted" their bishop, for it would have been a nation-wide scandal if they had encouraged him to present his resignation as he offered to do; but their resolution as to "the American right of free speech" has no more to do with the subject than have such other mottoes as "The foreigner pays the tax" or "To

the victors belong the spoils". The Michigan convention totally confused two distinct principles.

There are two reasons why the freedom of the preacher from the pulpits of the Church is, and ought to be, very greatly restricted.

The first, and lesser, reason is that the people have come to church to worship God, and they are listening to a sermon as incidental to that worship. They have the right not to be distracted by the delivery of a speech from the pulpit on a debatable subject, on which it is by no means certain that the preacher is as well informed as are some of his hearers; a subject the very discussion of which may make it less easy to fix the mind on the worship of God; a treatment of a subject which gives no opportunity for discussion, for correction of mis-statements or bad logic; a presentation that requires absolute silence from the people with the appearance of accepting the word of the preacher as "gospel" when it may be anything but profound or worthy of acceptance. The "right" of the preacher to "free speech" may not be so used as to deprive the congregation of the *right not to listen* to an address that is foreign to the purpose of the worship in which they have come to engage.

But secondly, and of much greater moment, the preacher is not at liberty to preach an original gospel of his own, whether it applies in the realm of religion, personal or social, or of economics. "Take thou authority," runs his commission, "*to preach the Word of God.*" He has no authority to preach anything else. He may well follow the example of the apostle who, in his preaching, was "determined to know nothing save Christ crucified."

This limitation on the preaching office is by no means such as to deprive bishop or priest of the right, or even of the duty, to preach a "social gospel". The Christian religion is not personal only but also social. Community duties, industrial duties, national duties, international duties, are all to be tested and gauged and preached and learned by the measure of the Word of God. The limitation is broad enough to embrace every relationship in which man finds himself, in each of which the Word of God has for him a special message.

We welcome the rise of a school of preachers who are not ashamed to interpret public duties and social relationships by the Word of God. The Bishop of Michigan has been among the foremost of these prophets. We honor him for it.

Yet it cannot be amiss to caution our prophets of the grave danger of preaching the word of Smith, Jones, or Brown, or even Williams, while they believe they are preaching the Word of God. This danger is so real that many have come to dread "social" sermons because they so frequently and so easily pass from religious into economic or political essays, often not very profound. Theoretically no one has been clearer than the Bishop of Michigan in drawing the line between the two, and he will be the first to recognize the danger. But—is it established in the Word of God that "there is an invisible government" working among us here and now in this country, of the nature and with the perils that seemed so clear to Bishop Williams as he preached his New York sermon? Or is that only a deduction that the Bishop has made from the study of certain conditions that he has found?

At best the phrase is highly figurative. The only real question that it raises is whether certain facts justify the use of that figure of speech in portraying them. Bishop Williams does not mean that the equivalent of the Confederate States of America or even of the Ku Klux Klan has seized the reins of government in this country. He does not mean that some Sinn Fein of our own is preventing the orderly processes of government. What he means is that a certain class or group of men has become so powerful that they, rather than the government, actually rule. This is in part a question of fact and in part a question of interpretation, but since, in either event, the proposition is vigorously contested by other very competent and clear-headed thinkers, and can by no means be said to be established fact, it is very difficult indeed to feel that the Bishop was justified in compelling some hundreds of worshippers in the Cathedral of a diocese not his own to listen, against their will, to an address

based upon that alleged fact, when he was purporting to preach the gospel. The point is that the insistence upon the statement of alleged fact is not the preaching of the gospel. It does not come within the purview of what belongs to the pulpit. It is within "the American right of free speech" when uttered in the halls of congress, or on a political rostrum, or written in a magazine, and such argument as may be based upon that hypothesis follows naturally and properly in those forums. It simply is not what our bishops and priests are commissioned to preach.

But, some enthusiast may say, suppose there is "an invisible government" in this country, by means of which evil is wrought for selfish purposes: is not the cure a moral question, and one that ought to be treated by the commissioned prophets of the Church?

Our answer is that *the fact itself* must be determined by a rather more representative section of the Church than a single bishop before it can be proper for it to be proclaimed as unquestioned from the pulpits of the Church. If our collective episcopate in this country should formally, through a pastoral letter or otherwise, make such an assertion, and on the basis of such alleged fact should enter into a discussion of the duty of the Church or of Churchmen in the premises, individual priests and bishops would then be justified in assuming the fact as a basis for their own sermons. We venture the opinion that none of them is justified in making such an assertion as a part of a sermon from *the Church's pulpit* on his own individual authority.

Yet we must also recognize that prophets must generally be ahead of their times, and that the collective episcopate is hardly likely to establish a position until some pioneer thinker has paved the way. Bishop Williams undoubtedly believes he is such a pioneer thinker. Perhaps he is; probably a generation or two will have elapsed before it can be positively said whether he is right or wrong. Let him, then, use his own Cathedral pulpit for the thundering of his individual message. The Cathedral is the Bishop's clinic. Its pulpit is the Bishop's forum. Unlike its English equivalent the American Cathedral has not ceased to fulfil the function of a Bishop's church. The American dean has not ousted the American bishop. The congregation in a Cathedral have rights wholly subordinate to the rights of the Bishop, and if they are unwilling to waive such rights as they would have in a parish church they must not establish Cathedrals. If Bishop Williams had preached his New York sermon in his own Cathedral it might be discussed on its merits, and many would be found to dissent from his position, but it would not have involved the delicate questions that evidently embarrassed his own convention.

But we should have felt scandalized if his convention had accepted his declared willingness to resign his diocese. We ask the preachers of the Church to be cautious how they present their own political or economic views to us laymen as the Word of God. But even more do we ask the people throughout the Church not to judge too hastily or strictly when some of the clergy overstep the limits in their preaching on social questions. It would be monstrous did we compel them to be silent on great social and national wrongs lest incidentally they intrude a casual opinion of their own. If it be true, as Bishop Williams declares, that the Pittsburgh Employers' Association—we have no idea who its members may be—publicly urged that subscriptions be not made to the Y. W. C. A., unless that organization should abandon an industrial investigation, or to the Federal Council of Churches unless it should withdraw its "social creed", or if it naïvely charged against a secretary of the Federal Council that "he intimated that the teachings of Jesus Christ should be brought into the industrial fields and that the cardinal principles set forth in the Sermon on the Mount should be injected by the Churches into industrial relations", we should certainly hope that every right minded preacher in Pittsburgh would denounce such action as it ought to be denounced; but (a) the preacher should first be perfectly certain as to his facts; (b) he should be careful not to assume that such colossal stupidity was characteristic of "employers" generally; (c) he should not so lose his perspective as to suppose that this collective selfishness justified anybody in charging anything more than that the men responsible for the utterance were

miserable sinners of a particular kind, while the rest of us are miserable sinners of another kind. Few, indeed, are the cities in which such a position could be enunciated by any representative organization without being immediately denounced by its own members. We are really not convinced that the Bishop is not misinformed as to the fact—though he may be right.

But since there are real evils in public and in industrial life, in which it is the duty of the Church to point the way out, we urge our lay people to lay aside over-sensitiveness even where this sort of preaching be badly done (as, we fear, it generally is, simply because the clergy have not been adequately taught in the seminaries on this phase of moral theology). We laymen need this admonition of forbearance at least as much as the clergy need the admonition of caution.

“And lastly”—we are borrowing Bishop Williams’ own words for our closing paragraph—“let us cultivate and develop the ‘sound mind’ with its sane, well poised, and fair judgment, its accurate knowledge, its wide horizons, its clear vision. We are living in perilous times. Everywhere avalanches impend. Careless, reckless shouting may bring them down on our heads. Two courses are most dangerous, the futile and fatal attempt at the repression and suppression of ideas, the blind denial of freedom of thought and liberty of conscience, on the one side, and the rash utterances of fools on the other.”

So do we, with the Bishop, address the clergy.

And on behalf of the laity let us add that for us there is also another “most dangerous” course—that of being extreme to mark what is said amiss by our reverend fathers in their preaching. Not many of them are really hopeless.

THE diocese of New York has moved rapidly in the increase of the episcopate. As stated in last week’s issue, Bishop Lloyd and the Rev. Herbert Shipman were elected suffragans at the convention that began with the consecration of Dr. Manning.

The Suffragans Chosen in New York take advantage of the services of Bishop Lloyd is entirely natural. He had assisted most acceptably during the vacancy in the episcopate, he is rector of a parish in the diocese, and his long-time residence in New York has made him quite one of the diocesan family. His invariable urbanity, his deep spirituality, his warm missionary zeal, and his wide experience are qualities that could not easily have been overlooked in making choice of a suffragan bishop.

Concerning Mr. Shipman we confess to some qualms. Those who know him must undoubtedly be the best judges of his fitness for the high office. Our own information is confined to the fact that his name appears as president of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, and that the chief way, if not the only way, in which this society promotes that evangelical knowledge, for which purpose it holds rather large trust funds given by devout Low Churchmen of two and three generations ago, is by the publication of a monthly magazine entitled *The Chronicle*. Mr. Shipman’s name also appears in the magazine as one of the contributing editors. We think this is the first time that magazine has ever been mentioned in these columns. Those who are familiar with it will know why we cite the magazine in this connection, and why we have never mentioned it during these past years. For those who are not familiar with it we may say simply that it reproduces the bitter polemic style that was common among religious periodicals of forty years ago but of which scarcely an example survives in any religious body in this country except the *Chronicle* and perhaps the organs of one or two obscure sects. It pursues a policy of reckless and virulent personal abuse of individuals such as has been unparalleled by religious journals of our generation, at least in this country. When the abuse has been directed toward the editor of *THE LIVING CHURCH*, as it has very frequently been, we have paid not the slightest attention to it. Just now the *Churchman* is receiving the benefit of its editorial animadversions, the *Churchman’s* offense appearing to be that of not supporting the *Chronicle’s* candidate for bishop. But the

essential thing, in our mind, is that to publish such a magazine with trust funds, given by devout Churchmen now at rest for the express purpose of “the promotion of evangelical knowledge”, is a use of trust funds that, in our judgment, is anything but creditable to those concerned. When the president of this society, and one of the editors of the magazine, is elected to the episcopate it is impossible to refrain from saying this; but if thereby we do him any injustice we shall be more than ready to admit to our columns any explanation that he may desire to make. The fact that the standing committees and the bishops throughout the country must pass upon his credentials makes this the business of all of us and not only of the metropolitan diocese of New York.

In the statement of policy, printed regularly in its official organ, the society of which Mr. Shipman is the president is declared to be opposed to “sacramentarianism”, “prelacy”, and “priestly intervention”. Insisting on “the Protestant nature of this Church”, it declares that “This insistence implies resistance to all attempts to recall the Church to so-called ‘catholic doctrines and practices’”, and alleges that the “disavowal of the Protestant nature of the Protestant Episcopal Church is a repudiation of its character and a wilful denial of its principles,” “a conspiracy against its life which, if successful, will practically destroy it”, and the “attempt”, “which is openly acknowledged”, “an act of disloyalty and dishonor”.

Of course much depends upon the exact interpretation of these various phrases. In the newspaper reports, Mr. Shipman is reported to have said after his election that he “recognized no parties of Churchmen except that (those?) of the loyal and the disloyal”. This sounds well; but to be president of a society that distinguishes itself by charging “disloyalty and dishonor” to a very large section of the Church, and not to disavow the discourteous and unethical propaganda used by the society’s agent, is not to show oneself a good judge of the distinction between the two parties which the suffragan bishop-elect will recognize. That many must have voted for Mr. Shipman in spite of the position which he seems voluntarily to have assumed in the Church must undoubtedly mean that these see in him a very much larger man than would be indicated by the facts that we have enumerated. We trust that they, knowing him personally, as we do not, will prove to be right in the estimate that they have made of one whom they have called to so high an office. Yet we greatly fear that many also voted for him in ignorance of the position that he publicly avows. He appears to have been what politicians term a “dark horse” in the election. It is not strange that no one in the convention could produce his record at a moment’s notice.

For the rest, it is right that men be judged by the positions that they voluntarily assume, and one who, whatever his local repute where he is personally known, is content that his reputation abroad should be chiefly that of accuser of his brethren in this wholesale manner, must necessarily be judged by the accusations that he has made.

THIS puzzles me,” writes the Bishop of Pennsylvania: “Our laymen on the whole seem to lack missionary vision. This puzzles me. For many of our vestrymen, and many of the delegates to this convention, are men of affairs, familiar with ‘big business’. . . . Why do not these qualities penetrate their spiritual life? . . . It puzzles and distresses me.”

Who Enters into the Kingdom?

Does not the Bishop’s own premise answer his question? “Big Business” is in our vestries and our conventions. Now Big Business tests things by the money standard. Its object is to make money. It organizes with that end in view. Its successes are in terms of dollars and cents.

But missionary vision knows no such success, admits of no such test. It is among those things that are revealed, not unto the wise and prudent, but unto babes.

Here and there a man in Big Business stands out conspicuously from his environment and sees spiritual things. Pennsylvania has given notable examples of these rare exceptions. Newbold and Thomas and men still living prove

that the spiritual sense *can* exist along with the sordid environment of Big Business. But these are rare. The Bishop of Pennsylvania sees Big Business in vestries and conventions *as it is*; not as the few exceptions stand apart from it.

The pitifulness of riches, the sadness of Big Business, is that they mould men according to their own standards. They train men to work for their own ends. They pull down ideals.

It "puzzles and distresses" the Bishop of Pennsylvania. It need not, for our Lord was very clear in His exposition of the underlying philosophy of it.

"Big Business" might better be exorcised out of vestries and diocesan conventions except to the extent that men in it, but not of it, have that vision of the Church and of her mission and her work that comes rather from the altar than from participation in the big things of the world.

THE religious forces of America are substantially united in urging that the "Churches" will take the initiative in urging disarmament upon the world. That our own government will invite a conference of the principal nations on the subject is earnestly to be desired. Our own

As to Disarmament naval programme ought very largely to be contracted provided that Great Britain and Japan agree to a like contraction on their part. Pressure may well be exerted to hasten such a conference. Ministers of every sort have been requested by various authorities to preach on the subject on Sunday, June 5th. Our clergy may not find that convenient, but if congregations could form mass meetings during that week or on that day in order to adopt appropriate resolutions to be transmitted to the President and the local congressmen and senators it might prove useful, and the call for such mass meetings would give the rector the opportunity to express his leadership. In many places it may be feasible to hold the meeting immediately after the morning service.

The view expressed by General Tasker H. Bliss in a letter to the Church Peace Union has been widely quoted, and has led to the present movement. It may be useful for reference if we quote it also here:

"If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

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N. W. White, New York City	5.00
A. M. W.	5.00
N. A. Anderson, Chetek, Wis.	5.00
Two Long Island Churchwomen	5.00
St. Andrew's Parish, Jackson, Miss.	
Alberta Hamilton	.05
Mrs. H. G. Erskine	1.00
Mrs. L. B. West	5.00
Two sisters	2.00
St. Thomas' Church, Battle Creek, Mich.	5.00
A., Chicago, Ill.	1.00
Advent Church School, Williamston, N. C.	5.00
St. Peter's Church, Red Bluff, Calif.	5.25
"A Community"	10.00

Rt. Rev. T. D. Bratton, D.D., Jackson, Miss.	2.00
Rev. James E. Wilkinson, Manistee, Mich.	1.00
A member of St. Peter's Parish, Bennington, Vt.	25.00
St. Peter's Church, North La Crosse, Wis.	5.00
M. D.	10.00
Cash	10.00
A member of Church of the Nativity, Grafton, Pa.	2.00
St. Matthew's Church, Todd, N. C.	2.50
St. Mary's Church, Burke County, N. C.	1.00
Church of Redeemer, Shelby, N. C.	5.00
Good Shepherd Church School, Lake Charles, La.	11.25
St. Mark's Church, Milwaukee, Wis.—Additional.	35.12
St. Mark's Church School, Milwaukee, Wis.—Additional.	22.50
A communicant of St. John's Church, Yonkers, N. Y.	50.00
St. Paul's Church, Lancaster, N. H.	4.25
Church of the Advent, Chicago, Ill.	20.00
A member of St. Luke's Church, Memphis, Tenn.	10.00
K. K., Bloomfield, N. J.	10.00
Rev. and Mrs. L. L. W., Pocomoke City, Md.	5.00
Thelma Kelm, Leadville, Colo.	5.00
St. James' Church, Skaneateles, N. Y.	8.50
Woman's Auxillary, Grace Church, Oak Park, Ill.	25.00
Church School Service League, Emmanuel Church, Athens, Ga.	67.15
A parishioner of St. James' Church, New York City	10.00
Woman's Auxillary, Church of Our Saviour, Little Falls, Minn.	5.00
Mrs. O. W. Lahman, WaKeeney, Kans.	5.00
Sympathizing Churchman	1.00
E. C., Church of Redeemer, Chicago, Ill.	10.00
St. Michael's Guild, Mt. Pleasant, Iowa	10.00
Men's Club, St. Alban's Church, New York City	5.00
All Saints' Memorial Church, Navesink, N. J.	75.50
Church of Holy Comforter, Charlotte, N. C.	8.50
	\$ 602.98
Deduction *	\$ 100.00
	\$ 502.98

* A check acknowledged in THE LIVING CHURCH of April 23rd as Communion Alms, Grace Church, Anderson, S. C., has been returned on account of bank having gone into hands of bank examiner.

APPRECIATION FUND FOR SERBIA

Anonymous	\$ 1.00
Miss Emily G. Gnagey, Philadelphia, Pa.	2.00
Miss Flora M. Corwin, Somerville, Mass.	2.00
"A Community"	10.00
Rev. James E. Wilkinson, Manistee, Mich.	5.00
Isabella H. Dana, Boston, Mass.	25.00
M. F. M., St. Paul's Church, Milwaukee, Wis. *	25.00
Mrs. J. F. Burford, St. Luke's Church, Memphis, Tenn.	5.00
Diocesan Convention offering, Diocese of Ohio, Cleveland, Ohio	110.77
A member of St. Luke's Church, Memphis, Tenn.	10.00
K. K., Bloomfield, N. J.	5.00
From a friend	25.00
C. B. F.	25.00
Sarah W. Bigelow, Colchester, Conn.	5.00
Mrs. Clara L. Quigley, Boise, Idaho	2.13
Total for the week	\$ 255.90
Previously acknowledged	968.50
	\$ 1,224.40

* For relief of children.

EUROPEAN CHILDREN'S FUND

St. Mark's Church School, Washington, D. C.	\$ 100.00
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BISHOP ROWE FOUNDATION FUND

St. Phillip's Church, Brevard, N. C.	\$ 63.50
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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

ANSWERS TO CORRESPONDENTS

M. A. W.—Catholic theologians have always taught that the mother of our Lord was ever-virgin. Those who are called the "brethren" of our Lord in the gospels would therefore be half brothers (children of St. Joseph by an earlier marriage) or cousins, either of which would be consistent with the text in the original Greek.

ASKING SERMONS ON DISARMAMENT

THE Presiding Bishop and the President of the Council desire to call attention to the fact that twenty-nine Christian denominations in this country have agreed upon Sunday, June 5th, as a day when the clergy should speak to their people on the subject of the disarmament of the nations and offer special prayers for peace to the world. Such action on the part of American Christians has been urged by General Bliss, late Chief of Staff, and other leaders in military affairs, and commends itself to all Americans, who believe that the government of the United States is the proper power to initiate such a movement.

Therefore we feel justified in asking the bishops and clergy of the Episcopal Church to have special sermons and prayers on the day designated, Sunday, June 5th.

DANIEL S. TUTTLE,
Presiding Bishop.
THOMAS F. GAILOR,
President of the Council.

"SERMONS IN STONES"

A diamond has hidden in its heart
 The dazzling light of sunshine on the sea,
 The purple of the distant mystery,
 Where brilliant flashes as of lightning dart,
 A warmer gleam of shining candle flame
 Or ruddy fire when the embers glow—
 All gathered from its life of long ago
 Before it was a diamond in name.
 It holds these thoughts in memory to show
 The green of mossy pools and blue of skies,
 That we may share the beauty and may know
 By looking in the diamond's clear eyes
 What wealth of joy has passed from age to age
 To be held captive in a crystal cage.

LOUISE MARSHALL HAYNES.

DAILY BIBLE STUDIES

May 30—*Love and Fear*

READ I John 4: 17-21. Text: "There is no fear in love, but perfect love casteth out fear."

Facts to be noted:

1. Love of God gives us confidence and courage.
2. Perfect love and fear cannot exist together.
3. Our love of God will be reflected in our relation with others.

The elimination of fear is an ever recurring problem in the lives of most of us, and by fear is meant all anxiety and worry. With most of us fear of the future, fear of other people, or fear of ourselves deprives us of the happiness that would otherwise be ours. It is a matter of common experience that where love is reciprocated confidence is established; and where confidence is established between a stronger and a weaker person the weaker feels a sense of strength and protection not known before. And when we have reciprocated God's love for us, as shown in our Saviour Jesus Christ, then we find that faith and confidence are established and, knowing that God is all powerful, it is not a difficult matter for us to let go all fear and foolish anxiety and know that whatever happens all must be well. Let us not only remember that God loves us but let us day by day develop our love for God.

May 31—*Love and Holiness*

Read St. Luke 7: 36-50. Text: "For she loved much."

Facts to be noted:

1. The Pharisees criticise our Lord.
2. The rebuke.
3. The reward of love.

The woman was a sinner, an outcast from society. She came under the influence of Jesus Christ, she heard Him speak, she saw Him carrying on His work of mercy, she saw with what love and compassion He dealt with sin and suffering. She learned to love Him and then there came surging into her soul a desire to be a good woman. At the first opportunity she came into His nearer presence, gave a concrete expression of her love for Him, and heard the words her soul yearned for, "Thy sins are forgiven," and her life of holiness and happiness was begun.

True love demands the very best and the very highest kind of service. If we would make greater progress towards holiness and happiness we must study more and more the life of our Saviour; and the more we study His life, His works of mercy, the more we realize His great love and compassion for us, the greater will be our love and the greater will be our desire to be more like Him. And so day by day shall we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

June 1—*Trust*

Read Joshua 6: 16-20. Text: "The wall fell down flat."

Facts to be noted:

1. Jericho was one of the obstacles in the path of the Israelites in their march to take possession of the Promised Land.
2. God's commands with reference to the disposition of the booty when the city should be captured.
3. Obedience to the commands of God results in the capture of the city.

Making mountains out of molehills and always seeing lions in the way is the price we pay for our lack of faith. We are afraid of ourselves, we are afraid of people, we are afraid of the times. If conditions were only different, how different we think we would be. But conditions are not different. We have the

weapons with which to win the battle and the place to win it is here. Nine times out of ten the obstacles and difficulties are only imaginary. A young engineer invented a wonderful brake. The Emperor of Brazil told him to hitch his engine to his private car, travel at top speed, and when he gave the signal to stop. Suddenly they came to a curve and there lay a huge boulder. The engineer applied the brakes and stopped the train within a few feet of it. The Emperor put his head out of the window and said, "Push the rock to one side and go on". The engineer touched the "stone" and was astonished to see it crumble. It was a block of starch placed there at the command of the Emperor to test the brakes. Every obstacle is a crumbling wall or a block of starch to the man who trusts God.

June 2—*The Bright Side*

Read II Corinthians 4: 8-18. Text: "For the things that are seen are temporal; but the things that are not seen are eternal."

Facts to be noted:

1. St. Paul's splendid optimism.
2. Adversity only serves to increase his faith.
3. He knows that everything belonging to this world must pass away.

One must face the facts of life; but we shall never find ourselves making very much spiritual progress or getting any great happiness out of life if we allow ourselves to be always looking at the dark and difficult side of things. To hear some people "bemoaning their fate" you would think that there was never any sunshine—or bright flowers, or good people, or anything else worth while—in this world. Why not go through life looking at the bright side instead of at the dark side? Look up instead of down. A gentleman was fording a river on horseback and became so dizzy that he nearly fell off the horse. Suddenly he received a blow under his chin from his companion with the words, "Look up!" He did so and recovered his balance. It was looking on the turbulent waters that endangered his life, and looking up saved him. When you find yourself looking down, look up.

June 3—*Why Repeat It*

Read Proverbs 26: 17-25. Text: "Where there is no tale-bearer, the strife ceaseth."

Facts to be noted:

1. The folly of not minding one's own business.
2. Stories never lose anything by repetition.
3. Tale-bearing results in sorrow and unhappiness.

Someone has said that if everybody knew what everybody else said about them there would not be more than four friends in the whole world; and then the writer adds: "Let us try to be one of the four." And what a blessing it would be if more people would try to be one of the four! Just think of the sorrow, the heartbreaks, the broken friendships that have resulted from tale-bearers, who seem to think that it is absolutely necessary that every bit of idle gossip must be retailed just as rapidly as possible to prevent it from spoiling. And suppose the story is true? Why tell it? "Through the tale-bearer, corruption is nourished and increased a thousand fold. The one who has the love of God in his heart never discusses the errors and sins of another; on the contrary, he does his best to conceal and destroy them." (Holm.)

June 4—*Results*

Read I Corinthians 15: 51-58. Text: "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Facts to be noted:

1. A brief description of the last great day.
2. The victory to be won over death through Christ.
3. Patient perseverance necessary in preparation for that great day.

Preparation, perseverance, patience: these three are factors in every successful life and there cannot be too much emphasis placed on any particular one. The three are bound up together. In the spiritual life they are absolutely indispensable; they cannot be separated. Sometimes in spite of our efforts it seems as if little progress is made; but it is being made even though we cannot see it. Progress is certain and the reward is sure. A woman had a rare rosebush. After weeks and months of labor she saw very little result and she was discouraged. Then she noticed a crevice in the wall. She went to the other side and found that one branch of her rosebush had gone through the crevice, and there it was blooming in all its glory. Don't be discouraged. Know that your labor is not in vain in the Lord.

[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.]



BLUE MONDAY MUSINGS

By Presbyter Ignotus

PSYCHIC Research" is rather a vague term; and to-day it covers a multitude of theories, heretical and otherwise, which do not advance our knowledge, however much they may bewilder us by their own self-contradictions. It is worth while, therefore, to

consider whether anything in that field may be learned from the past; whether "holy Scripture and the ancient authors" may not be as wise as Conan Doyle, or the Catholic Church as safe a guide as "ouija". I have just received the following letter from a priest of wide experience and varied learning, of whose reliability I have no doubt; and it seems worth sharing with you. Should any sober students wish more detailed information, I am quite willing to give them (privately) his address.

"My dear Presbyter Ignotus:

"In the midst of this present world of 'modernism', 'practicality', and indifference, I can be sure only of you and a few others to understand and be in sympathy with what I wish to recount to you.

"A few days ago there came to me a woman of fifty-five, large, robust, and apparently in good physical health. Several years ago, she said, her husband and she had rented their house at a New England seaside place to some spiritualists who were desirous of holding a 'camp meeting' there. It was a purely financial transaction, the renters being ignorant of 'spiritualism' and, so far as they were acquainted with its doings, wholly out of sympathy with it. She expressed the view at the time that she didn't believe in spirits, only in God and His creation—which argued, had she but known it, a very imperfect idea of the universe as set forth in holy Scripture and by the Christian religion. The place was used for the necromancies of these spiritualists that summer, and was later resumed as a residence by the owners.

"Since that period the woman claimed to have been 'possessed' by spirits. The manifestations were that her voice, from having been clear and of high pitch, had degenerated into a hoarse and halting whispering. Her breath was, at intervals, almost cut off, resulting in gasping periods. From time to time, in voices wholly diverse from her own, either originally or as modified by the 'possession', she would utter longer or shorter speeches in languages totally strange to her. Connected discourses were common. These languages were identified in the course of several years as Hindustani, and mediaeval Italian.

"Upon her second visit to me, after going over her statements very carefully, and making up my mind that she was a genuine case of possession, I took her into the chapel of my parish church where the Blessed Sacrament is reserved, and, after praying for the power to cast out evil spirits, I brought her to the altar rail and began to say the traditional sentences of exorcism. At the first word, she was seized with a convulsive shivering. One of the sisters who work in my parish knelt beside her and supported her, reciting a litany and ejaculatory prayers continuously throughout the process of exorcism. The whole process occupied an hour and ten minutes.

"Successive convulsions shook this woman; as many, I should estimate, as a hundred times. After about twenty minutes, there appeared to be a stoppage of the process which had been repeating itself. This was, as it would appear, the successive ejections—I can think of no word that more exactly describes it—of demons or spirits from her. Then, as I say, the process stopped. The convulsions continued, but the relief and temporary quiescence after each one, which had been the regular sequence down to that time, ceased. The convulsion became more and more violent, and a deep throaty voice, apparently coming from the region of the woman's stomach, began a rapid utterance, increasingly loud and distinct, in what appeared to me (with my limited knowledge of Romance languages which includes French, Spanish, and Italian) to be in mediaeval Italian. It was unmistakably a 'man's voice'. Realizing that I had to deal with what I should imagine was a more powerful spirit than those up to that time cast out, I had recourse to a means which I under-

stand was used in the middle ages. I went to the tabernacle, took the pyx with our Lord's Body in it, and, affixing one of the hosts to the holder within the monstrance at the top, I presented it before the eyes of the woman, telling her to look steadfastly at it. She made several efforts to do so, and, taking her crucifix from her breast, held it to her lips fixedly. Apparently her head was wrenched away, however, and her efforts to look upon the Host were fruitless. I then detached the Host, and held it upon her forehead. As I had expected, she became calm immediately, and that demon, by means of prayer and the command in the name of Jesus Christ of Nazareth, Lord of Heaven and Earth and Master of All Things, came out, to be followed by many others. I held the sacred Host to the woman's forehead, repeating many prayers, and, as she would be taken with convulsion after convulsion, I would command the demon to go out in the name of our Blessed Lord, and she would get relief.

"The process was the same in every one of the hundred or more castings out. The body would be convulsed, the face would be twisted into an appearance which I can only describe as 'devilish', heavings of the body, and choking groans would ensue, and then, with a rasping sigh, apparently the demon or spirit would go out. Once, in a terrible convulsion, the whole body became rigid as it had at the time of the speech in what I took to be the Italian of the middle ages, and a shorter oration in what I imagined to be Hindustani was made. I have heard Hindustani a few times, but have no knowledge of its words or meanings, except such as one might glean, let us say, from the occasional use of such words by Kipling. But I fitted its general sound and the inflections of the voice into what the woman had told me about speaking in Hindustani dialect, and suppose it to have been in that language.

"At the end of an hour and ten minutes, it would appear that the last demon or spirit came out, and the woman collapsed, but, although nearly prostrated by the prolonged physical strain, during all of which she perspired freely, and in which tears ran down her face, to be, from time to time, spasmodically wiped away by her, in the brief intervals between the castings out, she was entirely normal, merely exhausted. I then said appropriate prayers over her, and communicated her with the Reserved Sacrament. Afterwards, with my help and the sister's, she arose and sat for a few moments in the chapel, and then came to the room where I am accustomed to meet people for interviews, accompanied by the sister. She said that she was relieved of the horrible load which she had borne for years, very, very tired, but at peace for the first time in years. After resting a short time with the sister in attendance, she went to her home.

"I have had occasional practice in exorcising before this time, but such an experience, the casting out of a veritable legion of demons, I had never previously encountered. The entire process bore every mark, so far as I know, of the typical casting out of a multitude of possessing spirits from the one subject, as recorded in the various documents bearing upon that subject which are still extant and which have come under my eye.

"It is in the belief that you will be interested to have this plain record of such an occurrence that I have thought it desirable to write this brief account of it and send it to you. It is not, primarily, intended for publication, or, indeed for any specific purpose other than to relate it to you; but if you care to make any use of it, pray feel at liberty to do so.

"If I have correctly interpreted this case—and I have every reason to believe that I have done so—the one chief point which occurs to me as of primary value, is the demonstration of the harm done by 'spiritualists' in arousing and assembling the incarnate spirits with which they dare to deal. May God keep all His people from such visitations and indwellings of the powers of darkness and evil, and grant us, who are set apart for confounding Satan and all his works, light and power to dissipate them and destroy their noxious and horrible activity!"

LIVE AND LEARN! Frederick J. Haskin, Director Information Bureau, Washington, D. C., hands out this choice bit; who will send him a New Testament?

"Question—Why is Sunday placed first on the calendar when it is really the last day of the week? H. B. L.

"Answer—Sunday is considered the first day of the week. When the calendar was revised by Pope Gregory Sunday was made to take precedence."

An Appeal from the Russian Metropolitan to the American People

My Appeal to you, Noble Americans:

THE horrors of bolshevism during the past three years and the Crimean catastrophe have caused to be thrown out of Russia at least 60,000 people, into the Balkans and Constantinople—particularly. At the end of October of 1920 the last act of the tragedy of the present Russian life was played in Crimea. Over 120,000 people were made homeless and shelterless refugees, compelled to seek refuge on this side of the Black Sea, where already 70,000 persons, principally young men who filled the ranks of the anti-bolshevik army in order to free Russia from the power of the bolsheviks, were living in a sad plight unparalleled in the history of the world.

Here were learned men, artists, engineers, teachers, and prominent clericals from all parts of Russia. Amongst them were also a great many of the best representatives of the peasant and working classes. Here were liberty-loving democrats and the best sons of Ukraine, Don, Tersk, Kouban, and the mountain tribes of the Northern Caucasus. There were also landowners and merchants from large cities who, because of their riches and fortunes, were placed on the proscribed list and were those "bourgeois" whose place in Russia is now occupied by the bolsheviks, who feel quite satisfied with themselves, but whose very acts uproot their own ideals which represent bolshevism as a movement against murder, crime, and robbery. Here at last were great numbers of families, widows, wounded and crippled men, armless and legless, who have utterly lost their health.

All these people came to Crimea last year as to their last nest of the Russian Eagle under the protection of the army of General Wrangel. They believed in him and entrusted their fortunes and their lives to him, thinking that—if General Slaschiff successfully defended Crimea with a meagre army of 3,000 against the bolsheviks—under General Wrangel, who had a large, powerful army and good fortifications, their safety was guaranteed. Large waves of refugees continually poured into Crimea, attracted there by General Wrangel's unfortunate phrase that only through a miracle can Perecop be taken and after it Crimea. The "miracle" however was performed.

Abandoning the peninsula of Crimea they knew they were forsaking their native land and realized they condemned themselves to a life of misery, trial, and poverty. They saw their personal and family life would be one of eternal gloom, sorrow, tears, and moans, but they fled on, for they all irresistibly wished for only one thing—to escape the horrors and tortures of the communist *Chrezvichaika*. Those who were acquainted with or had only heard of these dreadful bolshevik institutions (so called institutions of justice, truth, and good, of the free Russian citizen) were ready to flee anywhere, even to the edge of the earth. All were seized with the yearning to leave Crimea, and they fled. History will in the future describe how this evacuation took place in its true light, but now one can state that many unfortunate ones were left behind for want of space on boats, and soon after sailors of an Italian freight steamer that was sent to Sevastopol with merchandise witnessed with awe hundreds of bodies swinging to and fro on the lantern posts and scaffolds and were so horrified that they (sailors) demanded of their officers to return immediately without landing. According to official news the evacuation was made in brilliant order. Perhaps it was. Perhaps those who gave this information to the world thought it brilliant from a distance and did not experience the hardships of it themselves. In reality it was thus:

The steamer *Vladimir*, which normally carried 1,000 passengers, was filled with 11,200 passengers. One cannot listen without a feeling of horror as to what happened on that journey. Other steamers were not less overcrowded. The passengers on the steamer *Alexai Michailovich* were transported at night on the vessel *Trouvor* which had ordinarily a capacity of 400 but carried 4,000 people. Under a heavy rain, on a dark night, these passengers were compelled to pass on a narrow plank from one steamer to another to join their equally unfortunate brethren. I myself was among these unfortunate refugees, saw with my own eyes and lived through these horrors and the hard stages of that journey. It is only for their reason I speak of them, considering it my right and duty to do so. A well known Russian author, Grebenschikoff, in America very truly spoke of these horrors of the evacuation, adding that for this truth he could be torn to pieces. Personally I may say we need not fear being torn

to pieces, as we cannot live through any worse conditions than those during the evacuation. We thanked God then for our lives and for saving us from perishing, while many were sorrowful to remain alive and envied the peace of those brethren that had already died. Most of us fled without taking linen or clothing of any kind or necessary things for our daily use. Finding ourselves in such a pitiful and miserable condition, seeing all these nightmares, we clearly felt our future would not be much better.

It is not to arouse your compassion, noble Americans, that I write of this, but because I cannot write otherwise about this. I merely show you a photograph of a small part of that great tragedy which was played on the coasts of the Crimea and in Constantinople. The wave of the Crimean refugees, having rolled to the shores of the Bosphorus, reached Greece at last, when Constantinople and all its surroundings were overflowed.

Oh, how we envied those refugees who were already settled in those regions, who at least had shelter and a piece of bread—feeling certain of their lives!

The condition of the refugees who arrived in Constantinople was a tragical one. No one knew what awaited him the following day and where one would be sent. The Crimean government remained silent either because it did not know what further would happen or because it existed no more. It was rumored that the non-military head of it left Crimea earlier for Paris.

About the 25th of November the French government began to take charge of the steamers with the refugees. The settling of the refugees throughout the islands and towns of the Balkans was purely accidental. Each tried to learn of the condition and life of other places and endeavored to reach where it seemed more appropriate for his family or personal needs. This process of settling the refugees ended on December 10th and resulted as follows:

Twelve thousand refugees remained in Constantinople, 15,000 in the immediate vicinity and the islands; more than 15,000 went to Serbia; about 2,000 to Greece; 4,000 to Bulgaria; and about 3,000 to Rumania.

These figures only show the number of civil refugees who have come from Crimea.

The military refugees, with their families, excepting the marines, settled at Gallipoli, Tchataldja, and the isle of Lemnos.

The outlook of the camp is so black, sad, and difficult when summing up all the privations, that the cleverest artist would not be able to paint with his brush that picture of sorrow and suffering of these miserable wanderers. Some lived in tents in the fields, in hastily erected houses of earth, in barns without ceiling or floors. Only a few lived in real stone buildings, that belonged to the Turkish authorities. Picture for yourself the state of all those mothers and children who possessed no warm clothing, shoes, etc., when at this period of the year cold, piercing winds blew with ferocity and heavy winds and rains fell, followed at times by snow. How dreadful these long, cold winter nights are for the adults who could not succeed in warming their freezing bodies, and how unbearable it must be for those poor, wretched mothers who see their children blue and trembling from the cold and utterly helpless! What horrors, what nightmares!

It is true that in some places attempts were made to make some sort of primitive stoves with pipes made out of tin cans, but even these poor attempts failed for the simple reason that tin cans were scarce and only thorns could be obtained for firewood. The best camp was the one that was held under the supervision of the English. The refugees with families were there placed in nine stone barracks which had windows but lacked floors and ceilings.

Upon entering one of these barracks one saw that the middle part had a so-called corridor, the sides of which were made up of partitions out of wooden boards held together with iron screws pulled out of the roof or found elsewhere. Other partitions were made out of old torn bags or bed-covers. Behind each partition lived one or two families. There was no furniture whatever. Wooden boxes placed upside down served as tables.

The better beds were made out of linen stretchers while others were made out of the luggage the refugees succeeded in escaping with, chiefly old and dirty rags. The food in the barracks was far from satisfactory. The hot dishes, with no variety, consisted of beans and macaroni, while hot water was rarely obtained.

The physical condition of the children was a very sad one,

and one can unmistakably foretell the anemic condition which will inevitably follow when their organism will no longer be fit to endure the hardships of life. Their moral state is still worse. The depressed and low spiritual disposition of the parents has a strong influence upon the psychology of the children. Their easily impressed minds soon forget what the joys of life are. Their faces no longer show a childish smile, being weighed down by the dreadful sight of the common misery and sorrows. They silently suffer the dreadful hardships which are their lot in a foreign country. But lo, these children and adults, compelled to pass their days and nights with others who are strange, unwillingly fall under the impression of all that takes place before their childish eyes. The occasional quarrels of the elder people, the intimate sides of family life, and many other features of daily life—which are inevitable where one or two hundred people live under the same roof—leave their traces on the minds and hearts of the children who are obliged to remain in this atmosphere of camp life. And yet these children belong to the most active classes of Russian society. The future of Russia is in their hands, and upon their moral standard depends the prosperity of the future and the foundation of new life in Russia.

That is why I regard it an essential matter to leave no means untried to do everything humanly possible to free these children of the refugees from their present miserable conditions.

It is true that in Constantinople and other towns of the Balkans schools and kindergartens exist, with homes for the children of the refugees. But, first of all, they were not meant for the last Crimean refugees, and second, they have no financial support, by reason of which they may be closed at any time. Third, the Christian education, I have been told, is far from what it should be. Their will, their energy, their self-reliance, their spirit of enterprise, their ideals, and finally their moral understanding and religious feelings, are left outside the sphere of school influence, even, perhaps, in spite of the wish of their teachers.

Upon whom shall I gaze in the future in search for help for these unfortunate children?

Who among all the nations of the world, during these past years, showed sympathy to man's woes, forgetting personal interests?

I rely only upon the citizens of the United States of North America, on their sympathy, on the help of the various charitable organizations, as well as on the possibility of obtaining government supplies for such an important and truly great work.

You noble American people, I bow to the very ground in gratitude for the great and sacred work which is now carried on in the Balkans for the Russians by your Red Cross, so generously, cleverly, and sincerely assisting every one in need of help. Some American societies and private persons render help on their accord. If you only realized how dear they have become to those Russians! Their names will ever remain, with the utmost gratitude, in the Russian heart and memory as the only

bright light in those dark and burdensome days. I do not name them only because I have not their permission to do so and fear to offend their humbleness. I feel assured that kind of people work not for the sake of worldly fame, but for God's sake, being exclusively Christian and humanitarian.

I further assure you that the means which will be given by the American people for the education of these Russian refugee children will be placed in reliable hands by me to be used in the best and most profitable way. Various people and institutions entirely free from all politics and related to no political parties are known to me. They will organize in each town a special committee of a few members of competent and trustworthy people who will accomplish this responsible task of guarding and educating the children. In Constantinople there are 700 of these children, in Serbia 339, in Bulgaria 200, in Greece 100—in all 1,330 children. It will be necessary to establish kindergartens with homes attached to them for the smaller children, who number about 400. It is necessary to divide the elder children into special groups and have separate boys' and girls' schools with homes attached to them. Beside the ordinary instructions, foreign languages and a practical and extensive teaching of industries should be introduced in these schools.

The religious and moral education of all these schools must be seen to with uttermost attention by all the teachers and committees.

What sum of money is necessary to organize and perform this work?

Considering the principal three items of expenditure—viz., staff of teachers, and food, children's upkeep and equipment of homes, school rooms, medicine, and sanitation—I presume that monthly expenditures for 700 children in Constantinople would amount to \$10,000; in Serbia, where the cost of living is not so high, \$4,000 for 330 children; in Bulgaria, \$2,500 for 200 children; and finally, in Greece—\$1,500, which makes a total of \$18,000 per month.

I have no doubt but that the government and other organizations will lend their aid in finding the necessary buildings which may require, for repairs and remodeling, an additional \$2,000 in Constantinople and \$2,000 for other points mentioned, making an extra total of \$4,000.

This is my appeal to you, noble Americans.

I request this much of you, having in view your resources and principally your kind and responsive hearts. I trust that this, my prayer, will not be rejected but will be heard and carried out with the utmost speed, as there is no time to lose.

I beg you to accept my profound gratitude in advance, and I beseech God's blessing upon the valiant Christian, humanitarian, and the generous American nation.

(signed) PLATON,
Metropolitan.

THE DEATH OF UZZIAH

BY THE REV. J. F. WEINMAN

IN the year that king Uzziah died I saw the Lord." Uzziah had been a good king, had reigned fifty and two years from his sixteenth year, had done that which was right in the eyes of Jehovah, according to all that which his father Amaziah had done; he had been a warrior, a builder, and a husbandman, had done this and that and had made himself famous and revered in the earth.

Until he was strong! And then when he was strong he went and—well, it really doesn't matter a great deal what it was that he did, for he slipped, and to slip is to slip, whether in this or in that. It happened that in his case he burned incense in the temple when he was strong, and when his heart was lifted up, and in the connection, we don't know just how, though he looked upon it as a judgment, he became a leper.

Now you can regard this Old Testament story as you will and you will never alter its lesson nor its applicability to human life and experience, as you will also not deaden its sound as a warning. He was all right—until! It would seem to be the literal fact.

Prosperity, how thou dost again and again hurl and hurtle from heights by great men reached but not kept. Is it then that no one can be consistently great? It would seem

to be the truth. Be it so. In the year that king Uzziah died Isaiah saw the Lord. Put not your trust in princes. It is the sight of the Lord that matters and that reassures. Expect not too much of thy fond friend, nor love him less. He too is of the earth, earthy, however loath thou art to believe it.

It is said of one who wrote sweetly of peace and patience and resignation in days of adversity and disappointment that he was himself the most irritable and impatient of men. Be it so. His lesson is none the less true, none the less inspiring and deeply real. But thou art disappointed of him? Say not so: he meant what he said; he lived it much or nearly; approximated it; it was his goal, as he wrote it should be thine. His partial failure? but the dross in the silver, the sand in granite. He was not yet graduated, as thou too art not yet.

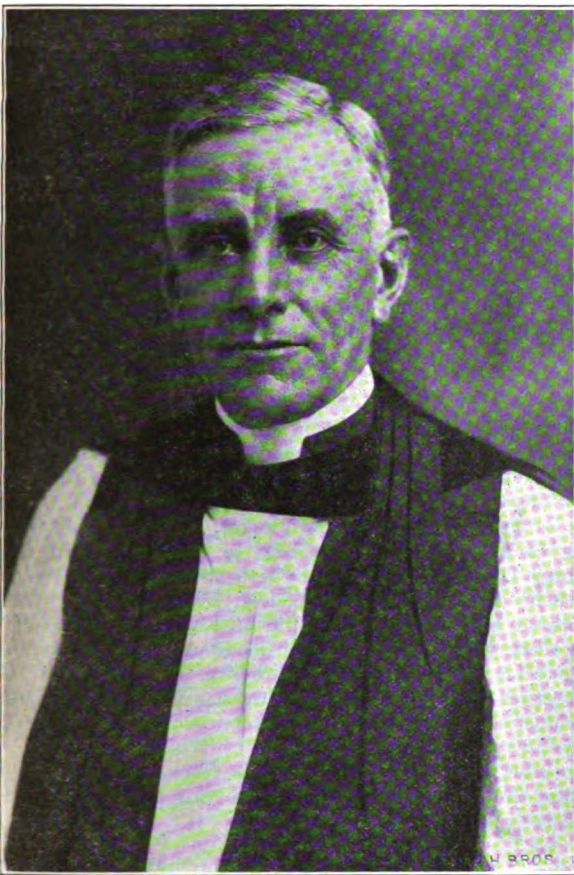
In the great flood of my long experience of life the ark of my venture is thrown back securely upon God—and rests. Through the mist of separation, disappointment, failure, disillusion, I stretch a lame hand, but a hand of faith, and lay hold upon the unchanged and the unchanging. My earth may not withstand the white light of my anxious search; my stay amidst my own weakness and insecurity may prove a reed; that which I thought iron may be of the earth, earthy; but be it so; in the year that king Uzziah died I saw the Lord, high and lifted up. I will look fondly through my friend, past and beyond the changing and disappointing circumstances and events, back and on and up to God, who clotheth Himself with light as with a garment.

The Suffragan Bishops-elect of New York

THE Rt. Rev. Arthur Selden Lloyd, D.D., is one of the best known figures in the Church, his long service in the Board of Missions having brought him into touch with the Church in every part of the country and, to some extent, throughout the world. He was born in Alexandria county, Virginia, May 3, 1857, the son of John Janney Lloyd and Eliza Armistace (Selden) Lloyd. He was educated in the Virginia Polytechnic Institute, the University of Virginia, and the Theological Seminary of Virginia, and has received the degree of D.D. from Roanoke College. He was ordained deacon in 1880 and priest in 1881, both by Bishop Whittle of Virginia. From 1880 until 1885 he was a missionary in Central Virginia, and from the latter year until 1889 was rector of St. Luke's Church, Norfolk, Va. In 1889 he became secretary of the Domestic and Foreign Missionary Society, and continued in that position for ten years, during which he declined

Burch. Last year he accepted the rectorship of the newly formed parish of St. Bartholomew's, White Plains, New York, and continues in that at the present time. Bishop Lloyd is a member of the Department of Missions under the Presiding Bishop and Council.

The Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York, is the son of a distinguished presbyter, the Rev. Jacob S. Shipman, D.D., who was well known to the last generation of Churchmen. The present Bishop-elect was born in Lexington, Kentucky, August 3, 1869. He was graduated at Columbia University with the degree of B.A. in 1890 and at the General Theological Seminary with that of B.D. in 1894. In the latter year he was ordained deacon and in 1895 priest by Bishop Henry C. Potter of New York. He married Miss Julie Gay Bradley in 1899. Mr. Shipman was appointed to a chaplaincy in the army in 1896 and for several years was chaplain at



RT. REV. ARTHUR SELDEN LLOYD, D.D.
Suffragan Bishop-elect of New York



REV. HERBERT SHIPMAN
Suffragan Bishop-elect of New York

election as Bishop of Mississippi in 1903; as Bishop of Kentucky, 1904; as Bishop Coadjutor of Southern Virginia, 1905; and as Bishop Coadjutor of Maryland in 1908. In 1909 he accepted an election as Bishop Coadjutor of Virginia, and was consecrated on October 20, 1909, in Christ Church, Alexandria, by the Presiding Bishop, with the Bishops of Virginia and Southern Virginia as co-consecrators, other bishops also assisting. He was destined not to act long in that capacity. A year after his consecration the Domestic and Foreign Missionary Society was re-organized and Bishop Lloyd was chosen as President of the Board of Missions. He accepted that post, resigning his bishopric and returning to the Church Missions House. His term expiring in 1916 he was re-elected and continued in that office for three years more, when, at the General Convention of 1919, the new organization of the Presiding Bishop and Council being constituted by canon, the missionary organization was again revolutionized and the presidency held by Bishop Lloyd was abolished. Since that time Bishop Lloyd has been called upon frequently to perform episcopal services in New York, especially after the death of Bishop

West Point. In 1907 he accepted the rectorship of his present parish, the Church of the Heavenly Rest, New York. On the entrance of America into the war he was appointed chaplain of the 104th United States Field Artillery, serving in that capacity in 1917 and 1918, and was then made senior chaplain of the First Army Corps, A. E. F., 1918-1919. Returning, after excellent service in Europe, he resumed the rectorship of his parish. At the present time Mr. Shipman is president of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge and was vice-president of the society prior to his acceptance of the presidency.

WE MUST suffer in ourselves before we can truly love others, and we must suffer greatly before we can love widely. Why it is so we may not be able to tell, unless it be that only thus do we gain a thorough knowledge of ourselves. There is in the heart of man a secret chamber where God has put all humanity and Himself; touch the door with the hand of suffering and it flies open, and man finds himself one with all others, and God Himself in the midst of them.—Theodore T. Munger.

Programme for National Conference of Church Social Service Workers

To be held in Milwaukee. Sessions at Milwaukee-Downer College Where Not Otherwise Stated.

SUNDAY, JUNE 19TH

8 P. M.

Service at St. Paul's Church. Bishop Gailor and the Bishop of Colorado, speakers.

MONDAY, JUNE 20TH

3 P. M.

Reception at Milwaukee-Downer College.

6 P. M.

Supper served at St. Mark's Church for the delegates by the Church people of Milwaukee.

8 P. M.

1. Organization: temporary officers.
2. Plans and purposes of conference. Committee to consider permanent organization.

3. What Relation Ought the Social Service Work of our Church to Bear to the Work of Other Christian Bodies? Mr. John M. Glenn, Director Russell Sage Foundation, New York City.

4. The Relation of Church Institutions to the Diocesan Authority. Very Rev. Elliot White, Dean of Cathedral, Fond du Lac, Wis.

TUESDAY, JUNE 21ST

10 A. M.

The Scope and Work of the Social Service Commissions.

1. What are they doing? Reports from Canada, Newark, Connecticut, Pennsylvania, Chicago, California.

2. What should they do? Paper by Committee, Rev. C. K. Gilbert, Secretary Social Service Commission, Diocese of New York, chairman.

3. Discussion.

3 P. M.

The Church's Relation to the Dependent, Defective, and Delinquent.

1. What Contribution Should the Church Make? Rev. Augustine Elmendorf.

2. What Part of this Field does the Church Cover?

a. For the Child—Miss Katharine P. Hewins, General Secretary, Church Home Society, Boston, Mass.

b. For the Wayward and Delinquent Girl—Mrs. John M. Glenn, President National Council Church Mission of Help.

c. In City Mission Work—Rev. L. E. Sunderland, Superintendent, City Mission Society, New York City.

6 P. M.

Supper served at All Saints' Cathedral by the Church people of Milwaukee.

8 P. M.

Devotional Service in Preparation for a Corporate Communion on Wednesday morning—Bishop Brent, Leader. All Saints' Cathedral.

WEDNESDAY, JUNE 22ND

7:30 A. M.

Corporate Communion.

10 A. M.

1. How Best to Get Social Service into the Parishes. Paper by Committee, Rev. Samuel Tyler, D.D., chairman, Social Service Department, Diocese of Western New York.

2. Discussion.

3 P. M.

1. Is it a Responsibility for the Social Service Commissions to Express the Conscience of the Church in Important Public Questions?

When and How Should this be done? Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado.

2. Final Action for Permanent Organization.

THURSDAY, JUNE 23RD

3 P. M.

St. James' Church.

1. The Church Service League and Christian Social Service.

a. The Woman's Auxiliary.

b. The Girls' Friendly Society.

2. The Brotherhood of St. Andrew and Christian Social Service. Mr. G. Frank Shelby, General Secretary, Brotherhood of St. Andrew.

Through the kindness of the President and Trustees of Mil-

waukee-Downer College we are enabled to have the use of the College buildings for our conference and also during the Conference of Social Work. Charges will be \$3.00 a day per person for room with two beds, with breakfast; \$3.50 a day for single room with breakfast. We, therefore, ask all who plan to attend our conference to inform the secretary, Rev. Charles N. Lathrop, 281 Fourth Avenue, New York, N. Y., *immediately*, in order that reservations may be made.

TRANSPORTATION

For the Clergy:

The territory of the United States is divided into three zones as to rate books for the clergy. The Southeastern zone has its headquarters at Atlanta, Georgia. Anyone wishing to travel within that zone must secure a clergy rate book from W. H. Howard, Chairman, Southeastern Clergy Bureau, Atlanta, Georgia.

The Eastern zone is all that territory north of the Ohio and Potomac Rivers, east of the Mississippi. One wishing to travel in that territory must have the Eastern clergy rate book, secured from C. L. Hunter, Eastern Clergy Bureau, 143 Liberty street New York City.

The Southwestern and Western territory issue a joint book which is good over all railroads west of Chicago. The headquarters of this office is Clergy Bureau, 2162 Transportation Bldg., Chicago, Illinois.

The clergy rate over all the territory excepting the Eastern zone is two-thirds rate. The Eastern rate is one-half fare.

Clergy living in the Southeastern zone must get a rate book for their own zone and also the rate book for the Eastern zone, buying ticket to city on boundary of zone on Southeastern permit and at that point purchasing ticket to Milwaukee on Eastern permit.

For Lay People:

The Trunk Line Association has granted a convention rate of one fare and one-half for the round trip on the certificate plan, between June 16th and July 2nd. When purchasing full fare one-way ticket for Milwaukee, ask for the Convention Certificate. These certificates, signed in Milwaukee, will be turned over to a Trunk Line Association representative who will attend the convention. The certificates will be returned to the members, which will entitle them to one-way tickets to starting point at half-fare. Tickets are good on all trains returning, but from Chicago to New York there will be a slight additional charge on certain trains owing to faster time. If members desire to stop over at Niagara Falls returning, they can do so without extra cost on application to conductor and by depositing ticket with depot ticket agent at Niagara Falls.

In small towns it would be well to speak to the railroad agent ahead of time in order that he might obtain the necessary convention certificate.

SUFFRAGAN BISHOP-ELECT BLESSES FOOD SHIPMENT



—Photo Underwood & Underwood, New York.

Suffragan Bishop-elect Shipman blesses cargo of 10,000 bags of flour and 2,000 tons of general foodstuffs for the starving in the Near East. These supplies were raised by use of the slogan, "Say it with Flour".

The Pulpit and Its Message

By the Rt. Rev. Charles D. Williams, D.D.

Bishop of Michigan

Being part of his annual address, delivered before the Diocesan Convention
in Ann Arbor, Mich., on May 11th

I STRESS the great, sometimes supreme, importance of the pulpit and preparation for it. It can never lose its mystic spiritual power when there is a real prophet and man of God to fill it. And the function of preaching is very apt to be underestimated and neglected in our communion.

The Episcopal minister often feels that if he serves faithfully as pastor, priest, and perhaps rector, he need take little thought about his preaching. A traditional doctrine, a conventional subject, treated in a deadly mechanical fashion, a string of pious platitudes and rambling thoughts on the gospel for the day, these serve often for a sermon. A recent writer, after setting forth the supreme gift the Episcopal Church has in its liturgy and ritual—a worship, objective and subjective, in due proportion and balance, perfect in its expression and beauty, endowed with mystic sanctity and appeal of ancient historic traditions and yet elastic enough to be adaptable to all modern needs—after this sympathetic observation, makes a keen criticism somewhat in this fashion (I have not the exact words): "But what the outsider most misses in the preaching of the average Episcopal pulpit is the intellectual quality or effect of the preaching. Frequently the banality of the thought is covered by a strenuous use of the chancel voice."

The Church must have a message to deliver as well as a service to render. And you and I, my brethren, must deliver that message and prepare ourselves diligently and prayerfully for that delivery. We must consecrate to the office of preaching our best gifts kept at their best. We must be men of devotion and hard work in the prayer closet and the study if we are to be men of power in the pulpit. And that suggests my second counsel.

We must not only have a message, but a message for the day, the day in which we live and in which the Lord has laid His burden upon us. And never was there a day in which it required more wisdom to discover the message or more courage to deliver it.

It is a day of disillusionment, when men, bitter with disappointment in the failure of high visions hitherto cherished, turn in wrath upon all new seers and prophets and sometimes stone and crucify them. It is a day of hysteria and panic fear. Nerves are on edge everywhere. Men normally cool, sane and balanced in judgment, are seeing red and are afraid of their very shadows.

The foundations of the world order are out of course, and the structures of civilization are tottering and reeling. Many with common consent look to the Church of Jesus Christ as the only stable institution in the midst of this shifting chaos, and to the religion and gospel of Jesus Christ as offering the only effective and final solvent of our crucial problems. And yet they are often afraid of what that gospel and religion may have to say and resent the message when uttered.

The Church is groping for her message. Prophetic voices, hitherto solitary, have been gathered into choruses of official and semi-official utterances. A literature of such utterances is accumulating. Barely to name those utterances would make quite a lengthy list; for example: The platform of the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal Bishops, of the Catholic Welfare Commission, and the War Commission of the Roman Catholic Hierarchy, of various Congregational Associations, the Social Creed of the Churches, promulgated by the Federal Council and since adopted by the National Y. M. C. A. in its convention in Detroit, the report of the Commission on Christianity and Industrial Relations appointed by the Archbishops of Canterbury and York, the reports of the committees of the Lambeth Conference on Christianity and Industrial Relations and Christianity and International Relations and the resolutions of the conferences thereon, etc., etc. Out of such declarations the lines of the Church's message for the times are emerging. There is her message for the prevailing social discontent and industrial unrest.

In none of these utterances does the Church take sides with any particular "isms", "capitalism", "socialism", or least of all of course with syndicalism or bolshevism, which finds only universal abhorrence for its outrages. In none of them are specific social, economic, or industrial nostrums advocated. They contain only, for the most part, sane, well-balanced, carefully thought

out statements of plain, simple Christian principles in their bearing on the present situation.

They assert, as for instance does the resolution of the Lambeth Conference, the fundamental and essential right and duty of the Church and her ministry to speak boldly and plainly on all moral issues, all issues of righteousness and justice involved in any question economic, industrial, or social.

They declare in most instances that, so long as the state of warfare necessarily involved in our present industrial system continues, both sides in the conflict have equal right to organize for the protection of their several interests and there must be some kind of collective bargaining between them.

But they view with abhorrence the intolerable evils necessarily resulting from that conflict, evils that characterize equally both sides, the frequent dishonesty, graft, and trickery of the labor unions, the tyranny of the closed shop, the violence and force used to secure demands, the limitation of production, the slacking of duty, the repudiations of responsibility and of obligations. And also the equal frequent dishonesty, graft, chicanery, and trickery on the other side, the equal use of violence and force, the despicable system of espionage, the control of legislatures, the frequent tyranny of the so-called open shop which is sometimes open only at the back door through which labor may slink in only one by one to make what bargain it can as helpless individuals dealing with overwhelming masses of organized power.

They would eliminate it by substituting cooperation in common service for the present competition of private greed. They declare, in the language of the Lambeth Conference, that, in order to that end, "There must be a change in both the spirit and the working of our present system"; as in certain vocations, like teaching and the ministry, service is ideally established as the paramount motive and the returns for service are only the means for carrying on that service, so it must be throughout industry, if we are to have peace, production, and above all a stable Christian civilization. So long as men on the one side can say without shame, "I am in business simply to make money and nothing else. I am going to get all I can get. I am going to extract all the traffic will bear regardless of consequence to anybody else; my limit is the sky; my business is my business and nobody's else"; and so long as men on the other side can say: "I work for wages and nothing else, and I am going to get all I can by use of the power of combination or the law of supply and demand with as little and inefficient service rendered as possible, with only so much production as I am compelled to produce"; so long as men work with such motives, we are bound to have warfare, violence, dishonesty, tyranny, and oppression; and the public will suffer most of all.

It is only as every man can say: "My business, whatever it may be, whether ruling a nation or digging ditches, is the 'Father's business', part of His plan for an ordered world, for the service and welfare of His children, and the 'Father's will and order'. In human service and welfare shall be my supreme motive, and material returns, necessary as they are, shall be the means to that end, like coal under the boiler to keep the wheels going": it is only as man can say that from the heart that the Kingdom can come or even civilization stand.

That, as I gather it from many utterances, is the generally accepted message of the Church to-day to the industrial world.

On international relations the Church has spoken in official utterance with practical unanimity. She stands for peace, a peace to be obtained by the breaking down of inter-racial and international fellowship, to be realized in such practical measures as universal disarmament and the substitution of the arbitrament of reason for the arbitrament of force in an association or league of nations.

I am simply reporting to you what the Church is saying, her message for the day, the standard she is setting up, as I have gathered it from many sources, official and semi-official. But this simple, sane Christian message meets sinister suspicion and violent opposition in this day of hysteria and panic fear.

Europe is aflame with hatred and imperialistic policies and ambitions and in our own America, although now 93 cents out of every dollar of taxes goes for wars past and future, we are

exhorted to build up the biggest navy in the world that we may keep America first, America "über alles".

"When we speak for peace, they make them ready for war". This situation is bound to test the courage of the Church's convictions. And as to our message for the industrial situation, it is meeting everywhere denunciation and suppression by withdrawal of support.

For example, the Young Women's Christian Association was constrained, in the course of its ministry to working girls, to find out something about the industrial conditions surrounding these girls. It published an industrial note book, the result of patient, careful, fairminded investigation, and setting forth simply the bare and unquestioned facts. Immediately the Employers' Association of Pittsburgh sent a letter to all correspondent associations urging them to withdraw support from the National Y. W. C. A. In another letter dated March 2nd, addressed to the same constituency, the Pittsburgh Employers' Association boasts that by its previous letter it had cut down the Y. W. C. A. campaign for funds from the \$200,000 needed to \$90,000 and warns the "wrothy" ladies that no further support will be forthcoming until they abandon entirely this industrial investigation. The letter proceeds to urge that the same policy of starvation be applied to the Federal Council of Churches until it is forced to withdraw its published Social Creed of the Churches, since adopted by the Y. M. C. A. This cross criticism is made of one of the secretaries of the Council: "In other words, he intimated that the teachings of Jesus Christ should be brought into the industrial fields and that the cardinal principles set forth in the Sermon on the Mount should be injected by the Churches into industrial relations".

What else is the function of the Church in this field?

The National Civic Federation published a syndicated article, declaring on the ground of these utterances of the Churches that "Bolshevism having failed to capture American labor is capturing the colleges and Churches and therefore these must be watched and controlled."

Brethren, the challenge is plain.

Either the Church must abandon the well-considered, sane, and fair message which she has formulated, suppress her proclamation of it—a thing unthinkable for any who have a conscience and convictions—

Or she must enlarge and democratize the basis of her support so as not to be dependent upon or subservient to any class, high or low.

Or she must be content with more meagre support and restricted operations.

Her Master was poor and persecuted but free, and it may be that He is now calling His Church to follow in His footsteps.

This brings me to my warning. I can but repeat what I have said in two previous addresses. Either through the Nationwide Campaign we must enlarge and democratize our support, as the Canadian Wesleyans have most successfully done and the Federal Council of Churches are now trying to do, or we must be content with a possible withdrawal of subscriptions and diminution of support and consequent restriction of work, or we cannot deliver the message for the day which the Church at large is putting upon our lips. I do not want in the least to impose my own decision upon anyone else. Each is of course free to follow his own conscience, conviction, and judgment. But my own choice is fixed and unalterable.

The charge of St. Paul to Timothy has a singular pertinence and applicability to the ministry of to-day. It might well be repeated at every ordination: "Stir up the gift that is in thee through the laying on of my hands. For God hath not given us the spirit of fear but of power and of love and of a sound mind."

Of power—let us speak with all the boldness of our convictions, with the sense of a burden of the Lord laid upon us—a word of the Lord which burns in our bones like fire and will not stay—and behind that word His promise that it shall not fall to the ground fruitless. But let us speak our truth in love, not with the carping censoriousness of the detached critic nor the fulminating thunders of the accredited herald of the divine wrath or appointed executioner of the divine doom, but with that love like Christ's "which suffereth long and is kind, endureth all things, beareth all things, believeth all things, hopeth all things", the love that bears the sin and evil of the world as its burden, sometimes its heartbreaking and soul-crushing burden, in vicarious suffering, rather than makes them the mere object of its wrath and denunciation, the love that sees the suffering and injustice of the world as more often inherent in the wrong system of things than in the wills of individual sinners, the love that pities the havoc of soul in oppressor and oppressed alike.

Let us speak out truth in that love. As I see it, many that think they are persecuted for righteousness' sake are simply persecuted for their own sakes, because they are what they are,

bigoted, intolerant, self-centered, and egotistical. It is not the truth that brings men opposition and antagonism, but the utter lack of love in its utterances.

And, lastly, let us cultivate and develop the "sound mind" with its sane, well poised, and fair judgment, its accurate knowledge, its wide horizons, its clear vision. We are living in perilous times. Everywhere avalanches impend. Careless, reckless shouting may bring them down on our heads.

Two courses are most dangerous, the futile and fatal attempt at the repression and suppression of ideas, the blind denial of freedom of thought and liberty of conscience, on the one side, and the rash utterances of fools on the other.

In this day of disillusionment, with its consequent hysteria and panic, may God give to us, His ambassadors and spokesmen, not the spirit of fear, but the spirit of power and of love and of a sound mind.

ASPECTS OF THE NATION-WIDE CAMPAIGN

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF PENNSYLVANIA]

WE HAVE no sufficient reason to be proud of ourselves for our part in the past year in the larger interests of the Church. True, we increased our gifts for Church extension outside the diocese from \$158,000 in 1919 to about \$250,000 in 1920. That means much, not only in amount of dollars but in a largely increased number of contributors. We used to rely chiefly for our missionary offerings on a few generous missionary givers and loving missionary hearts. These have remained faithful and there is being gathered to them an increasing nucleus of men and women with whom missionary giving is becoming a religious habit. This is a real step forward. Still my chief reaction in view of our record this past year is the reflection that, when the Church turned to us in a great need, we gave less than half of what was asked. The total asked of us was reasonable. No one can deny it who is familiar with the facts. If all our people had taken part in proportion to their means, they could have given it all and never felt it. I admit that we were weak in propaganda. We did not get the message over. . . . Many of our people, able to give generously, have probably not even yet heard anything of the Church's missionary need. No one has ever told them. So it is rather our fault than theirs that they have stood by and given nothing. We must change our methods. In some way we must reach and appeal to all our men and women on the basis of their membership in the Church—not simply in the parish or the diocese, but in the Church, one and indivisible, whose is the mission, whose will be the judgment, and who has the unquestioned right to claim our loyalty, since we belong to her by baptism, confirmation, and communion. We must do this better than we have done it in the past. And there are plans afoot to work this out.

But the cause of our failure goes still deeper. At least among the men. I shall speak later of the women. Our laymen on the whole seem to lack missionary vision. It is rarely that they stand out wholehearted for the cause. This puzzles me. For many of our vestrymen, and many of the delegates to this convention, are men of affairs, familiar with "big business", full of enterprise and drive, courage and resourcefulness. Why do not these qualities penetrate their spiritual life? Why do not they bring them with them into church? Where do they get their selfish and contracted views of God, of Christ, and of the Mission of the Church? Why do they feel no thrill of devout faith, of eager loyalty, and moving gratitude when their Lord calls to them and bids them go forth upon His errands? Why does the sight of a whole world perishing for God and for the gospel of His love seem to leave them cold? It puzzles and distresses me. "Blindness in part has happened unto Israel." So St. Paul wrote of the contemporary Judaism which slew its Lord.

The same blindness seems to threaten part of the New Israel. It is sad and even pitiful, not so much that we should have failed the Church, though that is bad enough, but that we should choose blindness for ourselves, when we might see God and find our joy and liberty in serving Him.

BISHOP NICOLAI, in America in the interest of Church Unity, in an address of wonderful sweetness and power to a group of clergy used the following striking figure. His subject was Speaking Silence, and his point was that our religion being what it is, it is utterly futile to expect that its deeper mysteries should be communicable by human speech; hence the absolute necessity of the sacraments. By way of illustration he said that a mother's kiss conveyed to her child a power and a meaning that the tongue is incapable of uttering. And then he said: "In His Sacraments God kisses the world." The figure is beautiful, and it is as true as beautiful. Alas! how often is that kiss bestowed upon an unresponsive world!—*Weekly Bulletin* (Emmanuel Church, Somerville, Mass.).

The Approaching Missionary Centennial

THE summons is to the whole body of the Church for the celebration of the centenary of the foundation of the Domestic and Foreign Missionary Society, which is planned for next November by the Presiding Bishop and Council. For the Church herself is the great missionary society, and it is the achievement of the whole communion in its mission of spreading the Word which is the significant note of the anniversary—that from the glory of this first one hundred years of service we take renewed inspiration for the greater work that lies ahead.

The centennial falls at a critical and appropriate time. A torn and distracted world gropes for light, and the message is at hand. The Cause of the Master advances steadily; with what certainty when a united communion steadfastly applies itself to the sacred task even a hasty backward glance reveals.

It is a wonderful story of progress which the Church has to tell. In those years immediately preceding 1821, the young American Church, like the young nation with which her birth was coincident, was struggling vigorously toward a firm footing, and largely occupied with internal matters. What missionary enterprises she embarked upon were of a scattered and desultory character. The Church was yet to find herself.

As early as 1792 there was discussion of a plan for supporting missionaries "to preach the Gospel on the frontiers of the United States". In 1795 a Convention urged upon state conventions the collection of funds to further this suggestion. It lagged, however, and no further action was taken until 1804, when a standing committee on the State of the Church was created, from whose recurring reports succeeding conventions got their early vision of the growing need for carrying the Word of God out into the expanding boundaries of the nation. But four more years elapsed before the Convention of 1808 advanced the cause another step forward by urging upon the clergy and the laity the duty of organizing in the unoccupied states and territories, and considering how bishops might be sent into this fallow territory.

Then in 1811 we find a Convention entrusting to the Bishops of Pennsylvania and Virginia the task of devising ways and means by which the small and scattered congregations beyond the Alleghenies might be ministered to. This bore fruit a year later, when the Pennsylvania diocese took the significant step of calling into being the "Society for the Organization of Christianity", in the wake of which there came an awakening of other dioceses to missionary activities, with the organization of auxiliaries, including women's societies, reminding us that this year not only will we celebrate the centenary of the Missionary Society, but also that the Woman's Auxiliary, of whose sacrifices and achievements the Church is justly proud, will observe the jubilee of its foundation.

So the leaven began to work; and advancing steadily upon firm ground the Church began extending its efforts outward in step with the national progress, and by 1817 the General Convention is sending out a message "that the authorities of this Church in each state respectively adopt measures for sending missionaries to our destitute brethren in the western states."

It was the first clear, definite note of concerted action, and it paved the way. But there was no note yet of evangelization beyond the restricted confines of the union, nor hint of that supreme awakening in the years just ahead which was to gather the entire force of the Church into a compact militant body for the achievement of her great task. In all the years that had intervened, Churchmen had dreamed and planned and talked of a united missionary effort as the pressing duty of the Church; but the fusing touch had yet to be applied.

Not even when the General Convention of the momentous year of 1820 assembled, so decisive in the Church's missionary advance, was there aught on the surface to foretell the new epoch in Church history which that body would

start upon its way. A flood of reports of missionary activities among the various dioceses surcharged the atmosphere with the zeal for Christian service, and the unmarshalled fervor of a score of pioneer workers flared up suddenly in a blaze of inspiration.

The Rev. George Boyd, of Pennsylvania, offered the resolution which provided for the establishment of "The Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions," and in the manner of the Crusaders of old—"It is the will of God"—the Society leaped into existence. A constitution was framed which provided for all the necessary officers, including a board of directors, the first named member of which was Jackson Kemper, revered alike for his holy zeal and as the first Missionary Bishop of the American Church. And so the Society was started on its way.

Almost immediately it was discovered that no provision had been made in the Constitution for the Board of Directors to act conjointly with the bishops; wherefore, it was necessary at a special General Convention, in 1821, to rewrite the Constitution, making the bishops *ex officio* directors of the Society. With this action and the change of the name to "Domestic and Foreign Missionary Society", the organized missionary effort of the Church came formally into being on October 30, 1821.

Not yet, however, was the compass boxed and the course of the Society marked out upon the lines by which the greatness of its hundred years of effort is measured. By the Constitution under which the effort was launched, the Society was a thing apart from the Church itself. Membership was insured by a payment of an annual fee of \$3 per year, with provision for desultory and special collections; and responsibility for its progress was fixed only upon those who elected to assume it. Bishop Burleson says of this period of the Society's life that its missionary enterprises were "the efforts of a volunteer society embracing a small number of people; a society which men joined as they might any other association for the promotion of a worthy enterprise. Loosely organized, a suppliant for the Church's casual bounty, such a society could not obtain a serious hold upon her consciousness. The vision was narrow and the results meagre."

Yet during this period, from 1821 to 1835, the year of the grand awakening, when the first domestic missionaries under the general auspices of the Church were sent broadcast out through the wilderness, auxiliaries were formed and the spirit was fostered which later was to find its outlet in God's work in every land and clime. Funds ran low and deficits chilled the souls of the loyal workers who flung themselves into the cause. Loyal Churchmen saw as early as 1825 that a more worthy effort was needed, and in that year a report was presented to the General Convention and adopted which, incidentally voicing the first demand that the Church embark upon the foreign field, declared:

"For the reputation and interest of the Episcopal Church in the United States and in justice to the benevolent intentions of the General Convention, missionaries should without delay be sent to foreign lands."

In 1829 the Society had succeeded in organizing 20 auxiliaries, and it had but 44 life members and 36 annual subscribers; but great events were in the making. The Convention of that year adopted a resolution which came from the Board of the Society, "That the Bishops consider and report to the next General Convention a plan for extending to the States and territories in which the Church is not organized Episcopal services and Episcopal supervision."

The eloquent pleadings of the eloquent and militant Chase began to be heard, proclaiming the need of evangelization in the prairie lands of the West. Doane, of New Jersey, added his voice to the pleadings. From successive parishes came pleas for more vigorous action. The awakening was at hand. Bishop Burleson, summarizing the momentous events which now were taking shape, writes:

"Two great things happened: first, the Church discovered

that she herself was the missionary society; second, she created the missionary episcopate."

Already these two epoch-making departures were taking definite shape in the minds of Churchmen. At a special meeting of the Board of the Society in August, 1835, there was appointed a committee of seven to report to the approaching General Convention a plan for the reorganization of the missionary effort.

And now, as swiftly as events moved forward to the birth of the Society, came the inspired revelation of its oneness with the Church itself; and with it the other solution—the two together marking a supreme epoch in the Church's history—that bishops must be sent, not called, and that "to the House of Bishops was entrusted the preservation of faith and order, and therefore the jurisdiction over the national Church."

Reason and Faith flung wide the door to the Church's greatest opportunity!

The Convention met in Philadelphia, in the summer of 1835, with action clear and decisive. Canons were adopted providing for the consecration of bishops to serve as missionary bishops in foreign countries; and providing also for the consecration of a bishop for each of the states and territories "which are now destitute".

This forward step taken, the Convention took up the report of the committee charged with the task of preparing a plan for the reorganization of the Missionary Society. We read with renewed and increased affection the names of the broad-visioned leaders who, by their action of that day, as duty and privilege alike, brought the great work of world evangelization within the compass of every baptized member of the Church. Bishop Doane, of New Jersey, was one of them, Bishop McIlvaine another, Milnor, of New York, Henshaw, of Maryland, Beasley, of New Jersey,

Kemper, of Pennsylvania; wise men all, they builded wiser than they knew.

In what constitutes a veritable Charter of Christian Privileges, they broadly recommended that the Church herself take over the work of Christian Missions, on the principle that the appeal is to all baptized persons alike, and that the field is one—the world.

And it is the glory of the Church, of which this One Hundredth Anniversary stands witness, that the Convention adopted the report.

The missionary sermon at the Convention was preached by Bishop McIlvaine. In the intervening years it has lost none of its force and potency, and in the celebration which marks the centennial of the launching of the effort which was crowned by the doctrine which Bishop McIlvaine preached that August day of 1835, place might well be found for these words, which must ever constitute the guiding spirit of all missionary effort:

"The Church is a great missionary association, divinely constituted, for the special work of sending into all the world the ministers and missionaries of the Word. But if such be the cardinal object of the whole Church, it must be alike the cardinal object and duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth; and though it be the smallest of the local divisions of the Christian household, and though just on its own narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of the earth."

Such were the ideals of the Church, when she awakened to the consciousness of her own great mission.

Prayer

We know not all the sweetness of that place
Where prayers like flowers grow;
Upon what perfect one He turns His Face
We may not always know;

What fairest one to Him from us is hid:
Their virtues several
Are dear to Him; He walketh them amid,
Considering them all.

We breathe our holiest prayers upon the air,
Nor follow whither goes
The wafture of them, as of lily fair
Or breath of opening rose.

Prayer is not as a carpet to His feet,
Nor doth it lofty rear
Stone upon stone for Him: for Him more meet,
It is His atmosphere.

It is not as a burning sacrifice
Of flesh and blood: it is
The fuller comprehending Him, the price
Of heartfelt mysteries.

Along the ancient years it travelleth,
Hoping to find the Lord;
It seeketh Him, and findeth in His Death
The answer of God's Word.

It asketh not for good, but for the will
To comfort those who grieve;
For good it asketh not, but aye for ill
The good it doth receive.

It covers like a garment all the sad
And busy cares of men;
The laborer, downcast, it maketh glad
And raiseth up again.

It bringeth down the proud, for who could be
Content with haughtiness
When He who taught the world humility
Would with His presence bless?

It searcheth out the heart of God; no one
Exploresth to that place
But him who prays; nor may one look upon
His high and holy Face.

As on strong wing across a boundless sea
It seeketh not for rest,
Until in distance of infinity
Prayer findeth there its nest.

No other busy course doth God so bless
With satisfaction rare
As the still heart's desire, the quietness
Of thought that flies to prayer.

Unknown to us, but known, O Lord, to Thee
The secret of the short
Words of a child, in whose deep constancy
Resteth divine import.

So known to Thee, O Lord, the confidence
Of praying hearts, and where
Thou art, and whither goest Thou, and whence
The potency of prayer.

HARRIET STORER FISK.



CORRESPONDENCE

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

RELIGIOUS EDUCATION IN CUBA

To the Editor of *The Living Church*:

WILL you very kindly allow me to use your paper as a medium to place the following facts before our Church at large?

1. The missionary Churches in Cuba, recognizing that practically their one hope of winning Cuba back to Christ rests with the rising generation, are concentrating upon their work with the children. To this end they have established schools, of which the boarding school is naturally the most effective as it takes the child right away from outside influence.

2. The boarding school situation in Cuba to-day is as follows:

a. The Methodists have four large schools and at this present moment are negotiating the purchase of another house and grounds for which they are prepared to pay \$200,000.

b. The Presbyterians have the best equipped school in the island at Cardenas, and two other schools at Cienfuegos and Guines.

c. The Baptists have their large well-established college at El Cristo (Oriente), and have recently paid nearly half a million dollars for the site of their new school in Jesus del Monte.

N. B. These are boarding schools, housed in suitable buildings belonging to the different Churches. They all have modern equipment for work and play and are well staffed and properly endowed.

d. We Episcopalians have the beginnings of one boarding school in Marianao. It is in an unsuitable rented building. It has no endowment and practically no equipment either for work or play. The little that does exist is so poor that several Cubans have refused to send their sons, and one boy at least has been withdrawn.

3. Bishop Hulse is now in New York (281 Fourth avenue). He is endeavoring to secure means to acquire suitable buildings, equipment and grounds, as well as properly to staff a school worthy of our Church.

4. Cuba is a land of large enterprises and the Cuban people will have nothing to do with small struggling concerns. For this reason, to continue merely to struggle along is just to waste money. Again, Cuba is expensive. The project that can be floated successfully on \$100,000 at home will take three times that in Cuba.

These four facts tell their own story, do they not?

P. H. ASHETON-MARTIN, *Headmaster*.

Cathedral School for Boys, Marianao, Havana, Cuba.

"A CONVERSATION" ON CHRISTIAN UNITY

To the Editor of *The Living Church*:

INASMUCH as Christian Unity is a hobby with me, and as it is possibly the most widely discussed problem before the whole Church, I would like to call attention through your columns to a little tract which possibly few of your readers have seen, but which all would do well to read.

Bishop Beckwith of Alabama has issued a pamphlet entitled *A Conversation*, which in my humble judgment is a highly valuable contribution to the subject of Church unity. It contains a true record of a conversation he had recently with a Baptist minister in a small town in Alabama, and it bristles with good logic and clear reasoning; and, what is finer still, it breathes good fellowship and Christian charity.

The Bishop begins by asking the Baptist parson what makes him a Baptist and what is his principal belief and practice. As would be expected, the answer comes in a word, "Immersion"! Then Bishop Beckwith affirms that the Baptist Church does not practise baptism by immersion! He says it is not quite clear to him why a body of Christian folk should withdraw themselves from other Christian folk on the basis of a belief which they (Baptists) do not practise, but which the other Christian folk (Methodist, Presbyterian, and Episcopal are mentioned) do practise!

Of course this floors the Baptist brother and he contends firmly that the Baptist Church does practise Baptism by immersion and has never baptized any other way. But the Bishop reaffirms that this is not the case. He explains that "immer-

sion" means literally "to baptize 'with' or 'in' water", and that whereas other Christian bodies practise it, the Baptists do not. "You do not practise immersion," says he, "but submersion!" This is a new idea to the Baptist preacher and he promises to make it a matter of study!

Continuing, the Bishop asks: Suppose I were to tell you that I have three friends—one a member of the French human race, one a member of the English human race, and the other a member of the American human race?" He gets the expected answer that there is but one human race and that is God's race and includes every one born of woman. So, he contends, there is but one Church and that is God's Church, which includes every man, woman, and child who is "born again"—or baptized in the name of the Trinity.

Asked as to what caused the many divisions in the Church, the Bishop declared that there is but one Church and that is not divided. You cannot divide the Church; it is the body of Christ! to divide it would be to kill it! He said the divisions are among the "members" of the body, who are "out of sympathy" with each other—as the eyes of a "cross-eyed" man are out of sympathy each with the other, and need adjustment. The Baptist minister said the whole idea was new to him and then declared: "What we must do, then, is to *accept*, rather than *create*, Christian unity!"

Red Springs, N. C.

THOS. F. OPIE.

"ALAS"

To the Editor of *The Living Church*:

I CANNOT help making some comment on the letter which appeared in *THE LIVING CHURCH*, April 23rd, under the heading "Alas!" If the heading is the editor's I wonder if he thought of it as applying to the condition referred to in the letter or to the letter itself.

The minister should always try to produce the best. All will agree to that. But I do not believe that the use of "frankly bad English" makes him a "culprit" or his acts "inexcusable". I wonder if the person who "wined" when she heard "interesting" pronounced with the accent on the wrong syllable has ever wined when she thought of her own weaknesses.

I feel sure that the clerics in question were trying as best they could to give the gospel of Jesus Christ to the people. And those who long for that message care not whether it is dressed in royal purple or sackcloth. It is to be regretted (and it is almost discouraging to the young minister) that one who has "sat under" many preachers has not found something more of the spirit of Christ, that spirit that can forget the outward form if the heart is right. When we are willing to make that Spirit our spirit we shall see the work of the Church going forward as never before. I fear enough of us do not read (and try to take to heart) I Cor. 13.

Warrenton, Pa., May 10th.

PAUL D. BOWDEN.

THE CHRISTIAN IDEAL

THE MESSAGE that Jesus Christ brought into the world was a message of unity to the individual man, a message of unity in man's relationship to God, and a message of unity as to man's relationship to his brother. Every organization that abridges brotherhood, that denies unity, is alien to the mind and spirit of Jesus Christ. Every prejudice and class partisanship and narrowness of view and of sympathy in our nation between class and class, race and race, between poor man and rich man—every such separation and prejudice is a direct affront and repudiation of the spirit of the Gospel of Jesus Christ. Every chasm across humanity that separates a Hindu brother from me, every chasm in the world that divides any race from any other race by barriers of disunion and prejudice and hatred—every such chasm and barrier is a denial of the mind and spirit of Jesus Christ.

Was there ever a day in the history of the world when men needed to see this more clearly than to-day, to realize what the mission of Christianity in the world really is? The issue of Christianity is not an optional matter for a man to be interested in, or to pass by as he shall please. It is the whole issue of the unity of life, of his right relationship with God, which, as Jesus Christ said, is life, and of the solution of the central problem of the modern world.—*Robert E. Speer*.

Church Kalendar



May 29—First Sunday after Trinity.
 " 31—Tuesday.
 June 1—Wednesday.
 " 5—Second Sunday after Trinity.
 " 11—Saturday. S. Barnabas.
 " 12—Third Sunday after Trinity.
 " 19—Fourth Sunday after Trinity.
 " 24—Friday. Nativity of S. John Baptist.
 " 26—Fifth Sunday after Trinity.
 " 29—Wednesday. S. Peter.
 " 30—Thursday.

CALENDAR OF COMING EVENTS

June 20—National Conference of Churchmen in Social Work, Milwaukee, Wis.

Diocesan and District Conventions

June 7—Duluth; Trinity Cathedral, Duluth, Minn.
 " 7—Western Michigan; St. Thomas' Church, Battle Creek.

Summer Schools and Conferences

June 20—Ocean City, Md.; Peninsula Summer School.
 " 20—Lake Wawasee, Ind.; Diocesan School of Religious Education.
 " 27—Conneaut Lake, Pa.; Conneaut Christian Nurture School.
 " 27—Gambler, Ohio; Gambler Summer School.
 " 27—Wellesley, Mass.; Conference for Church Work; Summer School for Church Music.
 " 27—Princeton, N. J.; Summer School for Church Workers.
 " 27—Albany, N. Y.; Albany Cathedral Summer School.

July 11—Geneva, N. Y.; Summer School for Church Workers.
 " 12—Racine, Wis.; Racine Conference.
 " 21—Sioux Falls, S. D.; Summer Conference for Church Workers.
 " 30—Oxford, England; Vacation Term Bible School.

Aug. 9—Sewanee, Tenn.; Summer Training School for Workers.

Summer Addresses

THE REV. GEORGE WEED BARIHYDT will be, at Center Harbor, N. H., until further notice.

THE address of the Rev. H. J. JOHNSON until further notice will be 1104 Cherokee street, Denver, Colo.

THE address of the Rev. SAMUEL A. B. MERCER, D.D., for the summer will be: Care-American Express Company, 6 Haymarket Square, London, England.

Personal Mention

CAPTAIN, the Rev. THOMAS B. BARLOW, chaplain 3d Inf. P. R. M., has recently received commission as chaplain of the Veteran Corps of the old 18th Inf., Pennsylvania, known as the famous "Duquesne Grays".

THE address of the Rev. A. A. V. BINNINGTON, rector emeritus of Christ Church, Coudersport, Pa., is Seabreeze, Florida.

THE Rev. A. T. DOUGHTY has resigned as priest in charge of Grace Church, Waverly, and Christ Church, Wellsburg, N. Y., to accept work in Pennsylvania.

THE Rev. P. S. GILMAN, rector of St. Paul's Church, Winston Salem, N. C., has accepted a call to St. Ann's Church, Nashville, Tenn., and takes charge July 1st.

THE Rev. CHARLES HOLDING, rector of Emmanuel Church, Shawnee, Okla., has accepted a call to St. Stephen's Church, Louisville, Ky., effective about June 1st.

THE Rev. PAUL HUNTINGTON, for four years at the Cathedral Church of St. Paul, Boston, has resigned, to take effect August 1st, and will undertake missionary work.

THE Rev. BERNARD JENKINS, curate in the parish of the Good Shepherd, Rosemont, Pa. (Rev. Charles Townsend, rector), during the past year, sails for England on May 28th to resume work in the Church of England.

THE Rev. ARTHUR B. KINSOLVING, D.D., rector of St. Paul's Church, Baltimore, Md., was special preacher in April at Washington and Lee University, and preaches the baccalaureate sermon on June 5th at Sweet Briar College, Va.

THE Rev. HENRY P. MANNING may be addressed at Grace Church, Jefferson City, Mo.

THE Rev. ARCHIBALD R. MANSFIELD, D.D., becomes acting rector of Christ Church, New Brighton, Staten Island.

THE Rev. EDGAR T. PANCOAST has resigned the rectorship of Trinity Church, Peru, Indiana, and expects to go East after July 1st.

THE Rev. LOUIS A. PARSONS has accepted a call to the rectorship of St. John's Church, Fall River, Mass. He will take up his duties September 4th.

THE Rev. P. G. H. ROBINSON, rector of St. Andrew's Church, Algonac, Mich., for the past four and a half years, received a unanimous recall from the vestry of Trinity Church, Mackinac Island, and is now in residence. Mr. Robinson was at Trinity parish eight and a half years ago, having been rector for six years.

THE Rev. JULIUS C. H. SAEGER of Boston on June 1st becomes city missionary of Pittsburgh, under the diocesan Board of Social Service. His work will be with hospitals, charitable institutions, and prisons of the county.

THE Rev. CHARLES E. SPALDING, for twenty years rector of Christ Church, Coronado, Cal., becomes Archdeacon of Marquette, beginning June 1st.

THE Rev. CHARLES STROMBOM becomes curate at the Church of the Good Shepherd, Rosemont, Pa.

THE Rev. REESE F. THORNTON, of Grand Rapids, Michigan, has accepted the rectorship of All Saints' Church, Pittsburgh, to begin his duties on July first.

THE Rev. DOANE UP-JOHN has resigned at Appleton, Wis., to assume charge of Christ Church, Delavan, in the diocese of Milwaukee.

THE Rev. THOM WILLIAMSON, Jr., has been elected rector of the Church of the Advent, Washington, D. C.

THE Rev. ALAN PRESSLEY WILSON has accepted a unanimous call from the vestry of St. John's Church, Marietta, Lancaster county, Pa., and will go into residence on June 1st.

ORDINATION

PRIEST

EAST CAROLINA.—During the Convocation of Edenton, Bishop Darst ordained to the priesthood the Rev. Robert L. LEWIS, rector of St. Thomas' Church, Windsor. He was presented by the Ven. W. R. Noe. All the clergy of the convocation joined in the laying on of hands.

INFORMATION BUREAU



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

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

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

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

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

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

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.

MARRIED

ABBOTT-KEDNEY.—In St. John's Church, Salem, New Jersey, the home of the bride, on Tuesday, May 17th, Rev. ASA APPLETON ABBOTT, of Cleveland, Ohio, to MISS ISABEL ANNIE KEDNEY, daughter of the late Rev. Dr. John Steinfort Keadney of Seabury Hall, Fairbault, Minnesota, the Rev. James Macbride Sterrett, D.D., and the Rev. Elliston J. Perot, rector of the parish, officiating. The Rev. Mr. and Mrs. Abbott will be at home at 2142 Euclid avenue, Cleveland, after June 4th.

DIED

BUCKLEY.—At her Philadelphia residence on May 12th, MARY SWIFT BUCKLEY, daughter of Edward S. Buckley, and Harriet T. Smith-Buckley. Burial office said in St. Mark's Church, with interment in the Churchyard of St. James the Less, Falls of Schuylkill, Philadelphia.

PHARES.—Entered into life eternal on May 11th at Camden, Ohio, Mrs. MARIA OLDENBERG PHARES, mother of the Rev. Edmond Phares of Owensboro, Ky. Mrs. Phares was born at Galena, Ill., January 20, 1829. Therefore the years of her pilgrimage were four score and twelve.

May she rest in peace!

STOCKING.—On April 23rd, at her home in Jersey City, N. J., Mrs. KATE MANSFIELD WEBSTER STOCKING, aged eighty-one, a member of St. Paul's and St. John's Churches. Mrs. Stocking was a direct descendant of the sister of the Puritan founder of Newark City, and of two colonial governors of Connecticut. She was buried in New York Bay cemetery, Jersey City, the services being read by the Rev. Leighton H. Nugent, assisted by the Rev. Harry L. Everett, pastor of the Congregational Church.

MEMORIAL

In ever loving memory of the Rev. WALTER NICOL, M.A., and of his son, WALTER M. NICOL, who departed this life May 25, 1872, and May 23, 1908, respectively.

"Give rest, O Christ, to Thy servants with Thy Saluts!"

POSITIONS OFFERED

CLERICAL

PRIEST DURING JULY AND AUGUST FOR a Catholic parish in greater New York, daily celebrations, no evening services. Address VINCENT-327, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG, UNMARRIED PRIEST WITH a special aptitude for work among boys and young men. Salary \$1,800. CHRIST CHURCH, Norfolk, Va.

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. Fulllest information given; references exchanged. Mrs. MILNE, 2124 Castillo street.

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.

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.

WANTED AT DE VEAUX SCHOOL, Niagara Falls, N. Y., a resident master who is capable of taking charge of the choir. Address the HEADMASTER.

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 WELMS-392, care LIVING CHURCH, Milwaukee, Wis.

MARRIED RECTOR, TEN YEARS' WIDE experience, good preacher, excellent testimonials, desires immediately sole charge, or senior curacy, with house. Address ECCLESIA-332, care LIVING CHURCH, Milwaukee, Wis.

A PHILADELPHIA PRIEST WOULD LIKE Sunday supply work during August in or near the outlying sections of the city. Will go within a radius of 60 miles. Address M-333, 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.

NEW YORK RECTOR WILL TAKE vacation by supply work nearby. Good preacher, loyal, dependable. Address G-384, 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.

PRIEST, AVAILABLE FOR SUNDAY DUTY. July, August, September. Central New York. Address A-326, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, AVAILABLE for locum tenency June, July, August. Address G-388, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT PRIEST DESIRES SUPPLY work July or August. Address BOX A, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES LOCUM tenency. Correspondence solicited. D. A. S., Amarillo, Texas.

MISCELLANEOUS

EFFICIENT ORGANIST-CHOIRMASTER; Churchman, married (wife fine soprano); energetic, conscientious; Cathedral and European training; great experience handling large choirs, organizing music festivals, etc., wishes position in progressive church with good field for teaching. Highest references. Address WORKER-320, care LIVING CHURCH, Milwaukee, Wis.

AN ENGLISHWOMAN WHO HAS traveled extensively throughout the world, but is in reduced circumstances because of the war, would like to chaperon two or three young ladies or act as companion to a woman traveling alone. Best of references furnished. Address St. JAMES, RECTORY, Piqua, Ohio.

CHURCHMAN DESIRES POSITION, during the summer months, in a summer camp or with a private family, in the east, preferably in New York. Can tutor in English, Grammar, or Latin if desired. References furnished. Address N-328, care LIVING CHURCH, Milwaukee, Wis.

COMPANION, WIDOW OF ARMY OFFICER and daughter of Episcopal clergyman, desires position as companion to lady, or to teach small children in their home. Address Mrs. WOOD, 1319 Laurel street, Columbia, South Carolina. References exchanged.

WANTED: BY CLERGYMAN'S daughter, Secretaryship to clergyman or Bishop. Typewriting-stenography. Good education—eight years experience. East or Middle West preferred. Address SECRETARY-391, care LIVING CHURCH, Milwaukee, Wis.

REFINED COUPLE DESIRE POSITION IN Church School or institution. Wife as matron or house-mother, husband expert in clerical work. Experienced. References. Moderate stipend. Address M-323, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CHURCHWOMAN, experienced teacher, Piano, and Voice, desires summer position. Accustomed to play cabinet organ, train choir, and lead singing. Address A. L., Ralston, N. J.

AN EDUCATED WOMAN WANTS A position as managing housekeeper and companion to a lady. Moderate salary; references exchanged. Address M-329, care LIVING CHURCH, Milwaukee, Wis.

SISTER (UNATTACHED) DESIRES mission or parish work under Catholic priest. Address H. N.-331, care LIVING CHURCH, Milwaukee, Wisconsin.

ENGLISH LADY (CERTIFICATED AND experienced) desires post as governess. Address M. B.-330, care LIVING CHURCH, Milwaukee, Wisconsin.

PARISH AND CHURCH

AUSTIN ORGANS.—Contract for the enormous Eastman organ at Rochester, 178 stops, goes to Austin along with several smaller contracts just closed. The smaller will have the same proportionate care in tonals and solid workmanship as the larger. Dominating influence of Austin organs universally acknowledged. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

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

CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

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

PEWS WANTED. TEN OR A DOZEN PEWS about nine feet long for a Mission Chapel. Address Box 47, Utica, N. Y.

UNLEAVENED BREAD—INCENSE

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

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for travelling; one quarter usual weight. Set of Vestments from five Guineas. SCITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

BOARDING—ATLANTIC CITY

SOUTHLAND.—PRIVATE COTTAGE delightfully located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman. 133 South Illinois avenue, Atlantic City.

BOARDING—NEW YORK

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

BOARDING—VERMONT

THE HEIGHTS HOUSE. LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

HOSPITAL—NEW JERSEY

S. T. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION, 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework, painting, drawing, caning chairs, and light housework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

SUMMER CAMPS

CAMP MINNEWASKA FOR BOYS. A SALT water camp 56 miles from New York under Church auspices, which supplies a long felt need for a private camp for boys ages 10-16 offering advantages only given heretofore by expensive camps at great distances from New York. 500 acres high woodland, on Bay at Belmar, Central Lodge, ample equipment, motor boat, experienced leaders, all camp sports, scout unit, July 1st to Sept. 2nd. For catalog address Box 242, Sewaren, New Jersey.

SCHOOL FOR NURSES

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

MERCHANDISE WANTED

MISSION IN SLUMS, UNSUPPORTED, needs non-inflammable movie projector (Pathoscope or Victor Animatograph, \$275) to hold the children. Who will help? Address G-321, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

ECCLESIASTICAL COLLARS—"HAND Made". Are most beautiful. Demand from your dealer "YALE" Clerical Collars. Made in standard and special sizes, Anglican and Roman styles. Your pastor will appreciate our catalogue. Kindly send us his name and address YALE MILLS, Troy, New York.

SUMMER SCHOOLS

ALBANY CATHEDRAL SUMMER SCHOOL FOR THE CLERGY

The sixteenth annual session will be held in St. Agnes' School, Albany, N. Y., June 20th to 24th both inclusive. Unusually strong faculty and most interesting session. For full information apply to Rev. G. W. Purdy, Warrensburgh, N. Y.

Church Services

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, 8:30, and 11:00.

CHRIST CHURCH, CHICAGO

65th street and Woodlawn avenue
Sundays: 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.
Rev. HUBERT J. BUCKINGHAM, rector.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
Rev. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
N. W. R'y or "L" to Main street, Evanston.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

Saint Charles avenue and Sixth street
Rt. Rev. David Sessums, D.D., Bishop,
Rev. J. Dirlickson Cummins, Rector
Sundays: 7:30, 11:00, and 5:00

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral.)

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
Rev. WILLIAM T. WALSH, rector
HEALING SERVICES, Thursdays 10:30 A. M.

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
THE Rev. NATHAN A. SEAGLE, D.D., rector
Sunday Services: 8, 11 A. M.; 4 P. M.

CATHEDRAL OF ST. NICHOLAS, NEW YORK

Orthodox-Catholic
(Holy Eastern Confession)
15 East Ninety-seventh street.
The Most Reverend ALEXANDER, Archbishop;
Rt. Rev. PATRICK, Vicar General;
Very Rev. LEONID TURKEVICH, Dean.
Divine Liturgy (Mass) (Slavonic), 10 A. M.
Solemn Vespers (English), 5 P. M.
English speaking priests may be found at
the Cathedral House, 15 East Ninety-seventh
street.

ALL SAINTS' CHURCH, OMAHA, NEBRASKA

Twenty-sixth street and Dewey avenue
Rev. THOMAS CASADY, rector.
Sundays: 8:00, 9:30, 11:00 A. M.

NOTICES

FOUR CAMPS

HOUGHTELING, BONSALL, CARLETON, TUTTLE

Combining the camp idea at its best with a course of special instruction and training in the various kinds of parish work.

PURPOSE: To produce leaders of boys among boys:
PERIOD: 12 days.

EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period. There is a camp near you.

For further particulars write
THE BROTHERHOOD OF ST. ANDREW,
Church House, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

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

LITERATURE ON SUNDAY OBSERVANCE

The Woman's National Sabbath Alliance realizing the interest manifested in the subject of Sabbath observance have prepared packages of literature at twenty-five cents each, and upon receipt of this amount will forward such a packet to any address. ROOM 515, 156 Fifth Ave., New York City.

RETREATS

HOLY CROSS, WEST PARK, N. Y.—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 9th, and ending Friday morning, September 23rd. Conductor, Rev. Fr. Whittemore, O.H.C. Address GUESTMASTER.

HOLY CROSS, WEST PARK, N. Y.—The annual retreat for laymen will be held Sunday and Monday, July 3rd and 4th. Address GUESTMASTER.

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.

SOUTH BYFIELD, MASS.—The Companions of the Holy Cross offer the annual week-end retreat for women at Adelynrood, South Byfield, Mass. The retreat, conducted by the Rev. E. H. Schleuter, will open Saturday evening, June 25th, and will close the morning of the 27th. For details write to Miss MACKINTOSH, Beaver street, Waltham, Mass., to whom application should be made as soon as possible.

ISLAND CHIEFS ARE BAPTIZED

A VISIT by the Bishop of Mauritius, an island in the Indian ocean, to the still more remote island of Seychelles, is related in the (London) *Church Times* and reads like an incident in the travels of St. Paul. The natives of the island, says the *Church Times*, are of African descent and many African customs and superstitions still hold sway. In the smaller populated islands witchcraft has much greater influence than Christian-

ity, and witch-doctors ply a thriving trade. Until four years ago a French line of steamers, on their way to and from India, called each month at both Seychelles and Mauritius. Now this line has permanently ceased to call at Seychelles. The result is that communication between the two colonies is most difficult. One has either to go via Bombay, or Zanzibar or Mombasa, most costly, long, and uncertain means, or to depend on a chance schooner.

The Bishop left last November in a hundred-ton schooner for Seychelles, arriving at his destination in early December. During his stay of over two months he visited many islands, holding services and confirmations. Much of his work was made possible by the Governor of Seychelles, Sir Eustace Fiennes, who is much more than a nominal Churchmen. During a recent vacancy in the Civil chaplaincy at Mahé, Sir Eustace, for over three months, Sunday by Sunday, read prayers in church and generally kept the Church's work going. During the Bishop's stay in Mahé he had many interviews with ex-King Prempeh of Ashanti, who, together with five of his chiefs, is a political prisoner. As a result of these interviews, Prempeh, in the presence of the Governor, the Bishop, the civil chaplain, and the Ashanti ex-chiefs, put away his four wives, having made provision for them, and asked to become "a full member" of the Church. Having been baptized, he was prepared for Confirmation and was confirmed by the Bishop on December 23rd, and made his first Communion on Christmas Day.

As a result of his confirmation Prempeh so influenced his chiefs that they all asked for baptism, and were baptized by the Bishop on January 16th. Prempeh also requested that his son, John, a lad of seventeen, might be taken by the Bishop to Mauritius and trained in St. Paul's College for the priesthood.

The Bishop left on his return journey to Mauritius, on January 27th, in a 110-ton steamer, once used in the North Sea fishing trade. The boat ran into the edge of a severe cyclone and was driven by the storm over 300 miles out of her course. For six days the probability of reaching port seemed very remote. The little boat frequently rolled 35 degrees. But she proved most seaworthy, and after a rather trying experience, though many days late, arrived safely at Port Louis.

There are in the diocese twenty-five Anglican day schools, in which over six thousand children are receiving instruction. Of these children more than two-thirds are non-Christian. In every school definite religious instruction is given each day. There are three dispensaries, at which over five hundred women and children receive medical attention each month. But only the fringe of the work is being touched. Owing to lack of clergymen and money to pay them practically no aggressive evangelistic work is being attempted in the many non-Christian villages.

LARGE CONFIRMATION CLASSES

A CLASS of seventy-five was presented by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, Ohio, to Bishop DuMoulin on the Sunday after Ascension. Forty-eight were adults, the majority males.

On the morning of Whitsunday Bishop Olmsted confirmed in St. Mark's Church, Syracuse, N. Y., a class of sixty-five, which had been gathered and prepared by the rector, the Rev. Percy T. Fenn, D.D., since he assumed charge of the parish on December 1st, after nearly sixteen years in Wichita, Kansas.

ANNUAL CONVENTIONS

SUMMARY

BETHLEHEM observed several anniversaries, granted women certain rights, reorganized its Bishop and Council, and erected two convocations.—CONNECTICUT reaffirmed its faith in the Nation-wide Campaign, accepted the "Bishop and Council" plan, gave the Suffragan temporary powers of the Diocesan in case of vacancy in that office, and called upon the President to move toward world disarmament of navies.—IOWA changed its convention time to January, continued its Nation-wide Campaign organization, and referred reorganization of the diocese and enfranchisement of women to committees for future action.—KANSAS' record-breaking convention began with a boys' convention camp with 408 boys in tents. The first new parish in Bishop Wise's administration was admitted.—LONG ISLAND passed a canon creating a diocesan Council. It also passed a resolution suggesting that the pension of the retired clergy be raised from \$600 to \$750.—MAINE postponed reorganization, favored international reduction of armaments.—OHIO reports activity in Church extension; but admission of women to the convention and to vestries was laid over for consideration at the next convention.—RHODE ISLAND enlarged the personnel of its Diocesan Council and approved appointment of a permanent secretary for social service.—SOUTH CAROLINA postponed admission of women to the council, passed a reorganization canon, and appointed committees on division of the diocese. The trustees were authorized to purchase a house for the Bishop Coadjutor. A resolution advocated reduction of armament among civilized nations.—SPRINGFIELD finished its sessions in a day. Splendid financial condition appeared.—VIRGINIA reorganized its work, not as the "Bishop and Council". It will make no changes in its quota for the 1921 Nation-wide Campaign.

BETHLEHEM

THE CONVENTION was held at the Pro-Cathedral Church of the Nativity, Bethlehem, on May 18th and 19th, pre-convention events beginning on the 17th, with a mass-meeting in the high school auditorium. The Bethlehem Steel Company male chorus furnished the music for the mass meeting, the speakers being the Bishop of Delaware, the Bishop of Tennessee, the Hon. Henry A. Fuller, Mr. Charles M. Schwab, and Bishop Talbot. Wednesday morning was taken up by conferences on Christian Social Service, Missions and Church Extension, Service and Stewardship, and Religious Education. There was also a conference for lay delegates only, on Increased Lay Activity. Wednesday afternoon was devoted to recreation.

The chief business of the convention was to observe appropriately the fiftieth anniversary of the diocese, formerly known as the diocese of Central Pennsylvania, the thirty-fourth anniversary of Bishop Talbot's consecration, and the Bishop's twenty-third anniversary as Bishop of this diocese.

The most interesting accomplishment was

the extension to women of the right to serve as members of vestries, delegates to the diocesan convention, and to hold any lay office other than members of the Standing Committee, that of secretary, treasurer, or chancellor of the diocese. It was whispered that the news was received by the Woman's Auxiliary with little show of enthusiasm, although a resolution of thanks was passed.

The most important action was the reorganization of the "Bishop and Executive Council" established by the preceding convention, and the erection of two Convocations to take the place of the archdeacons. Each convocation is required to elect a presiding officer, called dean of the convocation, at the first meeting after the diocesan convention. With the advice and consent of the Executive Council the Bishop is enabled by canon to appoint an archdeacon to exercise the functions of a general missionary and field secretary of the diocese.

The convention proper opened with a service in the Pro-Cathedral on Wednesday evening. Bishop Talbot in a short address called attention to his printed address, distributed at the close of the service. Among other important things the Bishop says of the Nation-wide Campaign:

"While the Nation-wide Campaign in our diocese has resulted in a great advance of the Church's work in many directions, and especially in that of supplying our missionary clergy as well as others with a far more adequate salary, and while eight of our missions, through the campaign, have been stimulated to assume the status of self-supporting parishes and are no longer a charge upon the diocese, but a source of income, we must all admit that the returns were not what we hoped. We did not secure more than one-third of what the general Church expected of us and of what we had placed in our budget as necessary to carry on our work. Indeed the returns have not been sufficient to enable the Bishop and Council to undertake any building enterprises whatsoever. Other means of raising funds for this most necessary work must at once be adopted, unless the diocese is to suffer positive loss by failing to keep pace with the growth and opportunities of advance now pressing upon us from every side. It is evident that we shall have to organize an effort to lay this imperative without delay before the conscience of our men and women who are willing and able to help." The Bishop then explains how the diocese has been compelled to postpone the erection of buildings; how the generally anticipated immunity from special calls was not realized because the pledges aggregated only one-third of what the diocese started out to secure; how it was a mistake of the Campaign not to ask the subscriber to give a definite percentage of his or her income in proportion as God had blessed. The Bishop remarks that the chief gain had come from the largely increased number of subscribers rather than from increased amount by individuals over what they had been accustomed to give. The Bishop laments the over-confidence which determined upon dropping the Bishop's Church Extension Fund, and says "it would seem evident

that this should be put in operation again."

There followed two remarkably inspiring addresses by Mr. George Wharton Pepper, of Philadelphia, and the Rev. Dr. James E. Freeman, of Washington.

After the service the convention met in the parish house. A further account of its accomplishments will be possible next week.

CONNECTICUT

CHRIST CHURCH CATHEDRAL PARISH, Hartford, entertained the convention on May 17th and 18th.

On the morning previous there was, as in former years, a diocesan conference of clerical and lay workers, rather slimly attended. Miss Bessie L. Franklin reported favorably for the Daughters of the King. The Girls' Friendly Society and its work in the diocese was discussed by Mrs. George H. Heyn and Mrs. Louis B. Chaffee.

The convention was opened at 3 P. M. The Bishop presided and made his annual address, and the Bishop Suffragan gave his report.

The Rev. John F. Plumb, reelected secretary, appointed the Rev. William H. Jepson as his assistant. Mr. John H. Sage was reelected treasurer. The Bishop announced the appointment of permanent committees.

The Rev. Robert F. Gibson addressed the convention briefly on the relation of headquarters to the individual churches.

The annual diocesan dinner was held at the Hartford Golf Club, the Bishop presiding, with an attendance of two hundred and twenty clerical and lay members. The principal address was by Judge Philip H. Parker of Boston, who outlined "The Bishop and Council" plan as working in the diocese of Massachusetts.

At the opening of the business session on the second day, after reading the minutes, the Church of the Epiphany, formerly an endowed chapel in St. Paul's parish, New Haven, having fulfilled all requirements, was admitted into union with the convention, and its duly elected delegates were given seats.

The Rev. W. P. Ladd, D.D., chairman of the diocesan committee on social service and social research, read a report. His appeal for more than "mere passive obedience" and for active assistance was greeted with applause by the delegates. A part of his report deals with the Eighteenth Amendment, thus:

"One of the reproaches of our American democracy has been the lightness with which we regard the laws of the land which we ourselves have made. Here is a law with the highest sanction that our nation knows, the sanction of the federal constitution, and it is a matter of common knowledge not only that it is broken with impunity, but, what is of deeper significance, that its defiance is winked at and openly concurred in by those who profess and call themselves Christians, who were taught in childhood to honor and obey the civil authority, and who pray in public worship each Sunday for their nation, pledging allegiance to its government as having the divine sanction.

"The evasion of law, or its defiance, is not:

only an evidence of disloyalty to constituted authority, but it has a marked influence on character. It is disintegrating to social morality, and saps the foundations of the individual's self-respect.

"This commission feels it would be untrue to its responsibility if it did not urge that clergy and people should take a stand against any compromise with law-breaking, quite apart from the question whether or not the law is unnecessary for the individual or unwise for the community. . . .

"We wish, however, to emphasize the fact that merely passive obedience is not sufficient to satisfy the conscience of the Christian. There is a correlative responsibility for active service which rests upon the Church. While the passing of the saloon has choked a source of moral contagion and removed a sinister influence in our social life, yet it must be recognized that the saloon was for generations the poor man's club and a center for the expression of social instincts. The Christian community must be prepared to supply this lack with new and pure resources for the same good end. For this purpose the provision of recreation for youth becomes not an expedient merely, but a moral and religious duty.

"One of the strongest influences against intemperance would be the encouragement of happy outdoor social gatherings on Sunday afternoons. Healthy recreation promotes temperance and becomes a blessing, especially in rural districts, where much time is undoubtedly spent by boys and young men in card playing and gambling. To combat intemperance and meet the evils attached to a secularized and commercialized Sunday a sermon or a temperance address may be much less effective than a ball and bat."

The report of the diocesan missionary society was one of the finest in years. Mr. Mansfield, the secretary treasurer, reported total receipts of \$95,000, and much new work accomplished. An appropriation of \$24,500, in addition to the income available from investments, was asked for 1922; this being an increase of \$6,500.

The Hon. Burton Mansfield on nomination of the Bishop was unanimously elected to fill the vacancy in the chancellorship.

The report of the Church Scholarship Society was interesting, especially in regard to the falling off in annual offerings in the diocese for its work notwithstanding the canonical requirement. The treasurer reported that only twelve parishes had contributed.

The report on the Nation-wide Campaign in the diocese, made by the director of the local committee, stated that some progress had been made and that the principal emphasis had been laid on education. All parishes but eight desired and distributed the national Church paper, the *Church at Work*. Total receipts on behalf of the Campaign in the diocese were \$99,246.12. The convention reaffirmed its faith in the Campaign and tendered its hearty support to the Presiding Bishop and Council.

The Rev. Malcolm Taylor, newly appointed provincial secretary, outlined in part the duties of his office, laying special stress on efforts during the coming year to develop religious education in the province.

After considerable discussion the new canon calling for creation of "The Bishop and Council" was adopted. The Council, in addition to the Bishop, Bishop Suffragan, secretary, and treasurer, will consist of sixteen elective members; two clerical and two lay elected annually by the diocesan convention, and one clerical and one lay representative elected annually by each of the six archdeacons. The canon goes into effect January 1st.

At the afternoon session the new principal of Trinity College, Dr. Ogilby, in a telling address won the hearts of all in his earnest desire to make the college tell more than ever for the ministry of the Church.

An attempt to permit women to become eligible as elective members of the newly created Executive Council was voted down. It was the sense of the convention that women should not be placed on the diocesan council before they were admitted as eligible to hold office in parishes. On the question, however, of allowing them to sit in meetings of the archdeacons favorable action was taken.

It was voted to hold all future diocesan conventions in the Cathedral parish of Hartford.

A resolution to change the time of meeting to a date in the Epiphany season failed to carry.

A resolution was introduced giving the Suffragan Bishop temporary powers of the Diocesan in case of a vacancy in that position. This must be ratified at the next convention.

A committee was appointed to take steps to secure a diocesan coat of arms and to report at the next convention.

The convention in a resolution called upon the President and others in power to take steps leading to a world naval disarmament.

The convention elected as members of the new Executive Council the Rev. Dr. Ernest deF. Miel, the Rev. Floyd S. Kenyon, and Messrs. Burton Mansfield and William S. Severn.

The Standing Committee was reelected.

A committee of four clergy with the Suffragan Bishop as chairman were appointed to prepare for fitting observance of the twenty-fifth anniversary of Bishop Brewster's consecration, which occurs in September 1922.

IOWA

THE CONVENTION was held in St. John's Church, Keokuk, from May 8th to 10th. Bishop Howden of New Mexico preached the sermon.

Iowa will convene hereafter in January but referred the matter of administrative reorganization to a special commission, not being quite ready to elect a "President and Council".

The convention continued the Nation-wide Campaign committee, referred the report of the committee on state of the Church to the rural deans for action, sustained the third central rule of the G. F. S., and after keen discussion referred to a special commission the question of giving women place in vestries and in the convention. The reports of the committees on religious education and social service reflected the aggressive modern spirit of the Church.

Bishop Howden interested the delegates in the Indians of New Mexico. Bishop Demby made Iowa feel the romance of the Lord's work among the negroes and Mrs. Biller made the Church Service League unmistakably clear. The Rev. Dr. A. W. Ryan of Duluth spoke strong and kind words on behalf of dumb animals and defective humans.

The meetings of the Girls' Friendly Society, the Daughters of the King, and the Woman's Auxiliary had unusually large attendance and excellent programmes.

Bishop Morrison gave a philosophical and theological address setting forth the place of Jesus Christ in the world to-day. Bishop Longley's address presented a practical resumé of the work in Iowa.

The Standing Committee was reelected.

The Woman's Auxiliary elected as its president Mrs. A. B. Grenier of Sioux City; and as its secretary Mrs. E. H. Hall of Davenport.

The Rev. Felix Pickworth was reelected secretary of convention.

KANSAS

THE CONVENTION and training school in Christian leadership of the diocese of Kansas, held in Topeka, from May 6th to 11th was the largest in the history of the diocese.

The boys' convention camp, also an unqualified success, was on Bethany College grounds and consisted of fifty-four regulation army tents, each holding eight boys under direction of two officers who served with the 35th Division overseas. Many overseas men who helped last year were in their places again this year.

On Friday morning the boys began pouring into Topeka from all sections of the diocese, on trains or in autos, with banners and parish yells. In the evening the boys were taken for an auto ride to the Boys' Industrial School. Taps were sounded at 10:30 P. M. About 2 A. M. a gentle patter was heard on the tents and soon a regular deluge was descending. The neighborhood was rejoiced by the following war-cry: "Are we discouraged?" "No!" The Bishop rose from his comfortable bed, dressed, and went out in the pouring rain to patrol the army streets to see that all was well with his boys.

At 9:30 the boys' convention came to order and the meeting was opened by the Bishop with a hymn singing fest led by Canon McKinstry and the Rev. J. P. DeWolfe. All the clergy were introduced by the Bishop and each parish and mission answered to roll call by standing. Out of sixty-two parishes and missions only seven or eight were not represented, the largest delegation being the Boy Scout troops from St. Peter's Church, Pittsburg, numbering forty-seven.

The two speakers of the morning were Mr. George K. Gibson of Chicago and Dr. W. F. Peirce, president of Kenyon College. Mr. Gibson gave a splendid talk, and challenged the boys to go home and awaken parents and teachers to duty. Dr. Peirce spoke on The Church College.

With adjournment of the convention all the boys were invited to the Central Y. M. C. A. to enjoy a plunge.

Due to the wet condition of the Bethany Campus, it was impossible to hold the athletic meet there. Through the kindness of Dr. P. P. Womer, president of Washburn College, the track meet was held in the college gymnasium and on its athletic field. The boys from Burlington won the Bishop's Cup.

The Camp Fire had to be abandoned on account of the rain and the boys met in the Cathedral guild hall. After the fun and hilarity of the evening the boys quieted down and Bishop Wise conducted a wonderful inspirational preparation for the boys' corporate Communion. It rained again in the night, but little did it worry the boys. On Sunday morning 428 of them marched into the Cathedral for the corporate Communion celebrated by Bishop Wise.

At 10:30 A. M. the Boys' Camp closed and the adult convention began. The Bishop's banner for the best church attendance during Lent was awarded to Trinity Church, Lawrence, for the second year.

At 2:30 there was a meeting of students from K. S. A. C., Manhattan; K. U., Lawrence; Normal, Pittsburg; State Normal,

Emporia; and Washburn, Topeka, followed by a social hour.

The Bishop delivered his annual address at 4 o'clock.

In the evening the girls of Bethany College sang *The Daughter of Jairus*; and Mr. Edward Sargent of New York talked on Religious Coöperation with Public Schools.

May 9th was the diocesan day of conferences. When the Nation-wide Campaign came up, Mr. James Pershing of Denver gave the national viewpoint. The second speaker was Mr. George K. Gibson, chairman of the Campaign committee of the diocese of Chicago.

At 11:30 the convention met at the Orpheum Theatre to see the moving picture exhibit on Church Advertising, a combination of films used in the Topeka theatres to advertise Grace Cathedral and made under the supervision of Dean Kaye. These films consist of views of the Cathedral, Bethany College, the Campus, the Students, the Girl's Friendly Society Cottage at Vine-wood, the procession at the harvest home festival, and the consecration of Bishop Mize.

In the afternoon reports were presented from other departments.

In the evening, in spite of a downpour of rain, a mass meeting in the Cathedral was opened with a diocesan "sing". The Rev. Ernest C. Tuthill, and Mr. George K. Gibson spoke.

Tuesday afternoon was given over to Religious Education. The Rev. Carl W. Nau gave a graphic story of conditions in the Church schools in the diocese as shown by the recent survey. His report was illustrated vividly by charts.

In the evening Mr. Everett Hill of Shawnee, Okla., talked about boys, his subject being *The Boys' Challenge to the Man*. The Rotary Club of Topeka attended this meeting in a body. The pageant, *Advance the Line*, was given by the G. F. S. branch of the Cathedral.

The business session occupied Tuesday morning and Wednesday. St. James' Church, Wichita (Rev. Otis E. Gray, rector), was admitted to the convention. This, the first new parish since the Bishop came to the diocese, is especially close to the hearts of Bishop and Mrs. Wise as it is a memorial to James Llewellyn Wise, their eight-year-old son who died in February 1920.

The salary of the Bishop was increased from \$4,300 to \$5,000 and his traveling expenses from \$300 to \$600.

The women held their Church Service League meeting on Tuesday morning. Their plans for the future will include formation of a girls' convention on the order of the boys' convention, as the Bishop suggested in his address that they be housed in the Bethany dormitories.

The closing event of the convention occurred at the chamber of commerce on Wednesday morning, when there was music and several brief addresses.

The registrar and secretary, the historiographer, and the chancellor were reelected.

LONG ISLAND

THE CONVENTION was held at the Cathedral at Garden City on May 17th and 18th.

The Rev. Robert Rogers, Ph.D., was elected secretary, Mr. George Hewlett, treasurer, and the Rev. Thomas J. Lacey, Ph.D., registrar.

Four missions were admitted to the diocese, having been incorporated as parishes.

Mr. Raymond F. Barnes, treasurer of the diocesan committee on the Nation-wide Campaign, reported a substantial increase

in receipts. The percentage of expense to income had decreased markedly, the 1921 percentage being .0198.

A canon creating a Diocesan Council, after some debate, was adopted. The Bishop appointed the following members: The Rev. Messrs. Chas. F. J. Wrigley, D.D., Robert Rogers, Ph.D., John H. Fitzgerald, and Samuel C. Fish. Laymen: Messrs. Origen S. Seymour, Walter R. Marsh, Raymond F. Barnes, William J. Tully, Lewis W. Francis, G. B. Goodwin, Walter Jennings, and Emlen Roosevelt.

The Rev. St. Clair Hester, D.D., and Mr. Robert L. Pierrepont were elected to the Standing Committee.

A resolution was presented that the Pension Fund committee of the General Convention be requested to increase the pension of retired clergy from \$600 to \$750.

In his address the Bishop issued a warning to the clergy in regard to laxity in the remarriage of divorced persons.

"I have no statistics with which to startle you. Indeed, we do not need any. Divorce is all around us. Our newspapers tell the sickening story so far as society is concerned, but the divorce mills are for all; and, unlike the mills of the gods, they do not grind slowly. The divorce business has become a most lucrative branch of the law, and, if the Church now were to rise to its apostolic strength and affect the trading in divorce, just as the Church in St. Paul's time, by preaching against idolatry, diminished the demand for the little silver statues of Diana, there are some lawyers who would say, as the representatives of the silversmith's union said at the mass meeting in Ephesus, 'Sirs, we know that by this craft we have our wealth'. It lies within the province and the power of the clergy to diminish the evil of divorce, which is eating away at the vitals of the nation, by timely advice and warning. The laxity and rottenness of marriage was one of the great causes of the fall of the Roman Empire. It is sad when a child loses one of its parents by death, but the loss of a parent by divorce is worse. There are two ideas of marriage: one, that it is simply a physical relationship; the other, that it is a sacrament. The latter, I believe, is our Lord's idea of marriage. St. Paul treated marriage as a sacrament—a mystery. Love is the basis of marriage. The Church has accepted the teaching of our Lord. The marriage service, so far as human language can speak, declares the indissolubility of marriage. But the American Church in its canons has accepted the doctrine that adultery can break the marriage bond. It gives to the innocent party in a divorce the right after a year's duration to marry again. . . . But in all cases except that of adultery the canon asserts the indissolubility of marriage. Churchmen must inform themselves carefully of the canons. On no account may the clergy join in marriage divorced persons without the consent of the bishop."

MAINE

THE CONVENTION took place on May 18th at St. Luke's Cathedral, Portland.

On Tuesday the 17th, a quiet hour for the clergy was conducted in the Cathedral by the Bishop of Fredericton. His general subject was *The Life of the Priesthood as Illustrated by the Call of Isaiah*. This quiet hour preceding the convention was a great inspiration to the clergy.

In the afternoon informal discussion took place on the Church League for Industrial Democracy, presented by the Rev. Frederic C. Lauderburn, and the Church Mission of Help, which Mrs. Harold L. Berry, presi-

dent of the diocesan organization, ably presented.

After the annual meeting of the Maine Episcopal Missionary Society that evening, the pre-convention service took place in the Cathedral, the clergy marching in procession. The sermon was preached by the Bishop of Fredericton. He said that to-day, in the period of reconstruction, God is speaking to the Church and to the world, as He did in the war. But the world and the Church are deaf to His Voice. It is a time of testing. The Church is not dead; but its power and strength are not deep enough; it is not supreme in men's hearts as it was formerly. The need of the Church to-day is conversion, penitence, and prayer. Our religion needs continually to be enlarged, recharged. A second need which follows on conversion is aggressive missionary work, and a consecrated spirit. With this spirit, the Church will be a power, and will help to make a new world.

The chief matter which came up for discussion at the convention was the question as to whether the diocese should organize along the line of the Bishop and Council. A committee appointed at the previous convention submitted a proposed canon, but after long discussion, it was voted to lay the matter on the table until the next convention, and the Bishop was asked to appoint a committee to report then.

Another important question concerned the Church Mission of Help. It was voted to appropriate \$2,000 for a trained woman worker to assist in this work.

Mr. Alfred Newberry made a clear plea for the Nation-wide Campaign.

The convention went on record as favoring an international reduction of armament, voting unanimously upon the resolution passed in the New York convention.

The treasurer and secretary of the diocese were reelected.

The Very Rev. Edmund R. Laine, Jr., was elected to the Standing Committee.

Following the convention, there was a banquet of the Church Club on the evening of the 18th, at the Falmouth Hotel. The speakers were the Bishop of Fredericton, who gave an able and lofty address on the relation between the United States and Great Britain, and the call to citizenship; Mr. Alfred Newberry, who spoke on his work in China; and the Very Rev. Edmund R. Laine, Jr., who outlined his conception of the Cathedral, and what he hoped it would do in the diocese. The Bishop closed the meeting.

On May 19th, the annual meeting of the diocesan Auxiliary was held. In preparation for this a devotional service was held in the Cathedral on Wednesday evening, with an address by the Dean of the Cathedral. The business session began in the parish house at 10:15. Mrs. Herbert Payson, the president, was reelected, as were most of the other officers.

Mr. Alfred Newberry addressed the women at noon on *The Spiritual Aspect of Giving*; and Miss Laura Boyer, the educational secretary from New York, spoke in the afternoon on *The Educational Opportunity of the Church*.

OHIO

THE CONVENTION was held at Trinity Cathedral, Cleveland, on May 10th and 11th. The sessions opened with Holy Communion at which the Bishop was celebrant, the Bishop Coadjutor gospeller, and Dean White epistoler. The convention then adjourned to the parish house for business.

After committees had been appointed, Bishop Leonard delivered his annual ad-

dress, referring in it to the Lambeth Conference and Christian unity.

"A corporate reunion is not to come in a day or a decade—indeed, unless it be the will of God, it may not come for several generations—but in the meantime we have been roused to investigate denominational differences and to look into Church history in such a way that prejudices must be removed, ignorance dispelled, and stronger light thrown upon the whole question. My own position is that of positive conservatism regarding the whole situation. There are going forth lines of contact and brotherliness which we hope and pray will ultimately produce satisfactory results.

"We pray constantly that there may be unity of spirit in the bond of peace, yet nevertheless we must not for one moment be guilty of betraying the sacred trust placed in our care, and which we must transmit and transfer to those who come after us. Concessions in non-essentials will certainly be forthcoming, but no concession can be made in yielding to popular clamor. The Orthodox communions of Russia and the East have already accepted our definitions of the Nicene Creed, and have agreed to the validity and regularity of our apostolic orders. All of which goes to indicate that if the Anglican Communion and the Oriental Churches unite it is an enormous gain and exhibits to the ecclesiastical world a picture of unity, impressive and moving."

The Bishop reported increased communions and confirmations and encouraging conditions all around. In this the Nation-wide Campaign has given effective help. Property has been purchased for the Italian mission in Youngstown and also for the ultimate development of St. Peter's, Lakewood. A rectory has been given to the parish at Geneva; St. Thomas' Church, Port Clinton, is ready for consecration.

In the afternoon the Bishop Coadjutor delivered his address. He reported 1,080 confirmations, new missions at Akron and at Toronto; new work established in South Toledo and Dover. "I here record my tribute to the work of the diocesan Bishop and Council, and indicate that the new piece of machinery has on it men of great powers of production. I hope no change will be made until it has had a further extension of life and larger opportunity of further development in the operation of the mechanical work of the diocese."

Mr. Franklin of New York gave a brief outline of the work of the Nation-wide Campaign. In future the programme is to be an attempt to reach individuals and stay with them.

A dinner was given by the Church Club of Cleveland on Tuesday evening at the Hotel Statler at which the business session was continued, and Bishop Woodcock was the speaker.

Elections occupied all of Wednesday morning and part of the afternoon. A telegram of congratulation was sent to the convention of New York on the consecration of Dr. Manning, and at noon prayers were offered for the new Bishop. Admitting women to the conventions and putting them on vestries was discussed, but laid over for report at the next convention.

The former Standing Committee was re-elected.

Treasurer of the diocese. The Rev. A. A. Abbott.

RHODE ISLAND

THE CONVENTION was held in Emmanuel Church, Newport, on May 17th and 18th, with a large number of clerical and lay delegates. Bishop Perry's address was given at noon on the first day.

The Standing Committee was re-elected.

The canon was changed to enable the Bishop to appoint three additional members to the Diocesan Council, making twenty-five in all, and the Bishop appointed the Rev. Roberts A. Seilhamer, William L. Coop, and Frederic R. Mason for one year.

The convention approved the appointment of a permanent field secretary for Social Service, and recommended his support to the Diocesan Council.

SOUTH CAROLINA

THE COUNCIL met in the Church of the Holy Comforter, Sumter, from May 17th to 19th, with an unusually large attendance. The three principal matters of discussion were (1) the admission of women to the council, (2) reorganization, and (3) the proposed division of the diocese.

In regard to the admission of women to membership in the diocesan council, the debate turned upon adoption of a resolution which would permit the parishes and missions to elect a delegation not more than one half of which should be composed of women, or of a substitute resolution, recommended by the committee on canons, referring the matter to a committee of two men and one woman, whose duty it would be to make a thorough study of the possible effect of the admission of women upon the work of the council, to ascertain the sentiment of the women and to report at the next meeting. At the end of a spirited discussion, the latter resolution prevailed.

A committee on the reorganization of the diocese brought in a report recommending adoption of a new canon providing for the permanent establishment of an executive Council, composed of six departments organized along lines similar to the present organization of the Presiding Bishop and Council, adapted to diocesan conditions. The debate turned chiefly upon the best method of securing such a membership as would provide a suitable personnel from which members of the six departments might be chosen. Various alternative plans were proposed and discussed. In the end, the following method was endorsed, and the entire canon as amended adopted: The title of the new body shall be "The Executive Council" and its membership shall be as follows: The Bishop, the Bishop Coadjutor (if there be one), the secretary of the diocese, the treasurer of the diocese, the deans of convocation (three); and eighteen elected or appointed members, composed of two clerical members and three lay male communicants and one female communicant from each of the three convocations; of which six are to be elected by the convocations, six by the diocesan council, and six nominated by the Bishop.

Immediately after adjournment of the council, the newly elected Executive Council met for organization and divided its members into departments of Missions, Religious Education, Social Service, Finance, Publicity, and Nation-wide Campaign. By resolution, the temporary diocesan headquarters established at Columbia in connection with the Nation-wide Campaign two years ago was made permanent and Mrs. W. P. Cornell elected headquarters secretary. The former office of executive secretary of the diocese was abolished, the Bishop Coadjutor being made chairman of the Nation-wide Campaign Department and administrative head of the diocesan headquarters.

Animated debate upon the expediency of taking further steps toward division of the diocese at this time was precipitated by a divided report from the committee ap-

pointed by the last council. The majority report recommended that in view of the consecration of a Bishop Coadjutor to whom the Diocesan had committed very large powers in administering the missionary work, division seemed neither necessary nor expedient. The minority report, however, which received the active support of delegates from the "upper" part of the diocese, insisted that the present arrangement could be only temporary and that nothing short of division would adequately promote the interests, especially the missionary interests, of both sections. This view prevailed, and two new committees were appointed; one to recommend to the next council a proper line of territorial division and an equitable division of invested funds, and one to secure if possible an addition of at least \$50,000 to the episcopal endowment fund.

A resolution was also passed, authorizing the trustees of the diocese to purchase an episcopal residence in Columbia for the use of the Bishop Coadjutor. Report on the financial condition of the diocese revealed that the amount which can be expected from the Nation-wide Campaign fund this year is at least \$25,000 less; and plans were made to send a "flying squadron" of special speakers into all parishes and missions which have not pledged the amount apportioned them or have paid nothing on the amount pledged last fall. It was determined, however, that out of the funds received the full proportion pledged to the work of the general Church should be faithfully paid, and the salaries of both Bishops were made the same as last year.

Before the close of the council, a resolution was adopted calling upon the President of the United States and the Secretaries of the Army and Navy to do everything in their power to bring about by mutual agreement a reduction of armament among civilized nations.

An interesting feature was an address on the first evening by Mr. Thomas Mott Osborne on Prison Reform. A very large number of people heard this address, which was given in the First Presbyterian Church on account of its larger seating capacity.

In his annual address Bishop Guerry spoke of the unusually large number of confirmations and Easter communions reported for the year and quoted other statistics which tend to show that much literature on the decline of religion is without substantial foundation. He also called attention to the fact that he now has a larger number of postulants and candidates for the ministry than at any other time in his episcopate, and spoke of his pressing need for financial assistance in providing for their education.

He urged upon the clergy and people of this diocese a sympathetic response to the Lambeth appeal for unity; and he called upon the women to heed the recent appeal issued by the Woman's Auxiliary and use their influence in every way possible to establish a saner and higher standard of dress and conduct.

Speaking on divorce and remarriage, the Bishop declared that, whereas the Church permitted remarriage after divorce secured on scriptural ground, since the law of South Carolina permitted divorce on no ground whatever, under no conditions would he give permission to the clergy to remarry any divorced persons. He explained under what circumstances those divorced in other states could be admitted into the Church, and said in conclusion:

"While the Church in South Carolina will not solemnize the marriage of divorced persons, she will not deny the sacraments of life to those divorced who can produce sat-

isfactory evidence that they could have been divorced on scriptural grounds and were themselves the innocent party."

The Bishop endorsed Christian healing missions as a "wonderful possibility for a real spiritual revival in the Church"; but warned against possible misuse, and especially against the danger of a false theology which might easily become connected with it.

The address of the Bishop Coadjutor dealt almost exclusively with the details of his various activities since his consecration on January 20th of this year.

SPRINGFIELD

EVERY PRIEST in active service in the diocese was present at the annual synod in St. Paul's Church, Pekin, Ill., on May 11th. Forty-five lay delegates from thirteen parishes and five missions also attended. The synod for perhaps the first time in its history finished its work and adjourned at 5 o'clock P. M. on the first day. Departing from usual custom the opening service was an early choral celebration and corporate communion of synod and Woman's Auxiliary, and there was no sermon.

Promptly at 10:00 A. M. the Bishop called the synod to order. The Ven. John Chanler White was unanimously reelected secretary and Mr. Dan G. Swannell treasurer. A telegram of congratulation and felicitation was sent to Dr. Manning at the hour of his consecration. Two newly organized missions, Calvary, Nashville, and St. Gabriel's, Wood River, were admitted into union with the synod.

The Bishop delivered his annual address before a large audience soon after organization of the synod. The invitation of the rector and congregation of Holy Trinity Church, Danville, to hold the next synod in that parish was accepted.

The various officers, boards, and committees were reelected.

At an inspirational meeting on Wednesday evening in St. Paul's Church, the Bishop introduced the Rev. Mr. Kemmerer, who spoke on the Nation-wide Campaign, and the Rev. John S. Bunting of St. Louis, who told how his parish went over the top in the N. W. C. A delightful reception in honor of synod and Auxiliary was given on Tuesday evening.

Splendid financial condition of the diocese is shown by the reports of the treasurers.

The Sunday school Lenten offerings so far have amounted to \$759.41. Last year we raised about \$7,800 for the Nation-wide Campaign, but because of expense we sent in \$6,880. This is more than twice the amount heretofore given, but, as the Bishop says in his address, "it is far from being a creditable showing". The Bishop Hale legacy, of which the Bishop of Springfield is trustee and which was originally \$10,000, bequeathed by the late Bishop Hale for erection of the "Diocese of Cairo", has now passed the \$20,000 mark and is increasing at the rate of about \$1,000 a year. The summary of parochial reports shows that contributions for the year reached the unprecedented sum of nearly \$200,000, and that the value of Church property is over \$1,000,000.

VIRGINIA

THE COUNCIL was held in Christ Church, Charlottesville (Rev. W. Roy Mason, rector), from May 18th to 20th.

The Rev. E. L. Goodwin, D.D., was reelected secretary, but, he being unavoidably absent, the Rev. G. M. Brydon was elected

secretary *pro tem*. The Rev. W. Clayton Torrence was appointed assistant secretary.

The Bishop's address, read at the first business session, after giving a summary of official acts and a statistical report, was devoted to matters of great interest in development of the work of the diocese, the proposed changes in canons, the new system of Church schools, the Nation-wide Campaign, ending with a strong appeal to Church people to take seriously to heart the seeming break down of moral standards.

The most important matter coming before the council was the consideration of proposed changes in canons governing the diocesan Missionary Society, the diocesan Board of Religious Education, and the Social Service Commission, and the further conduct of the Nation-wide Campaign. The amendments were adopted. Under the new rule the executive committee of the missionary society, composed of ten members elected from the diocese and ten others elected by and from the five convocations, will be practically the executive committee of the work of the whole diocese. Boards elected by this executive committee will have charge of departments. A strong board of apportionment, acting under the executive committee, will prepare the budget for all missionary and extension work, including the pro rata share for the work of the general Church, and will make apportionment to the parishes after approval by the executive committee and final approval by the council of the diocese.

Elections:

Standing Committee: The Rev. Berryman Green, D.D., the Rev. W. B. Burkhardt, the Rev. John J. Gravatt, D.D., Messrs. Gardner L. Boothe, Alexandria, A. R. Hoxton, headmaster of the Episcopal High School, and W. M. Lyle of the University.

Executive committee of the Diocesan Missionary Society: The Bishop and the treasurer of the diocese, *ex officio*; the Rev. Messrs. W. R. Bowie, D.D., W. H. Burkhardt, and J. F. Ribble, Archdeacon F. W.

Neve, the Rev. Kensey J. Hammond, D.D.; Messrs. John M. Taylor, John Stewart Bryan, John B. Minor, Oliver J. Sands, of Richmond, and Robert Beverley of Essex county. Convocational representatives: The Rev. W. Roy Mason and Dr. J. H. Dillard of the Albermarle; the Rev. E. L. Woodward, M.D., and Mr. John T. Ramey of the Piedmont; the Rev. F. D. Goodwin and Mr. W. W. Marston of the Rappahannock; the Rev. W. D. Smith, D.D., and Mr. Lewis C. Williams of the Richmond; and the Rev. G. B. Palmer and Mr. Robert T. Morrison of the Valley.

At the evening meetings the council as a board of missions heard reports of the missionary work. The executive secretary of the diocesan missionary society and the Archdeacon of the colored work made reports Wednesday evening, followed by a strong address by the Rev. Wm. H. Milton, D.D., on the Nation-wide Campaign.

The council adopted unanimously a resolution to the effect that "the larger interest of the Church and the diocese will be most truly served by making no readjustment or changes for 1922 in the quotas already assumed by the diocese of Virginia for diocesan and general work". This means, of course, that by unanimous action of the diocesan council the diocese will assume the full quota for 1922 assigned to it by the Nation-wide Campaign Department of the Presiding Bishop and Council.

The meeting on Thursday evening was devoted to the Report of the Committee on the State of the Church presented by the Rev. W. H. Burkhardt, chairman, and followed by addresses upon various phases of the work of the diocese by Archdeacon Neve, the Rev. B. D. Tucker, Jr., D.D., and the Rev. J. H. Gibboney.

The council was one of the best attended of recent years by both clergy and lay delegates, and altogether, in its showing of the work of every department, and in practical things accomplished, was one of the most profitable and interesting.

EDUCATIONAL

SUMMER TRAINING SCHOOL AT SEWANEE

FROM AUGUST 9th to 22nd a summer training school for workers will be in session at Sewanee, Tenn., with three departments, Missions, Religious Education, and Social Service, whose deans will be Mrs. Loaring Clark, the Rev. G. L. Tucker, and the Rev. C. N. Lathrop. The Rev. Gordon Reese, the Rev. William G. McDowell, and Miss Jeannette Zeigler will have charge of young people.

To meet a great demand, there will be a special period for conference on parochial missions, with instruction in methods—in other words, a school for the training of mission preachers. Organizations in the Church will be represented by such leaders as Dr. Patton, Miss Grace Lindley, Miss Jeannette Zeigler, Mrs. John M. Glenn, Miss Mary E. Thomas, Mrs. E. B. Leaf, and Miss Agnes E. Warren. An open forum will discuss The Negro in America, Responsibility of the Church for Social Relations, etc. The devotional life will be emphasized, especially at the twilight hour.

Arrangements are being made for special railroad rates. Board and lodging for the entire period will cost \$25; for a less time, \$2 per day; but those desiring to attend must notify the Dean, Mr. George M. Baker, at Sewanee, ten days in advance.

One need not describe the physical beauties of Sewanee, but programmes will be sent out outlining the work of this training school. The director, the Rev. Dr. Mercer P. Logan, will gladly give added information now, if addressed at Charleston, S. C.

SCHOOL OF CHURCH PAGEANTRY

THIS SUMMER a "School of Church Pageantry and Drama" is to be held at the same time and place as the Wellesley Summer Conference for Church Work (June 27-July 7), but occupying the entire time of those who enroll. The courses outlined by the Commission on Church Pageantry and Drama of the Department of Religious Education will be conducted by members of the Commission.

Pageantry I, a course on Religious Drama

and the Church, its sources and historic development, will be open to all.

Pageantry II, the technique of dramatic production, practical consideration of such matters as staging under difficult conditions, the curtain, lighting, etc., will consist of lectures by Miss Elizabeth Grimball; while Pageantry III will be the actual production of a pageant, *The Sinner Beloved*. Courses II and III are open only to those enrolling in the department.

THE NORTHERN INDIANA SCHOOL

THE FIFTH annual diocesan school of Religious Education of the diocese of Northern Indiana will be held at Lake Wawasee from June 20th to 25th. The course includes the Five-fold Aim of the Christian Nurture School, Relation of Church School to the Service League; Methods for Week-day Schools, and Normal Work. There will be local and national speakers.

Wednesday and Thursday will be devoted especially to missionary and young people's interests.

Expenses for registration and board amount to \$15. Applications should be sent to Mrs. Ferdinand Boedefeld, Elkhart, Ind.

COMMISSION ON DAILY VACATION BIBLE SCHOOLS

LAST OCTOBER Bishop Cook presented to the Department of Religious Education a petition from two Baltimore Churchwomen, Misses Eleanor W. Freeland and Eliza Ridgely, which resulted in formation of the Commission on Daily Vacation Bible Schools. This commission held its first formal meeting on April 29th in the rooms of the department, following a luncheon at which the Rev. W. Anthony, chairman of the Metropolitan Federation of Daily Bible Vacation Schools, spoke on that topic.

Dr. Gardner's survey early this year showed that the movement is spreading, and all members of the commission agreed that the vacation schools are a strikingly flexible instrument for the Church's work. Offering a programme that colors a child's days for five or six weeks, these schools may become a greater force than the Sunday schools.

Discussing methods, the Rev. Thomas A. Conover presented some inspirational project teaching, coördinating Churchmanship and citizenship as worked out by himself in Bernardsville.

The commission appointed a committee on curriculum, whose function will be to prepare a pamphlet for this summer and have ready for next year a full course adapted to the Church's needs; the system being thus adaptable to the requirements of differing religious bodies. The workers in the Department of Work among Foreign Speaking Americans will help in presenting the vacation school system at the summer conferences, where also there will be illustrative exhibits.

The commission desires to hear from those who have had schools or may have them this summer. Requests for information, criticism, etc., may be sent to the Commission on Daily Vacation Bible Schools, Room 73, 289 Fourth Avenue, New York.

ST. PAUL'S SCHOOL PRESENTS BELL TO TRINITY COLLEGE

THE CLOSE relation which has always existed between two famous institutions has been emphasized by the presentation of a chapel bell to Trinity College, Hartford, Connecticut, from St. Paul's School, Concord, New Hampshire. The presentation took place on Saturday, May 14th, which was Charter Day at Trinity, the 98th anni-

versary of the awarding of the charter of the college to Bishop Brownell and the other pious founders in 1823. The presentation of the bell took place at chapel service in the morning, and the rest of the day was devoted to various activities, chief among them the interscholastic athletic events in which about 150 sub-freshmen took part.

The ceremony of the blessing of the bell was to have taken place on the campus, outside the chapel, but rain necessitated holding it inside. Greetings from the Rev. S. S. Drury, D.D., rector of St. Paul's School, were read, and Major Frank L. Wilcox, a graduate of both St. Paul's and Trinity, and a trustee of Trinity College, read the following history of the relations between St. Paul's School and Trinity College.

"There are 104 graduates of St. Paul's among the living alumni of Trinity and 11 more among the deceased alumni. Two St. Paul's boys are now undergraduates at Trinity and 5 Trinity graduates are now masters at St. Paul's. Twenty-two other graduates of Trinity have been in the past on the faculty of St. Paul's School. One of the previous rectors of St. Paul's School, a graduate of Trinity College, left the faculty of Trinity to assume the headmastership of the school, and the present President of Trinity College was at the time of his election on the faculty at St. Paul's. Three of the masters at St. Paul's, including the present rector, have received honorary degrees from Trinity College."

The relationship between St. Paul's School and Trinity was well typified by the Rev.

Godfrey M. Brinley, S.P.S. 1884, Trinity 1888, now master at St. Paul's School, who made the address of presentation. After the bell had been accepted by President Ogilby, it was blessed by the Bishop of Connecticut. The choir then sang the anthem, "O pray for the peace of Jerusalem", which was singularly appropriate to the occasion, as the first words of the anthem were inscribed upon the bell itself. The anthem was written by Mr. James C. Knox, for a long time organist and choir master at St. Paul's School, who received the honorary degree of Doctor of Music from Trinity College in 1916. The bell was then rung for the first time by Mr. Brinley, who passed the bell rope over to the President to finish a peal. The service closed with prayers for the school and the college offered by the President, and a benediction by the Bishop.

TEXAS CONFERENCE FOR CLERGY AND LAITY

AT SYLVAN BEACH, Texas, from June 30th to July 9th, a religious education conference for clergy and laity will offer exceptional opportunities. Bishop Quin will present Men's Work and Mrs. Quin Women's Work; Miss Edith Parker, Girls' Work; the Rev. Gordon Reese, Boys' Work. The Rev. Gardner L. Tucker will be in charge of Religious Education and Bishop Capers will teach the Bible. Church History will be taught by the Rev. W. P. Witsell. The cost will be exceedingly low, \$10 for each person's entertainment.

DEFINITE REUNION PROPOSALS IN CANADA ON LAMBETH LINES

Anglican and Presbyterian Churches Are Parties—Bishop of Huron on Methods of Rapprochement—Report on Anglican Forward Movement—Encaenia at King's College, Windsor

The Living Church News Bureau }
May 21, 1921 }

A DEFINITE basis for Church Union between Anglican and Presbyterian Churches was laid before the Montreal presbytery at a special meeting held in Knox-Crescent Presbyterian Church, when a report on conferences held for some months past between two committees representing the communions concerned was presented by the Presbyterian convener, the Rev. Professor R. E. Welsh. The document is regarded as historic since it represents the first successful effort to evolve a scheme on the lines of the Lambeth Report. The Presbyterians deferred discussion on this report to the next regular meeting in June, and arrangements were made to bring the report before the General Assembly in Toronto early next month. It adopts the Lambeth Conference suggestions on faith and order and accepts a Presbyterian form of commission to Anglicans and an Anglican form of commission to Presbyterians.

Bishop of Huron on the Lambeth Proposals

In a masterly charge to his synod the Bishop of Huron said:

"The Lambeth Appeal marks a turning point in the approaches to unity. The Anglican Church has shown what it is prepared to do for the sake of putting an end

to divisions. It is now for others to say what they will do. The Appeal was conceived in a spirit of charity and brotherhood and, I think, goes to the limit of self-abnegation for the sake of unity. We will not let pride of orders stand as a bar to unity. Not that we think lightly of our orders or imply that others think lightly of theirs, but rather because we think highly of ours and believe that others think highly of theirs, we are anxious that both they and we should defer to one another's consciences and should be prepared to submit to any sacrifice of face and pride for the sake of enabling the whole flock of Christ to profit by the gifts which are now exercised only 'in sundry parts and in divers manners', believing as we do that the spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group or communion 'is prepared to make sacrifices for the sake of a common friendship, a common ministry, and a common service to the world.'

"As doubt has arisen in the minds of some as to what is meant by 'a form of commission or recognition' it may be well to make it clear. It will be remembered that when speaking of what our ministers are to receive from other communions the words used are 'a form of commission' and when speaking of what their ministers are to receive from us the word 'ordination' is used. Let it be clearly understood that the difference in phrasing does not conceal a sinister meaning.

"The different phrasing is easily explained. In speaking of what we may require of others we can be explicit—we would expect them to receive episcopal ordination if they did not have it already. But in

speaking of what they might require of us we use more general terms, because we do not know and we do not suggest what they might demand. It is for them to decide. If they should demand as terms of union that we should be ordained by them, 'if the form of commission or recognition' insisted on should be ordination, then we are prepared to submit to such ordination. That is my interpretation of the difference in the wording, and I am confident that the interpretation is correct."

Finances of Anglican Forward Movement

At a recent meeting of the executive of the Anglican Forward Movement it was reported that the total pledges to April 30th amounted to \$3,469,397.24, of which \$2,524,449.61, or over 73 per cent., has been paid to date. The diocese of British Columbia is the first to pay the full amount of its pledges, \$31,000.

Encaenia at King's College, Windsor

The encaenia at King's College, Windsor, was marked by the laying of the cornerstone of the new main building to replace the historic building destroyed by fire. The stone was laid by His Honor the Lieutenant Governor of Nova Scotia, J. McCallum Grant, in the presence of the Archbishop of Nova Scotia and a distinguished gathering. The cornerstone of the old building bears the names of Governor Parr, Bishop Charles Inglis, Chief Justice Strange, Provincial Secretary Buckley, and Hon. R. J. Uniacke, and the date of the founding of the college, 1791.

The following prayer was used:

"Almighty God, the strength of them that out their trust in Thee, who didst enable the men who through loyalty to king and nation were making homes in this new land to found King's College for the training of young men in the principles of true religion and sound learning; Stir up in all of us a fuller sense of responsibility for keeping that which is committed to our trust, that the good work begun in Thy name may never fail and that there may be no lack of persons going out from here fitted to serve the Church and state, through Jesus Christ Our Lord. Amen."

At a luncheon Archbishop Worrell read two cablegrams he had received that day. One from the Archbishop of Canterbury read: "God speed your brave endeavors." The other was from the Prince of Wales, wishing the campaign all success.

The University sermon was preached at the parish church, at a service which preceded the laying of the cornerstone, by the Rev. R. A. Hiltz, General Secretary of the Board of Religious Education. At the meeting of convocation an address was read from Dr. Nicholas Murray Butler, President of Columbia University, New York, who had hoped to be present. At its commencement President Butler writes: "It is becoming that on this significant occasion there should be greetings from what was once King's College in the Province of New York to the University of King's College, Windsor, Nova Scotia. The undertaking at New York and the undertaking at Windsor were both the result of one and the same effort of the English colonists on the Atlantic coast to make sure that the lamps of learning should be neither dimmed nor darkened by reason of their distance from the homeland.

"Some of the same struggles, and even some of the same controversies, that preceded and accompanied the founding of King's College in the Province of New York preceded and accompanied the founding of the University of King's College at Windsor. These struggles and those controversies were

a mark of the temper of the time, of its zeal, of its intense earnestness, and of its strong religious conviction.

"Not only do these two King's Colleges present the fruit of a common effort, but in a very real sense the King's College at Windsor is the foster child or at least the close relative of the King's College that was in the Province of New York. It is commonplace that the plan of religious and literary instruction for the Province of Nova Scotia was drawn up in New York shortly after the close of the war of the American Revolution, and that it was Dr. Charles Inglis, formerly rector of Trinity parish in New York and first Bishop of Nova Scotia, who led the way in putting this plan into practical effect. Moreover, the first president of the College of Windsor was no other than the Rev. William Cochrane, a scholar and teacher of high repute who had been professor of Greek and Latin in the New York College."

At the convocation of the University which was held after this event the oration was delivered by the Rev. Robert Norwood, rector of St. Paul's Church, Philadelphia, a graduate of the University. "The world's hour," he said, "is an ominous one. Never in the history of man's brief experience with the forces of civilization has the world so needed the 'reasonable service' of religion as at this moment. Think of the host that threatens civilization. This host is made up of every lie that ever lifted its flaming head against the gates of the City of God. The Pit is open and Demogorgon is thun-

dering to his armies, setting them in array against the City of God. The City of God is the human brotherhood knit together by the consciousness of God as Father. Call that brotherhood Democracy or Empire, or what you will, the fact abides that the soul of civilization is fighting for its life.

"To you in Canada I bring this message from over the border; 'Where the English tongue is spoken, there let the brotherhood be'. Do you realize that Demogorgon has singled out the Anglo-Saxon for his first strategic move? He has, and his strategy is good; for he knows that from Runnymede to Gettysburg this Anglo-Saxon speech has articulated the word of God against every form of tyranny. In other ages men had dreamed democracy; but democracy was baptized at Runnymede and was confirmed by Lincoln at Gettysburg. So for this reason Demogorgon is assaulting the Anglo-Saxon with all his might. And it is at this point that I repeat my plea for the continuance of King's and for all other Canadian universities of a like character. Education must face the tyranny of an emotional majority. Education must lead men past their passions, their prejudices, their distorted remembrings, into the light of the City of God."

At the convocation honorary degrees were conferred on the Lieutenant Governor of Nova Scotia, President Nicholas Murray Butler, Rev. Dr. Ernest M. Stires, of New York, the Rev. R. A. Hiltz, the Rev. R. W. Norwood, and the Rev. Canon Bolt, of St. John's, Newfoundland.

BELOVED NEW YORK RECTOR OBSERVES SEMI-CENTENNIAL

At the Little Church Around the Corner — Chelsea Parish Reaches Ninety Years — Dinner for Bishop Manning

New York Office of The Living Church }
11 West 45th Street }
New York, May 23, 1921 }

GREETED and congratulated by hundreds of parishioners and friends, the Rev. Dr. George Clarke Houghton has been celebrating this week the fiftieth anniversary of his ordination to the priesthood. For the past twenty-four years he has been rector of the Church of the Transfiguration, popularly and widely known as "The Little Church Around the Corner".

On Thursday there was a solemn Eucharist at mid-day. The long procession was made up of taper-bearer, crucifer, flag and banner bearers, members of societies, vestrymen, secular ministers, former clergy of the parish, the religious, parish clergy, older acolytes, the celebrant, the rector's chaplain, the rector, other acolytes, sacristan, bishops' chaplains, Bishop Gailor, and Bishop Manning.

The Bishop delivered a pastoral greeting; the Bishop of Tennessee preached the sermon. Father Hughson celebrated the Holy Communion.

The following editorial appeared in the New York Herald on the day of the service:

"God Bless Him!

"Almost fifty years have passed since Joe Jefferson, seeking a clergyman to read the burial service over the body of versatile and well beloved George Holland, was told by a pastor of little vision that the funeral of an actor would not be permitted from the house of God over which he presided, but

that there was a 'little church around the corner' wherein it might be held. 'God bless The Little Church Around the Corner!' exclaimed Jefferson, and into Twenty-ninth street he went to the Church of the Transfiguration, where the Rev. George Hendrick



REV. GEORGE CLARKE HOUGHTON, D.D.

Houghton received him with sympathy and understanding. The name thus given to that church has achieved world-wide fame; wherever it is uttered men and women think of kindly interest, of benevolent assistance wisely administered, of friendship and inspiration from priests whose simplicity of mind is the reflex of their wide experience and truly Christian faith.

"For George Hendrick Houghton, as he was good and generous in life, was fortunate in death to have a worthy man to succeed

him in the rectorship of The Little Church Around the Corner. This was his nephew, the Rev. George Clarke Houghton, who took up his uncle's office in 1897, and to-day celebrates the fiftieth anniversary of his ordaining to the priesthood. There will be beautiful and appropriate services, magnificent music, the mystic beauty of lights and rich vestments, an eloquent sermon in The Little Church Around the Corner to-day. There will be notables and dignitaries, ecclesiastical and civil, to do churchly honor and pay official respect to Dr. Houghton; which is as it should be.

"But more than this. As Dr. Houghton sees and hears these tributes to long years well spent for others there will be another tribute to him. It will come from men and women, scattered through the town, the country, the whole world, who in sorrow or in distress, in the joy of love or the misery of disgrace, sought an ever open door beyond which knowledge supported by brotherly love, experience enlightened by charity, trust in humanity fortified by faith in God, have bound up their wounds of heart or con-

Episcopal Church, on Monday, the 9th day of May, 1831, at 12 o'clock, in the said Chapel of the Seminary, Reuben Spencer was appointed chairman, and Clement C. Moore, secretary. The following churchwardens and vestrymen were elected, viz: Reuben Spencer and Clement C. Moore, wardens, and John Hinton, James N. Wells, William R. Cooke, William Flower, Francis Babcock, Theodore Cadle, Seth Davis and Caleb S. Ives, vestryman, of the Protestant Episcopal Church of St. Peter in the City of New York."

One of the original wardens, Clement C. Moore, was organist of St. Peter's and donor of the great tract of land down to the shores of the Hudson River, making the return of the General Theological Seminary to New York City a possible thing.

BISHOP MANNING STIRS ENTHUSIASM BY CHURCH UNITY PLEAS

Unity, aggressive effort, and freedom of thought, "so long as liberty is consistent with the law of this Church", these themes were emphasized by Bishop Manning when

we ourselves helped to make. And, as sensible men, we must all want this, for we know that on no other principle can we have any corporate life at all. What we want now is peace in the ranks in order that we may have war at the front—the warfare of Jesus Christ for the building up of His kingdom in this world. Sometimes it has seemed that the Church has had war in the ranks and peace at the front."

Speaking in eulogy of the recent diocesan convention, Bishop Manning said: "It crowned its splendid work by electing as suffragan bishops two men whose choice should give, and I am sure will give, satisfaction to the entire diocese, two men of strength, of experience, and of spiritual power, for each of whom I have a warm personal affection, each of whom will make his own special contribution to our united strength, both of whom I welcome with my whole heart as brothers and co-laborers, Bishop Lloyd and the Rev. Mr. Shipman."

At the beginning of the dinner the invocation was pronounced by Bishop Lloyd.

Bishop Gailor commented upon the great contribution Trinity parish had made to the episcopate, having given six of the ten bishops of New York, while the first convention of the Church in the United States had met in Trinity Church and the consecration of the first American Bishop also had taken place there.

Enumerating Bishop Manning's many qualifications for the episcopate, Bishop Gailor said he also had a sense of humor, which is highly important to a bishop. "I have always maintained," said he, "that if John Calvin's mother had been an Irish woman and he could have seen a joke the whole history of theology might have been changed."

Letters were read from friends unable to be present, among whom was Bishop Tuttle.

DR. MANNING'S FIRST CONFIRMATION

The first class of Confirmation candidates presented to Bishop Manning were members of St. David's (colored) Mission in the Bronx. The service was held on Sunday evening and the presenter was the Rev. Dr. Edward George Clifton, the rector.

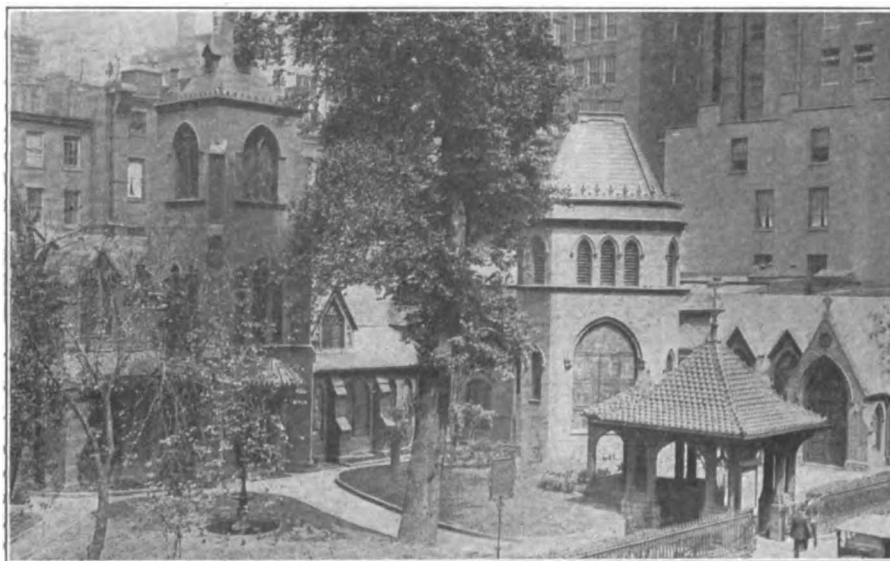
Dr. Manning complimented minister and people on their prosperity. Twenty-five years ago the mission was founded by Dr. Clifton. It has a membership of 900 and a new building fund of \$24,000.

A NEW CHURCHWOMAN'S CLUB

At the meeting on May 19th of The Churchwoman's League for Patriotic Service, a resolution was adopted for the founding of a Churchwoman's Club.

Reports on the various activities of the League were made by the chairmen of the different committees, and then Mrs. Richard Aldrich introduced the subject of the need of a club for Churchwomen, which would fill its own niche as a focus in New York City for the ideas of Churchwomen from all parts of the Union, as a center where a symposium of the views of Churchwomen on economic and labor problems may be arranged.

Miss Mary Van Kleek, first chief of the woman's bureau of the Department of Labor, heartily endorsed Mrs. Aldrich's plans. Churchwomen through such a club could combine their social service activities to accomplish incalculable good; for instance, could collectively do much towards adjusting the housing problem. Several other speakers showed the need of the proposed club, pointing out specific fields where it could function to social advantage. Mrs. Richard Aldrich was chosen chairman of the organizing committee, and is planning a club with lodging and restaurant features.



THE CHURCH OF THE TRANSFIGURATION (THE "LITTLE CHURCH AROUND THE CORNER"), NEW YORK CITY

science or soul and sent them out with renewed strength to fight the battle of life. On the lips of these grateful ones will be the words 'God bless Dr. Houghton and The Little Church Around the Corner!'"

PARISH ATTAINS TO NINETY YEARS

The ninetieth anniversary of the founding of St. Peter's Church in the Chelsea district was appropriately observed on Sunday, May 8th.

At the mid-day service the Rev. Dr. Olin Scott Roche, rector, and the Rev. William F. Phillips, curate, officiated. Dean Fobroke of the General Theological Seminary preached the sermon.

There was a small orchestra at the evening service. Bishop Partridge was the preacher.

This parish church, well and fondly known to seminary men, is really a child of the seminary as the following records will show:

"The birthplace of St. Peter's was the library room of the General Theological Seminary, and its founders the Rev. Drs. Wilson and Turner and Clement C. Moore, LL.D. The first rector was the Rev. Dr. Haight." The record further reads:

"New York, 9th May, 1831. At a meeting of sundry persons of full age worshipping in the Chapel of the General Theological Seminary in the City of New York, assembled for the purpose of incorporating themselves as a Congregation of the Protestant

800 representative men and women of the diocese met to honor him at a dinner tendered at the Waldorf-Astoria by the Church Club.

Henry L. Hobart, president of the club, presided and introduced the speakers. Eugenius H. Outerbridge voiced the greeting of the laymen to their Bishop. The Very Rev. Howard Chandler Robbins, Dean of the Cathedral, was spokesman for the 400 clergy of the diocese, and Bishop Gailor welcomed the chief guest into the fellowship of the House of Bishops.

Bishop Manning, the last speaker, received an ovation, the dinner guests all rising as he was presented.

"I believe," said the Bishop, "we have reached a time when the Church in this diocese is ready for great things. I believe we all feel that we want to think less of the divisive things which weaken and separate us and more of the great central things of Christ, which draw us so near to each other and give us strength and power for our common work."

"We want the full liberty which is consistent with the law of this Church, and that is a very great liberty, greater, we rejoice to say, than that of any other Church in Christendom. It is not necessary that we all should think alike. God forbid! But we do want loyalty to the principles of the Church and respect for the plain rules and laws of the Church, which, as Christians,

CHURCH SERVICE LEAGUE OF MASSACHUSETTS MAKES PLANS

For Concerted Programme of Work — Report on United Thank Offering—Everett Parish Liquidates All Debt

The Living Church News Bureau }
Boston, May 23, 1921 }

THE Church Service League is not another new organization, but rather a process to bring together every member of the Church into a genuine Christian fellowship."

This definition was given by Miss Eva D. Corey, chairman of the diocesan council of the Church Service League and president of the Massachusetts Woman's Auxiliary, at a conference under the auspices of the Auxiliary (the great missionary body under the League) in St. Paul's Cathedral Rooms, May 18th, to consider how to evolve a missionary programme under the League.

Under Miss Corey's able leadership, a logical plan was outlined whereby a parish unit of the League may share in a comprehensive, concerted programme in place of the less effectual divided one, and thus give every man as well as every woman the opportunity of doing for missions.

The first step in making such a programme is to list all parish organizations having any interest in missions.

The second step is to appoint a committee to make a missionary programme in which each group represented shall have a share.

In accomplishment of a missionary programme, it is necessary to do four things—to pray, to learn, to work, to give.

To pray! Suggestions as to how the missionary work of the parish may be helped by prayer will be turned over to the Department of Worship, Prayer, and Personal Religion under the parish unit of the League. The recommendations may include days of intercession, use of the Missionary Calendar and League Prayer Leaflet, and Prayer Circles.

To learn! It is clearly to be seen how missionary work may be helped by study classes, the posting of information, maps, and charts in the parish buildings, and through programme meetings, pageants, and lectures. These suggestions naturally should be given to the Educational Department of the parish unit.

To work! Giving aid for the field may be accomplished in a variety of ways, so that the differing accomplishments of members may be utilized either in the welcoming parish workroom or at home.

To give! Where to give will be answered by the budget of the Missionary Department of the unit. The diocesan bulletin offers help in the compilation of such a budget, as it specifies contributions which will count upon the parish apportionment, as well as for "specials". In addition there is always the United Thank Offering, and also the great gift of life.

The fact, new to many, that an altar guild should have a direct missionary purpose was stressed in the semi-annual meeting of the diocesan altar guild of the Massachusetts Church Service League, in Trinity Church May 18th.

After Holy Communion celebrated by Dr. Mann, a meeting, presided over by Miss Corey, followed in the parish rooms. Dr. Mann welcomed the many interested members and Mrs. Charles J. Hubbard, direc-

stress of the guild, spoke of the two-fold purpose of the organization:

1. To promote interest in missionary work among altar guilds of the diocese, that more and better equipment may be provided for poor and struggling parishes;

2. By mutual advice and counsel to increase the efficiency of all parish guilds, and to build up an ever greater reverence and care for everything that pertains to our altars and chancels.

The Rev. Daniel R. Magruder gave an address which impressed the privilege of serving upon an altar guild, and the ensuing responsibility which demands the utmost care and reverence in order that the effect upon priest and people may always be beneficial. At the close of Mr. Magruder's address, every member felt as if the mantle of a missionary had been laid upon her shoulders, and that her privilege of waiting upon the altar had gained a new significance.

REPORT OF UNITED THANK OFFERING

A concrete instance in figures of what has been accomplished under the Church Service League may be obtained from the treasurer's report of the United Thank Offering which was presented in the Cathedral earlier in May. Amid joyful enthusiasm, the following facts have been made known: this year from January 1st to May 12th, \$9,052.26 has been received, and there is one more collection to be made in November. This sum is \$2,246.96 in advance of the \$6,805.30 received for the second year of the last Triennial. The entire amount given thus far toward the Triennial of 1922 is \$17,997.95, which is \$6,110.41 more than was given for the first and second years of the Triennial Offering presented in 1919.

The spirit which has made this offering possible was felt in the hundreds which thronged St. Paul's Cathedral on the occasion of the Annual Presentation Service, when the Holy Communion was celebrated

by Bishop Lawrence, and the sermon was preached by the Rev. Barrett P. Tyler.

EVERETT PARISH FREE OF DEBT

About five years ago the Everett parish enlarged its church building to a seating capacity of 500 and rebuilt the parish house. A mortgage of \$10,500 was raised in connection therewith. The debt was still \$10,500 when Mr. Furrer became rector, nearly four years ago. It was reduced between that time and last September to \$2,800.

In September it was decided to begin a campaign to liquidate the debt by Easter. Yet such was the enthusiasm aroused that the mortgage was burned at the Watch-night service. It had been planned to raise \$1,500 by New Year's and the remaining \$1,300 by Easter, but the people responded so heartily that the whole sum was in hand right after Christmas and there was time to prepare for burning the mortgage at the annual Watch-night service.

Some other indebtedness remained and this was made an objective in the Easter collection. Again the parish responded far beyond expectation, about twice what was anticipated. These funds have put the church out of debt entirely for the first time in many years.

ANNUAL G. F. S. SERVICE

An inspiring annual festival took place in Boston when the Girls' Friendly Society of the diocese held its annual service at Trinity Church, preceded by a tea in the large hall of Mechanics Building where 1,600 members and associates met for a social hour and a half. At 7 the long lines were formed, and the great gathering took up its march to the church on both sides of the street, entering from either transept. The effect as the branches met and passed down the main aisle four abreast, with banners proudly aloft, was striking and impressive. Thirty of the clergy were in the chancel, most of them local chaplains of the society. A brief but hearty service preceded a sermon by the Rev. Howard R. Weir.

The offertory, collected during the year by saving missionary pennies, amounted to \$1,518.65, and will be given to Bishop Moulton for his work among girls in Utah.

RALPH M. HARPER.

CHAPLAIN PIERCE, SOLDIER CHURCHMAN, DEAD IN FRANCE

Following His Wife's Recent Death —The Bishop's Bricks Fund—Rector Resigns to Work Among Young People

The Living Church News Bureau }
Philadelphia, May 23, 1921 }

AFTER rendering conspicuous service both to the nation and the Church, Col. Charles C. Pierce, D.D., secretary to the War Memorial Commission, rector emeritus of St. Matthew's Church, Philadelphia, died on May 16th in Tours, France, less than four weeks after the death of his wife, Frances Rees Pierce, at the American Hospital in Paris.

A cablegram from Paris states:

"Colonel Pierce had completed his work on an inspection tour with the commission when the death of Mrs. Pierce occurred on April 22nd. At that time Colonel Pierce canceled his steamship passage and told

your correspondent he would remain in France to arrange for the funeral services and make arrangements for his wife's burial in the Arlington National cemetery. After the funeral services at the Church of the Holy Trinity, in Paris, Colonel Pierce, because of his sudden bereavement and the state of his health, left Paris for a short stay in the south of France to await the sailing of the transport on which he had planned to take home his wife's body.

"He fell suddenly ill after reaching Tours from an attack of influenza, which developed into bronchial pneumonia. His daughter, Mrs. Dewitt C. Jones, who was summoned from St. Louis in time to be at her mother's bedside, had accompanied her father on the trip and was with him at the end. Colonel Harry F. Rethers, chief of the Graves Registration Service, was notified of Colonel Pierce's illness and hurried from Paris to the aid of the officer, who was sinking fast.

"Colonel Rethers arranged for the removal of the body to Paris. The bodies of

Colonel and Mrs. Pierce then will be sent to Hamburg where they will be placed on an army transport which will sail for America on May 20th. It is proposed to waive funeral services for Colonel Pierce in Paris."

Col. Charles Campbell Pierce was born in 1858. He was educated for the ministry, having received degrees from Wesleyan University, Shurtleff College, and St. John's College, Baltimore. He served as chaplain in the regular army in Cuba, the Philippines, and at many army posts in the United States. He resigned military duties to take up work as a parish priest in Philadelphia, where he served for eleven years as rector of St. Matthew's Church. During the great war Col. Pierce again took up military duties, but not as chaplain. He began as an inspector of supplies and assistant quartermaster at the Schuylkill Arsenal, Philadelphia.

Later he went to France, as director of the Graves Registration Service. He was awarded the American Distinguished Service Cross and the French Legion of Honor.

Since the armistice Col. Pierce has continued in charge of the work of locating and registering the graves of American soldiers abroad and returning their bodies to this country.

Col. Pierce was an eloquent preacher and successful parish priest. During his service in the Philippines he was elected Bishop of that island see, but declined because of poor health in the tropical climate.

It was with great reluctance that the people of St. Matthew's Church, Philadelphia, accepted Col. Pierce's resignation, in December 1918. In his letter of resignation Dr. Pierce prophetically observed:

"I must remain, here at my place of sombre duty until my mission is finished or I shall have rendered the last full measure of devotion to my trust. My field of operations now and afterwards covers France, Belgium, Russia, Italy, and Great Britain, and possibly Germany is to be added to the list, and when I shall have finished, there will be little of me left."

The resignation was accepted, but Col. Pierce was promptly made rector emeritus, and the death of his wife and himself has plunged the congregation, which includes many prominent Philadelphians, into mourning.

The Rev. C. Herbert Reese, rector of St. Matthew's Church, states that the burial service will be announced after the return of the bodies from France.

CHILDREN PRESENT TWENTY THOUSAND BRICKS

Over five hundred children representing some forty parishes assembled in Grace Church, Mt. Airy, on the eve of Whitsunday for what is known as the Bishop's Bricks Fund Presentation Service.

Among these enthusiastic church builders were Italians and Poles, white and colored, settlement house children from the city slum districts and those from suburban and rural parishes. Several Scout troops in uniform marched into the church with flying banners and helped to fill it to the doors.

Bishop Rhinelander addressed them and called the roll.

The children had brought their offerings for Church extension. Every dime represented a brick. The money, collected in little banks distributed some months before, was placed directly in the Bishop's hands to build new churches in the diocese. Last year it amounted to \$1,500. This year it came to \$2,000.

The children visualize their offering by building small cardboard churches—often

models of their own parish churches. These they present with their offering to the Bishop. Some brought realistic hods full of paper bricks.

After the service refreshments were served on the church lawn.

The Bishop's Bricks Fund has been in existence since the first year of Bishop Rhinelander's episcopate, and was begun in response to his appeal for "The Six Churches" in his address to the diocesan convention in 1912. It continues to grow. Each year a banner is awarded to the parish contributing the largest amount. The Bishop read the list of banner parishes, which ends with St. Martin in the Fields for 1921. The amount contributed by St. Martin's children was \$234.50.

CHURCH BOYS REGISTERING FOR CAMP BONSALL

The registration list for the Vacation Camp Conference under direction of the Brotherhood of St. Andrew at Camp Bonsall is fast filling up. Parishes seeking to strengthen their boy work should make application as early as possible for one or more delegates to this Camp Conference.

This new movement, inaugurated during the summer of 1920, has great possibilities in the development of boy leaders for the Church.

"It is not simply a boys' camp with a religious atmosphere, but rather a religious work conference with the camp life as an accessory," states the folder announcing the very attractive programme.

RECTOR RESIGNS TO SUPERINTEND YOUNG PEOPLE'S WORK

The Rev. Edward H. Bonsall, Jr., has resigned as rector of St. Stephen's Church, Clifton Heights, to take up work as young people's superintendent of the Pennsylvania State Sunday School Association (Inter-denominational).

Mr. Bonsall is the son of the president of the Brotherhood of St. Andrew. He will travel throughout the state holding conferences of young people of the various communions and planning progressive work in their behalf.

There is a strong movement toward the organization of young people's societies in the Church similar to the Christian Endeavor Society, Epworth League, and other societies in the denominations. The need is felt throughout the country and should be welcomed as a hopeful sign.

The recent conference of leaders of religious education at Pittsburgh recognized this tendency, but felt that no effort should be made to standardize these societies. They should however be encouraged and guided.

Mr. Bonsall will help to coordinate these societies within the Church with more general organizations of like purpose.

INSTITUTION OF RECTOR OF CALVARY CHURCH, GERMANTOWN

The Rev. A. R. Van Meter was instituted as rector of Calvary Church, Germantown, by the Bishop on Trinity Sunday. The Bishop preached and many of the clergy participated. THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, May 23, 1921 }

COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

COMMENCEMENT exercises of the Western Theological Seminary were held on May 19th. The programme, heretofore given in the afternoon, was this year placed in the morning for accommodation of the alumni. The capacity of the institution for entertainment of guests necessitated withholding general invitations to the clergy and laity of the diocese, excepting the alumni.

The sermon was preached by the Rev. James M. Johnson, a graduate of the class of 1903. The dominant note in his discourse was the power of the Holy Spirit in the practical work of the ministry. The speaker, as had been requested, dealt largely with his experience in typical missions and parishes. This indicated how seemingly insuperable difficulties may be overcome through the development of mutual confidence between priest and people, and constant faith in the presence and power of God.

The president of the board, Bishop Anderson, delivered diplomas to the graduating class, Walter C. Bihler, Alfred D. Kolkebeck, and Leo G. McAfee.

The degree of bachelor of sacred theology was conferred upon the Rev. Messrs. Thomas Marshall Baxter (1913), James Edward Foster (1915), and Howard Henry Haslinger (1920). Several prizes were conferred.

The alumni dinner was served in the refectory, thirty-eight being present, including Bishop Anderson, Bishop Griswold, and the Rev. Dr. Jenks of the General Theological Seminary. After dinner the Rev. J. H. Dennis presided, the usual business was

transacted, and a resolution was passed that the alumni issue a quarterly bulletin on behalf of the seminary. The election of officers resulted as follows:

President, Rev. J. H. Dennis; vice-president, Rev. A. W. Averill; secretary, Rev. M. J. Van Zandt; treasurer, Rev. Hugh J. MacWhorter.

At a conference on Recruiting for the Ministry, the programme was so well arranged that the subject was dealt with from many points of view, and before the conclusion every member present was heard from. Bishop Griswold closed the session with a brief address and his benediction. One hundred and twenty-six alumni are scattered throughout twenty-eight states; thirty are working in the diocese.

WOMAN'S AUXILIARY

The meeting of the diocesan Auxiliary on May 12th, was of threefold interest. The Rev. H. H. Lumpkin spoke on Alaska, paying high tribute to Bishop Rowe, and to the late Archdeacon Stuck for their heroic work, which included teaching, healing, and preaching. Miss Irene Mann told all too briefly of her work in the missionary district of Tokyo. And the Rev. H. A. McNulty, lately home from Soochow, China, spoke of Taoism and of the conditions existing in the nations because of such forms of worship. From the classes formed for study of *The Survey* there has come a deep interest in what the Church is doing and can do, because there is now knowledge of what the Church has not done and why.

A prize of \$20 was offered by Mrs. Robert B. Gregory for the best scrap book prepared in connection with these classes. The first prize was given to Grace Church branch, Oak Park, and the amount will be added to their United Offering; the second, to St. Anna's branch at the Church

Home for the Aged; the third, to St. Joseph's branch, West Pullman.

Plans for the annual United Thank Offering service were outlined. The service will be at St. Luke's Church, Evanston, on May 26th, at 10:30 A. M., beginning with the Holy Communion. A pageant, *The Oblation of the Cross*, will be rendered instead of the sermon. Admission will be by ticket.

A memorial to the late beloved Miss Ellen Van Schaick, who entered into life eternal on April 8th, was read, and resolutions of sympathy were sent to the branch of the Church of the Mediator, Morgan Park, for the loss sustained in the recent death of their able president of many years standing, Mrs. W. A. Dykeman.

ST. ALBAN'S SCHOOL, SYCAMORE

The Bishop Suffragan visited St. Alban's School on May 13th and confirmed twenty-three boys presented by the headmaster, the Rev. L. B. Hastings. A total of forty-three boys have been confirmed since the school was located in Sycamore. Twelve were baptized early in April; eleven last year; a total of twenty-three. There are left now in the school two Lutherans and one Presbyterian in the upper school, and two Christian Scientists in the lower school.

On the day following the confirmation the Bishop blessed the school farm. A procession was formed in the gymnasium. Ten priests and fifty visiting servers were present. The procession, according to ancient English custom, moved about the farm. The Eucharist was celebrated out of doors in the orchard, as is usual, the rector celebrating. The Bishop preached on Vocation.

This year the college entrance examination board has made St. Alban's a center for its examinations.

The closing of the second year in Sycamore and the eighth of reorganization of the school will take place on June 4th. The Suffragan Bishop will be present and give the diplomas, certificates, and prizes. The Rev. F. V. Hoag will preach the sermon to the graduating class. Of three members of this class, two are to study for holy orders, one at Trinity, the other at St. Stephen's; the third member enters Princeton to prepare for teaching, returning to St. Alban's after graduation.

REV. E. J. RANDALL WILL VISIT ALASKA

The Rev. E. J. Randall, rector of St. Barnabas' Church, will have been twenty-five years in the ministry on May 31st, having been ordained deacon on that date. In the current number of the *St. Barnabas' Monitor*, he modestly advises the members of his parish that he proposes to celebrate his anniversary by taking a holiday in visiting the mission fields in Alaska. He says:

"Your rector, having worked steadily for all these years, has thought it not improper to ask the vestry for a leave of absence from early in June till the first of September. This leave has been graciously granted by the vestry, and the rector is planning to leave for a trip to Alaska early in June. He sails from Vancouver on *The Princess Royal* on St. Barnabas' Day, June 11th, and will join Bishop Rowe at some point en route and go down the Yukon with him visiting some of the mission stations. Later he will travel by stage and railroad from Fairbanks to Nenana to some of the coast towns."

G. F. S. MISSIONARY EXHIBIT

The associated branches of the G. F. S. held their annual exhibit of articles for the union missionary boxes at St. James' parish house on May 4th. Although the drive for funds to purchase the Lodge has been one of the great objects of the society

this year, contributions for the boxes were even more generous than last year. Nineteen branches and two candidates' classes contributed, and the new garments numbered six hundred and nineteen. The estimated value was \$728.73.

This year the Central Council asked each branch in the national Church to consecrate their efforts for money gifts to missions. St. Elizabeth's branch reported \$60 raised during Lent. This active branch was awarded the prize offered by Mrs. Gregory for the best scrap book on America in the Making. H. B. GWYN.

DEATH OF REV. J. C. MUNSON

THE REV. J. C. MUNSON, priest in charge of the parishes in Chittenango and Canastota, N. Y., died suddenly on May 16th, after sixteen years' service in these places. The burial and Communion offices were said on Wednesday, the Archdeacon of the diocese taking charge of the service, and the Rev. Messrs. Theodore Haydn and F. C. Smith and the Rev. Dr. Karl Schwartz assisting.

PAROCHIAL MISSION

A PAROCHIAL mission was conducted by Archdeacon Webber in St. Luke's Church, Charleston, S. C., from April 18th to 24th.

BIBLE FOR BISHOP MANNING'S CONSECRATION

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binding. It was the gift of Trinity parish and was supplied by Edwin S. Gorham.

On the front cover are the arms of the diocese of New York, on the back the arms of Trinity Church, both in proper colors.

The general detail of cover includes gold tooled lines forming rich panels. On the inside of cover in gold on royal purple is the inscription:

"The Right Reverend
"WILLIAM THOMAS MANNING
"Doctor of Sacred Theology
"Doctor of Canon Law
"Tenth Rector of Trinity Parish, New York
"Consecrated
"Tenth Bishop of the Diocese of New York
"Wednesday in the Octave of
"The Ascension, May 11, 1921
"With the love and prayers of the people of
"Trinity Parish."

BISHOP OF MICHIGAN PRESENTS VIEWS TO HIS DIOCESAN CONVENTION

FULLER REPORTS of the incident wherein the Bishop of Michigan offered to resign his episcopate if the diocesan convention deemed such action for the best interests of the Church are reprinted below from the *Detroit Free Press*.

"In his annual address, Bishop Williams declared that the Church must abandon its social and economic doctrines—which he maintained was a thing unthinkable—or broaden and democratize its support, otherwise it must be content with more meager support—perhaps poverty—and restricted operations.

"In the executive session following, the Bishop expanded his personal convictions and offered to step out if his own advanced stand was embarrassing the Church.

"I have declared, I hope with reasonable clearness, in this address and in other public utterances, my stand in the present crisis. It has not been done, let me assure you without a careful, prayerful consideration not yet without much distress of mind and heart.

"I have measured the full cost of taking this stand and I accept that cost.

"Though my critics may not credit the statement, I loathe the limelight and I hate sensationalism. The limelight burns to the bone, and the constant misunderstandings, criticisms, even slander and abuse that are inevitable to such a position never make one callous but rather raw of nerves and sore of heart. I know also that I must incur the opposition and perhaps bitter resentment of some whose personal nobility of spirit and character I desire and revere, men whom I have been glad to count my friends, men whom I love; among them generous supporters and faithful workers in our common enterprises. All this is my personal burden which I must carry.

"But I know also that my position necessarily involves more or less the diocese and its work. I have been warned that my chosen course and my public utterances imperil the ultimate success of the Nationwide Campaign, that if I do not refrain from such utterances, certain subscriptions may be withdrawn.

"I do not resent that warning, it has been given in a most friendly spirit. I do not construe it as a threat. It is simply the statement of an inevitable fact which you and I must face. It does seem rather absurd and childish that any should refuse to support hospitals in China or schools among the negroes or the mission of the diocese or the wonderful city mission work of Detroit because of my position on certain questions. But it is human nature and we must deal with human nature as it is.

"It is time, I think, to clear the atmosphere and the situation.

"My own choice is made. I must abide by it. I cannot unsay what I have said and I would not if I could. I have often made mistakes and spoken unadvisedly with my lips. But I am convinced that the main burden of my message is true, that it is laid upon me by the Lord, and that it is the message for the times. I cannot promise to refrain in the future from speaking as I have spoken in the past.

"But I am not willing to embarrass the diocese or hinder the work. Therefore, if at any time, in the judgment of this convention, the diocese would be relieved and prospered by a change of leadership, my resignation as Bishop of Michigan will be put into your hands subject only to the canonically required judgment of the House of Bishops thereon."

The convention discussed the subject in executive session for some two hours, the Bishop having withdrawn, after which the resolutions printed in last week's issue, presented by the Rev. J. A. Schaad, were adopted.

DEATH OF REV. DR. BUTTERWORTH

THE REV. JOHN FREDERICK BUTTERWORTH, D.D., formerly rector of the American Church in Dresden, Germany, died at his home in Summit, N. J., on May 17th, in his 77th year. "Having faithfully served his Master as rector of a number of parishes both in this country and abroad, and having lived a life notable for Christian virtues and for Christ-like service, he now rests from his labors."

Mr. Butterworth, graduated from the General Theological Seminary in 1867 and made deacon by Bishop Potter, was in 1869 advanced by him to the priesthood. He served his diaconate as assistant in St. Thomas' parish, New York City, and was rector afterward at the Church of Our Saviour, New York; St. John's Church, Dover, N. J.; St. Mark's Church, Jersey City (1871-75), and Calvary Church, Summit, N. J. (1875-93); and Grace Church, Sandusky, Ohio (1893-1900).

Dr. Butterworth was rector emeritus of St. John's Church, Dover, N. J., at the time of his death.

Funeral services were held in Calvary Church, Summit, N. J., on Thursday morning. The opening sentences were read by the rector, the Rev. Walter O. Kinsolving; the lesson was read by the Rev. Walter E. Howe. Bishop Stearly said the Creed and prayers. The committal service was read by the Rev. Dr. Walker Gwynne and Bishop Lines. Interment was made in Woodlawn Cemetery, New York City.

SERVICE OF CHRISTIAN UNITY AT ORTHODOX CATHEDRAL IN NEW YORK

ON WHITSUNDAY at the Cathedral of St. Nicholas (Syro-Arabic Orthodox) a service of Christian Unity unique in character was celebrated before a congregation which filled the large church and overflowed into

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the street. The occasion was one of welcome to his Eminence Metropolitan Platon, Archbishop of Odessa and Gerson, formerly Archbishop of the Aleutian Isles and North America, who is now on a visit to America.

A solemn pontifical Liturgy was intoned with the Metropolitan as chief celebrant assisted by his Grace Alexander, the present Archbishop of the Aleutian Isles and North America, and his Lordship Aftimios, Bishop of Brooklyn and head of the Syrian Orthodox Mission in America, the representative of the Patriarch of Antioch. Assisting the episcopal celebrants were the Archpriest Basil Kabawy, Dean of the Syrian Cathedral, the Abbot Ina of the Russian Cathedral, the Archdeacons of both Syrian and Russian Cathedrals, and many priests and deacons of both churches.

After the guest of honor and sharing with him every token and expression of joyful welcome was the special preacher, the Rt. Rev. James Henry Darlington, Bishop of Harrisburg of the American Church (Anglican Rite), who was hailed by the Metropolitan as Orthodoxy's sincere friend and defender before the American public.

At the special request of Archbishop Alexander, Bishop Darlington wore on this occasion in addition to his Anglican robes the several Orthodox episcopal vestments and decorations conferred upon him by the acting Patriarch of Constantinople and the other Eastern presiding prelates in the course of Bishop Darlington's tour last summer to Orthodox countries. He wore the golden mitre, the pallium, and the "panagia" (the last being the jewelled miniature of our Blessed Lady and her Infant Son which is always worn with the pectoral cross by a bishop). During the service Bishop Darlington was seated on the throne at the ambon and was attended as chaplain by the Archimandrite Patrick, head of the American work in the Orthodox Church.

The Bishop preached a splendid sermon. He spoke of the rapid strides toward unity during the past year owing to the era of better understanding inaugurated by both Archbishop Alexander and Bishop Aftimios in conjunction with the entire episcopate of the Episcopal Church. He pictured a happy future when all faithful believers in the Nicene Creed should put away past prejudices and while still holding to the beautiful inheritances so dear to each Church would yet live together as children of the same Father under the one cross of our common Saviour and under the one flag of our common country, America.

In greeting Bishop Darlington, Archbishop Alexander called attention to the fact that in the person of Bishop Darlington Western Orthodoxy marched side by side and hand in hand with Eastern Orthodoxy.

The great number of the laity who crowded to greet Bishop Darlington in the parish house after the service—says the *Voice of the Church*, official organ of the Holy Eastern Orthodox Catholic Church, from which the substance of this report is taken—by the warmth of their welcome gave evidence of the fact that the pastor of the Cathedral congregation, the Very Rev. Archpriest Basil Kabawy, has taught his people a substantial lesson in Christian re-union, for without the acceptance of our lay people no scheme of Church re-union will be effective.

MEMORIALS AND GIFTS

St. PAUL'S CHURCH, Aurora, N. Y. (Rev. E. G. White, rector), has been presented with six brass candlesticks for office lights, the gift of the rector and his wife as a thankoffering for five happy years spent in the parish.

NEWS IN BRIEF

ALABAMA: The convocation of Mobile met on May 3rd in the new church recently purchased from the Baptists by the people of St. James' Mission, Fairhope. At the opening service the Rev. C. F. McRae spoke on Christianity in China, Dr. R. H. Macy of his work at the House of Hope Hospital, Nopala, Mexico, and of the situation there, and the third speaker, Mr. L. F. Capers, presented missionary work in the diocese. In the afternoon Dean Plummer presented the missionary work of the convocation, some nineteen stations, for which he is personally responsible. The Rev. V. C. McMaster preached in the evening, and after Holy Communion Wednesday morning Mr. Capers, who is secretary of the diocesan Laymen's League for Church Extension, gave an inspirational talk followed by reports. Then, briefly, Mr. McRae replied to questions concerning the famine in China and Mr. Capers concerning the specific work he is starting in the diocese.—**CENTRAL NEW YORK:** Committees on the memorial to the Rev. Dr. Hegeman report about \$1,600 raised by parishes and individuals. A branch of the Girls' Friendly Society has been formed at Emmanuel Church, East Syracuse. Excavations under St. Matthew's Church, Horseheads, will provide parish rooms in the basement. During Mr. Edward F. Esmay's twenty-five years as treasurer of Calvary Church, Utica, the parish has increased its annual income from about \$3,500 to nearly \$25,000. The endowment fund of St. Peter's Church, Bainbridge, was recently largely increased from the Beatty estate. The diocesan council has appropriated funds for a survey of Italian work. The Girls' Friendly Society of St. Paul's Church, Watertown, will do active Americanization work. Convocation and Woman's Auxiliary of the first district met at Zion Church, Pierrepont Manor, on May 10th and 11th, the Rev. Messrs. H. C. Staunton and D. D. Waugh presenting papers on Parish Libraries and Church Architecture. The second district convocation met at Boonville in Trinity Church, when the Rev. F. D. Gifford spoke

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on missionary work in Japan and the Rev. H. C. Staunton again presented the topic of Parish Libraries. Bishop Fiske preaches in St. Paul's Church, Syracuse, before the annual convocation of the Knights Templar of the state. Christ Church, Ellisburg, commemorates its fortieth anniversary during the week of June 1st. Eight veterans of the world war, prisoners in the penitentiary at Jamesville, recently received victory medals from the government, the Rev. A. A. Jaynes delivering the address of presentation.—**COLORADO:** Work has begun on the addition to the College of St. John, at Greeley. The total cost will be \$2,000, of which \$950 is still lacking. The students have contributed \$250 to the fund. The daily evensong, started in Lent, has been continued, and is often attended by the townspeople.—**EAST CAROLINA:** The convocations of Edenton and Wilmington met respectively at St. Thomas' Church, Windsor, on May 2nd and at St. Thomas' Church, Clinton, on May 9th, each meeting being prolonged through the week. At Clinton there were four sermons of great appeal, and the laymen took prominent part, two making addresses telling the clergy what the people expected of them. The Bishop was present at both meetings, and the Rev. George W. Lay, D.C.L., led the discussions. The Rev. Alfred Taylor was elected Dean of Edenton, and the Rev. A. R. Parsley Dean of Wilmington.—**HARRISBURG:** The Sunday schools of York and Lancaster counties held their joint service for presentation of the Lenten offering in St. John's Church, Lancaster, on May 8th, over eight hundred children coming from fourteen schools. The total offering was \$1,624.21. St. John's, York, led in total offering with almost half the entire amount given, and a per capita of \$2.33. St. John's, Lancaster, had the highest per capita, \$2.60.—**LONG ISLAND:** Canon Duffield was celebrant and Dr. McComas preached when the archdeaconry of Queens and Nassau met at St. George's Church, Hempstead, on April 27th. Four missions have become parishes since the last meeting. At the first commencement of the Brooklyn Church Normal School for teacher training, held in St. Ann's Church on April 27th, half the teachers enrolled received certificates on their examination papers; and there were addresses by the Bishop, by the Rev. G. Farrand Taylor, and by the Rev. Dr. Murray Bartlett, president of Hobart College. In spite of inclement weather, forty-one parishes were represented at the annual presentation service of the Church school Lenten boxes, in St. Ann's Church on April 30th, when the offering was \$8,668.25, as compared with \$5,588.07 last year. The banner for the largest offering was won by St. Paul's School, Flatbush; that for the largest per capita by St. Mark's School, Islip.—**LOS ANGELES:** The altar department of the diocesan Woman's Auxiliary plans to refurbish the altars of fifty-three missions. Two lay readers from St. Augustine's, Santa Monica, are developing a mission in the police court of Culver City, a "movie" town, and expect to have a building by Christmas time. St. Augustine's has purchased an adjoining lot for recreation purposes. The church at Sawtelle has been moved to a fine site on the main street—doubtless an effective move, as the soldiers' home in Sawtelle is to accommodate several thousand world war veterans. Trinity Church, Santa Barbara, has freed from debt lots which will be the site of an adequate parish house. A Church club has been formed at the southern branch of the University of California at Los Angeles. The Bishop has recently purchased all outstanding stock of the Columbia Hospital Association, and the Good Samaritan Hospital now becomes the Episcopal Hospital of the Good

Samaritan, with all control in the hands of the Church. It is the only fireproof hospital in the city.—**PITTSBURGH:** The Sunday schools of the diocese had their annual rally for presentation of the Lenten offering on Whitsunday at the Church of the Ascension, Pittsburgh. Bishop Coadjutor-elect Ingley of Colorado made an address and Bishop Whitehead awarded testimonials and prizes. The offerings were larger by nearly \$2,000 than for last year, almost reaching a total of \$10,000, and were the largest ever given. The annual dinner and festival for the Church Home was held at Calvary parish house, Pittsburgh, an epidemic of children's disease closing the home.—**SOUTH CAROLINA:** The Bishop and Council have approved the canonical changes necessary to reorganize the diocese by establishing an Executive Council with five departments corresponding to those of the national Church. Diocesan teacher training institutes were held in Charleston and Columbia on April 26th to 29th, with Dr. Bradner, the Rev. Messrs. E. R. Carter and W. A. Jonnard, and Mrs. John Loman as visiting speakers.—**SOUTHERN VIRGINIA:** The central convocation met from May 10th to 12th at St. Andrew's Church, Lawrenceville (Rev. F. Bland Tucker, rector). The Rev. J. G. Scott preached at the preliminary service, and Bishop Tucker was celebrant at 11 A. M. Wednesday. Dean Bryan's devotional services were an outstanding feature. The Rev. J. K. M. Lee, the Rev. H. H. Young, the

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Rev. Dr. Bryan, the Ven. G. W. Ribble, the Rev. A. L. Kenyon, the Rev. J. Cleveland Hall, the Rev. E. P. Dandridge, and the Rev. A. R. Price also appeared on the programme with sermons or talks or as conference leaders. Illness kept Bishop Tucker from all but one of the meetings.—**TENNESSEE:** On Whitsunday the children of the convocation of Nashville made a pilgrimage

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to Old St. John's Church, Ashwood, in whose churchyard the tombstone of Bishop Otey carries the inscription written by himself, "First Bishop of the Catholic Church in Tennessee". Bishop Beatty made the memorial address, and a picnic dinner was enjoyed on the grounds, just a century after the pioneer Bishop entered his future diocese. The convocation of Memphis, meeting at St. Luke's Church, Jackson (Rev. T. S. Russell, rector), accepted a plan whereby each vacant parish and mission will have at least quarterly visits by one of the clergy; and it was announced that St. Katherine's School, Bolivar, closed for a year, would be reopened, with Miss Jessie Madison as principal and the Rev. C. S. Ware as rector. This school was started by Bishop Gray of Southern Florida when he was rector at Bolivar. On a plan suggested by the Rev. W. C. Robertson of Christ Church, Chattanooga, during May and June every parish and mission is being urged to furnish a certain number of recruits for the ministry. The clergy visit other parishes making appeals to the congregations, and then on the Monday following meet with the vestries to ask their cooperation and support.—TEXAS: The clergy met in conference for three days at Sylvan Beach, from May 9th to 12th.—WASHINGTON: The American Waldensian Aid Society met in Washington on May 2nd and 3rd, Bishop Darlington presiding in the evenings, and the Rev. Dr. C. L. Slattery on May 3rd in the morning. The opening prayer was said by Rev. Dr. James E. Freeman; at the dinner at the close Bishop Harding said grace; and the Rev. Henry C. Sartorio made two addresses on Tramping through Sicily and a Trip into the Waldensian Valleys, and The Mysticism of Dante. The Rev. Enoch M. Thompson conducted the fifth annual diocesan service of the Guild for Acolytes and Lay Readers at St. Mark's Church on the evening of Ascension Day. There was a large attendance of crucifers, acolytes, and lay readers, as well as clergy, all vested. There was a sung *Te Deum*; the Rev. W. A. Masker, Jr., preached and Mr. Alvin T. Gregory made the annual report.—WESTERN MICHIGAN: Paul Tate, son of the rector of Grace Church, Holland, had his left arm and right leg broken in an automobile accident, but is recovering.

PUBLICITY FOR THE CHURCH

IT IS PROBABLE that the Church could be helped materially if more of its news was given to the public in newspaper columns. So far as I know newspapers they are always pleased to have clergymen, or others connected with the Church, call and give them items of news, or to telephone, or to send news in by letter. If there are several newspapers in a town treat them all alike. Don't play favorites. If there are afternoon and morning papers, try to give them a fair division so that one set shall have the news first on some occasions and the other on other occasions. No newspaperman likes to be asked to "copy so-and-so from the morning paper," or the evening paper, as the case may be. As well ask a minister to preach some other minister's sermon. Of course, there are times when this must be done, but it is a good plan to recollect not to do it all the time, and to give the other people a chance to have a news item first. A newspaper man is as jealous of his paper as he is of anything in the world. Play fair with them, and they will play fair with you, every time. Tell them your secrets and open your heart to them and they will keep your confidence inviolate. Try to cover up and hide things, or to mislead and dissemble, and the newspaperman

—if he runs true to form—will have the whole story out, and probably make the most of it.

Willingness to give news items, timeliness, recognition of what is news and what is mere routine in the form of church notices, which should be read from the chancel; and above all things—on the spot! No newspaperman thinks that an occurrence is news after it has been kept under the hat for a week or more and has been talked over by half the people in the parish, and has finally leaked out through a member of the Parish Aid Society telling a friend, who told it to another friend, who finally told it to a reporter.

Give such news of your parish as in your judgment may be regarded as of interest to people generally. Give it promptly and freely. Read the news of other churches and see what "gets across the desk," and this will give you an idea of what you can do with your own news.—W. W. CANFIELD in (Utica) *Gospel Messenger*.

THE TIE THAT BINDS

IT WAS the hands of pagan parents which placed in the tomb of their dead child, buried at Rome in the reign of Tiberius, the toys recently found there and now on exhibition in a European museum. The grief of those from whose lives so much has been taken found expression in a way which has often suggested itself, in the intervening centuries, to Christians similarly bereaved. The pagans were largely without the hope of a resurrection or a reunion, wherefore their grief may have been even more bitter, if that be possible, than the grief of Christian parents who, in parting with little, clinging hands, seek, in the blindness of such a grief, to leave in them some things they held in life.

There is nothing new in such grief. Centuries before the day when these pagan parents in Rome wept and could not be comforted, the greatest of the kings in Israel, mourning the loss of a disobedient child grown to man's estate, had cried in anguish of spirit: "Would to God I had died for thee, oh, Absalom, my son." It would be only trite to ring new changes on the everlasting text that love is eternal. But at a time in the world's history when, more than ever before so far as we are able to see, the marriage tie is in danger of a loosening; when the "matrimonial joke" on the stage is not only the most frequent but the most popular; and when divorce, from being the last, has come to be the first resort; is the time to point the vital truth in existence that but for the loves of men and women, sanctified in the marriage relation and holding them, with the tie that binds more than any other, to lives of devotion and of sacrifice for their children, the civilization of which the end is now being so freely predicted would have ended long ago. We are debtors to the pagans as well as to the patriarchs for the light which has ever been on sea and land since that far-distant time when even primitive man could realize the need of conserving the strength of the race to save it from ruin.—*St. Louis Globe-Democrat*.

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