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VOL. LXV

MILWAUKEE, WISCONSIN, JUNE 11, 1921

NO. 6

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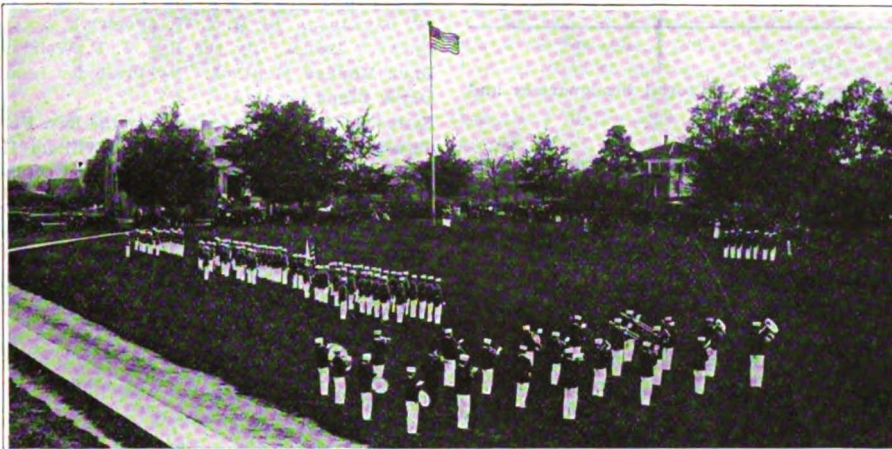
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A Weekly Record of the News, the Work, and the Thought of the Church

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GOD CANNOT but be pleased with those who bear His presence so continually in mind as to be directed and controlled by it in every meal they partake of. In this respect the more trifling the matter appears in which you secretly remember your Maker, the worthier and more acceptable is the sacrifice you offer Him, whether of thanksgiving or self-denial.—*John Keble.*

The Living Church

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VOL. LXV

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EDITORIALS AND COMMENTS

The Plight of the Armenians

REPORTS that continue to come from Armenia increase the anxiety concerning a people who seem to have been deserted by the whole world, though their present sufferings are largely due to their fidelity to the cause of the Allies. A new statement from the Near East Relief declares:

"It is reported by absolutely trustworthy Americans that Turkish Nationalists have proclaimed that the mosques and minarets destroyed in their conflicts with the French they will rebuild with the skulls of Armenians. Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness, and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists and the French protest their going into French Syria. They cannot emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned by circumstances beyond their control to certain death."

The American people have contributed some sixty million dollars during the past five years to save these people from starvation. It now looks as though all this would be wasted, since, denied the protection of any civilized government, the Turks seem bent on wiping them out, once and for all. America refused the mandate that the Allies asked her to assume, which would have thrown the protection of our government about these distressed people. The French, who with the English have occupied Cilicia for more than two years, are now reported to be withdrawing their military forces and turning the large Armenian populations, assembled there under allied protection, over to the control of the Nationalist Turks. The French used Armenians as soldiers to help them conquer the country. These Armenian troops are now being disarmed before control is given back to the Turks. The Turks are greatly incensed at the Armenians because of the aid they have given to the French, and are now boasting of the revenge they will take upon the Christian populations in Cilicia when they return to power.

There is nothing in history more devilish than this abandonment of these people to their enemies and oppressors. Near East Relief officials write that they have administered relief during these five years and have abstained from every sort of utterance that could possibly be called political, but they can do so no longer.

"Official Washington and members of Congress," they say, "must be made to realize that the brain and heart of America expect that prompt and effective steps will be taken in the direction here indicated. Washington desires and needs to know the judgment of the people of the country upon this subject. The only way for her to know is by hearing the voice of the

country. Responsibility rests permanently on those who have so generously given to the Near East Relief. They constitute at least twenty million of the people of the United States. They must follow their gifts by action and by personal expression of determination that something decisive and effective be done by our government.

"This can be done without partisanship since the recent platforms of the two great political parties declared in favor of readiness to render every possible help to the suffering Armenians. There has never been a time when that aid was more imperative than it is to-day. Delay is perilous.

"In the name of that charity which knows no bounds of race or creed we urge everyone who reads these lines to write at once to his Senator and member of Congress urging that early action be taken at Washington. No political emergency can serve as an excuse for inaction on the part of our own Government and the Allied governments. Each one should regard himself as an agent to get others also to write, that Washington may know and feel the true heart of America.

"We do not assume to dictate to the President and to Congress what shall be their method of attaining the end in view. We are certain that the means are at their command to make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian peoples under their control, and we are equally sure of the good will and humanity of the high officers of our government; but if they are assured that the public is back of them, their hands will be strengthened. *What we ask is that they bring home to the European powers a realizing sense of the fact that the American people are in earnest in their demands that these people shall be saved from utter destruction.*"

It may be too late; and it may also be entirely useless for us to ask for the intervention from Washington that ought to have been given, if at all, two years ago. Neither have we any sort of criticism to make of England or of France for not adding this to their many other distractions. If, as is requested, the American government should "make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian peoples under their control," we can think of a pretty plain rejoinder that these powers would be likely to make. We cannot thrust the responsibility upon them. Between us all the Armenian peoples are being wiped out, and the American government and the American people are silent.

God knows where responsibility will lie; but the conscience of THE LIVING CHURCH will not permit us to hold our peace. Our readers have given liberally in money. They have themselves saved literally thousands from death by starvation. Now these are threatened by another death, and money will not avail to save them. Perhaps nothing will avail now in any event. But it is *just possible* that the voice of the United States government might yet be effective.

And the voice is not uttered.

GREAT numbers of people will come to Milwaukee this month in connection with the National Conference of Social Work and the many lesser conferences that annually cluster about this great occasion. The Church's Department of Social Service has wisely taken advantage of the opportunity to call the social workers of the Church into consultation at the same time and place. Many of them would, in any event, be in attendance upon the great conference. But for the first time those who are engaged as *Churchmen* in social work will be brought together, in the hope of learning how best the Church can perform her duty in that phase of her work.

Our diocesan commissions and boards of social service are almost invariably inactive or perfunctory. They ought either to be abolished or to be made effective. We have no policy, no agreement upon a programme, no direction.

The national Department of Social Service, under the Presiding Bishop and Council, was only organized last fall, and it has not been possible to place funds in its hands sufficient to enable it to make other than a modest beginning. The executive secretary, the Rev. Charles N. Lathrop, is a thorough student of social problems and a trustworthy guide and adviser. The Department is feeling its way toward actual work. The conference in Milwaukee will both be of great benefit to the Department and of signal service to those who seek, in the several diocesan boards, to act wisely and well in the accomplishment of so difficult a purpose.

We have already published the programme and given information as to railroad rates and other details (May 28th). It may be useful for us to direct special attention to the plans that have been made for the housing of those who desire especially to attend the Church conferences. Several buildings of Milwaukee-Downer College have been placed at the disposal of the Church authorities for the purpose. Hotels and boarding houses will be greatly over-crowded; here Churchmen will find themselves in the most congenial surroundings, delightfully located, and away from the noise of the downtown section. They are the most favored of all who will come. Nowhere are there more beautiful grounds. For us, as residents of Milwaukee, it is a pleasure to have Milwaukee seen from the ideal environment that the college affords; and to those who know of the city rather from things of which we are not proud than from the perspective of what we are accustomed to think as the *real* Milwaukee, it will be an awakening to be introduced to this center of the real culture of the city. THE LIVING CHURCH very gladly extends its good offices to any who may desire assistance in making reservations whether at Milwaukee-Downer or elsewhere. We are hoping, too, that many visitors will desire to call at our publication office, the plant of the Morehouse Publishing Company, where a warm welcome will await all who care to call.

The Church conferences extend from Monday, June 20th, through the following Thursday afternoon, the sessions being generally held in the Milwaukee-Downer College buildings; and the general conferences open on Wednesday evening, the sessions being held at the Auditorium, and will extend over the following week. All sessions of both are open to the public.

WE learn with some concern of a negro movement that has resulted in an "Independent Episcopal Church", which is said to have three congregations in Greater New York. It is a product of that strange movement among negroes known as Garveyism. At its head, according to the *Negro World*, is "the Most Rev." "Garveyism" Among the Negroes George Alexander McGuire, who is called "Chaplain General of the Universal Negro Improvement Association and Titular Archbishop of Ethiopia" (*sic*), and who is referred to throughout the article as "His Grace." "Called of God, elected by Negro Deputies from all over the world, and approved by the ministers of the Independent Episcopal Church of Ethiopia, Archbishop McGuire feels himself fully equipped and authorized for the large work entrusted to his care and supervision, and hopes to prove himself truly an Episcopus or overseer of the Church for which Negroes everywhere are looking. When

Dr. McGuire left the Church of England in 1919 he left behind him the fragile theory and doctrine of Apostolic Succession." Accordingly he is described in the same article as ordaining a man to be a "presbyter."

We regret to say that this McGuire is, or was until recently, one of our clergy. He was ordained by the Bishop of Southern Ohio and for a time, beginning in 1911, was a field agent of the American Church Institute for Negroes, being at that time canonically resident in the diocese of Massachusetts, where he had previously had work in Cambridge. In 1914 he was transferred by the Bishop of Massachusetts to the diocese of Antigua, in the West Indies, and was dropped from the American clergy list. His name appears in *Crockford* thereafter as rector of St. Paul's, Antigua, until the volume of 1920, when his name was dropped.

We regret that one who had thus received the Church's orders and the confidence of Churchmen should now take the initiative in leading men of his race away from the Church.

"The Negroes of the world", says the *Negro World*, "in convention assembled made the Most Rev. Dr. G. A. McGuire the first Prince of the Church Ethiopic. We understand that plans are under way of his enthronement at the coming convention in August next."

Apparently this has been his undoing.

THE race-war at Tulsa, Oklahoma, fills us with horror. If it were simply the uprising of people against a criminal and the insane insistence that he be hurried to his death it would be bad enough and would be a disgrace to the community and the state in which it occurred. But

Race-War Unjustifiable

when it appears to have been a pre-meditated attempt to get oil lands owned by negroes away from them, in connection with which many blocks were burned, thousands made homeless, and more than a hundred killed, it makes one almost despair for democracy, for civilization, for the ability of the white race to survive. This country has been disgraced many times by the crimes of its citizens, but we doubt whether any disgrace since the republic was founded has equalled this.

The one silver lining to the cloud is that citizens of the city and of the state seem to realize their disgrace and to have set out to atone for it so far as they can. That Tulsa, or, failing that, Oklahoma, should restore to every humblest negro the full value of all of his possessions that have been destroyed is imperative. It is useless to demand reparations of Germany if we do not also demand them for like atrocities from Oklahoma.

The Tulsa outrage is the greatest strain that can be inflicted upon democracy.

WORDS fail us to express sympathy in connection with the Colorado flood. The stories of horrors are familiar to each of our readers. We can say nothing to add to their force.

Man is helpless before the elemental forces of nature and these occasionally combine to crush him in great catastrophes. Over and above the water floods sits Almighty God, and no event in nature leaves Him powerless. Not a sparrow fell to the ground without His permission, not a human soul was hastened into eternity that His arms did not encircle it. The event is a great mystery, but the one certainty in it all is that no soul was separated by the floods from Almighty God. Herein alone is peace.

A telegram asking for information as to the condition in which our churches and congregations in Pueblo are left and whether they need assistance has thus far brought no response.

ANSWERS TO CORRESPONDENTS

M. F. S.—Where Roman Catholics desiring to be received into the Anglican communion have already been confirmed they are not re-confirmed but are admitted, generally, by the Bishop at the time of a confirmation; but no special form of admission has been set forth.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

St. Stephen's House, St. Louis, Mo.	\$ 10.00
C. B. M.	20.00
Frances	2.50
Christ Church School, Norfolk, Va.	67.74
In memory of dear ones	2.50
St. Mark's Church School, Des Moines, Iowa	23.00
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	\$ 125.74

CHINESE FAMINE SUFFERERS' FUND

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Miss Katharine Gass, Jackson Miss.	1.00
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St. Michael's Church School, Genesee, N. Y.	60.00
Diocesan Convention offering, Diocese of New Hampshire, Concord, N. H.	26.00
Thank offering—Henry	5.00
Ascension Church School, Twin Falls, Idaho	3.00
Ascension Church, Twin Falls, Idaho	2.25
Woman's Auxillary, Ascension Church, Twin Falls, Idaho	9.75
Evelyn M. Breslin, New York City	5.00
St. Stephen's House, St. Louis, Mo.	10.00
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Primary Dept., St. Mark's Church School, Milwaukee, Wis.25
St. John's Church School, Milwaukee, Wis.	1.00
Francis H. Miller, Cuba, N. Y.	4.00
In memory of A. & H. D.	10.00
St. Mary's Japanese Mission, Los Angeles, Calif.	15.00
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	\$ 313.39

JERUSALEM AND THE EAST MISSION FUND

Good Friday Offering, Crescent City, Fla.	\$ 2.40
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Thank offering—Henry	5.00
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Christ Church, Redondo Beach, Calif.	101.00
Josephine Bicknell Foster, New Haven, Conn.	5.00
St. Phillip's Church, New York City	25.00
Deaconess Ethel Percy, Portsmouth, N. H.	3.00
Mary E. Emery, Newburyport, Mass.	50.00
Communion Alms, Crescent City, Fla.	5.00
C. H. J., Crescent City, Fla.	2.00
Mary B. Wolfrum, West Bend, Wis.	3.00
R. B. Sherman, Baltimore, Md.	5.00
Wm. & David Maulsby, Baltimore, Md.	1.24
Mr. & Mrs. Charles C. Currier, Memphis, Tenn.	25.00

Total for the week	\$ 249.24
Previously acknowledged	1,398.17
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	\$ 1,647.41

FOR WORK OF RUSSIAN METROPOLITAN

Deaconess Ethel Percy, Portsmouth, N. H.	\$ 3.00
Wm. H. Monk, Jr., Mobile, Ala.	2.50
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	\$ 5.50

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Rev. H. A. Burgess, Canton, Ill.	\$ 1.00
St. Stephen's House, St. Louis, Mo.	10.00
Deaconess Ethel Percy, Portsmouth, N. H.	4.00
C. M. H.	1.00
Emmanuel Mission, Winchendon, Mass.	14.50
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	\$ 30.50

FOR WORK IN DIOCESE OF ZANZIBAR

Christ Church, Redondo Beach, Calif.	\$ 100.00
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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.

ST. BARNABAS

Following in his blessed Master's steps,
This gentle Saint walked quietly each day;
Healing the sad, the sick, and suffering,
Binding their wounds; helping them on their way.

True Son of Consolation; claiming no reward,
Asking no recompense; content to be
A humble follower of his blessed Lord,
Who said "Ye did it unto Me". M. S. W.

WHEN MEN do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret therefore is to be always doing things for God, and not to mind because they are very little ones.—Frederick William Faber.

GREATLY BEGIN

BY THE REV. J. F. WEINMANN

"Greatly begin, though thou have time
But for a line, be that sublime—
Not failure but low aim is crime."

WE are the children of to-day. Happy the man who can call this day his own, and at its end can say, "Tomorrow do thy worst, I have lived to-day."

Those who presume to know tell us that man in some form has been on this earth at least a million years, while lower life in animal form dates back uncounted years beyond even that unthinkable age. A million years in the making and only thus far? So it would seem. Only thus far. Still so distant the heights, so far out of sight the goal. A thousand times a thousand years and man still only what he is. To what purpose all the upward struggle? Is this evolution? And what contribution then can I hope to make in the flash of time (and hardly that) I have to do my work? What appreciable mark can I cut in ere I too am gone? What impress make upon the drift of this soul of mine?

Still, a thousand years are but as yesterday. It is the way of God. God's mills grind slowly. He waits and knows why He waits. It is thy vision that is at fault. Thy sight is not set to appreciate the value of the slight stroke thy flight makes across this horizon of thy life. Thou hast no instruments of measurement. Thine ear is not attuned to the sound thou makest in thy march across the stage. From lowest red to highest violet is all that thou canst see, but not all that there is to see. The bird hears where thou art deaf and the dog takes up the trail where for thee there is no trail.

"Greatly begin . . .
Not failure but low aim is crime."

Here is not really discouragement, but hope. Not mine to think in terms of ages, but mine to begin, mine to call "this day" mine own, mine to do and to dare undaunted in this glad hour, leaving assured all the reaches that lie uncounted and outstretched before. "He who from zone to zone . . . in the long way that I must tread . . . will guide my steps aright." But "greatly begin".

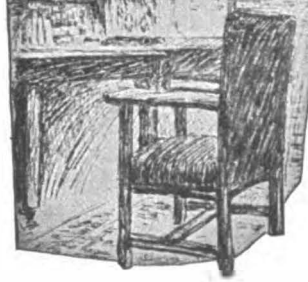
Again it was in the fulness of time, after long, uncertain years of preparation, that He came who was in Himself to make all things new. "I saw a new heaven and a new earth." We have been "chosen in Him before the foundation of the world". So St. Paul to the Ephesians. Only inspiration could write a statement like that. How else would St. Paul speak of pre-cosmic choice? It is a striking thought and occurs elsewhere besides. Already before the earth and the world were made, already before man appeared as man and by his free and wrong choice brought sin into the world and death by sin, already then, in that inconceivable eternity, God had chosen a tree that should be cast into the bitter waters of our life that so they might be made sweet, already then had provided a remedy for the disease. He giveth medicine to heal their sickness. . . . We are potentially a restored and cleansed race. The leaven of divine grace has already to the eye of faith done its perfect work and the whole is leavened. We have been washed in the waters of regeneration and all our dross has been refined out, left behind. We are in Him a new creature. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Say not the struggle naught availeth. Let patience have her perfect work. He hath provided streams in the desert. There is a tree the leaves whereof are for the healing of the nations. Thy impatience and discouragement are thine alone, not God's. "God is working His (redeeming) purpose out." Coöperate! "Greatly begin."

THE PRESENT is all we have to manage; the past is irrevocable, the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. In looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or to encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last; if one could be sustained, **we can** another and another.—Jane Taylor.

BLUE MONDAY MUSINGS

By Presbyterian Ignatius



I HAVE just been reading the pathetic last message of Franklin K. Lane, dictated as he faced death in the hospital. Here follows the essential part of it:

"Never before have I been called upon to deliberately walk into the valley of the shadow,

and, say what you will, it is a great act. I have said during the past months of endless examination, that a man with little curiosity and little humor and a little money, who was not in too great pain, could enjoy himself studying the ways of doctors and nurses as he journeyed the invalid's path. It was, indeed, made a flowery path for me, as much as any path could be in which a man suffered more humiliation and distress and thwarting and frustration, on the whole, than he did pain.

"But here was a path the end of which I could not see. I was not compelled to take it. My very latest doctor advised me against taking it. I could live some time without taking it. It was a bet on the high card with a chance to win, and I took it.

"For two days I had knowledge that this operation was to take place at this time and my nerves had not been just as good as they should have been. Those men who sleep twelve hours perfectly before being electrocuted have evidently led more tranquil lives than I have, or have less concern as to the future. Ah, now I was to know the great secret. For forty years I had been wondering, wondering. Often I had said to myself that I should summon to my mind, when this moment came, some words that would be somewhat a synthesis of my philosophy. Socrates said to those who stood by after he had drunk the hemlock, 'No evil can befall a good man, whether he be alive or dead.' I don't know how far from that we have gone in these 2,400 years.

"The apothegm, however, was not apposite to me, because it involved a declaration that I was a good man, and I don't know any one who has the right to so appreciate himself. And I had come to the conclusion that perhaps the best statement of my creed could be fitted into the words 'I accept,' which to me meant that if in the law of nature my individual spirit was to go back into the great ocean of spirits, my one duty was to conform. 'Lead kindly light' was all the gospel I had. I accepted."

What an unspeakably tragic thing it is that a man, born in a Christian country, educated under Christian auspices, attaining so deservedly high a place in the confidence of his fellow-citizens, should come to the end with nothing better than that to cheer him! "Lead Kindly Light" is a meaningless utterance unless it be addressed to a Person; and we know who is the Light of the World, being Light out of Light. One does not wish to seem unfeeling; but what alternative is there to "acceptance" of the inevitable? To call that a "creed" is less advanced than to profess Islam, which means resignation to the Will of a personal God.

What a contrast between this, and the seemingly reverence with which Chief Justice White met the end, fortified by the Sacraments of Holy Church!

Thank God, the poorest Christian knows,

"The secret hid
Under Egypt's pyramid."

The noblest philosophy is inadequate to lighten the darkness of the last hour, while the weakest faith in Him who is the Resurrection and the Life gives "light at eventime". What a joyous surprise it must have been to this twentieth century pagan to find a Father and Friend awaiting him beyond!

SURELY, THERE IS NEED of a Society for the Protection of Decency! On my desk lie accounts of hideous "mock marriages" from half a dozen states, under the auspices of religious organizations. One, in Moorhead, Minnesota, for a Congregational church's benefit, showed men in women's clothing, suggesting Neronian horrors; another, from North Carolina, was in the high school; a third involved young

children. From El Paso comes an account of how the "friends" of a bridegroom "kidnapped" him from the front steps of the First Presbyterian Church and carried him around town in the police patrol wagon as a prisoner, escorted by a jazz band. His wife was obliged to follow on a truck, with a huge sign, "Just Married", displayed. Words fail to characterize this abomination fitly. In a recent number of the *New York Sun*, I note a protest against the New York State divorce law as too narrow. "How many husbands and wives are bound to hellish existences because the evidence necessary to procure freedom can be procured only by paying the extortionate charges of the detective agencies, or because either party through perversity or sheer indifference refuses to be found committing the act which the law demands as a condition precedent to freedom!" Such is the language of the *Sun's* correspondent, who demands that marriage be treated like any other civil contract. How great is the guilt of nominal Christians who degrade marriage by their irreverent attitude towards that sacred mystery!

"CHRISTIAN SCIENTISTS" sometimes deny that they make Mrs. Eddy equal or superior to our Blessed Saviour. The author of a new work on that subject, Sibyl M. Huse, in a letter published in the *New York World*, has this to say:

"The second coming of Christ is attended by similar conditions, only that, at this hour, the feminine human concept, or Eve, must give way to the Christ. The point of least resistance in the whole human feminine concept was Mary Baker Eddy. She yielded up the ghost of material conception, and the compound Christ, as both male and female, and yet neither male nor female in any human sense, is now apprehended.

"... Its Discoverer and Founder, now so widely known to the world as Mary Baker Eddy, but understood by her advanced followers to be identical with the Christ idea, that has always led the children of Israel after the spirit.

"There is and can be but one Leader of Christian Science, the Christ, first apprehended as the man Jesus and in this, our day, as the woman Mary Baker Eddy."

I HAVE NOT SEEN in any American newspaper reference to an act of friendship for Britain, performed by the American Congress, and set forth at length by Lord Reading, Viceroy of India, at a banquet given to him by the English-Speaking Union just before he set out for India. There was a great scarcity of silver in India during the war; and there, in special, silver was essential if the paper money were to be immediately convertible into silver rupees. This situation being made known to the Administration at Washington, a bill was introduced into Congress and passed immediately, authorizing the release of millions of ounces of silver from the American treasury for transmission to India, to relieve the situation—an unparalleled example of international benevolence!

SOMEONE ASKS ME to reprint this little verse of spring-time by David Morton:

"MY FAITH
"My faith is all a doubtful thing
Wove on a doubtful loom—
Untill there comes each showery Spring,
A cherry tree in bloom:
And Christ who died upon a tree
That death had stricken bare,
Comes beautifully back to me,
In blossoms everywhere!"

THE GARFIELD CONGREGATIONAL CHURCH of St. Louis has "confirmation classes", I note. In the same city the rector of St. Philip's Church, "in the interest of Christian Unity", is said to have invited a Unitarian minister to preach from his pulpit.

DAILY BIBLE STUDIES

June 13—The Humble Obtain Grace from God

READ Proverbs 3: 31-15. Text: "Surely He scorneth the scorner; but He giveth grace unto the lowly."

Facts to be noted:

1. God has made His standards known.
2. Blessings follow those who keep His standards.
3. The lowly are subjects of His grace.

Deliver us from being wise in our own conceit. There seems to be more hope for the publican and sinner, than for the scribe and pharisee. These latter called themselves righteous, the very elect of heaven, the sons of Abraham. They did not consider that they needed the counsel of God. They were intellectual, they were mighty men of learning, they did not need to have their revelation enlarged. Spiritual progress in them was impossible. Spiritual progress is always impossible where the spirit of humility has ceased. Except we be converted and become as little children, obedient, humble, trustful, we cannot enter into the kingdom of heaven.

June 14—The Humble Are Heard by God

Read Psalm 10: 12-18. Text: "Lord, Thou hast heard the desire of the humble; Thou wilt prepare their heart, Thou wilt cause Thine ear to hear."

Facts to be noted:

1. Conduct of evil men described.
2. God asked to visit these evil doers.
3. Faith that God will hear and answer the humble.

The implication is that if the petitioner were not humble he would not be heard by God. It is certainly true that humility is one of the things that put a man's heart in tune with God, and the nearer he gets to the throne the nearer he will sing to key. When we are too far away from the source of the musical pitch, when we are at too great a distance from the organ, we are apt to sing off key. Perhaps you have noticed this as a procession of singers has entered a church. Outside they thought they were attuned to the music, but as they entered the doorway they discovered that they had dropped to a lower key. As each singer noticed the error, he stopped for a moment, caught the higher chord, and united his voice with the company gathered around the organ throne. Sometimes we lose the harmony of the great hymn of life. The discord of sin, carelessness, and lack of humility pulls us down to a lower key, but as we approach the throne in humility of spirit we tune our hearts afresh and know that "Thou wilt cause Thine ear to hear."

June 15—Christ's Example of Humility

Read St. Matthew 20: 20-29. Text: "But it shall not be so among you: but whosoever will be great among you let him be your minister."

Facts to be noted:

1. A mother seeks an exalted position for her two sons.
2. To have dominion over others is a worldly ideal of greatness.
3. The Christian ideal of greatness is that of service.

A man may be going about his daily work with his head up and his shoulders erect, while his soul is bowing before the throne of God in prayer. A man may be going on his way, walking upright, while his spirit is bending in deep humility. He may occupy the chief position in the land, and yet be the most humble servant among his fellows. In fact, the greater the position the greater the need for humility. Our Lord said: "Even as the Son of man came not to be ministered unto, but to minister." No man has approached His greatness, no man has approached His humility. True greatness never made any man haughty or unendurable, and the truly great man has never been self-conceited or self-important. The man who feels that, because of his mental, social, or financial standing, others should serve him, is pronouncing his own doom, and removing himself an immeasurable distance from the Lord Christ.

June 16—Humility Is Characteristic of Believers

Read Psalm 69: 30-36. Text: "The humble shall see this, and be glad; and your hearts shall live that seek God."

Facts to be noted:

1. David has faith in brighter future.
2. A grateful heart is a better sacrifice than an ox or bullock.
3. Those who love God shall dwell in His presence.

Humility is one of the secrets of living in God. Do you remember the day you went into your garden and gathered an armful of flowers? You brought them into the house and put some water in a vase, and then arranged them to suit your taste. The next morning when you came into the room you found much to your surprise that your beautiful flowers were almost all withered and dead. What was the trouble? If you had looked into the vase you would have found that only the longest stems were touching the water. During the night the others

had drunk themselves out of the water. Their source of life was cut off, and death had come. The soul that loses its humility automatically lifts itself out of the life-giving stream. Let us bow ourselves, let us get down deeper in order that we may ever abide in Him and He in us.

June 17—Resist

Read St. James 4: 1-7. Text: "Resist the devil and he will flee from you."

Facts to be noted:

1. The result of unresisted sinful desires.
2. Selfishness prevents us from receiving greater help from God.
3. The devil has no chance when we resist him by God's help.

Facing every problem, every difficulty, and every temptation in a high, manly way will soon develop a character that will stand every test. Yielding to the temptation to compromise, or find an easy way out, is fatal to the upbuilding of a character that is worth the name. A young woman made this statement: "In my work, I have always looked for the easiest way to do everything and avoided everything that seemed hard. Now I have been offered an opportunity of making a real success of my life, but I am afraid of the harder work that is involved." Don't compromise with an easy way, the way that seems to be the most pleasant; the way that seem to give you the greatest pleasure is rarely the safe way. Someone has said that there are nine hundred and ninety-nine wrong ways of doing everything, but just one right way. Don't compromise.

Trust in God, choose the right way, resist the devil, and realize every day the joy of victory over sin and self.

June 18—Holy Scripture an Aid in Temptation

Read St. Luke 4: 1-13. Text: "It is written."

Facts to be noted:

1. Christ's reply to each temptation was a quotation from Scripture.
2. This was to confirm Him in His stand rather than to confound the tempter.
3. The devil is not afraid of Scripture. He uses it himself. But he has no power whatever over those who withstand him on the ground of their complete confidence in the will and power of God.

That was an involuntary tribute which Satan paid the Master when he approached Him on the basis of Scripture. Under no other form than seeming good could he come within the range of Christ's consideration.

To strengthen Himself was to defeat Satan. The devil has no possible influence over man save as man shall put himself into the hands of the evil one.

If he has no mastery over you he can bring to bear upon you no evil influence. Man must positively surrender his will before the devil can direct the most trivial act of his.

When Christ said of Satan, "The prince of this world cometh and hath nothing in Me." He indicated His entire removal from the sphere of the devil's influence.

The devil can not cast one single baneful influence over any man unless that individual shall place himself beneath his sway. He needs not to be confounded. He is already defeated when in the hour of temptation we strengthen ourselves through the precious truths of God's most Holy Word.

Prayer for the Week

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is Holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

[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.]

HAST THOU EVER found that God hath dealt unfaithfully with thee? Or didst thou ever hear that He hath dealt unfaithfully with any other? There is no want of power in Him that He should not be as big as His word. We are fleeting and mutable, off and on; to-day not the same as yesterday; and to-morrow, perhaps, like neither of the days; yet He continueth yesterday, to-day, and the same forevermore.—*Bishop Sanderson.*

WHAT CHRIST'S prayer was, all true prayer must be; you must pray with the great prayer in sight. You must feel the mountains above you while you work upon your little garden. Little by little your special wishes and the eternal will of God will grow in harmony with one another; all conflict will die away, and the great spiritual landscape from horizon to horizon will be but one.—*Lucy Larcom.*

James de Koven—Teacher

By the Rev. Flavel S. Luther, LL.D.

Sometime associate with Dr. de Koven at Racine College; late President of Trinity College

NOTE.—The following is a stenographic report of an address given at Christ Church, Redondo Beach, Cal.

AS your rector has just told you, I am here at his invitation to say something concerning and to voice some reminiscences of a very good and holy man. It comes over me with a shock that perhaps the greater part of the members of this congregation were not born when Dr. de Koven died. Some of us were. And yet his name is still one to conjure with. His fair fame grows as our Church looks back, not altogether without shame, on the years in which he lived, and more and more, I think, will that beloved name, "James de Koven", stand in the Church for holiness, righteousness, and that which his contemporaries were not always ready to admit was his—a large, loving spirit of Christian tolerance for those with whom James de Koven did not agree and for those with whom he would not agree to-day. He loved mankind; he was the friend of all the world and had no condemning words for those who differed with him. In his wide toleration he had no bitter words for those who had very, very bitter words for him.

To go more into detail: In the autumn of 1868 three members of the Junior Class of Trinity College were in trouble; they had good cause to fear that their connection with Trinity College would soon be severed. At last one of them said: "Let us go out to Racine College and turn ourselves over to Dr. de Koven." I think that was the first time I had ever heard the name of Dr. de Koven, and you may see from this that I was one of the three students. It may be well to say that our trouble arose less from real moral turpitude than from a spirit of heedless fun-making, such as I have devoted a large part of my life to repressing in others. As it happened, however, our connection with Trinity College was not severed, and I speak of the incident only because, while a Church student at that time, I had never heard of this head of one of our Church colleges.

In 1872 I found myself engaged as a teacher in the Racine Grammar School and went there in August of that year, accompanied by the young bride who for nearly half a century since has been my co-laborer and my inspiration. We went to what was then the far West, Wisconsin, from Connecticut, and on an August evening in what was called the Visitors' Parlor in Racine College I first met James de Koven. We arrived there early in the evening and he came over from his own quarters to greet us; a rather tall man, stout but not broad-shouldered and not of athletic physique. His hair was nearer brown than yellow and he had bright blue eyes usually partially concealed by glasses. He wore a full brown beard. At that time he was 41 years old. One of the most striking things about his personality was his voice. A musician would say it was a tenor voice, but de Koven could not sing. His voice was high, a falsetto, and at first sound you would say it was a feminine voice, but in his oratorical efforts it rang with the clang of a silver bell and then at times it would vibrate with the deeper note of a trumpet. No more thrilling voice ever sounded from a pulpit in this country.

Racine College at that time was two institutions. It contained a large grammar school, or preparatory school as we would call it at this time. Near the school buildings, about four hundred or five hundred feet away, was another building called "Taylor Hall", in which were to be found recitation rooms, laboratories, the library, and the dormitories of the college students. In one end of that building were some rooms reserved for the quarters of Dr. de Koven himself, who was called the warden of the college; for the whole school was chartered under one title. Looking back now on that educational enterprise and having had forty years of experience in just the same business, I am inclined to say and to feel very definitely that Dr. de Koven made a tactical error in having the college and the grammar school on the same campus, controlled by the same board of trustees and managed by the same individual. It was not a tactical error while he lived, but I know no other personality who could have managed those two institutions so widely different in their requirements. There were the small boys, who must be sent to school, disciplined, shown how to study; and just across the campus were young men much older, living a different life, subject to different rules, enjoying a larger degree of freedom. No one but Dr. de Koven could have controlled both establishments.

Racine College was within three hundred feet of Lake Michigan, a beautiful lake, a large body of water not much different in appearance from your ocean, subject to storms, with the blue of the Mediterranean and with the white caps of the Atlantic or Pacific when the wind should stir them up. In those days it was marked by the sails of schooners, mostly lumber schooners, and occasionally a steamship. Along that coast ran a long, low building—I should think about 400 feet long—Kemper Hall, where the small boys were congregated, and Park Hall at the north end where the large boys in the preparatory school were lodged. Connecting them was another building, half of which was a very fine dining room and the other half a school room and recitation rooms. Back of them, about four or five hundred feet, was Taylor Hall, a large and adequate building for the 75 or 80 students of that day; and near that was a satisfactory gymnasium for that day also. In those days it was possible to get a good physical training without the expensive equipment required now. In that old gymnasium the boys and college students had a great deal of pleasure and no doubt derived from it a great deal of good. In the center of what was intended to be the quadrangle stood the college chapel. That institution as a whole was, I believe, absolutely unique in the United States—I could almost say in the world. Dr. de Koven used to say that he wanted the grammar school to be the St. Paul's School of the West. St. Paul's School, was the first and most successful Church school in the East, being located in New Hampshire.

Dr. de Koven was born in Middletown, Connecticut, in August, I think, 1831. He grew up there in that quaint old town, for Middletown is by no means an active community. He was born of a family of some wealth and training and grew up among those whom we call ladies and gentlemen, two terms very much misused, but which I mean to be used in their proper sense—women of gentle breeding, infinite love and tenderness, and naturally shrinking from anything sordid, mean, immodest; gentleman—one who is obliging, willing to stand for the right, sacrificing himself, and looking down on no child of man. Early de Koven manifested a vocation for religion. He was always a good boy. He may have been one whom other boys would have thought to be too good. There are such, but a boy's instinct after all is right. They do not think a boy too good if he is genuine.

For some reason, James de Koven went to Columbia College, probably from some family reason, and was graduated from there in 1851. While he was in Columbia College, and later in the General Theological Seminary, his desire to teach came very prominently to the front and he started a ragged school, in what was then the lower part of New York, and worked away there for several years. It is related of him that later, when he became famous in General Conventions, a clergyman came and introduced himself as one of those ragged boys.

As soon as he had taken deacon's orders he went to Nashotah as Professor of Ecclesiastical History in that seminary. Perhaps there is somebody here from the East who can remember when our rectors used to collect our pennies to send to Nashotah. In 1854 it was a school in the wilderness where very learned, and I think some might say very bigoted, men taught the young fellows of the West what they must know in order to receive orders in the Protestant Episcopal Church. One can almost smile and yet it is a pity to think of this young James de Koven, 24 years old, whom I have been trying to describe, with his delicately nurtured habits, with his perhaps ultra refinement, plunged down there in the wilderness, among some doctors of divinity indeed, who nevertheless had acquired something of the wilderness. Yet James de Koven set himself to instructing in Ecclesiastical History students who had grown up in the stock yards, lumber yards, on the steamboats on the lakes; as I might say, a rough set—yet, thank God, there is a rough set in the world willing to do the things that have to be done. He gave himself to that work with complete consecration.

In May he started a school which he called St. John's, in Delafield, for preparing men to go into the Seminary. It is interesting to note that there is now in Delafield, Wisconsin, a few miles south of Nashotah, a splendid school by the same name, the head of which is one of Dr. de Koven's pupils at Racine.

I have a copy of Dr. de Koven's diary covering the years

from the date he went to Nashotah to the time when his death was close at hand, and those entries show that his aim was to teach these boys religion first of all. It is his spirit of brave self-sacrifice, of large tolerance, and, above everything else, of utter dependence upon God in the face of spiritual mysteries, which so few of us can attain, of which I read with the greatest wonder. There is a holiness about it, an absolutely unflinching resignation to what might happen, and many difficult and unpleasant things did happen while he was there. His was absolutely an ideal Christian life under difficulties.

However, those days at St. John's, Delafield, went by, and Dr. de Koven was given in 1859 the school in Racine, which had been founded by Dr. Park, the first warden, who was buried there shortly after. In that year James de Koven went to Racine to do what was really his life-work, and there, thirteen years later, I joined him and occupied several positions while with him.

Now, my friends, Dr. de Koven's greatest fame, perhaps, is that of the priest, of the leader of a school for theological training, of one whose influence in the Church at large is very great. I am not, however, going to speak to you of Dr. de Koven the priest, primarily; I am going to speak of Dr. de Koven the teacher, for one reason only: I do feel, if I may say so now that my life-work is over, I do feel that after fifty years of teaching in school and college I have some reason to trust my judgment of a school teacher. I am not at all sure I am so competent to speak of Dr. de Koven the theologian.

It was in 1872 that I met him. It was in 1871 that he spoke that phrase that stirred, thrilled, and left inspired a part of the Church and shocked and scared another part of the Church. It was: "I adore and if necessary would teach my people to adore Christ present in the Eucharist under the forms of bread and wine." Not all of those who heard this challenge could accept those words; not all, not nearly all, loyal members of the Church can accept those words to-day. A man can be a loyal member of the Church and make that declaration to-day and I can kneel by his side and say: "I do not agree in that, but we are both loyal Churchmen."

Now to come back to the Dr. de Koven I knew best, the teacher. That school and college were managed absolutely on this basis—religion first, the Church first. That went from the lowest boys in the grammar school to the oldest and most dignified student in the college. There was chapel service twice a day and everybody had to go. Another very strange thing—I have been connected with several colleges and there is generally a rule that all members of the faculty shall attend chapel. The difference is that in Racine all members of the faculty did go. Everybody went to chapel in the morning, and everybody went to chapel at five or half past in the evening. It was a pleasant sight to see them come in. The officials who were not in orders usually dropped in by themselves; then you heard the tramp, tramp, out on the brick walk and Kemper Hall came in, a boy officer backing before them down the aisle. Then Park Hall, the older boys, came in the same way. Then, in their caps and gowns, the college students came in, and then the choir, followed by the clergy. There was a choral service with as fine music as any I have ever heard, with perhaps two exceptions. It was beautiful music, and a service which in 1872, '3, '4, and '5 would have been considered ritualistic, but which by no means would be considered ritualistic now.

Every Sunday when I first went there was Holy Communion; and, later on, every morning during the week. Before each Sunday service each building was canvassed by the master in charge to ascertain which of the communicants under his jurisdiction would receive the next Sunday morning and watch was kept to see that those who said they were going to receive did receive. All this I say by way of emphasizing the importance put upon religion in education. The students and boys, as well as the teachers, were encouraged to come to confession. They were never required to and the boys were never allowed to without the parent's full permission. About that I want to say this: I doubt very much, and I think Dr. de Koven came to doubt, whether that is a good thing when the confessor is also the disciplinarian. A boy goes to his father confessor and tells some things he has been doing that are wrong. The priest has a certain attitude toward that, but if the priest is head master of the school and the confession implies grave trouble in the school, what is he going to do? As a priest he cannot betray the penitent, and yet as head master he cannot let things go wrong in the school. When that sort of thing exists there is only one solution; that is, a chaplain who is not a disciplinary officer and whose lips are sealed as those of a priest and father confessor should be.

I don't want you to think religion was all there was of it; there were Mathematics, History, Latin, Greek, Science, and so forth. Dr. de Koven had student officers to enforce the needful regulations and they had authority of their own, and some authority to punish. Except for the fact that they were appointed by the head of the school, the system did not differ much from the student control system of the present day.

Athletics flourished at Racine. It was rather curious the interest Dr. de Koven took in sports and games, for that was something in which he did not excel. He encouraged all kinds of games and play and witnessed them with enthusiasm and made the athletic sports healthier there than I have ever seen them since. There was a prayer for athletics used in that chapel which, for its purpose, I think is the most beautiful I have ever heard; whether or not it originated with Dr. de Koven I do not know. I shall try to recite it for you now:

"O God, who hast promised that Thy holy city Jerusalem shall be full of children playing in the streets thereof, and hast said that the glory of young men is their strength; Have mercy upon all the students of this college and give them Thy sure protection; as in their prayers and studies, so in all their sports and exercise. Make them chaste and strong, brave, and gentle, pure and obedient; that, bringing their bodies into subjection and struggling manfully for the mastery, with Thy holy angels to shield them, they may attain not only earthly rewards but also eternal blessedness, through Jesus Christ our Lord. Amen."

The boys used to insist on Dr. de Koven himself using it on the days of their great games. He used other prayers in that chapel which I never heard before and have heard nowhere else except as I have used them myself from time to time.

Racine College was an autocracy and James de Koven was the autocrat—sweet, beautiful, lovable, but nevertheless with an iron will and strong personality which maintained discipline by pure force of that sweetness and power of character. Racine in those days had fully its fair share of boys and young men who needed very strong handling. They required severe discipline at times. Dr. de Koven could quiet the worst row you have ever heard in a school room by simply looking in at the door. He dominated his faculty, his trustees. Everything went as he, the Doctor, said; and he generally said that which was just about right; and the result was a loyalty on the part of his teachers, students, and boys, very seldom excelled. I have never loved any place beyond my birthplace as I have loved Racine, and I shall be sorry if I shall not, all my remaining years, from time to time, dream of those sweet and beautiful days. It was very delightful and very dear. The effort is in the making now to put at Racine, not again a school, but a place for the training of Church workers and for Church conferences in the Middle West, which will make the place forever sacred. Because just outside the chapel is the grave of James de Koven, I trust the effort may be successful.

A few words more. I have spoken of de Koven as the teacher, as the head of a school and college, because it was as that I knew him best; because it was in that work that I followed him, though afar off.

In 1874 Bishop Armitage of Wisconsin died and Dr. de Koven's friends wished to elect him Bishop of Wisconsin. I know the Doctor would have liked that distinction. An attack was made on him which was one of the most bitter I have ever witnessed. Dr. de Koven was not elected. The clergy elected him, but the laity refused to confirm it. I don't think he cared very much about that defeat, and I was closer to him then than I was some years before. He would have liked to be elected, but in this country we learn pretty quickly to accept the result of the vote.

A few years went by and Dr. de Koven was elected Bishop of Illinois. He was pleased and even his Racine friends who dreaded to see him leave the school were delighted; but the standing committees of the dioceses refused to ratify the election and he was not consecrated. Now that was a blow. Dr. de Koven could stand having more people vote against him than for him; but, having been chosen, to have the Church at large say he was not fit to be a Bishop in the Church of God—that was a blow and that broke James de Koven's heart. I think now with pain and heartache of how that somehow changed him a little. He had always walked with some of his associates and some of the boys, and he was fond of walking up and down the lake front and around the buildings. But now he began walking alone and his head, that had always been held so proudly, drooped. It seemed as though he were saying to himself as he paced back and forth, "I am not fit, I am not fit."

In the winter of 1878 and 1879 Dr. de Koven went on as usual preaching those wonderful sermons. He went up to Milwaukee and preached a sermon on the text: "This is the victory that overcometh the world, even our faith." It was his last sermon. While there he slipped on the ice and fell, spraining or breaking an ankle, it was never quite known which. He returned and went to his room where he was for several weeks a prisoner. Then one day while I was hearing a class, one of the boys burst into the room and said: "Dr. de Koven is dead." I do not know that I can add much to that.

"Dead he lay among his books,
The peace of God in all his looks."

In that peace of God his soul dwells to-day. If he looks down upon this world I wonder what he thinks of us. I wonder how he likes the way things are going. I know that broad charity of his which was so remarkable a phase of his character still exists, that he is willing to forgive as he was always ready to forgive, and may God grant that as one and another of his

college associates travel the same road he may be there to welcome us. There are just two men, so far as I know, living who were engaged with Dr. de Koven in his work at Racine. One of them is Dr. Arthur Piper, who still lives in the college building; the other is myself. Bishop Gailor was one of his pupils, and the late Bishop Robinson of Nevada, and the late Bishop Edsall of Minnesota. One after another bishop and priest have owed their training to Dr. de Koven; and, in their larger but not greater life, doctors, lawyers, merchants, engineers, based the foundation of their character on his teaching.

Do you care anything about James de Koven? Perhaps nobody here was ever associated with him. I am here by myself alone, but let me tell you that a very great man lived, worked, and died in Wisconsin in the years 1859 to 1879, and that work was not in vain. He may have been right in all things or wrong in many, but one thing he had—a Christian soul, a love of work, Christian charity for all mankind. May he rest in peace, and may light eternal shine upon him!

LOOKING BACK AT LAMBETH

(FROM THE CONVENTION ADDRESS OF THE BISHOP OF CONNECTICUT)

AT LAMBETH the problem was how a spiritual unity of Christians, which is invisible, might be made an outward and visible fact. This would seem to require some kind of organic unity, wherein a necessary element would reasonably be "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body." The entire appeal ought to be read with due attention to the spirit in which this matter was presented.

Surely, as we turn from the controversy of a by-gone age, all those

" . . . old, unhappy, far-off things
And battles long ago,"

there is the stir of a freshening breeze from a serener region, while the horizon shows light that heralds the dawn of a day of better understanding, of mutual respect, of deference to each others' conscience, holding promise of some fellowship, please God, in His way to be attained.

The Lambeth appeal looks forward to corporate action. Nothing is gained when individuals prematurely precipitate divisive issues. Nor have I faith in substitutes which fall far short of the ideal presented at Lambeth, for example, the exchange of pulpits, or like expedients which ignore differences. Better were it to face differences in order somehow to overcome them, whether by finding fundamental agreements or some higher synthesis wherein they may be reconciled. Many good people, again, are content with alliances and federations which still perpetuate actual separation. Better than federation is the fellowship of that visible and organic oneness of the Church which was at the first a fact and has ever since been an article of the Catholic faith.

All this means patience; but it is the patience of faith, that is, of loyalty. Loyalty demands not compromise to patch up peace but comprehension to safeguard all truth. There should be a unity in the Spirit who was promised to guide in, or into, all the truth. It should be a unity in that wholeness of truth wherein contraries do not always contradict nor opposites oppose, being taken up into that higher synthesis that transcends denials and includes each and every particular affirmation of the manifold and many-sided truth of God. Before the men at Lambeth rose the vision of a Church "within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be . . . made serviceable to the whole body," within which would be retained distinctive methods of worship and service, a Church illustrating "in a rich diversity of life and devotion" the fellowship of essential unity.

It is the patience of faith in a great ideal which will express itself in prayer. To pray is to labor toward that ideal. It would not be, as some impatiently assert, prayer without action. At Lambeth, for example, there was action which dissociated the Anglican Communion from insular aloofness and committed the bishops to distinct advances toward fellowship. Much to confirm faith in a final attainment of the ideal is to be found in the marked progress toward the world Conference on faith and order and the results already manifest from the method of fraternal conference. Well were it to hold up, in prayer to God and in love of the brethren, the ideal our Lord prayed for: "that they all may be one, . . . that they may be perfected into one."

SOCIAL WOUNDS

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF WESTERN NEW YORK]

THE HEALING of social wounds is a corporate as well as an individual Christian duty. How to bring to bear our united strength on social problems is as much our business as is our reaching after fellowship with God. Vagueness is useless, often cowardly. Definite application of Christ's principles to definite problems is a duty.

There is one feature of our social condition which is causing widespread anxiety and distress, and to which I would refer. It is symptomatic of a disease rather than the disease itself. Two years ago the President of Harvard College prophesied that we were in for a period of materialism though, he added, it would probably be brief. The first part of his prophecy is true. There is a reaction from the disciplines imposed by war, evinced by reckless pursuit of pleasure and a disregard for what hitherto have been counted restraints imposed by decency and self-respect. It is materialism, or putting things above persons and whims and passions above ideals, which is the disease.

When society is in decay the fact is most plainly discernible in the way people employ their leisure and seek recreation or amusement. The symptoms of the disease are found in the theatre, the club, the drawing room, and the novel. They are widespread. But there is one encouraging note. Excesses have gone so far that men and women who can in no wise be classed among pruders are beginning to revolt. The clergy can do their best work not in pulpit fulminations but in quiet personal influence and clear constructive teaching.

It is good that the only persons who can handle the situation, the men and women who take the lead in social life, are wondering how they can scotch the snake. The way is simple. Every host or hostess is personally responsible for what goes on under his or her roof. If provision is deliberately made for guests to misconduct themselves, to break the laws, to wound their self-respect, to tempt others, then the sins of the guests are as much the sins of those who entertain as of those who are entertained—possibly more.

Offences must needs come; but woe unto those by whom they come. This being so, let the men and women who are bemoaning the fact that their children are out of hand, and going at a pace that cannot fail to end in disaster, let them, I say, get together and agree what shall be and what shall not be tolerated in home and club. We were solicitous enough for the moral well-being of our sons in France during the War. Now parents are weaving for sons and daughters with their own hands subtle temptations in the home itself.

There are wiser restraints to-day in the recreative life of the American army on the Rhine than in the polite society of America. Let me utter this solemn warning. The great masses of the people are looking with more intelligent eye than ever on the conduct and habits of us who hold privilege and place in the nation. Those who are easily influenced awe us. Those who have a sense of propriety and fitness despise us. Those who, justly or unjustly, distrust us, are angered. They may be inarticulate but they hate and plot and plan.

Another symptom of our materialism is the remote corner into which idealistic vocations, especially those of the ministry and of teaching, are being steadily pushed. Quick material returns at the least possible cost of effort too often determines the occupation taken by our youths, both boys and girls. Vocational training has its place, but the way it is frequently being used is to discredit and commercialize knowledge.

The Story of St. Faith's—Our First Provincial School for Girls

By William H. Church

THE story begins in 1890, when Miss Eleanor Shackelford, of New York City, gathered together a small group of girls who needed both home care and a Christian education and took them to Saratoga Springs. There, in a small cottage, began the work which became our first provincial school for girls. On St. Faith's Day the work was blessed by the Rev. Joseph Carey, D.D., and at his suggestion received the name of St. Faith's School.

The school continued to grow. Friends were found who helped in the teaching, and who gave funds for building and equipment. Mention should be made of Miss Beatrice Sands, who was associated with Miss Shackelford in the management of the school, and of Mrs. Nathan Baldwin, of New Haven, whose generosity in giving funds was second only to that of Miss Shackelford herself. From the beginning the school was a Church school, in which the festivals and fasts of the Christian year were observed, and in which all the members received definite instruction in the Faith.

St. Faith's, like other Church schools, has had its ups and downs, but throughout it has remained uncompromisingly a Church school; and until the beginning of the world war its rates were never more than \$275 per year. There has been, furthermore, a continuous development in the intellectual side of the work. Requirements for graduation have been raised year by year, and for some years the school has been sending its graduates to leading colleges.

In 1903 St. Faith's was moved from Saratoga Springs to Poughkeepsie, but this move, which at first seemed a wise one, brought about unforeseen difficulties, and in 1910 the school returned to its old home in Saratoga Springs. Because of impaired health, first Miss Sands and then Miss Shackelford retired from active management of the school, and in 1912 the present rector and principal, the Rev. H. C. Plum, took charge. Under his administration, each year has witnessed a slow but steady growth in numbers and influence. By strict economy charges have been kept low. Scholarships have been given to needy girls, and an average of over \$3,000 yearly has been placed in improvements and extensions to the property. To-day the school owns a splendid property of twelve acres of ground with five buildings, all heated by steam and lighted by electricity. There are sixty-five boarding pupils; for the past three years there has been no time when the school has not had a waiting list, and every year a large number have been refused entrance for lack of room.

Since 1892 the school has held a charter from the University of the State of New York. This means that its courses of study, its equipment, and its standard of instruction must be approved by the regents of the University. Regents' examinations are given at the school, and recently two of its graduates have received university scholarships because of their high standing in these. Girls who were prepared for college at St. Faith's are holding their own at Vassar, Smith, Barnard, and other colleges. Domestic science and business training are provided, and a strong music department has been developed.

The charge for tuition, however, has not been raised to cover the increasing excellence of instruction and training. On the contrary, if it is measured by the cost of food, fuel, and service, it is no higher to-day than it was in 1890. For the policy of the school has always been that of its founder, Miss Shackelford, to provide at lowest possible cost for the Christian training of girls with limited means. Others have had the same vision. The late Dr. McKenzie, for example, after a careful survey of the Church's educational work, recommended to the General Convention in 1916 that each province establish and support schools for boys and girls, whose charge should not exceed \$300 per annum.

The rector of St. Faith's was much impressed by this recommendation of Dr. McKenzie. Parents of his pupils were already suggesting a higher charge for tuition. It was not easy to keep tuition charges low, and yet they must not

be raised if the school were to remain true to the ideals of its founder. Then, too, he felt that permanence of the work would be better assured by an official connection with the Church. So he consulted with the trustees of the school and with the officials of the Department of Religious Education. After very careful consideration the synod of the Province of New York and New Jersey, in November 1918, adopted St. Faith's as an authorized school of the province. This province was thus the pioneer in authorizing provincial schools and St. Faith's was the first school so honored. The synod is represented on the board of trustees and thus has an effective control on all the policies of the school. The synod trustees are: the Rev. B. W. Rogers Tayler, D.D., Prof. Henry N. Ogden, C. E. and Mr. Frederic J. Bowne.

This connection with the synod has been an advantage to the school in that it has brought the school into closer touch with the clergy and laity of the Church. Many of these had never heard of St. Faith's until it became a provincial school, but they are now recommending it to parents who wish to place their daughters in a moderate priced Church school. It has also stimulated local interest and has opened up a vision of larger possibilities. Broad minded men and women are offering their help, and provision is being made for a larger number of pupils. The character of the school has not changed. It is still distinguished by its wholesome home life. The pupils share in the lighter household duties; the rector and his wife are known as Father and Mother; the teachers are just big sisters to their pupils. It is still a school where simplicity of dress and thrift and a sense of stewardship are insisted upon. It is still marked by that genuine democracy which led a prominent educational leader in the Church to make it his choice for his own daughter.

The secret of St. Faith's success is to be found, we believe, in the fact that from the very beginning it has been a missionary work. No thought of profit nor even of adequate money compensation has ever prompted the management of the school. The constant aim has been to keep charges as low as possible, to depend more upon personality than upon buildings and equipment, to bind teachers and pupils into a self-conscious group working together for the best interests of the whole group, and, above all, to make the chapel the heart of the school. The measure of success achieved by St. Faith's has been due, moreover, in large part, to the unselfishness of many who have taught there for longer or shorter periods. Believing in the possibilities of such a work as St. Faith's, they have gladly given their services for less money than they could have commanded in other positions. To-day many of the former pupils and graduates look back to their example of unselfish devotion with gratitude. From a worldly standpoint the teachers of such a school as St. Faith's are underpaid. The work is hard. It lacks the glamor of adventure which glows around some other forms of Christian service. They are subject to great nervous strain. Some pupils are ungrateful, many unresponsive. Friends and acquaintances tell them they are foolish to waste their lives in such unremunerative work. But they are willing to be fools for Christ's sake because they feel keenly the need of their country for Christian men and women, because they know that the boys and girls of to-day are the citizens of to-morrow, because they hear the Voice, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Others are seeing the untold possibilities of a helpful ministry in low-priced Church boarding schools. Others are learning that such work is also missionary and social service work. From California to Virginia the Church is taking official notice of the need, and the day, God grant it, is not far distant when every province—yes, every diocese—will have its low-priced boarding schools, each with its own individuality, but each carried on in the same spirit which has made St. Faith's a Church school that is distinctly worth while.



CORRESPONDENCE

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

THE HOUSE OF CHURCHWOMEN: AN APOLOGIA

To the Editor of *The Living Church*:

WHILE the mind of the Church is a good deal "in the making" upon the Lambeth Proposal that "Barkis is willin'" to join our well-wooded Church womanhood to our legislation in wholeness of alliance, the publication of the bans challenges all sorts of emotions. Will you allow an unbosoming of an assuring, if not yet exhilarate into a "final answer", experience in this courting?

The diocese of California has been carrying on such an "affair of heart" some sixteen years. That at any rate is not open to the censorship of "marrying in haste." And it has given time for temperamental and other mental adjustments. Undoubtedly, "while all the world loves a lover", that love has shown itself towards our House of Churchwomen sometimes in the Psalmist's smittings by the righteous with their "precious balms", sometimes in disguises of a "tush, tush", sometimes in wondering whether the long-drawn-out engagement is not symptomatic of that definition of flirting—"attention without intention"—but sometimes, too, with the sincerest flattery of imitation—if not always catching our motive and method.

And it is just to clear the air a little when it seems to be needed, that a frank *apologia* for the House of Churchwomen of the diocese of California asks a place in your columns.

And first as to its originating motion. Fully recognizing all noble agencies of womanhood like the Woman's Auxiliary working on non-legislative lines, that was (a) to give canonical status for our womanhood in the diocese to take a real if modest step over the line excluding them from the formal counselling and legislation of the Church. It was avowedly only partial empowerment, but it was distinctly progressive. Precipitate and crude status had been tried by the Convention and had exhibited the need of more gradual and tentative stages of development. It was not a clever dodge to sidetrack an uncomfortable question. It was rather a venture of faith to get the question gradually and with its right of way on the main track. Canonically phrased, the motion is stated: "to legislate for the conduct of woman's work in the Church and to act in a consultative capacity upon such other matters as the Convention may from time to time submit to it for its opinion."

And second, all that need be relieved in this connection from any misunderstanding of its method is that from its very beginning it placed before itself that most essential principle of any pioneering, to learn as it goes, to explain to itself as it explores. In its charter aims, so to speak, as expressed in its earliest forecasts of 1905 and 1906, it was distinctly formulated that "the way will be left open for future development and self-interpretation on the part of the House of Churchwomen." "In all pathfinding a sense of general direction is the primary instinct. Then follows the blazing of the way". It was never intended to be a standstill for a complacent "Eureka". It was always a protest against "arrested development". It had the one hope to "get somewhere" by putting one cautious foot before another rather than by shouting to one another, "We don't exactly know where we are going but we are bound to get there". And it could be shown, if necessary, that it has already gotten somewhere. It would, however, as I read it, in its true and settled exhibit of that spirit of our characteristic Churchwomen which is self-effacing when it responds to the real vision of new and wider opportunity for the service of the Master and the Church, be far more interested to exploit its taste of new joy of corporate and ramifying service than any accomplishment hitherto. Indeed it has been too deliberate in "following the gleam" for some of its members, as a credential of its conservatism.

What, then, has been and is the chief function, in view of the Lambeth Declaration, in its opinion that "women should be admitted to those councils of the Church to which laymen are admitted and on equal terms"? That, of course, commits only the Conference itself, and is a Proposal, not a Marriage Contract. Marked diversity of acceptance of it exists among our leaders and people at large, both Churchmen and Churchwomen. All that the experience of our California House of Churchwomen would hope to contribute to the ultimate disposition of the matter is that it has locally, at any rate, been helpful in a *campaign of education*. And what better aim can all our Houses of Churchwomen have than to help in such a nation-wide campaign of

education? Our Convention tried an experiment of representation of womanhood, projecting it into an untried field of Church legislation without such a period of training. Good women members who, sixteen years ago, would have sunk through the floor at the call to speak in public, since have presided, debated, carried committee work, and voted, not only with all the power of our manhood in Convention, but with an unction and influence that has characterized Convention and the whole welfare and progress of the diocese. Our House has at any rate shown woman's gift in good Church "housekeeping".

Consequently let it be understood everywhere that this House of Churchwomen does not claim anything more than that it has been a quiet laboratory for actual experiment, and is far from even thinking that it has reached a sure specific for General Convention or any other legislative status of womanhood. We have learned and are still learning, and with open mind do not hesitate to change our views under any light that comes to us. And for one, I am free to say that my own impression has undergone a process of altered convictions in that I do not now feel that the General Convention can practically use a House of Churchwomen in its solution of the question of the just status of womanhood in legislation. Only, we have the hope that we are 'on the way'. And there is a zest in pathfinding in such a question relating to the very organism of the Church, which is certainly not surpassed by even the glad progression of the Church's secondary organization. Our Houses of Churchwomen might well make it a chief objective to become training camps for efficient preparedness for any future spheres the Church may establish.

And it may be added that in our experience, whatever be the final enactment of the Church on the whole matter, if sound equipoise prevails, we can lay once for all the bugaboo that a woman fashion is to make a man fashion abdication on implication. If our outlook counts for anything, that can go the way of that other caricature of domestic maladroitness:

"His wife takes in sewin'
To keep things agoin'
While he superintends the world!"

Yours faithfully, WILLIAM F. NICHOLS.
Bishop's House, San Francisco, May 25th.

FREE SPEECH AND PREACHING

To the Editor of *The Living Church*:

I HAVE just read your editorial regarding the action of the Bishop of Michigan in offering to resign his office, etc. In connection with the whole matter of "free speech", as it is called, certain thoughts come to my mind—not for the first time—which I believe are worth some consideration, for the question of free speech is an important one for the Church as well as for the Nation.

Why is this generation so afraid of its prophets? Why are we so easily alarmed by the public utterances of men who criticize our institutions, government, or economic conditions? Is it because we love darkness rather than light? Is it because our deeds are evil? Is it because we have so much to hide that cannot endure the light of truth? No man who is perfectly sure in his own mind that he has done nothing wrong is afraid of what another may say about him. It is the man who knows that he has done wrong, or who is troubled by the uneasy consciousness that he may be doing wrong, who resents what others may say about his acts. Such a man will protest against having the attention of other men called to what he is doing, and, if it is within his power to do so, he will often try to crush his accuser by force.

To-day we are super-sensitive about the danger of free speech. Are we equally concerned about the far greater danger of enforced silence? God help the nation which succeeds in closing the mouths of its prophets! I, myself, would far rather live in a land where a thousand false prophets were babbling nonsense, so that the true prophets were free to deliver their God-given messages, than in a country where all prophecy was dead.

The glory of a nation is in its prophets! Take from the literature of Israel all the prophetic passages—the sublime utterances of Isaiah, the terrible predictions of Jeremiah, the bitter denunciations of Amos, yes, the divine prophecies of the Gospels—and see how greatly Israel's glory would thereby be lessened!

Among the Greeks, see by how much Socrates and Euripides, both of whom were greatly persecuted for the truth's sake—by how much they increased the glory of Greece! But why urge truth that is so exceedingly trite? Euripides prayed: "Almighty God, send light unto men, that they may know whence their evils flow and how they may avoid them." But when God sends the light, men cry out against it!

We Americans are wont to boast of our freedom, but we have in part forgotten that it is the truth that makes us free. As long as men love the truth there is no danger that they will lose their freedom. A nation whose citizens are devoted to the truth above all else will never be a nation of slaves. All the harm which can possibly result from the utterances of false prophets is as nothing compared to the calamities which are sure to follow the suppression of the truth. Therefore it is far wiser to endure the former than to allow the latter to take place.

"What?" some man may say, "do you really mean to maintain that the danger from free speech is so small as that? The abuse of free speech often causes revolution!"

I answer: Prove it. Violent harangues by street orators have often preceded revolutions, but they are not the cause of revolutions. The cause of any revolution is to be sought far deeper. The abuse of free speech is a symptom, not a cause. It is no more a cause of revolution than sunstroke is a cause of the sun. Bad economic conditions, injustice, tyranny of governments, neglect of education, bad social customs, neglect of religion, these may be contributing causes of revolutions, but not what any prophet, true or false, may say. The physician who diagnoses a disease does not cause the disease, but he may be able to point the remedy.

While we are splitting hairs about economic theories, which for the most part are perfectly ineffective to change social conditions one way or the other, while we are trying to draw an impossible line between what a man ought to say or ought not to say in the pulpit, while we are discussing what is the Gospel and what the Gospel is not, we are in great danger of losing sight of weightier matters. The essential thing is what men are, or what they are not. One great man, of heroic courage, of unswerving loyalty to Jesus Christ, glad to suffer persecution for righteousness' sake, self-sacrificing, magnanimous, genuine, with a heart touched to its very depths by the needs of suffering humanity, one such man, I say, is worth all your theories and your parties put together. We ought to be glad to listen to such a man whatever he may have to say to us, whether we agree with him or not, for such a man is a glory to the nation and to the Church which produced him!

It is always a dangerous matter to discourage the fullest exercise of free speech, but in the case of Christians, who believe that God speaks to men through His prophets, the danger is doubly great, for there is, first, the danger that they will not hear the message of salvation, and, second, the danger that they may be persecuting the prophets of the Living God!

Waterville, Maine, June 1st.

JOHN H. YATES.

[If our correspondent means that our clergy are, or should be, "free" to say anything whatever in preaching a sermon from the pulpits of the Church, will he kindly explain whether, in his judgment, any vestige of freedom remains to the people? Is "freedom" an attribute solely of the clergy? Has a congregation of fairly advanced social thinkers any redress if their rector chooses to use the pulpit to promote ultra-reactionary theories such as the people know to have been wholly overthrown by the best thought of the day, while the rector is blissfully unconscious of that thought? Or is our correspondent's rule one that does not work both ways? A layman, who must perforce be silent in church, wonders whether *he* has any part in that freedom which this correspondent so eloquently eulogizes, or whether exclusion from the services and the sacraments of the Church is his only alternative to listening to unintelligent, badly prepared discourses on themes which any given clergyman may be entirely unfitted to illuminate.—EDITOR L. C.]

EUCCHARISTIC CONSECRATION

To the Editor of *The Living Church*:

IT is not in a militant spirit that I ask the privilege of saying a few words about this delicate subject, but rather for the ending of controversy by urging that the question is one which can never be settled on theological grounds. Those who assert that consecration takes place through the recitation of the "words of institution" have a position from which they can never be dislodged if their bases of argument are granted. All who accept these will agree with their conclusions, and argument on any other ground has no effect. There is no greater name in theology than the name of Thomas Aquinas, and a man might as well try to batter down Gibraltar with custard puddings as to overturn his reasonings—*granting his principles*.

On the other hand [the argument of] those who affirm that the "words of institution" are the basis of our petition to the Holy Ghost to consecrate is just as strongly lodged. Their conclusion, that the bread and wine are consecrated only by the verbal epiklesis, and by it alone, can never be brought to admit any other conclusion.

Is there, then, to be no end? If there is hope for a solution where can one find it?

I would venture to suggest a thorough study of history as a means of ending the contention, and would venture also to hint that history will compel the extremists of both parties to modify their over-confident assertions but will in a measure justify both in their beliefs.

No tradition either East or West justifies anybody in saying that the Holy Ghost must be invoked upon the bread and wine to make them become the body and blood of Christ, after the general plan of such explicit invocation in the Eastern Liturgies, and thus giving exclusive force to this invocation.

On the other hand, although the recital of the "words of institution" is found in all the great Liturgies, yet consecration in order to be effectual must be made in a prayer—a priest who should pronounce these words without any religious rite or prayer would not be consecrating. So that the consecration would depend upon the whole of what I may call Prayer-Action.

Thus, the words of our Lord which we find reported in three Gospels and in one Epistle of St. Paul would stand out as the living heart of the Act, and these the priest pronounces as in the place of Christ whom here he represents, yet the formula is no charm or magical phrase (How *dare* men accuse the whole Church of using them in so debased a sense?), but a necessary part of the prayer of the Church. Now prayer itself is invocation of the Holy Spirit, and if it is then we save both positive parts of the two contentions and we get rid of the negations.

Then, as a corollary we save also the fulness of Eucharistic faith for the whole Western Church. I may incur the charge of being a Romanizer, but to me it is intolerable that the Roman Church whose ordinations we accept without question is to be supposed to have an imperfect consecration, notwithstanding her constant and unrelaxing earnestness in contending for Eucharistic truth. Equally intolerable is the notion that the Church of England whose Eucharistic rite is strict to the bones has an even more imperfect rite. But if my suggestion should be favored there can be no such doubts, for in both the Eucharistic Prayer-Act is complete.

There are, however, some further considerations which need to be weighed. If full Eucharistic consecration waits for the Invocation in our present American prayer of consecration, I should like to ask the meaning of the paragraph in that prayer which is called *The Oblation*. If the bread and wine are not consecrated when the priest uses those words just what are the "holy gifts" which the priest offers and presents as the memorial of our Lord's "Blessed Passion and Precious Death"? If the bread and wine are not consecrated then they are bread and wine simply and, as yet, destitute of all sacramental relation or virtue. And again, if the Epiklesis (as defined herein) is necessary then our form for it is not sufficient, since it does not ask that the Holy Ghost come upon the oblations and "make them the body and the blood of Christ". In the Liturgy called the Liturgy of St. John Chrysostom (see Brightman's *Eastern Liturgies*, Oxford, 1896, p. 383-386) this request is made in unambiguous terms. Now ours does not. If it asks for anything it asks that we who receive the bread and wine may be receivers of Christ's body and blood. And, further, I should like to ask the meaning of the invocation of God's "Word and Holy Spirit". Does it mean a joint invoking of the Word made Flesh and of the Holy Ghost?

Understand, that it troubles me not at all, but when I am asked to believe that that one paragraph is to bear the whole burden of a perfect consecration then every phrase and every syllable must be so important that we cannot but look carefully at it to see its true import. If, on the other hand, there may be a reconciling line, such as I have tried to sketch, then the Eucharistic consecration is not forced into such narrow quarters. I believe it is justified by study of history.

Tokyo, Japan, May 11th.

CHARLES F. SWEET.

CLERGY SALARIES AND THE CHILDREN OF THE CLERGY

To the Editor of *The Living Church*:

I HAVE just read over again that wonderfully beautiful and inspiring letter of Bishop Tucker's printed in *THE LIVING CHURCH* of January 15th last. I have kept that letter hoping that its words and its spirit (I am almost tempted to write spirit with a capital S) would lead me to a somewhat like enthusiasm for praying young men into the ministry. But still I hesitate. And the reason for my hesitation is the old and

the often-frowned-upon one of lack of financial support for that ministry.

I know of priests who do not want their sons to follow them into the priesthood, and some of the rest of us are lukewarm on the subject. As I look ahead to my own boys' future I know certain things I do not want for them. One is a missionary box of clothing for their families, if they have families. I want them to be able to provide properly for those who may be dependent upon them. Any self-respecting man must hate a missionary box. I don't want them to have to be always on the ragged edge of debt or in debt. I don't want them to live on a scale higher than their salary warrants. I don't want them to see their wives overworked in the attempt to keep the rectory tidy, the family fed, and at the same time be always ready to receive guests. Low salaries hit the wife harder than the man. I don't want them to be dependent upon the bounty of others nor upon funds which can be disbursed at times to help out the underpaid clergy. I don't want them always looking for the clergyman's ten per cent. discount and other cut rates; why should a clergyman get them anyway? In other words I do want them to be self-reliant so far as money matters are concerned, able to pay their way and provide fairly for their dependents. Of course I cannot foretell whether they will be that or not. But if they enter the ministry, unless salaries increase, I know that the things I don't want for them are likely to be their lot.

And yet as a Christian father I must and do pray that God may use them in some way in His own service. I shall never dissuade them from entering the ministry. I had a priest tell me he should do that for his son, but I cannot go that far. But I wish that I could point them the way more definitely and sincerely to that high calling. There is no work more glorious than that of the priesthood. But if this American Church is to have a married clergy let it support that clergy. If it wishes to save money, then call for celibates; unmarried men can live on very little.

I hate this letter, and I dare write it only because I know from talks with others of the clergy that some of them are feeling and thinking as I do.

CHARLES TABER HALL.

Arlington, Mass., May 19th.

FOUR THOUSAND DOLLARS NEEDED IMMEDIATELY FOR ONEIDA CHURCH

To the Editor of *The Living Church*:

UNDOUBTEDLY there are Church people interested in the rebuilding of the church of the Oneida Indians that was destroyed by fire, who would gladly give the additional amount that we are asking for if they fully understood the present need.

We have about \$17,000 in the treasury now, and the church can surely be put into condition for use if we can raise \$4,000 more.

As our committee has tried systematically to canvass the entire diocese of Fond du Lac, it does not seem wise to attempt to add to the fund by canvassing again in the same territory. There are probably individuals in this diocese who have for some reason failed as yet to give as much as they intended to, and others, outside of the diocese, who will realize the importance of the undertaking for the benefit of the Oneidas, and will take this opportunity to come to the rescue.

The time to begin the actual reconstruction of the church is at hand. The committee hopes that the relatively small amount now required to give practical effect to the donations already received will be forthcoming promptly.

Those who may respond to this appeal should understand that we are asking now only for the amount necessary to put the church in condition for present use; the plan being to cover the chancel and not attempt to complete that part of the church now, but erect a temporary platform and altar at the end of the nave, closing up the chancel arch temporarily. Our estimate does not include any furniture.

The need is immediate and urgent. The committee hopes for a generous response and appreciates the personal interest that you, Mr. Editor, have taken in this work, and thanks you most cordially for this opportunity to reach our people through THE LIVING CHURCH.

Rhineland, Wis., May 27th. MRS. EDWARD O. BROWN,
Chairman of Committee.

[Many readers will remember the work among the Indians of the Oneida reservation in Wisconsin, referred to in this letter. The beautiful stone church was destroyed by fire a year or more ago and the work was thus greatly crippled. After putting the new edifice in condition for temporary use as described above there will still remain the urgent need for completing it.—EDITOR L. C.]

THE SECOND SUFFRAGAN-ELECT IN NEW YORK

To the Editor of *The Living Church*:

YOUR question in your issue of last week concerning the uses to which the Protestant Episcopal Society for the Promotion of Evangelical Knowledge under the presidency of the Rev. Herbert Shipman has applied its trust funds is not a new one, but it is one that Dr. Shipman should meet and answer if he can before his election as Suffragan Bishop is approved.

It would seem that these trust funds have been used in part toward the publication of the Society's official magazine, the *Chronicle*. Dr. Shipman is not only president of the society which appoints and controls the editor, the Rev. Alexander G. Cummins, but is himself an official contributing editor. It would be impossible to connect much that has appeared in the *Chronicle* since this Society assumed control of it in April 1919 with anything even remotely religious. On the contrary, it seems to me, much that has appeared has been characterized by the flippant ridicule of religious and sacred things, by gross irreverence, and degrading vulgarity. I use the words advisedly and I take full responsibility. The flippant and sinister disparagement of the claim of any connection between the proceedings of the Lambeth Conference and the operation of the Holy Spirit (see the *Chronicle* December 1920); the ridicule of the reverent acts of certain of the bishops at the funeral of the late Bishop Burch (January 1921); the contempt poured on the custom of many Christians of making an "act of the presence of God" in meditations (November 1920); the hateful contempt exhibited in the editorial (October 1919) referring to a religious retreat attended by the clergy with addresses on Purgation, Illumination, and Union, the *Chronicle* suggesting "a retreat for flivver owners with addresses by a distinguished chauffeur on Lubrication, Ignition, and Carburetion"; the heartless levity touching the sin of St. Augustine and the sacrilegious reference to him as "that worthy in his salad days" (November 1920); the description of Barnabas offering Apollon a cigar and inviting him to afternoon tea and a game of billiards after a frivolous reference to the Lambeth Encyclical and a discussion of the results in a parish of the marriage of the rector and his deaconess; the odious clerical Bab Ballads by the Rev. H. Adye Prichard running for several months from October 1919 with their ridicule of bishop and priest, their silly and scandalous pictures, their frivolous and sacrilegious parodies of the stories of Holy Scripture and sacred characters, their frivolous treatment of such subjects as Salvation, Conversion, Grace, etc., etc.; the verses entitled "A Warning to Romantic Rectors" (October 1920) where the antics of the unmarried women of a parish over an unmarried rector are described at length, the whole closing with gross references to physical features unfit for reproduction here; the sacrilegious verses (September 1920) on the dead and their mortal remains, entitled "St. George's Bones"—all the above are samples of a long record for which the Society of which Dr. Shipman is president must bear the responsibility and which, I should suppose, must stand as an insuperable barrier to the approval of bishops and standing committees to the elevation of its president to the episcopate.

There is nothing in any defense that Dr. Cummins is solely responsible as editor. Dr. Cummins is merely the agent and employee of the society of which Dr. Shipman is the president. Corporation officers are responsible for the acts of their corporation, its agents and employees. Dr. Shipman's presidency of the society began in the autumn of 1920, but prior to that he is understood to have been its vice president, an influential member, and one of the editors of the magazine. The resolution of the society assuming responsibility for the magazine was printed in the *Chronicle* for April 1919.

Millbrook, New York.

CHARLES C. MARSHALL.

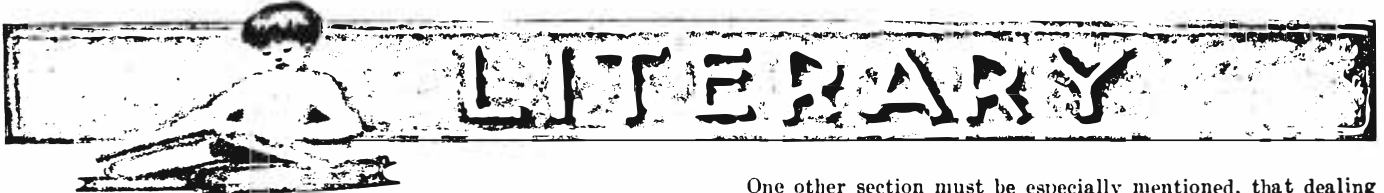
MAGAZINES FOR ALASKA

To the Editor of *The Living Church*:

IN a recent letter received from Fairbanks, Alaska, the request was made that Church people be asked to send in magazines to the mission at Fairbanks for distribution. In the past this was one of the great features of the work there, and, while we have at present no resident priest, yet a committee of faithful women keep open the George C. Thomas Library, and maintain the distribution of magazines to the trappers, prospectors, and lonely people of the surrounding country. Last summer the number received was only about four thousand, a supply totally inadequate to the need. Any good magazines are welcome, even old ones—*Scribners*, *Harpers*, *Saturday Evening Post*, *Review of Reviews*, *Atlantic*, etc., etc. They should be securely wrapped, the sender's name and address put on the outside of the wrapper, and mailed to St. Matthew's Mission, Fairbanks, Alaska. They will most certainly receive good use.

Madison, Wis., May 27th.

H. H. LUMPKIN.



The English Catholic Revival in the Nineteenth Century. By Paul Thureau Dangin. Revised and re-edited from a translation by the late Wilfrid Wilberforce. 2 volumes. New York: Dutton. \$12.00.

Since the present reviewer first read this work it has seemed to him, on the whole, the best history of the English Church in the nineteenth century, and he welcomes its translation. The work of translation is, by the way, excellently done, though one finds an occasional roughness due to a too close following of the French idiom. The work had its origin in the movement towards unity with Rome emanating from the English Church in 1895-1896, or, rather, in the days immediately following the publication of *Apostolicae Curiae*, when the expectation of many conversions to Rome was current. To the brief discussion of the events connected with this examination of the validity of English orders we should add the data brought to light in Lacey's *A Roman Diary*; but the present author is not to be regarded as unfair, for he used the material available at the date of writing. The speculations as to the outcome of the Bull, disruption of the Anglican Church, etc., show the folly of prophecy and contain lessons for every period when it seems useless to expect that the Church can go on. At any such crises—and how fond we are of imagining them!—the author's words are worth pondering: "Accidents, however regrettable, are not capable of destroying in a few months a work that has extended over years; and once we turn our attention to the broad lines and general results of an evolution which has been taking place in England for nearly a century, instead of to the passing shock of the recent discomfiture, the truth forces itself upon us irresistibly. We cannot deny the importance of the change produced; we see clearly the direction in which it has been accomplished, and we acknowledge that there has resulted from it a progress, as incontestable as it was unexpected, of Catholic ideas" (vol. I, p. xxi.).

There are occasional errors: as when the Book of 1662 is described as "the one in which the sacramental and sacerdotal character of the English Church is most brought into relief" (vol. I, p. xxxv); the statement (vol. 2, p. 488) that the Athanasian Creed is regarded by the Eastern Church, as well as by the Western, as almost on a par with the Nicene, and the statement that its use is required at least twenty-three times a year in the English Church. Other minor errors might be pointed out, such as are almost inevitable in a work covering a large field in such detail; but the history is, on the whole, accurate and unbiassed, though the author is thoroughly convinced of the truth of the Roman position. He is somewhat inclined to the pessimism of Elijah as regards the dearth of Catholic life and practice in England prior to the Oxford Movement. Occasionally, as when it is said that the Old Catholics broke with the Roman Church "on the score of marriage" (vol. I, p. lvii), there is the old partisan misjudgment of motives; but such statements are extremely rare.

There are numerous excellent character sketches, the French touch of which is scarcely lost in the translation; we would mention especially that of A. P. Stanley (vol. I, p. 143), of Newman (vol. I, p. 176), of Bishop Wilberforce (vol. 2, p. 22), which shows remarkable charity of judgment, and of Archbishop Benson (vol. 2, p. 572). Other sections that we would call attention to as being of particular interest and value, are those dealing with Newman's sermons (vol. I, pp. 93-106), the emphasizing of the importance of Wiseman's work, frequently neglected by those who have not read Wilfrid Ward's *Life of the first Cardinal*, the description of the life at Littlemore, and Newman's preaching on the "Difficulties of Anglicans" in the days of the Gorham Judgment. Of especial interest also, as dealing with a subject less frequently treated, is the story of the jealousy and suspicion on the part of the older Roman Catholics toward the converts; which was largely due to the Ultramontanism of the latter, the former having lapsed into an attitude not unlike the Gallican. There is also a good sketch of the relations between Newman and Manning, the author making every effort to remain impartial, but showing his preference for Newman; this is justified from his point of view by the results of Newman's conversion, for "there was hardly a single conversion to Catholicism during his long retirement at Edgbaston which could not be traced to his influence" (vol. 2, p. 358), the truth of which is authenticated by the reading of *Roads to Rome*, edited by Cardinal Vaughan. As he says, "England has grown more and more to recognize in him one of her greatest men" (vol. 2, p. 410).

One other section must be especially mentioned, that dealing with the ritual controversies, found in the concluding chapters. Unfortunately in this section Walsh's "histories" (?) are accepted as authorities. One fears that the statement (vol. 2, p. 428) that "Though arising out of Tractarianism, it differed from it, and soon absorbed and supplanted it", is true. And one wonders whether the remark (p. 451), "the introduction of the new ceremonial invariably coincided with a renewal of religious fervor", could be made as truly to-day.

One other passage should be quoted in conclusion. "Granted that the so-called Anglo-Catholics are only a minority, nevertheless they form the most active, fervent, and progressive party in the Anglican Church, and their importance is sufficiently proved by the violence of the war waged against them" (vol. I, p. lii). Finally, we may note, that the disastrous results of the policy of comprehension, anticipated by the author, are no nearer than when he wrote twenty-five years ago.

F. H. H.

The Apocriticus of Macarius Magnes. Translated and edited by T. W. Crafer, D.D., in Translations of Christian Literature, Series I, Greek Texts. Pp. 169. S. P. C. K. New York: The Macmillan Co. \$2.00.

This is the first translation of a work little known even in the Greek. The manuscript had an odd history. Appealed to in controversies of the ninth and sixteenth centuries, it long disappeared from sight and was not heard of again until another MS. was found in 1867. It was originally in five books, of which we have now the larger part, but not the entirety. The form is that of a dialogue between Macarius and a heathen philosopher, probably a follower of Porphyry, perhaps Hierocles, as Duchesne conjectured; Harnack thinks Porphyry himself. In any case the apologist has a foe worthy of his best efforts. There is a good bit of lifelike quality in the discussion: the philosopher is no lay figure as Anselm's Boso. The work may be dated in the third century, probably the early part; the editor regards the silence as to Arianism as the weightiest evidence, but the silence as to "asceticism" seems equally weighty. In general the method of Origen in dealing with Celsus is followed; the editor has done well in his re-arrangement of the text so that answer follows objection immediately. The author was Macarius the Magnesian, not "the blessed Magnes". After travelling rather widely he settled in Syria and wrote his book there; though, we confess, the editor's arguments for the last fact are not so convincing as others he uses. His theology and exegesis are those of Origen which, of course, differed widely from those developed at Antioch or Edessa. Not much can be determined having positive bearing upon the scriptural text used, for the author in general quotes loosely from memory, but there are certain peculiarities of the Peshitta. The objections which the opponent urges are mainly to scriptural passages, inconsistency in detail, impossibility, immorality, etc.; the answers are sometimes acute, often ingenious and interesting, sometimes valuable to-day as the exegesis of the Rich Man and the eye of the needle (3:12) and the defence of the resurrection of the body (4:30)—sometimes wholly unsatisfactory, as when "Let this cup pass" is treated as a simulation of fear intended to urge on Satan. As a rule the author tries to give a plain matter of fact answer. He often uses allegory secondarily, and if the difficulty is too great falls back upon it entirely. His theology is sometimes defective, e.g., a docetic tendency appears (3:8, 3:9), sometimes in advance of his time, as in his use of *ousia* and *hypostasis* (2:8, 3:11, 4:25). The editor notices the last passage (p. xviii) and regards it as a later interpolation. However, Macarius is not always consistent and in 4:30 uses a hypostasis for essence. Sometimes he is questionable, as when he speaks (4:16) of man's being taken into union with the Godhead, but here he may intend no more than does St. Athanasius in his familiar passage. His view of the Atonement is that of Origen, though it stands closer to the fully developed teaching of St. Gregory Nyssa. His view of the Eucharist, in which he wholly rejects any figurative interpretation, is peculiar and should be studied as Dr. Darwell Stone has set it forth in his *History of the Doctrine of the Holy Eucharist*. The editor is to be commended for the excellency of his brief notes. An index of scriptural texts would have added somewhat to the value of the book. Scholars will look with much interest to the possible recovery of the missing parts of the work, but, meanwhile, what we have is valuable to the theologian and the exegete, and useful, even, to the preacher. One can hardly say too much in commending this excellent series of little books generally.

F. H. H.

Church Calendar



- 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

Diocesan and District Conventions

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

Summer Schools and Conferences

- June 14-16—Diocese of Indianapolis Conference for Church Workers, Richmond, Ind.
 " 20-23—National Conference of Churchmen in Social Work, Milwaukee. Rev. Chas. N. Lathrop, Ex. Sec., 281 Fourth Ave., New York.
 " 20-25—Albany Cathedral Summer School. Rev. G. H. Purdy, Sec., Trumansburgh, N. Y.
 " 20-25—Lake Wawasee Summer School, Vauter Park, Ind. Rev. J. F. Plummer, Sec., Kokomo, Ind.
 " 20-24—Oregon Summer School for the Clergy. Very Rev. R. T. T. Hicks, Portland, Oregon.
 " 20-30—Salt Lake City, Utah, Summer School. Rev. H. E. Henriques, Sale Lake City Utah.
 " 20—Peninsula Summer School, Ocean City, Md.
 " 21-30—Sioux Falls Summer Conference. Miss Mary B. Peabody, All Saints' School, Sioux Falls, S. D.
 " 24-30—Port Huron, Mich. Summer School for Religious Education. Rev. Wm. L. Torrance, Sec., 200 Putnam Ave., Detroit, Mich.
 " 27—Wellesley (Mass.) Conference for Church Work. Miss J. F. Bumstead, Sec., 12 Berkeley St., Cambridge, Mass.
 " 27-July 8—Princeton (N. J.) Summer School. Mrs. G. H. Lewis, Sec., Beacon, N. Y.
 " 27-July 1—Conneaut Lake (Pa.) Summer School for S. S. Workers. Rev. R. F. Schultz, Sec., Warren, Ohio.
 " 27—Gambler (Ohio) Clergy Summer School. Rev. J. H. Dodson, Sec., Zanesville, Ohio.
 " 30—Sylvan Beach (Texas) Religious Education Conference.
 July 11-22—Geneva (N. Y.) Summer School. Mrs. G. H. Lewis, Sec., Beacon, N. Y.
 " 11-16—Montrose, Pa. Diocese of Bethlehem Summer School. Rev. H. W. Diller, Sec., 901 Mahontonas St., Pottsville, Pa.
 " 12-29—Racine (Wis.) Conference for Church Workers. Miss Rosalie Winkler, Sec., 131 11th St., Milwaukee, Wis.
 " 21—Sioux Falls, S. D.; Summer Conference for Church Workers.
 " 29-Aug. 5—Asilomar, Cal. Summer Vacation Conference. Rev. Lloyd B. Thomas, 523 29th St., Oakland, Cal.
 " 30—Oxford, England. Vacation Term Bible School.
 Aug. 1-12—Charlottesville (Va.) Summer School. Rev. J. F. Ribble, D.D., Sec., Richmond, Va.
 " 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D.D., Sec., Sewanee, Tenn.

Summer Addresses

THE REV. EDWARD PORTER LITTLE, of Elizabeth, N. J., will be in charge of St. Mary's Church, West Brighton, Staten Island, New York, corner Davis and Castleton avenues, for the summer, and may be addressed accordingly.

Personal Mention

THE REV. R. J. CAMPBELL, rector of Grace Church, Cedar Rapids, Iowa, left June 1st for a three months' tour of Europe.

THE REV. JAMES DIRICKSON CUMMINS, rector of Christ Church Cathedral, New Orleans, and Archdeacon of East Louisiana, sails from New York on June 11th for an extended tour of France, Switzerland, Italy, Greece, the Holy Land and Egypt. He will also visit Saloniki, Constantinople, Smyrna, Ephesus, Rhodes, Cyprus, and Tripoli en route to Palestine, returning to America for services at the Cathedral on the last Sunday in September. The Rev. Henry J. Brown, the Rev. J. H. Swann, and the Rev. J. H. Hamaker will supply at the Cathedral during the summer.

THE REV. CHARLES R. DE GARMO, priest in charge of Christ Church, Redondo Beach, Cal., since 1905, has resigned charge of the mission.

THE address of the Rev. Dr. JOHN H. FERINGA is St. Thomas' House, 229 East Fifty-ninth street, New York City.

AFTER thirteen years' work in the diocese of Bethlehem the Rev. WALLACE MARTIN, rector of St. Paul's Church, Montrose, Pa., has accepted his election to the Church of the Redeemer, Charleston, S. C., with charge of the Seamen's Work in that port.

THE REV. DR. JOHN R. HARDING, formerly department secretary in the Province of New York and New Jersey, has accepted a call to the rectorship of St. John's Church, Sodus, N. Y., with charge of two parochial chapels. Dr. Harding will continue his work as corresponding secretary of the associate alumni, General Theological Seminary.

THE REV. ELMER OWEN, rector of St. Paul's Church, Des Moines, Iowa, who has been ill since Easter, was able to resume his work on the Sunday after Trinity.

COMMUNICATIONS for the secretary of the Convention of the diocese of New Hampshire should be addressed to the Rev. LAURENCE F. PIPER, 37 Washington street, Concord, N. H.

THE REV. HENRY ATTWELL POST has accepted a call to Christ Church, Coudersport, Pa., in the diocese of Harrisburg, and is now in residence at the rectory.

THE REV. LYMAN P. POWELL, D.D., has lately preached commencement sermons for Gunston Hall, Washington, and St. John's School, Boon-ton, N. J.

THE REV. RAYMOND L. SCOFIELD has resigned the charge of Zion Church, Belvidere, N. Y.; St. James' Church, Knowlton; and St. Luke's Church, Hope, N. J., all in the extreme north-western section of the diocese of Newark.

THE REV. ADELBERT J. SMITH, formerly rector of St. Luke's Church, Monrovia, has become priest in charge of Christ Church, Redondo Beach, Cal.

THE REV. CHARLES E. SPALDING, for twenty years rector of Christ Church, Coronado, Calif., has resigned to accept the position of Archdeacon in the diocese of Marquette, Mich. After July 1st address Marquette, Mich.

THE REV. JAMES M. STONEY, for the past four years rector of the Church of the Holy Trinity, Clemson College, and St. Paul's Church, Pendleton, S. C., has resigned to accept a call to Grace Church, Anniston, Ala. Mr. Stoney will take up his new duties sometime during June.

THE REV. HENRY P. VEAZIE of the clergy staff of Trinity Church, New York City, will spend his holiday in England.

DEGREES CONFERRED

OGLETHORPE UNIVERSITY.—The honorary degree of doctor of law was conferred upon the Rt. Rev. THOMAS FRANK GAILOR, D.D., at the commencement exercises on May 29th.

SEABURY DIVINITY SCHOOL.—At the commencement exercises, on May 24th, the honorary degree of D.D. upon the Rt. Rev. GRANVILLE GAYLORD BENNETT, B.D., Bishop Coadjutor of Duluth, and upon the Rev. HORACE MARION RAMSEY, M.A., B.D., professor of New Testament Language and Literature, Seabury Divinity School.

The degree of B.D. upon the Rev. GEORGE HERBERT SWIFT and the Rev. THOMAS JEFFERSON HALDEMAN.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N. S.—D.C.L. upon the Rev. ERNEST MILMORE STIRES, D.D., L.H.D., rector of St. Thomas' Church, New York, and upon NICHOLAS MURRAY BUTLER, LL.D., president of Columbia University.

ORDINATIONS

DEACONS

CHICAGO.—On the First Sunday after Trinity, May 29th, in Trinity Church, Highland Park, Illinois, Mr. LEONARD CLARK WOLCOTT, B.A., was ordained to the diaconate by the Right Rev. Dr. Anderson, Bishop of Chicago.

The candidate was presented by his father, the Rev. P. C. Wolcott, D.D., who also preached the sermon. The Litany was read by the Rev. Arthur W. Jenks, D.D., of the General Theological Seminary.

MINNESOTA.—On May 24th, in the oratory of the Seabury Divinity School, Messrs. HERBERT LEWIS JONES, GEORGE BENJAMIN SCRIVEN and ARTHUR CHANDLER BALDWIN were ordered deacons by Bishop McElwain, who also preached. Dr. Kramer, warden of the school, presented the candidates.

PRIESTS

BETHLEHEM.—The Rev. GEORGE RODGERS WOOD was advanced to the priesthood in the chapel of the Good Shepherd of the General Theological Seminary by the Bishop of Bethlehem on May 11th. He was presented by the Very Rev. Hughell E. W. Fosbroke. The Rev. Francis J. Hall preached; the Rev. Herbert M. Denslow read the Litany; the Rev. Ralph B. Pomeroy was the Epistler and the Rev. Thomas A. Sparks the Gospeller, also Master of Ceremonies, and Bishop's chaplain. Mr. Wood will continue as a fellow at the Seminary and also in charge of the Church of St. Andrew's-by-the-Sea, Belle Harbor, Long Island.

FOND DU LAC.—On Monday, May 30th, at the Seminary Chapel of St. Mary the Virgin, Nashotah, Wis., the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, ordained to the priesthood the Rev. Messrs. FRANCIS W. G. PARKER and BERNARD A. E. MACLAUGHLIN. The Very Rev. Dean Larrabee presented the candidates. The Very Rev. E. White, Dean of Fond du Lac, preached the sermon. The Rev. L. H. Matheus acted as deacon of the mass, with the Rev. H. Lewis Smith as sub-deacon. The Rev. Frs. Trahadous and Papastephanou, priests of the Greek Catholic Church, joined with the Bishop at the laying on of hands.

SOUTH DAKOTA.—On Sunday, May 29th, the Rev. ROBERT MURPHY was advanced to the priesthood in St. Mary's Church, Mitchell, South Dakota, by the Rt. Rev. Hugh L. Hurlston, D.D. The sermon was preached by the Rev. Chas. A. Weed, Dean of the Central Convocation and rector of the parish, who also presented the candidate. The Litany was said by the Rev. Robert Frazier, who was also the Epistler. Mr. Murphy was graduated from Seabury in the last class and is a member of the diocese of Colorado. Through the courtesy of Bishop Johnson he was ordained in his old boyhood home where his parents now reside.

INFORMATION BUREAU



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

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

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

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

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

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

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

DIED

MOODY.—At his home "Haymount", Fayetteville, N. C., on May 26th, the Rev. JOHN STIRLING MOODY, A.M., priest of the diocese of East Carolina, in his 70th year. "A close student, clear teacher, forceful preacher, kind friend."

PRAY.—Died on April 24, 1921, in Mercer Hospital, Trenton, N. J., of pneumonia, the Rev. STEPHEN ARNOLD WEBB PRAY. He was at the time of his death curator of the Washington Headquarters at Rocky Hill, N. J., and conducted the services at Trinity Church in that village. He was born in 1844. "Lord almighty, Jesu blest: Grant him Thine eternal rest."

SHEPARD.—Entered into rest at St. Luke's Hospital, New York, on June 2nd, EMMA BELDEN SHEPARD, wife of the late Francis W. Shepard of Bristol, Conn., and mother of the Rev. Prof. Charles N. Shepard, D.D.

WELLES.—Entered into life eternal, on Sunday, May 29th, JERUSHA H. LORD, widow of the late Henry T. Welles, at Minneapolis, Minnesota, aged 88.

WORTHINGTON.—Mrs. JANE (BRISTOL), widow of the late Dr. Robert Worthington, died at her residence, 51 West Front street, Owego, Tioga county, New York, on June 1st, aged 85. The funeral was held in St. Paul's Church, where she was a faithful and consistent member. She leaves a daughter, Miss Fanny Worthington.

MEMORIAL

JOHN D. VAN DEMAN

The rector and vestry of St. Peter's Church, Delaware, Ohio, at their regular meeting, May 17, 1921, entered upon the parish records, the following minute:

The rector and vestry of St. Peter's Church are deeply sensible to the great loss sustained in the death of their friend and fellow-worker in Christ, the Hon. JOHN D. VAN DEMAN, who entered into eternal life on May 2, 1921, in the eighty-ninth year of his age.

Mr. Van Deman was a communicant of St. Peter's parish for over fifty-five years, sometime a vestryman and warden of the parish, and a prominent layman in the affairs of both the diocese of Ohio and the diocese of Southern Ohio.

Since the setting apart of the diocese of Southern Ohio, June 25, 1874, until the day of his death, Mr. Van Deman was a member of the Board of Trustees of the diocese and President of said Board since 1897. He was lay-delegate from the diocese of Southern Ohio to the General Conventions of 1898, 1901, 1904, and 1907.

By vocation, he gave himself to the legal profession and actively followed that profession for fifty years, ever holding the high esteem of all who knew him.

Mr. VAN DEMAN was a Christian gentleman, a soul of high courage, loyal devotion, and unflinching service.

The rector and vestry of St. Peter's Church extend to the members of the family this ex-

pression of their sincere appreciation and sympathy in the loss which they have been called upon to bear.

May he rest in peace!

ROBERT P. HILLS, *Secretary.*

RESOLUTION

HENRY BUDD

The Board of Trustees of Burlington College, assembled in its annual meeting on May 23rd, at St. Mary's Hall, Burlington, New Jersey, desire to put on record its deep sense of the loss it has sustained by the death of its late member, HENRY BUDD.

For many years a trustee of St. Mary's Hall, he performed his duties faithfully and zealously, with enthusiasm for education, thorough Churchmanship, high legal ability and a well stored mind. It was his custom to periodically visit the classes of the school and acquaint himself with the methods of teaching. He delivered a series of lectures to the pupils and teachers on literary and historical subjects, which were afterwards published in a volume entitled, "St. Mary's Hall Lectures". His interest in the school and everything that pertained to it was kept up to the end of his life.

The Board of Trustees directs that this record of Mr. Budd's services be spread upon its minutes, and a copy be sent to the surviving members of his family, and to the Church papers.

RAYARD STOCKTON,

WM. D'OLIER,

Committee.

POSITIONS OFFERED

CLERICAL

CLERGY FOR MISSIONARY WORK IN East. Good opportunities for live workers. Salary \$1,500 and rectory. Give full particulars. Address ARCHDEACON-341, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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. WESTERN THEOLOGICAL SEMINARY, 2720 Washington Boul., Chicago.

SECRETARY AND PARISH ASSISTANT wanted. A large California parish wants a young woman to act as secretary and to assist in parish work. Should have some ability as an organizer and be interested in Sunday school and young people's work. Address B-3945, care LIVING CHURCH, Milwaukee, Wis.

WANTED IMMEDIATELY FOR SUMMER work in the Rutherford Ass. Mission 3 seminarians or lay readers to take charge of missions at St. Thomas', Bat Cave and Rutherfordon. Communicate with Rev. F. D. LOBBELL, Oteen, N. C.

A CHURCH ORGANIST, IN A CITY OF 100,000, large musical center; none need apply except those having high credentials. Write St. PAUL'S CATHEDRAL, Oklahoma City, Okla.

POSITIONS WANTED

CLERICAL

WANTED BY RECTOR LOCUM TENENS work any four weeks between July 1st and September 1st. Lake resort in Mid-West preferred. Use of rectory for self, wife and child a consideration. Apply Box-339, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, SINGLE, WISHES TO return to the West. Good reader, experienced in both platform and pulpit speaking, accustomed to both rural and city work. Will consider any good offer. Apply to Box-338, 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.

PRIEST, SINGLE, HIGHLY recommended as preacher and organizer, desires parish. Address E-335, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, WIDOWER, seeks rectorship, chaplaincy, or missionary work. Best references. Address H-343, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN DESIRES SUPPLY WORK for August. Compensation and use of rectory. Two in family. Address WILLIAMS-342, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WOULD SUPPLY DURING JULY. Radius hundred miles of New York. References as to preaching and Churchmanship. LOCKBOX 39, East Haven, Conn.

PRIEST DESIRES SMALL PARISH. IN North preferred. Apply PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, AVAILABLE FOR locum tenency July 1st. Address R-336, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

COLLEGE MAN DESIRES TEACHING posi- tion; experienced in teaching both elementary and secondary school objects; possesses ability and experience as musical director and has pleasing tenor voice. MASTER-340, care LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST-CHOIRMASTER, PUPIL DR. Armes, Durham Cathedral, open appointment. Experienced. Voice expert. Communicant. Highest references. WILLIAMS, 624 Buchanan street, San Francisco, Cal.

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 Thirtieth 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 Basons, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BANTLEY, 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.

UNLEAVENED BREAD—INCENSE

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

S. 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. Suits, Hoons, 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.

HOSPITAL—NEW JERSEY

S. 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."

MERCHANDISE WANTED

MISSION IN SLUMS, UNSUPPORTED, needs non-inflammable movie projector and booth (Pathoscope or Victor Animatograph, \$300) to hold the children. Who will help? Address G-321, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE

A SMALL SIZE PIPE ORGAN SUITABLE for a mission or small church. Address B. F. KAUFFMAN, care St. Andrew's Church, 911 Lamar street, Fort Worth, Texas.

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.

MADONNAS OF THE GREAT MASTERS in color. Also other religious subjects. Post card size. C. ZARA, BOX 4243, Germantown, Pa.

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 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 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 R. 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. DAVIS SENSUMS, D.D., Bishop,
Rev. J. DIRICKSON CUMMINS, Rector
Sundays: 7:30, 11:00, and 5:00.

ALL SAINTS' CHURCH, OMAHA, NEBRASKA

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

CHRIST CHURCH, PORTSMOUTH, N. H.

The Peace Church
Rev. CHARES LEV. BRINE, rector.
Sunday Services: 7:30 and 10:30 A. M., 7:30 P. M.
All Church Privileges.

ST. URIEL'S, SEA GIRT

Jersey Coast
Dally Mass.
Sundays: 7:30; Solemn Sung Mass, 10:30.

NOTICES

FOUR CAMPS

HOUGHTLING, 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.

APPEAL

PRISONERS AID SOCIETY OF BLOUNTSTOWN, FLORIDA

Again we would remind our friends and the churches of the various dioceses of the needs of the Prisoners Aid Society, which call for a moderate fund to guarantee its upkeep in part, as well as the perpetuation of its good work.

The object of the Prisoners Aid Society is to aid prisoners upon their release, and those incarcerated, to make of themselves better men. As Rev. Caleb Benham says, "This appeal is a worthy one, if only it can get a hearing."

Please make checks payable to the Prisoners Aid Society, and send to Mr. J. H. TROUTMAN, care Prisoners Aid Society, Box No. 1, Blountstown, Florida.

G. FRED MOULTON, President,
HARRY ARMSTRONG, 1st Vice President,
JOEL DOUGLASS, 2nd Vice President,
J. H. TROUTMAN, Treasurer.

WILL ANY PARISH HAVING A SPARE pulpit help out a mission? Carriage willingly paid. Address Rector, Saint Mark's, New Milford, Penn.

RETREATS

HOLY CROSS, WEST PARK, N. Y.—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 19th, 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.

SWANSEA, MASS.—A retreat for the clergy will be held (D.V.) at Christ Church, Swansea, Mass., beginning Monday evening September 19th and closing Thursday morning. Conductor Rev. Father Field, S.S.J.E. For accommodation and further information apply to Rev. A. E. JOHNSON, 78 Mawney street, Providence, R. I. Charges for the entire time \$5.25.

BOOKS RECEIVED

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

Columbia University. New York. (Longmans, Green & Co., Agents.)

American Apprenticeship and Industrial Education. By Paul H. Douglas.

World Books Company. Yonkers, New York.
The Boise Survey. By J. B. Sears.

Yale University Press. New Haven, Conn.
Our Social Heritage. By Graham Wallas.

Fleming H. Revell Company. New York City.
The Case of Korca. A collection of evidence on the Japanese domination of Korea, and on the development of the Korean Independence Movement. By Henry Chung, A.M., Ph.D., member of Korean Commission to America and Europe. Price \$3.00 net.

The Macmillan Company. New York City.
The Salvaging of Civilization. The probable Future of Mankind. By H. G. Wells. Price \$2.00 net.

Fleming H. Revell Company. New York City.
In His Steps To-day. What Would Jesus Do in Solving the Problems of Present Political, Economic, and Social Life? By Charles M. Sheldon. Author of *In His Steps*, *Heart Stories*, etc.

The Neale Publishing Company. New York City.

The Borderland of Country Life. By Augusta Larned. Author of *Village Photographs*, *In Woods and Fields*, *Tales from the Norse Grandmother*, and other books.

EDUCATIONAL

EDUCATIONAL CONFERENCE AT PITTSBURGH

THE CONFERENCE of educational leaders called by the Department of Religious Education at Pittsburgh on May 25th and 26th proved to be an exceedingly busy and profitable one. Representatives from nearly sixty dioceses were present and the wide-spread distribution of these gave the conference a national character. Problems concerning religious education were discussed by these representatives in an enlivening and absorbing manner. The sessions were held in the parish house of St. Peter's Church. Beginning with corporate communion each morning and lasting until nearly ten o'clock each night with hardly an intermission they were two days of intense and occupied interest.

At the opening session the Rev. William E. Gardner, executive secretary of the Department of Religious Education, called for one minute reports from all dioceses represented. These were exceedingly interesting and suggestive. Many new ideas and methods were revealed, but above all the reports showed how real and alive interest in religious education is all over the Church. Many of the persons present had come frankly to learn how to do the work entrusted to them, while others were present as men and women who through training and experience are acknowledged leaders in this phase of the Church's work.

After the reports the conference organized with Dr. Gardner as chairman, the Rev. John W. Suter, Jr., educational secretary of the diocese of Massachusetts, as secretary, and the Rev. Gardiner Tucker, field secretary of the Province of Sewanee, as assistant secretary in charge of resolutions. The purpose of the conference was to discuss certain problems previously assigned and to submit its conclusions in the form of recommendations to the Department of Religious Education. Thirteen questions were on the agenda and as many committees were appointed to consider them. The first part of Wednesday afternoon was devoted to committee work and the remainder of the conference to discussion of committee reports.

The first two committees were concerned with the consideration of the diocesan programme prepared at two previous, but smaller, conferences and published as Bulletin No. 3 of the P. B. & C. Aside from certain changes in the suggested committees and a larger provision for racial work this programme was endorsed as printed.

Chief in interest among the many reports was that on week-day instruction and co-operation with the public schools. A large portion of time was given to its consideration and it aroused a wide-spread interest among those present. The Rev. Robert S. Chalmers told of the work at Toledo and the Rev. Victor Hoag described the work at Batavia, Ill. The representative from Utah said that they have week-day instruction in that state as a matter of course because the Mormons have week day religious schools. Mr. Edward Sargent of the Department pointed out the procedure necessary to inaugurate week-day instruction.

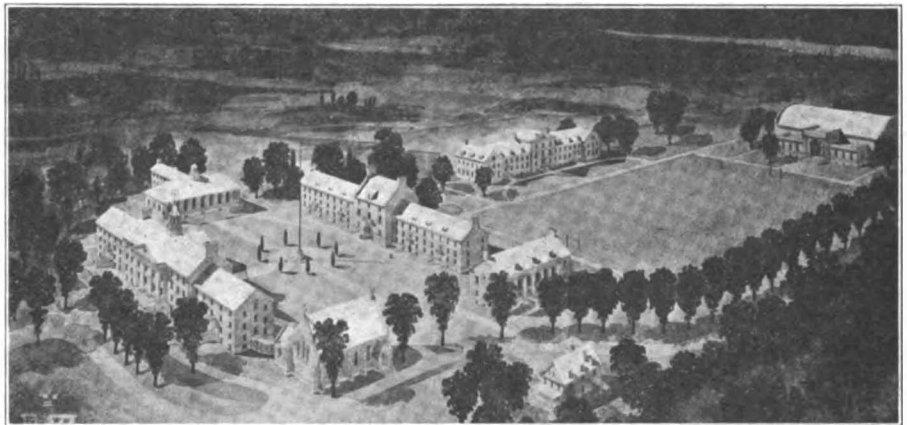
He said that it is necessary to enlist the consent of three parties—public school authorities, the clergy, and the home. To quote the minutes: "During the entire period of this discussion it was noteworthy that the attitude of all speakers was one of earnest interest, and that Mr. Sargent was the master of a progressive and constructive plan."

The Church School Service League proved a storm center of interest. A whole evening was given up to a consideration of the block plan and the discussion began afresh in the morning until a member reminded the conference that there were other matters to be considered. On a very close vote the following resolution was passed: "Resolved, that this conference disapproves the organization of the Church School Service League as a formal national organization." The League

address Bishop Burleson said: "She has made it what it is and no words of mine can possibly describe the influence she has had in the lives of thousands. I know of no woman in the church to whom more honor and gratitude is due for the unselfish and efficient work of a lifetime." Outside of the school, Dr. Peabody has been a leader in civic affairs. She was a delegate to the last Republican National Convention and is altogether the most prominent woman in South Dakota. Her sister, Miss Eunice Peabody, will succeed as principal.

NEW BUILDINGS FOR KING'S COLLEGE

THE ACCOMPANYING ILLUSTRATION shows the group of buildings as proposed for King's College, Windsor, Nova Scotia, to replace those destroyed by fire. The cere-



PROPOSED BUILDINGS FOR KING'S COLLEGE, WINDSOR, N. S.

was defined as the Church school engaged in Christian service.

Another problem which aroused considerable interest concerned the offerings of Church schools. This interest was augmented when Dr. Gardner stated that these offerings amounted to over one million dollars a year. The conference endorsed the duplex envelopes and the distribution of the contributions of the five fields, the Birthday Thank Offering, and the Lenten Offering for the work of the P. B. & C. The proposal of the committee that the Mission offering and study be transferred to the Epiphany season met with scant favor.

Other questions discussed were statistics, the Small Church School, Young People's Societies, Adult Bible Classes, Relations with the International Sunday School Association, and Pageantry.

The conference voted to meet in May or June of next year at Chicago and it was recommended that there be similar conferences in each province at the time of the synods.

RESIGNATION OF DR. PEABODY

DR. HELEN S. PEABODY, for thirty-seven years principal of All Saints' School, Sioux Falls, S. D., will resign at the close of the school year. Dr. Peabody has built during these years one of the outstanding girls' schools of the west. In his convocation

many of the laying of the cornerstone of the main building was recently described in these columns. An attempt to raise a million dollars for the college is now being made.

COMMENCEMENT AT HOBART AND WILLIAM SMITH COLLEGE

THE NINETY-SIXTH commencement of Hobart College, and the tenth of William Smith will take place on June 9th to the 13th, the William Smith baccalaureate sermon to be preached on June 12th, in the morning by President Bartlett at Trinity Church, and the Hobart College sermon in the evening by Bishop Ferris, trustee of Hobart.

SUMMER CONFERENCE AT SIOUX FALLS

PLANS HAVE been completed for the summer conference for Church workers to be held at All Saints' School, Sioux Falls, South Dakota, June 21st to 30th. Bishop Burleson is to be the dean; Bishop Remington, director of the Bishop Hare Camp; Bishop Ferris, chaplain; while Bishop White and a considerable number of other well-known leaders of distinction will have important places upon the programme. Information may be obtained from Miss Mary B. Peabody, Sioux Falls, South Dakota.

SUMMER CONFERENCE AT INDIANAPOLIS

THE DIOCESE of Indianapolis will hold a Conference for Church Workers at St. Paul's Church, Richmond, from June 14th to 16th.

On Tuesday there will be an opening service with addresses by Bishops Johnson and Wise. On Wednesday Bishop Johnson will conduct a conference on The Church: Its Mission, and Bishop Wise on Organization of a Parish for Effective Work. A conference on Women's Work will be directed by Miss Winston and one for men and boys on Personal Religion by Bishop Wise. Bishop Johnson will lecture in the evening on The Historical and Doctrinal Position of the Episcopal Church. There will be other conferences on Thursday.

SEABURY COMMENCEMENT

ON MAY 24TH, commencement day at Seabury Divinity School, there was a corporate Communion of the alumni at 7 A. M. with Bishop Coadjutor Bennett of Duluth as celebrant. At 10:30 three candidates were or-

Frank Gavin was chosen to succeed him, the title of the chair being changed to New Testament Language and Literature. Dr. Gavin is one of the few holders of the degree of Th.D. from Harvard. He was in charge of the preparatory department at Nashotah during the year 1919-20 and afterward spent some months abroad. Plans were adopted for the reorganization of the preparatory department on the lines of a junior college with a three years' course, of which one will be special high school work and two collegiate. At least two instructors will devote full time to this work. Bequests were announced as follows: \$50,000 from John Sell, of Philadelphia, and \$20,000 from Mrs. Mary J. Eichelberger, who died recently in Horicon, Wis. It was also stated that a bequest of \$10,000 left by Miss Mary Miles, of Philadelphia, which has been tied up for a number of years, will shortly be paid.

KEARNEY MILITARY ACADEMY

COMMENCEMENT EXERCISES at Kearney Military Academy, Kearney, Neb., were held

commencement procession. The chief address will be given by Bishop Ferris, Suffragan of Western New York.

HOBART COLLEGE

MAJOR GENERAL CHARLES P. SUMMERALL, now commander of the First Division, U. S. A., probably the most brilliant field commander of the A. E. F., will be the principal speaker at the Ninety-sixth Commencement of Hobart College on Monday, June 13th. This will be the Ninety-ninth Anniversary of the founding of Hobart College in 1822.

MICHIGAN SUMMER SCHOOL

THE RT. REV. CHAS. D. WILLIAMS, the Rev. John H. Lever, the Rev. J. A. Schaad, the Ven. H. K. Bartow, the Rev. W. L. Torrance, the Rev. C. E. Webb, and Miss Florence Newbolt will compose the faculty of the fifth annual diocesan summer school to be held at Port Huron, Mich., on June 24th to July 1st. Courses will be on Sunday school work, Social Service work, Personal Religion, Leadership of Young People, etc. For particulars apply to the Rev. W. L. Torrance, rector of St. Andrew's Memorial Church, Detroit.

WORK AMONG STUDENTS AT MADISON

CHURCH WORK among students at the University of Wisconsin will be resumed this autumn under the direction of the University Commission of the Church, financed by the diocesan portion of the receipts from the Nation-wide Campaign. The Church owns a fine property in the most advantageous portion of the university city, Madison, for the purpose, though it is not paid for and cannot be from the present diocesan income. Of two buildings standing on that property, one will be used as the residence for the student chaplain and the other as a student club house, for the remodeling of which a considerable sum must be expended. Arrangements have been made whereby the work will be done chiefly in connection with Grace Church, there being as yet no opportunity to build a separate chapel for the work. The Rev. Stanley Matthews Cleveland, who has had experience in similar work among students at Princeton, will be in charge. Mr. Cleveland is a nephew of the Bishop of New Jersey and grandson of Justice Stanley Matthews of the U. S. supreme court. He was born in Glendale, Ohio, in 1889, and was educated at St. Paul's School, at Princeton, and at the University of Virginia, from which latter he took the degree of B.A. in 1910, and where he also spent a year as instructor; and at the General Theological Seminary, where he was graduated in 1914, and afterward spent a year as fellow. He served during the war first as a Y. M. C. A. chaplain and then as chaplain of the 307th Infantry, 77th Division, which carried him into service in the thickest of the fighting.

ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.

COMMENCEMENT EXERCISES of St. Paul's Normal and Industrial School were held in the chapel on May 25th. There were 25 graduates in the Academic Department, 17 in the Trades department, and 35 from the Grammar school. The Rev. James E. Freeman, D.D., of Epiphany Church, Washington, delivered the address. Bishop Tucker gave out the diplomas. A scholarship was presented to the school by its alumni in



GRADUATING CLASS AT SEABURY DIVINITY SCHOOL

dered deacons. The graduation exercises were held at 2 P. M. Bishop Coadjutor Longley of Iowa preached the baccalaureate sermon. The following men received diplomas: Harold B. Adams, B.A., of Minnesota, Arthur H. Austin of Colorado, Harry Laurence Chowins of Kansas, Carl A. G. Heiligstedt of Kansas, Robert J. Murphy of Colorado, Leonard W. Steele, B.A., of Albany, and Howard D. White of Missouri. The Rev. William Whittle of Kansas was given a certificate showing that he had completed the full three years' course in theology, without Greek.

NASHOTAH COMMENCEMENT

NASHOTAH graduated three students at its commencement on May 31st. They are the Rev. Arthur Edward MacLaughlin, Rev. Baxter Norris, and Rev. Francis William George Arthur, all of the diocese of Fond du Lac. At the commencement service the sermon was preached by the Rev. Professor Jenks of the General Theological Seminary.

At the trustee meeting, Dean Larrabee announced his resignation, after a service in that capacity covering twelve years. The resignation was accepted with expressions of sincere regret and appreciation. Dr. Larrabee was born in 1852 and came to Nashotah from the Church of the Ascension, Chicago, in 1909. His successor has not yet been chosen. Professor Coit also resigned the New Testament chair and the Rev. Dr.

on May 15th. Bishop Beecher was celebrant at the Holy Communion when seventy boys received. The Bishop issued forty-one certificates and Prayer Books to the boys, with special rewards to seven who had obtained a percentage of 100, or not less than 98, in the department of Sacred Studies. During the past year thirty-nine boys were confirmed after thorough preparation by Mrs. H. R. Drummond, wife of the headmaster, and the Rev. George St. George Tyner, rector of St. Luke's Church, Kearney. For the two years last past there has been an enrollment of 108 boys each year.

COMMENCEMENT AT ST. STEPHEN'S

COMMENCEMENT WEEK at St. Stephen's College begins on Sunday, June 12th, when the baccalaureate sermon will be preached at the Choral Eucharist and class day exercises will be held in the evening. The annual missionary sermon will be preached on Monday afternoon by the Bishop of Salina, and the fraternity banquet will be held in the evening. Commencement day is Tuesday, the 14th. It begins with a corporate communion of students and alumni at eight o'clock. The trustees and also the alumni meet in the morning. The alumni luncheon is at two o'clock, at which time also Mrs. Bell, wife of the warden, gives a luncheon to visiting ladies. The commencement exercises are held at 3:30 being preceded by the

memory of Archdeacon Russell's wife. The musical programme included several of the old darky hymn melodies.

During the past year 577 were enrolled in all departments. May 8th Bishop Tucker confirmed 22 students. The influence among colored people of this school is felt throughout the whole state, both educationally and spiritually.

COMMENCEMENT AT BUFFALO UNIVERSITY

ON JUNE 3rd, the Rev. Bernard Iddings Bell, president of St. Stephen's College, delivered the chief address at the commencement of the University of Buffalo, his subject being A Liberal Education and a Liberal Attitude Toward Life.

NOTES

AT THE summer conference of the diocese of Los Angeles, held from July 12th to 14th at St. Augustine's Church-by-the-Sea, Santa Monica, the principal speakers will be the Rev. Dr. Bradner and the Bishop of Utah.

ST. KATHERINE'S SCHOOL, Davenport, Iowa, is closing a very successful year and has graduated a class of eight young women. June 5th was Baccalaureate Sunday, when the sermon was preached by the Bishop of Iowa. The commencement was on the 7th when diplomas were given to the members of the graduating class. St. Katherine's has taken a place among the foremost of our Church schools for girls and is doing an admirable work.

THE CATHEDRAL SCHOOL for Girls, Washington, will give a play in St. Hilda's Woodland theatre on June 3rd and on June 5th the baccalaureate sermon will be preached in the Bethlehem Chapel. Next day the flag day exercises will take place in the Cathedral close, and on Tuesday commencement will be held.

ST. ALBAN'S SCHOOL, Washington, had their field day exercises on May 28th, followed by luncheon in the woods. On May 29th a memorial window was dedicated to those of their number who died in the service during the war, followed the next day by commencement, and the graduates' reception.

THE PRESIDENT of St. Stephen's College, Annandale-on-Hudson, the Rev. Bernard Iddings Bell, will spend the summer in Europe conducting an investigation for the World Student Federation into the physical condition and morale of the scholars and students of Central Europe. The World Student Federation, which was founded by Mr. Herbert Hoover, Mr. John R. Mott, and others, has as its purpose the drawing together of the scholars and students of the world in bonds of sympathetic understanding and mutual help. The Federation believes that there is nothing more necessary in restoring the peace of the world than the bringing together of the intellectual leaders of every nation. During last winter this Federation raised over \$500,000 for the feeding and clothing of thousands of university professors and students in Central Europe, who had been reduced to absolute penury.

President Bell expects to bring back such information as will enable this work to be carried on next year more efficiently and with greater intelligence than has been possible this year. He sails on June 25th and will return in September. Meanwhile he will visit the universities in Austria, Hungary, Czecho-Slovakia, Poland, and Germany.

ANNUAL CONVENTIONS

SUMMARY

VERMONT increased the salary of its Coadjutor and adopted a missionary apportionment. WEST VIRGINIA revised its canons and voted to elect a Coadjutor next January. CENTRAL NEW YORK created a diocesan fiscal corporation. NEW HAMPSHIRE chose the first deputies to the next General Convention that have been elected. BETHLEHEM will elect a Coadjutor in November. Each of the dioceses adopted resolutions asking for world-disarmament.

BETHLEHEM

AT THE conclusion of the service in the Pro-Cathedral of the Nativity, Bethlehem, the convention met in the parish house. Mr. Ira W. Stratton, of Reading, who had served efficiently as secretary since the decease of Mr. David Jarvis Pearsall, requested that he be not reelected, and a Mr. Trembath, of Grace Church, Dorranceton, was elected secretary. Mr. Hunter Eckert, of Reading, was reelected treasurer, and Mr. Rodney A. Mercur, of Towanda, was reelected chancellor. Special interest attaches to the report of the Social Service Department of the Bishop and Executive Council in the matter of "The Church Home for Children, at Jonestown", heretofore under the care of a board of trustees elected by the convention. The report said: "Of the items calling for a permanent record we would enumerate: the Jonestown Home. This Home has been clearly named as the one outstanding Social Service work of the diocese. The Executive Council so considering it has placed an appropriation of \$4,000 in the Department's annual budget, making it the care of the Department to arouse an interest in the home and in the prompt payment of the monthly share of the sum appropriated. The experience of the past year seems to point to the need of a closer working programme of effort and interest between the trustees of the Home and the members of the Department. It is hoped that such action may be taken whereby a joint responsibility may be carried to the advantage and success of the Home and its children."

As the Bishop in his address had announced his intention to call a special convention in November for the purpose of electing a Bishop Coadjutor, having had reliable assurances that the support of such a coadjutor would be provided for without increasing the diocesan assessments and without drawing on the resources of the Nation-wide Campaign, the chancellor moved that when this convention adjourn it adjourn to meet at the call of the Bishop for the election of a Bishop Coadjutor. The motion prevailed, and an invitation from St. Stephen's Church, Wilkes-Barre, to hold the adjourned session in that parish was accepted.

At eleven o'clock the members of the Woman's Auxiliary entered the convention hall, and in a very graceful address expressive of the loyalty, affection and devotion of all the people of the diocese Mr. Horace deY. Lentz presented to the Bishop, as from "the plain people of the diocese" a purse of \$2,200, with the hope that it would be used in the purchase of a new automobile. The Rt. Rev. James H. Darlington,

Bishop of the daughter-diocese of Harrisburg, addressed the convention, bringing the greetings of his people and their congratulations upon the fiftieth anniversary of the mother-diocese and the thirty-fourth anniversary of Bishop Talbot's consecration and his twenty-third year as Bishop of this diocese.

The elections resulted as follows:

For the Standing Committee: Rev. J. A. Glasier, Bethlehem; Rev. S. U. Mitman, Bethlehem; Rev. J. P. Ware, Drifton; Rev. J. H. Griffith, Plymouth; Rev. W. N. Weir, Sayre; A. N. Cleaver, Bethlehem; C. J. Smith, Honesdale; E. G. Mercur, West Pittston; F. M. Kirby, Wilkes-Barre and R. H. Patterson, Scranton.

For the Executive Council: Rev. F. W. Sterrett, Wilkes-Barre; Rev. R. P. Kreitler, Scranton; Rev. J. I. B. Larned, Bethlehem; Rev. A. E. Clattenburg, Hazleton; Rev. W. B. Beach, Scranton; Rev. S. E. Neikirk, Pittston; T. W. Brown, Wilkes-Barre, Leonard Peckitt, Catasauqua; W. A. Wilbur, Bethlehem; N. H. Hiller, Carbondale; J. P. Jones, Pottsville, and W. R. Coyle, Bethlehem.

For deputies to the Provincial Synod at Wilmington: Rev. J. P. Briggs, Shenandoah; Rev. E. G. N. Holmes, Carbondale; Rev. R. N. Merriman, Allentown; Rev. S. E. Neikirk, Pittston; William Hutchinson, Lebanon; Ira W. Stratton, Reading; H. W. Kingsbury, Scranton; W. R. Coyle, Bethlehem.

The convention accepted an invitation from St. Luke's Church, Scranton, for the next annual meeting.

Mr. Rodney A. Mercur, chairman of the finance committee, in presenting his report, called attention to the fact that the fiscal year had closed with a balance of \$4,298.52 in the hands of the treasurer.

Mr. W. A. Wilbur, treasurer of the Nation-wide Campaign, reported that the total pledges had amounted to \$108,414.85; the amount actually paid in was \$99,025.28, of which \$3,098.66 had been over-payments. The balance due from parishes and unpaid April 30th, four months after the close of the fiscal year, was \$12,488.23.

Through an oversight as to the requirements of the canon, the Bishop and Executive Council failed to present a report of its work during the past year and its budget for the ensuing year.

The Rev. R. W. Patton, Campaign Director of the Nation-wide Campaign, made addresses on Wednesday and Thursday mornings.

CENTRAL NEW YORK

THE CONVENTION held its 53rd annual meeting in Trinity Church, Utica, May 24th and 25th, Bishop Olmsted presiding.

Important changes were made in the canons of the diocese looking toward the consolidation of business and the elimination of a number of officials. A fiscal corporation is to be created composed of all trustees in charge of diocesan funds. This corporation is to employ a trust company or similar corporation as its treasurer. When this has been done, the office of treasurer of the diocese will be discontinued, as will the treasurerships of the several trust funds. Another canon provides for a diocesan secre-

tary who is to supersede the secretary of the convention when the necessary constitutional changes have been made, and in the mean time is to be secretary of the diocesan fiscal corporation, secretary of the Diocesan Council, secretary of the Church Pension fund committee, perform the duties of registrar, maintain an office as the Council may direct, and perform any other duties assigned to him by the Diocesan Council. The convention was practically a unit in desiring such consolidation of business affairs, but there was some criticism of the fact that the proposed changes were not drawn up in time for consideration of the delegates, prior to the meeting of the convention. The preliminary plan contemplated a secretary-treasurer in order that all books of business record might be centered in a single office—in fact the council was directed by canon to establish "a business office in which all of the work and affairs of the diocese shall be administered". While these instructions were not exactly complied with, it may be that further consideration will show that the plan adopted is better than the one contemplated. No explanation of the merits of the plan was made and but little time was taken up with discussion. It was received on the recommendation of the Diocesan Council, which has had a full year for consideration. Under this canon, the Rev. Francis C. Smith was nominated, on behalf of the council, and the nomination was ratified by the convention. The Rev. Mr. Smith served as secretary of the Nation-wide Campaign committee, and during the past year has been executive secretary of the diocesan Council, an office created by resolution of the last convention, to carry on the Forward movement and to direct the "follow-up" programme of the Campaign. He has also served as secretary of the council and of the Church Pension Fund committee, and has published the *Gospel Messenger*. It is understood that his salary is to be \$3,000 with an allowance of \$2,000 for office expenses.

A proposal to change the date of convention to November necessitated a division, but it was carried by a considerable majority. Later under a motion for reconsideration it was amended by adding the words "or in January".

The convention sent greetings to the convention of the Evangelical Lutheran Synod of New York and New England in session in Utica at the same time, and adopted without debate or opposition a resolution requesting the Senate and the House of Representatives to take steps for an international convention on disarmament.

Most of the delegates expected a lively few minutes when the question of admitting women to vestries and as delegates to the convention should come up, but the committee to whom this question had been referred, together with that of establishing a House of Churchwomen, made a very brief report, presenting no conclusions on the matters referred, but recommending the appointment of a committee of conference with similar committees of other dioceses of the state, after the precedent established in the New York convention. Some hesitation was expressed about trusting a committee to represent the diocese in a matter in which opinion is so strong and so variant, but the chairman explained that such a committee as was called for by the resolution would have no power to take action without reporting back to the convention.

A provision penalizing the clergy of parishes in arrears for the diocesan Expense Fund by depriving them of mileage to convention was stricken from the canons. Another amendment provides that hereafter no parish can advance to the status of a self-

supporting parish, unless it shall pay a salary of at least \$1,500 and house rent. The former requirement was \$600. An expenditure of not more than \$17,000 in repairs and improvements to the diocesan house was authorized, in preparation for its early occupancy by the Bishop Coadjutor.

Elections were all made by unanimous consent, and resulted as follows:

Standing Committee: The Rev. Messrs. H. G. Coddington, D.D., E. H. Coley, D.D., F. W. Eason, R. H. Gesner, D.D., and the Messrs. C. W. Andrews, J. T. A. Doolittle, Hon. E. C. Emerson, F. H. Pyke, and C. C. Marvel.

Diocesan Council: Rev. H. E. Hubbard.

Secretary of Convention: Rev. Theodore Haydn.

Assistant Secretary: Rev. Robert J. Parker.

The addresses of the Bishop and of the Bishop Coadjutor (the latter read in his enforced absence by the secretary) dealt with purely diocesan matters and were very short.

Services were Evening Prayer at the opening session, an early celebration, and Litany and Holy Communion, the Bishop being celebrant on the second morning.

The inspirational feature was the dinner for clergy and lay delegates under the auspices of a committee of laymen, the first evening. The Archdeacon of the diocese, Rev. Harrison W. Foreman, aroused great enthusiasm by his able address in which he told of the work being done in the mission fields of the diocese, and the opportunities yet to be seized. Those who heard him could not but realize that he believes in the need and value of rural missionary work and is doing what he can to foster and develop it. He pointed out the fact that such work would seldom loom large in statistics, but that it was exceedingly worth while, as is evidenced by the fact that a considerable proportion of the clergy of the diocese spent their first twenty-five years in small towns and villages. He was followed by Mr. Edward Sargent, who introduced himself as "overhead" and spoke upon the possibilities of religious education in cooperation with the public schools. His picture of the real state of the country with regard to religious education ought to do much to awaken those who heard him to the peril of allowing children to come up religiously as they please. Next year it is proposed to substitute an evening mass meeting for the Laymen's Conference. This is to be held in a central church, with all the clergy vested and with the choirs of the city combined for the service.

NEW HAMPSHIRE

AT THE ANNUAL CONVENTION of the diocese of New Hampshire held in the parish house of St. Paul's Church, Concord, Monday and Tuesday, May 23rd and 24th, the first evening was given up to addresses by Rev. Charles N. Lathrop representing the Department of Social Service of the Presiding Bishop and Council and Rev. Malcolm Taylor, executive secretary of the province of New England, and Miss Atwood, secretary of the Daughters of the King. Addresses were made also by members of the convention on the Service League, the Bishop and Council, and Men's Work.

The Bishop in his address referred to the year past as "a year of diocesan organization for spiritual progress". As examples of such progress he spoke of the very effective work of the newly organized diocesan Bishop and Council, henceforth to be known as the Executive Council, and the successful diocese-wide preaching mission last Advent, when missions were held in thirty-six par-

ishes and missions almost simultaneously, all but four being conducted by New Hampshire clergy. The results are everywhere visible. Statistics showed an improvement all along the line. The plan of the diocesan Orphans' Home to become a placing-out institution and a temporary home was explained.

A resolution in favor of international disarmament and urging this government to take the lead, was adopted. Appreciation of Dr. Drury's remaining at St. Paul's School was felt and expressed by all.

The canon fixing the time for electing deputies to the General Convention was amended so as to provide for their election in the year preceding the meeting of General Convention.

Elections were as follows:

Standing Committee: Rev. Lucius Waterman, Rev. W. Stanley Emery, Rev. Samuel S. Drury, Messrs. Robert J. Peaslee, Elmer W. Eaton, Edward K. Woodworth.

Members of the Executive Council for five years: Rev. A. M. Dunstan, Mr. Robert J. Peaslee.

Deputies to General Convention: Rev. Samuel S. Drury, Rev. Lucius Waterman, Rev. Wm. Porter Niles, Rev. Arthur W. Jenks; Messrs. Edward K. Woodworth, Robert J. Peaslee, John R. Spring and Harry H. Dudley.

Alternates: Rev. W. Stanley Emery, Rev. James C. Flanders, Rev. Richard W. Dow, Rev. Arthur M. Dunstan; Messrs. Joel F. Shepard, Lemuel S. Hastings, William H. Gilson, and George Cook.

Deputies to the Provincial Synod: Rev. John T. Dallas, Rev. J. C. Flanders, Rev. A. M. Dunstan, Rev. C. leV. Brine; Messrs. E. K. Woodworth, J. R. Spring, Louis W. Flanders, Elmer W. Eaton. Alternates: Rev. Victor M. Houghton, Rev. Nelson Kellogg, Rev. David A. Pearson, Rev. A. J. Holley, Messrs. J. F. Shepard, Frank H. Foster, George Cook, and Robert J. Merrill.

After the adjournment of the diocesan convention more than twenty of the clergy went to Nashua for a meeting of convocation. The convocation sermon was preached by the Rev. John T. Dallas of St. Thomas' Church, Hanover, upon the subject, "A Religion for Men". The Rev. Dr. Waterman read a very able paper on "The Origin and Significance of the Word Mass" seeking to show that the generally accepted derivation from *Ite missa est*, is incorrect. The Rev. W. Stanley Emery opened an interesting discussion of the Lambeth Proposals on Unity.

The Rev. Charles leVesconte Brine celebrated on Whitsunday the twenty-fifth anniversary of his going to Christ Church, Portsmouth, as rector. Bishop Weller of Fond du Lac was preacher at the anniversary service, and, at a reception, generous gifts were given Mr. Brine.

VERMONT

THE CONVENTION was held on May 25th and 26th with a good attendance of both clergy and laity at Trinity Church, Rutland. The Bishop's address dealt with several subjects of immediate interest, both diocesan and general. He reported for the clergy list at the end of 1920, 2 bishops, 47 priests, and 1 deacon, but of the priests only 33 were in active service in the diocese. It was agreed, in accordance with the recommendation of a special committee appointed last year, to make the permanent date of the convention a day in the last fortnight of May, avoiding the Rogation and the Ember Days. A mid-winter meeting was tried for three years, but found impracticable under Vermont conditions. Considerable inconvenience is experienced in the long space

between the making up of statistics and reports, as required by General Convention, at the end of the civil year, and the formal reporting of them to the diocese five months later.

The stipend of the Coadjutor was increased to \$3,500. Addresses were made by the Rev. Louis G. Wood, representing the Presiding Bishop and Council, on the Nation-wide Campaign, and by the Rev. Malcolm Taylor, Executive Secretary of the Province of New England, on provincial needs and opportunities, especially in connection with church students in colleges and universities. Within the diocese the work at the Church of our Saviour, Sherburne—religious, social, and agricultural—was described in most interesting fashion by the Rev. John White.

A memorial to Congress was adopted in favor of an international conference to arrange for mutual and gradual disarmament.

The subject of the regulation of moving picture shows was referred to the Social Service Commission for both consideration and action. A special committee was appointed to consider and foster plans for work among boys, the Order of Sir Galahad being particularly mentioned.

The apportionment of \$12,000, half for general and half for diocesan purposes, as recommended by the missionary committee, was adopted. A scheme for individual self-apportionment was presented and will be circulated in the diocese. The Bishop urged this principle in his address.

The Standing Committee was reelected with the exception of the substitution of Mr. E. W. Gibson of Brattleboro for Mr. Charles E. Parker of Vergennes. Mr. Parker has for a very long time served the diocese in many offices, but is now in feeble health.

The Board of Religious Education has one woman and the Social Service Commission two women in its membership. A good many fresh members were introduced to various boards and committees. The Bishop reported the girls' school, Bishop Hopkins Hall, as full to its capacity, and spoke of the need of increased accommodation.

Next year's convention is to be held at Christ Church, Montpelier, on May 31st.

WEST VIRGINIA

THE CONVENTION was held in Trinity Church, Moundsville (Rev. William Meade), commencing on the 25th and continuing until the 29th of May. At the opening service on Wednesday the Rev. C. H. Goodwin preached. Holy Communion was celebrated, Bishop Gravatt and the Rev. R. E. L. Strider officiating.

The Bishop's Diary showed not only an increase in work and interest, but the largest increase in Communicants ever made. The Bishop in his address spoke of the wonderful influence of the Nation-wide Campaign, and the interest it has created. The Bishop also spoke of the good work being done by the Sheltering Arms, and the Reynolds Memorial Hospitals, the latter being entirely under the supervision of Archdeacon Spurr at Glendale.

The report of the Advisory Board recommended appointment of a salaried diocesan Religious Education secretary—a suggestion referred to the Committee on Religious Education. The Standing Committee: The Rev. Messrs. Dudley Boogher, C. H. Goodwin, and A. B. Mitchel; Judge Frank Beckwith, Messrs. James Grantham, and A. C. Miller.

Revision of constitution and canons occupied almost the whole of one day. Some changes were of minor importance, others provoked much discussion.

The Rev. Dr. R. W. Patton, speaking on

the Nation-wide Campaign, made a very earnest and stirring appeal.

It was resolved that at the convention in Weston, in the last week in next January, the election of a Bishop Coadjutor be entered upon, and that notice of election be sent out with the notice of meeting of convention, and that the diocesan board of finance be instructed to provide means for the support of proposed Bishop Coadjutor.

The Woman's Auxiliary held five meetings at St. Matthew's Church, Wheeling, about twelve miles distant. The convention closed on Saturday morning.

On Sunday, the 29th, Rev. John Gass, Trinity Church, Parkersburg, was the preacher. The evening service was in charge of the Bishop with an address by Dr. L. W. Glazebrook, of Washington, D. C.

DISTRICT OF SALINA

THE ANNUAL convocation of the District of Salina met in Christ Cathedral, Salina, on May 18th and 19th. It was the first meeting of the Convocation since the consecration of Bishop Mize. In his address the Bishop mentioned that he was senior priest in the District of Salina when it was first set apart from the diocese of Kansas, and also that he was a member of the first convocation, and of the first council of advice. Speaking of the district, he said: "In the eyes of the Church this is a difficult field, and it is true that in this central and western part of Kansas, the Church has never had much strength. Our early missionary efforts were feeble (this weakness has left its mark) and to other religious bodies belongs, in a large measure, the credit for the growth and development of Christian life. Much of our effort has been a struggle for existence, requiring the constant aid and support of the whole Church in order that it might be kept alive. But somehow I feel that we are weaker than we need to be. Twenty years of effort has produced very little in the way of harvest."

In ten years the number of workers has fallen from 18 to 8; baptisms from 153 to 31; less than 300 children are in the Church school in the district. He expressed his determination to open the closed churches, and to place clergy in the more promising

places. He spoke hopefully, saying: "We should glory in our problems and in the power to solve them; in having so much to do, and in finding a way to do it." He pointed out that in the past, a cause of a great deal of the ineffectual work in the whole Church was due largely, to the lack of a unified programme, both in Church work and in Christian education, and urged both clergy and laity, of the district to cooperate to their fullest extent with the general Church in its new plans and methods for Church activities, as efficient leadership in the Church depends for its success upon the loyal cooperation of all the workers.

The Convocation dealt largely with the practical affairs of the district, in an effort to bring about a stronger corporate feeling and to set in motion various plans to energize the feeble life of the Church. It was quite generally realized that the N. W. C. would help in solving the financial problem, as the district is receiving so generously from that source. As a result all feel that it is the duty of every parish and mission to make as large contributions as possible, and to see that the district meets its quota. Through the efforts of Mrs. Biller the Church Service League was organized.

The Woman's Auxiliary presented its United Thank Offering at the time of its corporate communion on Thursday morning. The offering, representing one half of the three year period, was equal to the whole amount given at the previous triennial.

Thursday afternoon was given over wholly to the discussion of Christian Education. Miss Helen Bowerman, Ph.D., educational secretary for the diocese of Kansas, gave a helpful talk on the Christian Nurture Series, followed by discussion.

One of the interesting features of the convocation was an afternoon conference with the young people, at which Mrs. Biller and Miss Cleveland gave such inspiring talks that it was decided to send five young people from the district to the Racine Conference in July, who, with the training and inspiration they will get there, should be able to help in carrying out a more extended programme next year.

NO MORE MOAT FOR THE BISHOP OF LONDON

Does Not Want an Ancient Ditch About His Palace—Canon Horsley Resigns—Various English and Foreign Happenings

The Living Church News Bureau }
London, May 20, 1921 }

THE Bishop of London is not likely to fall in with the suggestion of the secretary of the Society for the Preservation of Ancient Buildings, who is much perturbed because Dr. Ingram has agreed to the filling in of the moat which, since the days of the Danes, has encircled the episcopal palace at Fulham. Mr. Powys, the secretary, thinks that Londoners ought to have the opportunity of raising the money to clear out the moat, which would involve an expense of between fifteen hundred and two thousand pounds. The Bishop takes the view that an appeal to the public would be inopportune at a time when millions are unemployed, and, further, that the ditch

(for it is really no more), if cleaned out, would soon be as bad again. In the days of cheaper labor before the war, Dr. Ingram had the moat cleaned out twice at his own expense, but the episcopal purse will not bear a call on it now for this work. Though antiquarians may lament the disappearance of the moat, the desirability of living in a house surrounded by water is a matter of opinion. It may be added that this would not be the first episcopal moat converted to other uses. Bishop Hough, of Magdalen College fame, filled in part of the moat of Hartlebury Castle when he was Bishop of Worcester, and converted it into a beautiful garden which is still in existence, at a lower level than the rest of the castle grounds.

RESIGNATION OF CANON HORSLEY

Acting under medical advice, Canon Horsley, the well-known vicar of Detling, near Maidstone, has resigned his living, which he has held for ten years. Canon Horsley, who is 75 years of age, and a life-long teetotaler, was associated in the 'seventies with St.

Michael's, Shoreditch, at the period when that church obtained notoriety from the attentions of the Church Association. Canon Horsley will best be remembered, however, for his valuable work while chaplain at H. M. Prison, Clerkenwell, from 1876 to 1886; his keen interest in prisons and prisoners has even since been maintained, and he has written several books on the subject. He was for seventeen years (1894 to 1911) at St. Peter's, Walworth, during which time he took an active part in municipal affairs, and was Mayor of Southwark in 1910. He retired to the quiet of the Kentish village of Detling in 1911. A man of great versatility, it may be hoped that he will still have the strength, as he now has the leisure, to continue his valuable literary contributions in so many fields and by-ways of learning.

VIEW OF A GREEK PRIEST

A Constantinople paper publishes an interview in which Fr. Germanos, under-secretary of the Holy Synod, describes his experiences of the English Church during his stay in London with the late locum tenens. It is noteworthy that while Fr. Germanos expresses himself as being convinced that all Anglican sacraments, and especially Anglican orders, ought to be accepted, and would be accepted by the expected General Synod of the Eastern Orthodox Churches, he had no doubt that the consideration of formal reunion should be postponed until the *terrain* has been fully prepared.

ARCHDEACON WAKEFORD WILL GO ABROAD

The Rev. John Wakeford, lately Archdeacon of Stow and Precentor of Lincoln, has made a statement to a press representative to the effect that after earnest consideration, and on the advice of friends, he has decided to leave England, and take up an appointment in connection with foreign missions.

CHURCH FINANCES

Whether the recent Appeal of the Central Church Fund will affect adversely the contributions to the principal Church societies remains to be seen, but that the requirements of such societies are not lessened is an undeniable fact. Speaking generally, the Parochial Church Councils are willing to arrange collections for them, but there are councils which have already erased certain institutions from their lists, the consequence being that in some parishes no effort will be made for Church education, as far as the councils are concerned. In some cases diocesan claims are pleaded; in others, the general tightness of money. A single malcontent is mentioned as throwing his parish finance into confusion, and there is at least one incumbent who considers that the Central Fund should take over the financial responsibilities of the various Church societies.

CHRISTIAN ORDER IN BUSINESS

The conference of business men to consider the desirability of a Christian order in business (to which I referred in my last letter) took place on Wednesday last, but was in the nature of a disappointment. There is no doubt that those who assembled at the Central Hall, Westminster, were sincerely desirous of establishing a Christian order in business, and that they were themselves patterns of integrity and fair dealing. To regard themselves, however, as coming to this problem as to something entirely new was to sound a note of ineffectiveness. The conference quite solemnly agreed to institute research into the Christian religion, but appeared to ignore the fact that the Church, in its nineteen hundred years of life, had gone very minutely—not only into economic problems, but into those very matters which

the conference rather vaguely touched upon. The resolution ultimately passed had for its purpose the "rallying men of good will in the administration of industry, commerce, and the professions, for the application of Christian principles to industrial, commercial, and professional life," and setting up a council consisting of men and women engaged in business. Added to the resolution was an instruction to the new council to consider the manner in which coöperation could be established with Christians in the ranks of organized labor.

POWERS OF PAROCHIAL CHURCH COUNCILS

The Ecclesiastical Committee appointed by Parliament have issued their report on the Parochial Church Councils (Powers) measure passed by the National Assembly of the Church of England, having previously consulted the legislative committee of the Assembly on the objects of the measure. In reviewing its provisions, the committee say that the powers transferred from the vestry to the parochial church council include that of presentation to a benefice, if the right to present is vested in, or in trust for, the parishioners. In certain cases this provision may, by reason of the enlargement of the electoral roll, affect the class of persons now legally entitled to make the presentation. Protests against this change have been addressed to the committee by some of the parishes affected.

The measure also proposes to vest in parochial church councils the power of acquiring property for ecclesiastical objects, and of raising money for Church purposes, but in the view of the committee such powers cannot be exercised compulsorily. With regard to Clause 13 the effect is not to deprive any ratepayer of his right to vote in the election of a churchwarden; but it affects the voting power of ratepayers in such an election by abolishing the plural vote and by adding to the electorate such of the qualified and enrolled electors of the parish as are not ratepayers. Taking the measure as a whole the Ecclesiastical Committee recommend that it should be passed into law.

IRREGULARITIES IN JERUSALEM

A Jerusalem correspondent of the *Church Times* makes some severe comments on the inter-communion service which closed the Inter-Missionary Conference recently held in the Holy City and at which the Anglican Bishop in Jerusalem (Dr. McInnes) celebrated. It appears that most of the delegates who took part in the service were Nonconformists. Consequently the correspondent thinks that the Bishop seems to have interpreted his charge to maintain charitable relations with other Churches represented in Jerusalem and especially with the Orthodox Greek Church very broadly. "It may" he says "be too early for us to know how far the bishops at Lambeth were rightly guided in their generous and enthusiastic bid for more charitable relations with the Nonconformist bodies; but one has a strong feeling of resentment that Jerusalem should be the place to push vaguely-worded concessions to their furthest limits. Many members of the Church had nourished hopes that the Jerusalem episcopate had a loftier and more specialized function and that it could better fulfil its mission by striving towards better mutual understanding with the Latin and Greek communions. . . . It is surely a retrograde step to jeopardise such opportunities by kindly meant, but perhaps premature, relations with the non-episcopal bodies."

CHURCH MUSIC

Southwark Cathedral was last week the scene of a remarkable service, some thousand to fifteen hundred members of the dioc-

esan branch of the Mothers' Union singing the Holy Communion Service together, without any choir or leadership. The music was the Plainchant of Merbecke from the edition in the "Diocesan Music Series". Mr. Edgar T. Cook was at the organ, but the congregation could well have sung the service without accompaniment. The service was a development of a movement originally inspired by Bishop Gore at Worcester in 1904, and initiated at Birmingham in 1911, for securing that all congregations and choirs should learn at least one unison Communion Service.

While on the topic of Church music, I may mention as an interesting fact that at the forthcoming anniversary of the Gregorian Association, a solemn mass will be sung, on the morning of June 9th, in Westminster Abbey, to the music of "Missa de Angelis". Mr. Sydney Nicholson, the organist of Westminster Abbey, is giving his cordial coöperation, and will accompany the service, while the Abbey choirboys will also assist. This is the first time in the fifty-one years' career of the Gregorian Association that the Abbey has associated itself with this well-known plainsong society, which has for its main object the promotion of the use of the ancient music of the Church.

THE APPROACHING CHURCH CONGRESS

Plans are well advanced for the next Church Congress to be held in Birmingham from October 11th to 14th. The full programme is not yet available, but details already published give a very fair idea of the ground to be covered, which is comprehensive enough to ensure debates of great interest.

The general theme of the discussions will be The Church in the New Age. There will be ten sessions in all, one subject for each session, except in one case, where the questions involved are so many that two sessions will be given to it. Following the practice of some recent years, the first session will be devoted to a theological subject, (1) Grounds of Belief. The subsequent sessions will respectively discuss (2) Christian Morals, which will be considered from the point of view of (a) Moral Values in Christian Faith and Practice, and (b) Sexual Relationships; (3) Church Reform (two sessions), discussed from (a) the legislative, and (b) the practical side. Under (a) the questions for consideration will be: New Provinces and Bishoprics; Appointment of Bishops; Patronage; and the Permanent Diaconate. Under (b) the following practical problems will be dealt with: Payment of the Clergy; Relations of Priest and People; the Rights and Responsibilities of the Laity with regard to the Services of the Church; Powers of Church Councils; and Appointments, that is, of the incumbent and assistant clergy); (4) Women's Position in the Ministry of the Church; (5) Modification in the Services of the Church; (6) Christianity, Nationalism, and Internationalism; (7) Industrial Problems—(a) Property, its Rights and Responsibilities; (b) Capital, Labor, and Competition; (8) Adolescence; (9) Recreations; (10) Press and Literature.

REPORT OF BIBLE SOCIETY

At the 117th annual meeting of the British and Foreign Bible Society on May 4th, it was stated that the expenditure for last year had been £492,188, and the income £375,528; and emphasis was laid on the urgent need for larger contributions to meet the great increase in the cost of production and distribution. During the year, 8,655,871 Bibles, New Testaments, and smaller portions of Scripture had been distributed, and the number of languages in

which these were issued now reached a total of 538 by the addition of ten new versions. Progress had been made in restoring the organization disturbed by the war, especially in Central Europe, for which large editions had been produced. The revision of the

Bulgarian Bible, begun before the war, had been completed and the printing was in hand. The supplies of Scriptures for the mission field had been maintained, and over a thousand colporteurs had been at work.

GEORGE PARSONS.

ARCHBISHOP WORRELL IN CHARGE TO THE SYNOD OF NOVA SCOTIA

Scores the Pleasure-loving Spirit of the Day—And Expresses Himself Forcibly on Mixed Marriages—Lotteries for Churches

The Living Church News Bureau
June 4, 1921

WHAT the get-rich-quick spirit permeating the principles of the young people to-day is but one manifestation of the general slackness of moral principle that is gripping humanity and destroying its vitality was one of the home hitting truths enunciated by Archbishop Worrell in his charge to the Synod of Nova Scotia. Parade and pleasure seemed to be all that counted, he said, and remarking further—"the unpaid motors which carry people away from unpaid churches to summer resorts which too often are regarded as escapes from religious discipline are safety valves for the pent-up forces of religious indifference." There was need for a religious revival and arrangements should be made at once to prepare for it, though extreme caution should be used in not going about it too abruptly. The soil should be carefully harrowed before the seed was sown. Speaking of the attitude of the Roman Church to mixed marriages, the Archbishop said: "Are homes to be wrecked and women scandalized and children bastardised by the unwarranted and inhuman assumptions of a designing priesthood? I warn people not to be tricked into a step which may bring them within the meshes of the law and render them helpless in asserting their rights. Let it be distinctly understood that mixed marriages, however undesirable they may be, are perfectly legal, and no one, man or woman, should be deluded into the scheme of signing away the rights of their children yet unborn and imperilling their souls by the subterfuges now so often attempted. I have thought that in this new country it would be well if we could be free from the organizations which arose in the old world and marked the bitter struggles of another period. But circumstances that have recently occurred point in another direction and it will be necessary to meet organized aggression with organized opposition in some form or other."

Lotteries for Churches

Inasmuch as the Provincial Legislature had passed a law prohibiting the holding of lotteries, Bishop Clarke in his charge to the 46th annual session of the Synod of Niagara meeting at Hamilton voiced his strong opposition to such devices being employed to raise money for churches. His Lordship condemned not only lotteries, but all other unlawful methods of moneygetting to which, in times of necessity, church officers might be tempted to resort.

"If it ever has been", he continued, "that the resources of the card party, the dance, the midnight excursions by road or water, with all their privilege of acquaintance offered on street posters to every girl and

boy who will pay a small sum for the opportunity, if it has been that the proceeds of lawless lotteries or the earnings of as lawless wheels of fortune and gaming tables have been called in to set forward the interests of the Church, better I say, to cast down the money, or else give it for a potter's field than that any church accept it. The Provincial legislature has passed a law against lotteries. I pray you touch not these lawless devices in your church management unless it be with a scourge of small cords. Touch not the demoralizing thing because of its gain. Your act is unchristian and it is a shame to say we do such things for Christ's sake and the Gospel's".

Referring to the marriage law of the Church, his Lordship said this was to be found in the Prayer Book. Such a law could not be modified by legislative action. The law of the Church forbids divorce, and I need not add, remarriage after divorce. Teach your people, brethren, the solemnity of marriage. Never marry any person hastily. If they are strangers they should be introduced to you by a responsible person. Never mutilate or change the wording of the marriage service."

A special service was held at Christ Church Cathedral to celebrate the tenth anniversary of the Bishop's episcopate. Archdeacon Forneret presented an address on behalf of the Synod and the Bishop of Toronto was the special preacher.

Death of Dr. Herbert Symonds

Following a mild attack of pneumonia supervening on a serious operation performed three weeks ago, the Rev. Herbert Symonds, vicar of Christ Church Cathedral, Montreal, died in the Montreal General Hospital. He was born in 1860 in Suffolk, England, and came to Canada at the age of 21, graduating at Trinity College, Toronto, in 1886. He was ordained priest in 1187 and lectured for Trinity for five years. In 1892 he became rector of St. Luke's, Toronto, and in 1901 took the head mastership of Trinity School, Port Hope. He was appointed vicar of Christ Church Cathedral in 1903. Queen's University conferred an honorary D.D. in 1905 and McGill an honorary LL.D. in 1909. Dr. Symonds was one of best known Broad Churchmen in Canada, an effective preacher of the intellectual type and possessed of a charming personality. He was deeply interested in social problems and as chairman of the committee of sixteen led in a remarkable and in many respects successful effort to probe and improve the conditions respecting sexual vice in the great bilingual city of Montreal.

The Programme of the Brotherhood of St. Andrew in Canada

The Brotherhood of St. Andrew spring meeting of the Toronto Assembly was held in the Church of the Epiphany. About 130 members of the twenty-eight chapters of the Brotherhood in the city were in attendance, and addresses were delivered by lay and clerical leaders of the movement. In his annual report Mr. W. G. Watt stated that there had been an increase from 20 to 122

chapters during the past year in the whole of the Dominion. Seventy per cent. of the memberships enlisted in the war, with the result that the 230 chapters which existed before the war were practically abandoned. Reorganization of the Brotherhood was started last year and great progress has been made. Toronto stands first with twenty-eight chapters, Winnipeg comes next with eleven chapters. Mr. Evelyn Macrae of Toronto did much to keep the remnants of the movement alive during the war period.

The Rev. Provost Maclean of Trinity College addressed the assembly on the need of the consecrated life among the men of the Brotherhood.

The Church Bible and Prayer Book Society

The annual meeting of the Church Bible and Prayer Book Society took place in the Toronto Synod office, the Lord Bishop of Toronto presiding. All the reports were of a highly satisfactory character, that of the honorary secretary, the Rev. H. O. Tremayne, showing that grants had been made to 29 missions and public institutions in 11 dioceses—some 2,000 volumes were so disposed of. The twenty-second year of the Society's existence had proved to be one of the best years. Mr. Stanley J. Boyd, honorary treasurer, reported a largely augmented income and no debts. The newly appointed organizing secretary, the Rev. R. F. Nie, reported excellent success in Toronto, Montreal, St. Catherine's and other centres.

Miscellaneous Items of Church News

On Trinity Sunday the Bishop of Huron ordained ten priests and six deacons, and the Bishop of Toronto five priests and nine deacons.

There is an interesting sketch and study of the Rev. Robert Norwood, the poet preacher of Philadelphia, formerly rector of Cronyn Memorial Church, London, Ont., in the current issue of the *Canadian Bookman*.

The Cayley Memorial fund is being raised in St. Simon's, Toronto, to give expression in some measure to the love and admiration of the late rector. It will be administered for the benefit of Mrs. Cayley and the younger children. \$25,000 has already been raised, \$35,000 is the objective.

The Rev. Dr. G. E. Lloyd, director of the Fellowship of the Maple Leaf, London, has been elected honorary president of the Alumni Association of the University of Emmanuel College, Saskatoon.

DEATH OF THE REV. S. A. W. PRAY

THE DEATH of the Rev. Stephen A. W. Pray, long a priest of the diocese of New Jersey and one of the senior alumni of Nashotah, occurred at Mercer Hospital, Trenton, from pneumonia, on April 24th. Born in Rhode Island in 1843 he was ordained deacon by Bishop Edward R. Welles, of Milwaukee, in 1883, with the expectation of continuing permanently in that order. He graduated at Nashotah in 1885, and assisted at the chapel of the seminary and at the Cathedral in Milwaukee for several years. In 1892 Bishop Nicholson advanced him to the priesthood and he went to Omaha, serving first as curate at Trinity Cathedral and then at the associate mission in Trenton. He has been retired since 1905 owing to ill health.

ACCEPTS EPISCOPAL ELECTION

IT IS ANNOUNCED by the Presiding Bishop that the Rev. J. D. La Mothe, D.D., has accepted his election as Missionary Bishop of Honolulu.

COMMEMORATIVE SERVICES HELD IN NEW YORK CHURCHES

New York Office of The Living Church)
11 West 45th Street
New York, June 6, 1921 (

ON the last Sunday in May the services and sermons in many of our churches partook of a memorial character. Various organizations of veterans, soldiers, and sailors of the Civil war, the Spanish-American War, and the World war, attended these services.

The services of the American Legion, held in the Cathedral of St. John the Divine, were reported to be attended by 3,000 persons in the church and on the grounds. Those admitted to the Cathedral included members of the Legion, relatives of men who died in the war, delegates from different patriotic societies, and representatives of the British, French, and Belgian Armies and Governments.

During the impressive ceremonies messages were read from General John J. Pershing and Admiral Henry B. Wilson, as well as from the President.

PRESIDENT HARDING'S MESSAGE

President Harding's message was as follows:

"I find it quite impossible for me to participate with you in the American Legion memorial services in the Cathedral on May 29th, much as I would like to do so. But I do want, if you will be so good as to make it possible, that my word of greeting should be conveyed to those who assemble for the services. They will be gathered to pay the supreme tribute of love and patriotism to those who gave all in the cause of the nation and civilization. To pledge ourselves never to forget their sacrifice is not enough. It is for us and those who come after us to pledge and perform far more, to insure that the purposes and ideals for which these have given so much shall be held sacred for all time in the memory of the whole American people."

General Pershing sent the following message:

"I regret that I cannot participate in the American Legion memorial services at the Cathedral of St. John the Divine for the men who lost their lives in the late war. They made the supreme sacrifice that we might continue on our way of enjoyment of peace and happiness, and I think they would not have chosen otherwise than to have died as heroes in the cause of humanity. We can but cherish their memory and strive to carry out the ideals for which they died."

Admiral Wilson, in his message sent from the battleship *Pennsylvania*, said:

"Please believe that I am with you spiritually in rendering homage to those who gave their lives for our country and our flag."

BISHOP MANNING ON ALLIES' FLAGS

Bishop Manning, speaking himself as a member of the American Legion, said:

"We think here this afternoon of that vast number of young men, the best and bravest of our race, not only in our armies, but in the armies of France, of Great Britain, of Italy, and of our other Allies who gave their lives along with those of our own brothers that right and liberty might live.

"And on this point I think it is time for a little plain speaking. I do not think we members of this Legion can allow any group or faction in this city or anywhere in this land to tell us that we may not

carry and display the flags of those who stood with us in the great day of trial, who fought and died for our cause along with our sons and brothers in the great war.

"As Americans and as men we will continue to honor the cause of those who fought and fell in our cause, and to honor the flags which they carried beside our own in the great battle for the right. We cannot permit anyone to tell us that we may not do this.

"As Americans and as members of this Legion, I feel quite sure that you will not accept any such position. We remember here to-day before God all those in our own armies and in the armies of our Allies who laid down their lives for our cause. We stand as members of the American Legion for honor and manhood, for loyalty to our own country, for fellowship with all right dealing nations and for that fellowship among the English-speaking peoples which we all know is the surest hope of world brotherhood, of world righteousness and world peace.

"This service in memory and in honor of those who laid down their lives for us brings three things vividly before our minds.

NOT A SELFISH WAR

"First—it reminds us of the true meaning of that great struggle in which our country was called to bear her part, and, in the light of some recent utterances, we need to be reminded of this. We did not go into this war merely for our own protection or for any low and selfish interest. No one who understands the soul of America will say that we did.

"Our men went into this conflict not with thought only of ourselves and not with hate or ill-will toward any, but with calm, firm purpose, as Americans and Christians, to uphold the right to give their lives for their own land and for their fellow men and women throughout the world. It was a war to put down war. It was a war for truth, for right, for justice and humanity.

"Second—This service reminds us of the gratitude we owe to God for the victory given to the right and of the obligation resting upon us to show our gratitude in our lives and deeds.

"God gave us this victory that we might carry forward His work in this world. We must be truer men and women than we were before. We must make our country a better and more Christian land than it has ever been, more than ever before we must make the name of America stand for freedom, for brotherhood, for duty, for right and justice for all.

"Third—This service reminds us that we owe it to the dead to see to it that their sacrifices were worth while. This service speaks to us of what they did for us, of the price that they paid that we might have life and peace."

TRIPTYCH FOR TRINITY CHURCH

On May 29th, a beautiful and exceedingly interesting Italian triptych, presented to Trinity Church by Mr. John Callendar Livingston, a member of the vestry, was dedicated by the Bishop of New York, acting also in his office as rector of Trinity parish. The service of dedication took place immediately after the sermon, the crucifer, acolytes and clergy going in procession to the north aisle (where the triptych is

placed), where prayers were offered by the Bishop.

Mr. Albert E. Gallatin thus describes the triptych: "Trinity Church has recently been presented with a beautiful 14th century Italian altarpiece. This painting is in the form of a triptych and belongs to the Tuscan school; no attempt has been made to identify it as the work of any particular artist.

"On the centre panel of the triptych are representations of the Blessed Trinity: the eternal Father (whose countenance is unusually youthful in appearance) holds the crucified figure of the Divine Son, and the Holy Ghost, symbolized by a dove, rests upon the cross. The left-hand panel contains the figures of St. Peter and the blessed Virgin Mary, while on the right are shown St. John the Evangelist and St. Bartholomew. The flowing robes of the Divine Father are painted a dark blue, while the garments of the other figures are variously light gray, pink, or dark blue. The backgrounds of the panels are of gold, diapered with halos and other devices. The predella of the triptych contains the portraits of six of the saints and a representation of the blessed Virgin and Child. It has only been possible to identify three of the portraits of the saints, those on the left-hand side. On the extreme left of the predella is seen the likeness of St. Anthony the abbot, then that of St. Stephen, followed by John the Baptist. The coat of arms of the donor has also been painted upon the predella, appearing in two of the small panels, and we are thus enabled to learn that it was the Tecchini family of Florence which presented this triptych to the church over whose altar it originally hung. Although the two coats of arms are not identical, one containing two roses and one three, it is clear that this difference has been occasioned by some restorer. It is also apparent that the fact that the bend and the roses are painted red, instead of gold, is owing to the gold leaf having peeled off, leaving the red sizing visible.

"This triptych, which measures sixty-seven and one half inches in length by sixty-two inches in height, was purchased by Mr. Livingston about twenty-five years ago in Rome; it is believed that it formerly adorned a Church at Gubio, no longer standing."

The painting has been placed near the baptismal font, at the head of the north aisle of Trinity Church, and attached to the painting is a tablet bearing the following inscription:

"To the Glory of God
and in grateful recognition of
WILLIAM T. MANNING, D.D.,
Rector of Trinity, 1908-1921.
This ancient Triptych is given by
John Callendar Livingston."

MEETING OF CLERICAL UNION

The New York branch of the Clerical Union met on Governor's Island at the invitation of the Rev. Edmund Banks Smith, post chaplain, on May 31st. Dr. Smith, celebrant at the Holy Communion in the Chapel of St. Cornelius the Centurion, was assisted by the Rev. William M. Mitcham. A choir of priests sang a plain-song setting of the office. A business meeting was held at the Officers' Club, with vice-president, Rev. William P. McCune, in the chair. At luncheon at Fort Jay addresses were made by Bishop Manning, and President Bell of St. Stephen's College, both of whom dwell on the successes of St. Stephen's College, and its inability to admit next fall all applicants for admission, because of the lack of dormitory accommodations and other equipment.

THE BOSTON NEWS LETTER

The Living Church News Bureau }
Boston, June 6, 1921 }

man since Lincoln the American ideal. And remember that "unless the Lord build the house they labor in vain who build."

At the conclusion of Dr. Freeman's address "America" was sung. Then came the salute to the dead, the review, prayer, and benediction by Rev. Austen K. deBlois of the First Baptist Church and the playing of "The Star Spangled Banner," with the audience at attention.

THIRTY YEARS AT NEWTON CENTRE

June 5th marked the anniversary of thirty years in one parish—and his only parish—of the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre. The simple, beautiful reference to these thirty momentous years, made yesterday morning by Mr. Sullivan, is of more than parochial or diocesan interest, especially at a time when there is such an insatiable desire of rectors and parishes to have a change.

Mr. Sullivan said in part:

"On the first Sunday in June, 1891, which is 30 years ago today, I began my ministry in Newton Centre. I was then a theological student in Cambridge, just finishing my middle year in the school, of which Bishop Lawrence was then Dean. I found a dozen families worshipping in a hall.

"There are only three other clergymen, out of more than 250 in the diocese, who have been thirty years or more in the same parish and are still in charge of it. These are all much older men, for I never had any other parish but this, and I am the only resident minister the parish ever had. Rev. Wm. H. Dewart of the Old North Church, Boston, and I, are now the only two clergymen in the diocese who were ordained by Phillips Brooks.

"How little we know; and how far astray we are in forecasting the future. I studied

and trained for City Mission work, because I had lived and worked in a city, winter and summer, and knew city life. I had never lived in the country, nor even in a suburb. And yet my entire ministry has been spent in a lovely country suburb, which had none of the city problems I had studied and with which I was familiar.

"Instead of group work, and organized activities of an institutional church, in a city wilderness, this called for an inspirational church and personal contacts, individual work with individuals, one by one, in a village of comfortable homes.

"My life here has been a romance, in spirit and atmosphere, like the rare June day on which it began. It is a June parish, full of sunshine, freshness, and life. You can imagine how much the Communion service to-day will mean to me in thanksgiving and praise for thirty joyous years."

MISCELLANEOUS

The fifty-fifth meeting of the Archdeaconry of New Bedford will be held in the Norfolk Mission Field on Tuesday, June 7th.

The annual report of the Social Service Committee of the Phillips Brooks House Association at Harvard shows that 439 students did work in various settlement houses, Y. M. C. A., churches, hospitals, educational clubs, Boy Scouts, and charity organizations this year. An innovation was the organization in the Medical School of a group of students to do volunteer work in the charity organizations and assist in hospital work. The welfare committee to distribute aid among the needy families of Boston and Cambridge was organized for the first time this year.

St. John's parish at Hingham has extended a call to Rev. Daniel R. Magruder, who is now connected with Christ Church, Cambridge. Should he accept, he would succeed as rector Rev. James F. Bullitt, who resigned several weeks ago and who is about to tour Europe.

RALPH M. HARPER.

BISHOP RHINELANDER LEADS MOVEMENT FOR REUNION

Deaconess House Holds Commencement—Gloria Dei Church Anniversary—Philadelphia Brotherhood Annual Meeting—Missionary Centennial—Miscellaneous Items

The Living Church News Bureau }
Philadelphia, June 6, 1921 }

THE cause of Church Unity has made perceptible progress in Philadelphia as a result of a series of conferences Bishop Rhinelanders has been conducting with a score of representative ministers of the Protestant communions since his return from the Lambeth Conference last August.

The Church leaders have been meeting each month for a full and frank discussion of the Lambeth proposals for Christian Reunion. The final meeting of the year is scheduled for Monday, June 6th. At that meeting the points upon which the leaders can agree will be incorporated into a statement for publication. It will in all probability be an important document, and will attract wide attention.

Bishop Rhinelanders has charmed the denominational leaders with his courtesy and

broad-mindedness in conducting the discussions.

Many obstacles to agreement which seemed at first insurmountable have been overcome. These clergymen have been conscious of a growing sense of fellowship. They have united not only in conference but in intercession. Dr. Mockridge and Dr. Washburn are associated with Bishop Rhinelanders on behalf of the Church.

DEACONESS HOUSE HOLDS COMMENCEMENT

The Commencement of the Church Training and Deaconess House was held Tuesday morning, May 31st, at the Pro-Cathedral of St. Mary with Bishop Rhinelanders presiding. The commencement sermon was preached by the warden of the school, the Rev. J. De Wolf Perry, D.D. Dr. Perry spoke of The Law of Growth, taking as his text Eph. 4: 15. After the sermon Bishop Rhinelanders conferred the diploma of the school on five seniors: Florence Huband, Gladys G. Spencer, Susan E. Smith, Letea Trafton, and Beulah Dobbins.

Miss Trafton is to continue her training at the Episcopal Hospital, Miss Huband is to remain as assistant at the House. Miss Dobbins will work in the diocese of North Carolina, Miss Spencer in Japan, and Miss Smith in Alaska. Two special students also

MEMORIAL address was delivered on the Sunday before Memorial Day to a magnificent out-of-door audience at Fenway Park by the Rev. Dr. James E. Freeman, rector of the Church of the Epiphany, Washington. Dr. Freeman's experience in addressing thousands of our American soldiers in army camps during the war served him well, for he was perfectly at home with the many thousands of men in Fenway Park, and his remarks were frequently applauded. (Was it not St. Ambrose who recalls how his congregation used to applaud his sermons?) The service was conducted by the Boston Federation of Churches.

Dr. Freeman said: "I repudiate the suggestion that America—that these millions of splendid young men in our Armies and Navy—went into that struggle for the purpose of saving our own skins. I repudiate with every breath in my being the insinuation that graft or material considerations had any influence in shaping the will of this country to enter the war, and there is not a man who lived with these men as I lived with them and as thousands of others lived with them here and on the other side, in and out of the trenches, but knows that statement to be absolutely false.

"No. There came into our American life during that struggle a great, consuming spiritual ideal—a dominant spiritual purpose, and we had no adequate conception of its vast significance. The whole country was stirred by it. The nation rose to a great spiritual height.

"There was a tremendous ideal—perhaps inarticulate; perhaps not always expressed—but it was a great ideal that was in the minds of men—a certain, definite ideal and the man who did not feel it must be a strange man.

"There was another significant fact in that period of spiritual awakening. Until the Nation by fiat of its Congress and word of its President had determined to enter the war, there had been 48 states in this Union; but when war was declared, for the first time in the history of the republic we became the United States of America—knowing no South, nor North, East nor West—just one solid United States of America.

"When the storm broke and we announced our position as neutrals we were thought to be weak. Germany did not believe we would fight. They did not believe that a polyglot nation could function, under the stress of an ideal, nor that 48 states would respond to the great call of that ideal. But it was the welding together of these polyglot peoples, of a variety of races, with an ideal that made the most dominant and greatest military force the world has ever seen.

"God has given us a great heritage, and although we are not in the League of Nations as constituted, we will not sidestep our obligations. We have determined that before we go abroad we shall render a service at home. Out of this struggle and as a result of this struggle America has come as the greatest force for righteousness in the world, but we must be prepared for every emergency. We must not think that whatever the emergency America will always land on her feet. That is a dangerous philosophy.

"We are living in a time when there is a greater demand than ever before for 100 per cent. Americanism of the Theodore Roosevelt kind. He embodied more than any

leave the school this year for the foreign field, Miss Esther L. Houghton and Miss Amelia H. Hill, both of whom expect to go to China.

The alumnae luncheon was held afterward in the guild house of the Pro-Cathedral, and the graduates and managers entertained at a reception in the afternoon at the school.

GLORIA DEI CHURCH ANNIVERSARY

The 221st anniversary of the dedication of the present edifice of Gloria Dei (Old Swedes') Church was observed with a special service on Sunday, May 29th. The service marked the 244th year since religious worship was first conducted on the site of the present building.

A sitting was endowed in memory of a pioneer of the Swedish colonial period, Swan Swanson, whose family gave the land on which the present church was erected.

The Rev. Frank P. Parkin, secretary of the American Bible Society, delivered an anniversary address on Sunday afternoon. Mr. Parkin is a minister of the Methodist Episcopal Church. His participation in the celebration was approved by the Bishop.

LOCAL ASSEMBLY, BROTHERHOOD OF ST. ANDREW, HOLDS ANNUAL SPRING MEETING

The annual spring meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held at St. Stephen's Church, Clifton Heights (Rev. Edw. H. Bonsall, Jr., rector), Saturday, June 4th. Many chapters organized automobile parties to attend. The Juniors met at 3:15 and held a conference on Personal Evangelism under the leadership of Rev. Mr. Bonsall.

The new president of the Junior Assembly, Mr. J. H. Hills, spoke of Camp Bonsall, urging an attendance of fifty boys from Philadelphia. At the evening conference the topic was How to make Chapter Meetings Interesting and Helpful.

The Philadelphia Assembly is planning to send a large delegation to the thirty-sixth Brotherhood Convention in Norfolk, October 12-16.

Another event which looms big in the near future is the Week-End Conference for Men at the Princeton Summer School of Church Workers, July 2-4th. Many Philadelphia Brotherhood men hope to attend. Mr. G. Frank Shelby, general secretary of the Brotherhood, will be the leader.

THE MISSIONARY CENTENNIAL

The Domestic and Foreign Missionary Society was organized in Philadelphia an hundred years ago. Preparations are already under way for the observance of Centennial Sunday, November 6th. A preliminary celebration will take place at Old Christ Church and Old St. Peter's Church on Thursday, June 23rd. An historic pageant will be given in Old Christ Church in the afternoon. Bishop Gailor will deliver an address at St. Peter's Church in the evening.

MISCELLANEOUS ITEMS

A stone tablet will be unveiled on Sunday, June 12th, in St. Peter's Church, Germantown, in honor of men and women of the parish who participated in the world war. Thirty-six names appear on the tablet, six of which are marked with a cross indicating that they died in the service.

esan officers followed: Mr. H. Lawrence Choate, president, Mr. William F. Pelham, vice-president, Mr. Robert L. Lehman, secretary, Mr. George C. Kubitz, treasurer, and the Rev. Norman C. Hutton, chaplain.

After supper there was a hearty service in the parish house with address by the rector.

THE REV. C. A. CUMMINGS ABOUT TO RETIRE

One of the faithful priests of the Church, the Rev. C. A. Cummings, who has long worked in this diocese, is about to retire. He was host to his brother clergy at a meeting of the Round Table at St. Mary's, Park Ridge, on May 23rd. At this meeting a resolution made by the Rev. Dr. Waters of Grace Church was passed, assuring Mr. Cummings of the love and appreciation of his brother clergy, and commending him for his ministry which has been spent altogether in the Church in the Middle West. Mr. Cummings began his work as rector of St. Paul's, Duluth, where he founded St. Luke's Hospital, and managed it until the first building was completed. For a short time afterwards he directed St. Barnabas' Hospital, Minneapolis, and had charge too of Grace Church there. He was rector of St. John's Church, St. Cloud Minn., and began a mission at Royalton which has since become a parish. Thence he went to Christ Church, Eau Claire, Wis., and came to this diocese in the spring of 1895 to take charge of the mission of St. John's, at Clybourn avenue, near Division street, which has become a center of Italian work. For ten years Mr. Cummings was rector at Belvidere. Then he returned to Chicago, working for nearly six years in the Cathedral and city missions. From there he went to Chicago Heights, and for the last five years he has been priest in charge of St. Mary's, Park Ridge. Nearly forty clergy attended this meeting of the Round Table, the Rev. W. B. Stoskopf presiding. The speakers for the afternoon were the Rev. Herbert B. Gwyn, and the Rev. Benjamin A. Turner, priest in charge of St. Philip's and Holy Trinity. Mr. Gwyn read a paper on the life and work of his grandfather, the Rev. F. L. Osler, M.A. (Cantab), who began his ministry of nearly fifty years in Ontario in 1837, as missionary of the Upper Canada Clergy Society. Mr. Turner read a most interesting paper on Thoughts on the Eucharist.

PRAYER CIRCLE AT ST. PETER'S

A year and a half ago there was organized at St. Peter's, Chicago, by the former rector a prayer circle. It was begun in connection with the healing mission held in the parish, to make intercessory prayer a definite habit. The circle continued its work without interruption and has enrolled hundreds of intercessors who have prayed systematically for many persons who have been ailing in body, mind, and spirit. Most of the members of the Prayer Circle of the parish live in Chicago. Many are residents outside, twelve states at present being represented in the membership. Many a member in going elsewhere to live has helped organize another prayer circle. Scores of letters tell of many having been helped. "May we not," says the writer of the account of the Circle's work, "feel equally sure that the faithful and sincere intercessors themselves are helped. Such praying is bound to carry one out of oneself, to bring to mind the names and needs of others, making the heart ready for service, the imagination apt to perceive ways of helping those otherwise forgotten and neglected."

HOW THE BROTHERHOOD WORKS

The Rev. W. S. Pond, associate at Grace Church, Chicago, relates in the parish Visi-

IMPRESSIVE MEMORIAL SERVICES HELD IN CHICAGO CHURCHES

Recall War Associations

The Living Church News Bureau }
Chicago, June 6, 1921 }

MANY of the Church services on the eve of Memorial Day were of a commemorative character. In some of our parishes special reference was made to members who had fought and died in the great war. Public exercises and services were held in nearly every community in and around Chicago on the day following commemorating the sacred dead. At St. John's Church, Naperville, special reference was made to Lt. Oliver Julian Kendall, who was brought up in St. John's, and who was shot as a spy the day before the battle of Cantigny, because he refused to disclose the plans of the American army for that great and decisive fight. The sermon was preached by the Rev. H. B. Gwyn. In several schools, tablets were unveiled for the boys of the schools who fought and died. One of these was unveiled at the Walter Scott School, by the Woodlawn Post of the American Legion, the Rev. Dr. Hopkins making the dedication address. In the park at Riverside four tablets, set in granite boulders, were dedicated to the memory of the four men from Riverside who died at the front. One of these was for the Rev. Hedley Heber Cooper, son of the rector of St. Paul's, Riverside, the first priest of the American Church killed in battle.

SERVICE OF LIGHTS

A most impressive service, a "Service of Lights" was held at Emmanuel Church, La Grange (Rev. Irvine Goddard, rector), on

Sunday evening, May 29th. The rector said the service, and the music was directed by the choirmaster, Mr. William Ripley Dorr. With few exceptions every one in the procession of nearly eighty persons, carried a lighted candle. The altar was ablaze with lights and covered with flowers. The music which included many well known numbers, was particularly well done. This service is one of many that are being held both within our Church and without, using pagantry to preach better the Church's message. Such services of which the one held at St. Luke's, Evanston, on Thursday of last week, was an exceptional example, have been too long unused, and satisfy a real popular demand, judging from the large numbers of people who attend them, and from the keen interest always shown in them.

THE ANNUAL MEETING AND OUTING OF THE CHICAGO DIOCESAN ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW

Each year the members of the Brotherhood of St. Andrew of this diocese, boys and men, hold their annual meeting in the early summer, making it more attractive by combining play with business. This year the meeting was held at Christ Church, Winnetka (Rev. E. A. Gerhard, rector), on Saturday afternoon and evening, June 4th. Games were held until 4:45 when a conference took place in the church, with ten minute talks on Summer Work, by R. W. DeWitt of Emmanuel parish; on Camp Houghteling, by J. A. Coyner, of St. Timothy's; and on City Mission Work by the Rev. D. E. Gibson of the Cathedral.

The installation of the newly elected dioc-

for a pathetic instance of true social service, showing "how the Brotherhood works" at Grace Church, set in the thick of the slums and the commercial district on the south side.

"Mr. Percy O. Slater, one of our parishioners, was buried on May 4th.

"He identified himself with the work of our parish about three months ago. He was a middle-aged Englishman. He was a devout and faithful sort of Churchman. On April 24th he communicated at the 8 A. M. service and was back again for the 7 P. M. service. That is a record for a man whose business made it necessary for him to be employed until night. Sunday, April 11th he took his turn as Brotherhood usher at the evening service.

"Appendicitis symptoms took him early Sunday morning, May 1st. He was operated upon that afternoon. By Monday morning his condition was so serious that the hospital authorities telephoned his landlady to notify his relatives. When she ransacked his room to learn of the address of any relatives or friend, she was disappointed in her search.

"And then about 11 A. M. Monday a postal card was delivered to that landlady's address for Mr. Slater. It was a notice to attend the Grace Brotherhood of St. Andrew meeting Tuesday night, May 3rd. Through that card we were notified of the ailing man's condition. The Rev. Dr. Waters said prayers with the sick man and comforted him during his conscious hours on Monday afternoon. A man from our Brotherhood chapter was with him when he died Monday night. When he was buried, on Wednesday, his landlady, a fellow lodger in the rooming house, and five men from our Brotherhood chapter, besides the officiating clergyman made up the company at the funeral. The Grace Brotherhood men said St. Andrew's prayer and sang St. Andrew's hymn at the casket. No one was able to be at the cemetery for the interment except one of our Brotherhood men who volunteered to take that assignment.

"There were insufficient funds to bury Mr. Slater. No relatives or friends have been discovered up to this writing. We are happy that Mr. Slater's several months work in our Brotherhood Chapter enabled us to give him the comfort of our pastor's administration on his day of death, a Christian burial, and a place for his mortal remains in a private lot rather than in the Potter's field. In other words we are thankful for the missionary work of that one cent card which was mailed that Sunday afternoon by the secretary of our organization."

DEATH OF A NOTED EDUCATOR

On June 1st, Mrs. Etella Dyer Loring died and was buried from St. Paul's Church, Kenwood, on the Saturday following. Always a staunch and loyal Churchwoman, she is best known in Chicago as one of the pioneers and leaders in education. She was born on the site of the Masonic Temple in 1841. For forty-five years she was the principal of the well known Loring School, now the Kenwood-Loring School. The first kindergarten and domestic science courses in Chicago were given by her in the Loring School. Mrs. Loring took an active part in public life and was one of the first members of the Forthrightly and of the Chicago Women's Clubs. Her daughter, Mrs. N. B. Clinch, wife of the present associate rector at St. Paul's, Kenwood, died only a few months ago.

SUMMER CAMP TO OPEN

The religious editor of the Tribune, formerly assistant at St. Chrysostom's Church

(Rev. N. O. Hutton, rector), writes that "Oronoko", the summer camp for children of all ages, instituted and conducted by St. Chrysostom's, is about to begin its twelfth season on the south bank of Lake Chapin, Berrien county, Michigan. Mr. Frederick Chase Spaulding, campmaster of Oronoko and other similar camps for twenty years past, is to be director. Last season many women and children commended by the Central Free Dispensary, girls and women from the parish, and many from the Cathedral choir, were at the camp and were greatly helped.

Mr. James Kolman of Trinity Church, Chicago, who was confirmed on Palm Sunday, has been accepted by Bishop Anderson as a postulant for Holy Orders, and is beginning his studies under the supervision of the rector of the parish. He has been given the old study on the second floor of the parish house, and is spending a part of each day in preparing to take the candidates' examination before the autumn. He is also assisting the rector as secretary.

LITURGICAL PAGEANT

In St. Luke's Church, Evanston, Ill., on May 28th, the Bishop of Chicago was celebrant at a service for the annual United Offering of the Woman's Auxiliary of the diocese of Chicago which was attended by eight hundred delegates. The sanctuary procession included the rector, Dr. George Craig Stewart, who acted as epistoler, the Suffragan-Bishop in cope and mitre who served as gospeller, and the Bishop in cope and mitre who was celebrant at the solemn Eucharist. For the first time in the history of the diocese a great liturgical pageant entitled The Offering of the Cross, prepared by Evanston Churchwomen, under the Rev. Morton C. Stone's direction, was presented instead of a sermon. Dr. Stewart led from the pulpit the antiphonal parts of the pageant and read the lessons, while within the chancel the episodes were presented. In the first part, five episodes, each followed by a hymn, were presented; Melchisedek: The Offering of the Eucharist; The Widow's Mite; The offering of alms; The Incense of Heaven; The offering of prayer; Hannah and Samuel; The Offering of Children; The Blessed Virgin Mary; the Offering of Self. A dramatic interlude followed the elevation of the Cross, when the Suffragan-Bishop held on high a large wooden crucifix while the great congregation and choir, kneeling, made the devotional responses, sang the hymn, "Faithful Cross above all other", and prayed. Part two was The Preaching of the Cross and its fruits in the conversion of the nations. From east and west, north and south in the Church came marching representatives of seven nations, each group dressed appropriately and each preceded by its own cross, symbols, and thurifers with incense. Among these were boys, girls, and women from St. Andrew's colored mission, Evanston. From the Gospel light upon the altar an acolyte brought the flame which lighting a single candle was spread from one to another until all the members of the various groups were lighted, and which they carried in solemn procession about the church. Returning to the chancel, the entire procession formed a huge cross, and at a given moment held their lighted aloft while the hymn, "In the Cross of Christ I glory" was sung. Then followed the thank offering of the Woman's Auxiliary amounting to \$4,000.00. At the Eucharist the Bishop consecrated three of the Auxiliary who had fasted during the year. After the service about 1000 were entertained in the parish house without crowding, and everyone was quickly served. Special credit for the pageant is due the Rev. Morton C. Stone, and Mrs. Earle Barker, president of the Woman's

Auxiliary of St. Luke's parish. It was repeated at St. Luke's, Evanston, on May 29th. H. B. Gwyn.

CONVOCATION OF SOUTH DAKOTA

LEAD-DEADWOOD, S. D.—The convocation of the district of South Dakota met in the Twin Cities of the Hills, May 22nd to 24th. The effective functioning of the Executive Council during the year minimized the business detail of the convocation, which took only about three hours of the three days' session for business. Bishop Burleson celebrated the Holy Communion at the opening service, in Christ Church, Lead, Archdeacon Ashley being the Epistoler and Bishop Remington the Gospeller. Dean Woodruff preached the Convocation sermon. Bishop Burleson and Bishop Remington gave their annual addresses in the afternoon in St. John's Church, Deadwood. In the evening the children of the Church schools of the combined parishes presented the pageant, The Cross Moves Westward, depicting the progress of the Church from its beginning to its coming to South Dakota. The Rev. J. A. Ten Broeck, representative of the Presiding Bishop and Council, gave an address on Church Work.

Convocation was organized on Monday morning. The report of the Executive Council showed that the business affairs of the district are in admirable condition, carried on by modern methods. The Nation-wide Campaign had a fine measure of success and the preaching mission had touched every point in the district and stimulated both the devotional and social service of the communicants. Confirmations this year have been double the number of the preceding year.

A stimulating conference upon the methods and purposes of the Nation-wide Campaign was led by Mr. J. H. Pershing, of Denver, and many practical suggestions were given him to be presented to the P. B. & C. The Rev. E. W. Pigeon presented a programme for religious education and explained the South Dakota standard for grading the Church schools. This is an exceptionally high standard and hereafter the Bishop's banner will be given the school most nearly approaching it. Heretofore the per capita amount of the Lenten offering has decided the winner. The Rev. F. B. Bartlett outlined the Batavia plan for week day religious instruction and urged cooperation with the public schools in introducing it through the District. The Rev. C. B. Blakeslee gave practical hints on the district organization for the preaching mission and the Rev. Howard Fuweller concluded with an adequate programme for our religious and social work in the State colleges and University.

On Tuesday the Rev. Blair Roberts spoke on Selling the Message of the Episcopal Church, Dean Woodruff on Law Enforcement, and Miss Mary Hudson on Rural Problems.

The most important legislation was the preparation of a Memorial to the House of Bishops that the canons of the General Convention be amended to permit the Presiding Bishop and Council to approve amendments to the canons of the missionary districts, rather than the House of Bishops.

The entire Executive Council was reappointed.

HEALING GUILDS

INTEREST in the ministry of healing is increasing rapidly throughout the South. During the past two months many guilds of the Society of the Nazarene of which the Rev. Henry B. Wilson of Roanoke, N. J., is

director, have been organized and are holding regular weekly meetings with unusual success. Three new guilds have just been organized in Florida. At Atlanta, Ga., and at Asheville, N. C., are very large guilds with rapidly increasing membership. One of the Southern clergy, the Rev. Phillips Standish Gilman, has just written this statement of the work of the society:

"Why I Believe in, Belong to, and Heartily Endorse the Society of the Nazarene

"1. Because its tenets are scripturally sound and fully contained in the Gospel of Jesus Christ.

"2. Because its activities are a part of our Lord's commission to His followers.

"3. Because it seeks to work through the official Body of Christ's appointing—the Church.

"4. Because, in the work of restoring a neglected gift and practice, exposing error, proclaiming truth, and arousing men's hearts to a faith so largely untried, organized leadership and fellowship are vitally essential to sane and harmonious procedure, permanent achievement and strong endurance.

"5. Because personal experience and the testimony of others convince me of the abundant benefit and blessing, both physical and spiritual, of the daily prayer, special intercessions, conference circles, monthly magazines and other suggested reading, as well as the direct ministry of healing, which enter into the full programme of membership in the Society of the Nazarene."

BISHOP ROOTS ON CHINESE FAMINE RELIEF

WRITING TO Dr. Wood at the Church Missions House from Hankow under date of April 19th, Bishop Roots expresses appreciation for the generous response of Church people to the appeal for assistance.

The work of famine relief is occupying a great deal of the attention of our missionary force, he says. Not only is Mr. Littell giving practically all of his time to it in Hankow, while the Bishop and Miss Couch are giving a large part of their time, but Mr. Miller, Mr. Thacher Souder, Mr. Frank A. Gray, Mr. Kemp, and Deaconess Hart are actually in the famine area hard at work in famine relief. In response to another appeal for two Mandarin-speaking women to go into the country to work for women refugees, Deaconess Ridgely has volunteered to go and will be on her way to the field very shortly.

Bishop Norris reports that our people have done splendidly well. He saw and heard a good deal more about the work of Dr. Wassell and of Mr. Miller than of others, and reports that their work has been simply admirable, while our Chinese workers also have done splendid work. He says that the most difficult thing for him to face in the famine region was the little groups of people who could not get relief and who waited around after the day's distribution was over with no prospect of getting anything. He had to pass them by as he knew it would ruin the work which was already being done if he should not observe the customary routine in distributing relief. Doubtless there will be many thousands who get insufficient relief or none at all, but the amount of good being done is exceedingly great and something to be very thankful for. The part which the missionary community has played in distributing this relief has also been an essential and very gratifying piece of work, showing that the missionary body is united when it comes to this kind of work in a way which is not characteristic of any other community of people

in China or any other organization in that land.

SEAL FOR MISSIONARY CENTENNIAL

IN THE ABSENCE of any official Church flag or general Church seal, the committee on arrangements for the missionary centennial feel that this point in our Church history is of sufficient importance to be dignified by the use of a special seal or medalion. Mr. Hobart B. Upjohn of New York was asked to submit designs for a seal to be used on letter-heads and on all literature, and at the same time to be suitable for enlargement as a poster; the idea being that this might become the trade mark, so to speak, of the celebration. He has submitted



a design, which has been approved by the Committee on Arrangement, an illustration of which is here shown.

The two angels representing the Church are bearing the world in their hands offering it to Christ, seated upon His throne, with arms outstretched to receive it. The fact that the angels are in the attitude of offering the world to Christ does not mean to indicate that we consider that the world has been won and is ready for presentation. It means merely to indicate the aspiration which it is hoped the observance of the Centennial will place before the Church, which the next one hundred years will see more fully accomplished.

DEATH OF THE REV DR. GEORGE GUNNELL

THE REV. GEORGE GUNNELL, L.H.D., rector of Trinity Church, Toledo, Ohio, aged fifty-three, died suddenly of apoplexy in the office of his physician on May 31st. He was on the eve of taking his family to Montana for the summer, where he was going to help the Bishop in his mission work. Till within an hour or so of his death he had been apparently in the best of health, having preached on Sunday and played golf on Monday.

Dr. Gunnell was graduated from Hobart in 1891, from Harvard in 1892, and from the General Theological Seminary in 1895. He was ordered deacon in 1895 and advanced to the priesthood in 1896 by Bishop Whitehead. He served as deacon in charge of Holy Innocents' Church, Leechburg, Pa., in 1895, assistant at Calvary, Pittsburgh, 1896, rector of the Epiphany, Bellevue, Pa., 1897, rector of St. Andrew's Church, Philadelphia, 1903, and rector of Trinity Church, Toledo, Ohio, since 1909. He was a member of the Standing Committee, and a deputy

to the General Conventions of 1913 and 1919. He was preëminently a man's man, an active and tireless worker, and an ardent advocate of all social movements for the uplift of his parish and community. He was a mason of the thirty-third degree. Funeral services were held on June 3rd at Trinity Church by Bishops Leonard and Du Moulin, assisted by the Rev. R. S. Chalmers, and the Rev. E. F. Talmadge. The body was taken to Beaver, Pa., for interment.

Dr. Gunnell is survived by a widow and two daughters.

GENERAL SYNOD OF THE CHINESE CHURCH

THE FOURTH General Synod of the Chung Hua Sheng Kung Hui (Chinese Holy Catholic Church) met on the compound of Boone University, Wuchang, from April 17th to 25th inclusive. Bishops and delegates from all parts of China, some of them arriving after a month's journey from Western China, assembled in Wuchang for this triennial gathering of the legislative body of the integral, self-governing, national Chinese Church, which is in full communion with all parts of the Anglican Communion of the Catholic Church. Established first in 1912 by the uniting of all the Anglican mission work in China, with nothing sectarian or foreign in its name, composed now of eleven dioceses which cover the greater part of China, including a Chinese in the number of its bishops, with all of the lay delegates and half of the clerical delegates to its General Synod Chinese, with its own Board of Missions—the "Chinese Holy Catholic Church" speaks to the Chinese Christians of a Christ who is not the possession of the foreigner, and of a Church which is indeed the Catholic Church of their own land.

The Bishops present at the Synod, with the names of their dioceses, and in the order of their consecration, were as follows: The Rt. Rev. Drs. F. R. Graves, Shanghai, President of the House of Bishops, W. W. Cassells, Szechuan, L. H. Roots, Hankow, H. J. Maloney, Chekiang, W. Banister, Kuangsi-Hunan, D. T. Huntington, Anking, F. L. Norris, Peking, T. S. Sing (Chinese), Asst. Bishop in Chekiang, J. Hind, Fukien, C. R. Duppuy, Hong-kong. The Rt. Rev. William C. White (Canadian), Bishop of Honan, who is at the head of all the famine relief work in Honan Province, was unable to lay aside, even for one week, the heavy responsibility he is carrying for the saving of five million lives in his diocese, so that he was absent during the entire period of the Synod. The Rt. Rev. C. P. Scott, formerly Bishop of North China, was present as a guest, and sitting with the House of Bishops, with the privilege of the floor, but without the right to vote, was the Rev. J. Arnold Scott, of the S. P. G., Bishop-designate in Shantung, who was the preacher at the opening service of the Synod, the offering of the Holy Eucharist, on Sunday, April 17th, in the Church of the Holy Nativity, Wuchang, at which the members of the Synod made their corporate Communion. The Rt. Rev. F. R. Graves, Bishop of Shanghai, and President of the House of Bishops, was the celebrant.

In the afternoon a service was held in Trinity Church, Wuchang, largely a Chinese self-supported parish, at which addresses were made by the Ven. Archdeacon L. T. Hu, of Hankow, and the Rev. Lindel Tsen, secretary of the Board of Missions of the Chinese Church. In a spirited address the latter pointed out that what would really make the Chinese Catholic Church Chinese was not its name, or the passing of al-

authority into Chinese hands, or the absence of all but Chinese among its clergy. The Church was really Chinese, he said, insofar as the Chinese assumed responsibility in it. On this account the Chinese Board of Missions was the earnest of what we looked forward to for the whole Church in the future, for the Board of Missions is both financed and manned entirely by Chinese; the burden is entirely theirs.

The business sessions of the Synod began on Monday, the House of Delegates electing the Rev. F. L. H. Pott, D.D., president of the St. John's University, Shanghai, as their president. The sessions were held in the library of Boone University, the House of Bishops sitting downstairs, and the House of Delegates in Stokes Hall above.

Reports of the following committees were read and discussed: Christian Unity, Religious Education, the Prayer Book, Church Literature, the State of the Church, Social Service, on a Central Theological Seminary, the Lectionary, and on Trust Funds. On Wednesday the two Houses met in joint session, and sat as the Board of Missions. All the members of the Synod were entertained on or near the University compound, the Rev. A. A. Gilman, president of Boone, being chairman of the committee on hospitality. A number of receptions were given in honor of the distinguished visitors, the largest being one by the combined parishes of Wuhan (Hankow, Wuchang, Hanyang), and one on Saturday by the Rt. Rev. L. H. Roots, Bishop of Hankow, and Mrs. Roots, to which several hundred Chinese and foreign members of the community were invited.

On Sunday morning, April 24th, there were special preachers in every one of the fourteen churches and chapels of Wuhan, Bishop Cassells, of West China, who has been forty years in China, being the preacher at the Cathedral, Hankow. In the afternoon a great missionary service was held in the Cathedral, at which addresses were given by the Rev. H. J. P'u, priest in charge of the mission station at Sianfu, Shensi, which is under the Chinese Board of Missions, and Bishop Norris, of North China, who has episcopal oversight of Sianfu. The long procession into the Cathedral of choir, lay delegates, local clergy, clerical delegates, and the bishops, led by the crucifer, and flag-bearer, with banners interspersed, and Bishop Roots, with crozier carried before him by the archdeacon, at the end, bore impressive testimony to the vigorous life of this child of *Ecclesia Anglicana* in the Orient.

Decisions in two important matters were as follows: (1) In September next a united college for the training of Chinese for the priesthood, to be called the "Central Theological College," will be opened in Nanking. Graduate theological work will be provided, as well as the regular three years' course of preparation for Holy Orders. Those appointed to the faculty by the action of the Synod are the Rev. Messrs. L. B. Ritzely, D.D., who has just returned from a year's study at Oxford and Cambridge, Basil Mather, Peking, W. S. Moule, Chekiang, and T. M. Tong, Shanghai. As Mandarin is the language that will be used, the diocesan colleges where instruction is in the southern dialects will be continued, but nine dioceses can join in this central institution, which will hereafter bear the same relation to the Chinese Church that the General Seminary, New York, does to the American Church.

(2) The Synod earnestly approved and endorsed the resolutions of the Lambeth Conference on the subject of Unity, and also the "Appeal to all Christian People", and instructed its Committee on Unity to send

the appeal, with a covering letter, to the heads of the Christian Churches and Missions in China. The following resolutions were also passed:

1. That this General Synod of the Chung Hua Sheng Kung Hui humbly accepts its responsibility to enter into negotiations with other Christian Churches in China with a view to taking definite steps to cooperate in a common endeavor to restore the unity of the Church of Christ.

2. That the General Synod requests the chairmen of the two Houses, in cooperation with the Standing Committee on Unity, to undertake the task of opening negotiations toward unity as opportunity may offer, with other Christian Churches in China.

3. That it is desirable that individual Bishops should arrange informal conferences on unity between members of the Chung Hua Sheng Kung Hui and other Churches within their dioceses, and it is suggested that the findings of such conference be sent for information to the Standing Committee on Unity, and to the Bishop of Bombay, secretary of the Continuation Committee of the World Conference on Faith and Order.

4. That the General Synod recognizes that the National Christian Conference which it is proposed to hold in Shanghai in May 1922 promises to afford a valuable opportunity for conference both as to practical cooperation in Christian work, and as a means for setting forward that mutual understanding and goodwill which are essential to substantial progress in manifesting the fundamental unity of the Christian Church.

CONSECRATION OF CALIFORNIA CHURCH

THE CHURCH OF THE HOLY TRINITY, Covina, Cal., was consecrated by the Rt. Rev. Joseph H. Johnson, D.D., on Trinity Sunday before 250 persons. The instrument of donation was read by Henry Damerel of the vestry, and the sentence of consecration by the Rev. Lawrence M. Idleman, rector of the parish. The Rev. John D. H. Browne acted as epistler, and the Rev. Alfred Fletcher, rector-emeritus, as gospeller. The Rev. Ellis Bishop was master of ceremonies. Other clergy present were the Rev. A. C. Stilson, D.D., the Rev. Edmond Walters, and the Rev. B. G. Lee. Bishop Johnson preached the consecration sermon.

The first services of the Church in the community were held in a private home in 1889 by the Rev. J. D. H. Browne, then rector at Pomona. Two years later a small church was erected on two lots given by General Houghton of San Francisco. But a few days after its consecration by Bishop Nichols it was demolished by a wind storm. Before the year was over a larger church was built. It was here, in 1896, that Bishop Johnson confirmed his first class after his consecration. The Rev. Mr. Browne resigned later in that year.

The mission was then under the charge successively of the Rev. Messrs. R. H. Gushee, W. J. O'Brien, W. F. Ashbridge and James Matthews. Late in 1901 the Rev. Alfred Fletcher became priest in charge, and a little later the church was enlarged. In 1906 the mission was organized into a parish and the Rev. Mr. Fletcher was elected its first rector.

Two years later a campaign was begun for the erection of a new and adequate building, an effort which owed its success largely to the faith and devotion of Mrs. Fletcher. The corner-stone of the present edifice was laid in December 1910 by Bishop Johnson, who opened the church for divine service four months later. The church, built of a white native stone, was designed

by Arthur B. Benton of Los Angeles. Its cost, together with that of remodelling of the old church into a parish house, amounted to \$13,800.

The Rev. Mr. Fletcher resigned in 1916, and was elected rector-emeritus. The Rev. Chas. T. Murphy, Jr., succeeded, under whose leadership the building debt was reduced from over \$6,000 to \$4,500. The present rector, the Rev. Lawrence M. Idleman, succeeded him in October 1918. Since that time the debt has been completely liquidated, the buildings painted, and the grounds beautified. This harmonious parish has met every extra-parochial obligation including its Nation-wide Campaign quota. The parish, with about 150 communicants, now possesses, free of any encumbrance, one of the finest plants of any small town in Southern California.

THE NATION-WIDE CAMPAIGN

THE FOLLOWING are further reports from dioceses as to the results of the Nation-wide Campaign canvass last fall.

CHICAGO: Reports from all but 12 congregations show pledges for 1921 10% less than for last year, but still \$9,000 larger than the amount paid last year. Since this report, Chicago has undertaken a supplementary Campaign and Canvass ending on May 15th, from which it is expected that Campaign receipts will be largely increased.

BETHLEHEM: Pledges for 1921 show a falling off of about 20% as compared with last year.

SOUTHWESTERN VIRGINIA: Pledges made for three years. We are informed that the diocese will do as well this year as it did last, which means an over-subscription of its quota, they having paid 115% in 1920.

NEWARK: Partial returns show pledges of approximately \$189,000, a decrease of 10% as compared with last year. It is a fair inference, however, that Newark will do as well as in 1920.

MILWAUKEE: "Seventy-one parishes as against 53 a year ago report \$70,374.20 as against \$61,505.27 last year. Numberless obstacles opposed our progress but we have won out by the grace of God." This is an increase of about 14% over last year.

ATLANTA: Reports from 45 of the 50 congregations show the total quota of the diocese to be slightly over-subscribed. It is not as large an over-subscription as that for last year, but is still slightly in excess of 100%.

ARIZONA: Fairly complete reports show pledges of \$4,720, or 26% of their quota; a slight advance over last year.

MEMORIAL DAY AT OLD POHICK CHURCH, LORTON, VA.

ON MAY 29th, Pohick Church, the historic building where George Washington served as a vestryman for more than twenty-five years, and which during the Civil war was used as a stabling place for horses, held a memorial service in honor of the six soldiers from the Mount Vernon and Lee districts who gave their lives during the world war.

President Harding, who occupied the pew that was the property of George Washington during the early days of the church, delivered the memorial address and unveiled the tablet bearing the names of the martyrs. Although the church has been in existence for 148 years, this tablet is the first to be placed within its walls.

In the President's party were Mrs. Harding, George B. Christian, Jr., his secretary, and Brig. Gen. Charles E. Sawyer.

Representative R. Walton Moore, of Vir-

ginia, spoke briefly regarding the debt which the country owes those who gave their lives that the "country might live." The Rev. E. W. Mellichampe, rector of the church, conducted the services, and spoke on Warring for Right.

At the conclusion of the service President Harding personally greeted all of the 2,000 persons who attended, shaking the hands of the children first.

"I can see," the President said at one point in his address, "how men, aflame with devotion, might give their lives for their country. But that same devotion is now needed in the time of peace.

"We ought to go forth from this house of worship resolved to preserve inviolate those principles of right and justice for which those men in the great war died. God help us to do so. Let us be a republic committed—a people consecrated to that duty." It was to "preserve the rights of this republic," the President had previously said, "that America fought."

As he sat in the pew once occupied by Washington, the dominant thought running through his mind, the President said, was "how safe we will be, if we only can maintain the firm foundations he gave us."

Looking down at a row of youngsters sitting just before him the President said:

"As I look at you boys and girls there, all garbed in the same kind of raiment, all looking essentially alike, I wonder which is the son of a capitalist and which is the son of a workman. All you children are just the sons and daughters of democratic America and no line of class divides you. I wonder which of you may be presidents and heads of state departments."

The presidential couple were cordial to all, and after the service, when the little son of the rector, aged four, asked Mrs. Harding with some heat, "But where is the Bishop?" the lady laughingly answered: "All we could do this time was to bring the President of the United States; next time we'll bring the Bishop!" A military band gave a sacred concert outside the church.

SERVICE AT OLD ST. LUKE'S, ISLE OF WIGHT COUNTY, VA.

AN ANNUAL commemorative service was held in St. Luke's Church, Isle of Wight county, Va., on May 24th.

Bishop Tucker preached an historical sermon, and Bishop Thomson, assisted by the Rev. H. H. Covington, and the Rev. F. S. Cartwright, rector of the parish, celebrated the Communion. People were present from Norfolk, Suffolk, and the surrounding country.

St. Luke's known as the "Old Brick Church" is the oldest Episcopal Church, and, with one exception, the oldest church in America. It was built in 1632, five years before the church at Jamestown whose tower still stands, and only 25 years after the coming of the first settlers at Jamestown. It is a beautiful old brick church, and services are held regularly. A society has been formed to raise an endowment for its preservation.

APPRECIATION OF UNIVERSITY MISSION BY JAPANESE

MORE THAN thirty years ago, Bishop Bickersteth, the leader of the Church of England Mission in South Tokyo, established what might be described as a University Mission in the city of Tokyo under the name of St. Andrew's. Its members were drawn from the English universities and have lived a simple community life. They have exercised a wide ministry, helping every good

cause, welcoming all comers from every quarter with frank and genial hospitality, standing as champions of a firm yet liberal Churchmanship, and, above all, cherishing a sincere and ardent piety.

Conditions resulting from the war, coupled with the death of Archdeacon King, the head of the mission, have made its continuance precarious and doubtful. The S. P. G., which helps to support the work in the diocese of Southern Tokyo, has been compelled to reduce its appropriation. The outlook for the future of St. Andrew's has therefore been far from bright. Recently an eminent Japanese lawyer in Tokyo, a man with a world-wide reputation, called at St. Andrew's and assured the members of the mission that if it were impossible to secure support to place the mission on its own footing, he and a group of Japanese financiers were ready to do it on a large and generous scale, because St. Andrew's was an institution of international importance and its members showed a type of Christian living peculiar, inestimably precious, and one which could not be spared.

The incident is of interest because the Japanese gentlemen who offered this aid are not yet Christians. It indicates that our missionary representatives need not, as is sometimes thought, dilute the Gospel, if they would influence a people of so strong a fiber as the Japanese.

JAPANESE FORM AN ADVISORY BOARD

AT THE INVITATION of Viscount Shibusawa of Tokyo, a group of gentlemen prominent in the public life of Japan recently organized an Advisory Board to St. Luke's Hospital, Tokyo. Their purpose is to give all possible aid to Dr. Rudolph Teusler as he begins to carry out his plans for the erection of the new buildings. Dr. Teusler says that the members of the committee are the pick of the country in business and national leadership.

LOANS TO CHURCHES

LOANS aggregating \$110,000 were made to churches for building purposes between March 1st and May 1st by the American Church Building Fund Commission, being an amount much exceeding that of any like period of time, and being twice the total of loans approved in the entire year of 1916. The obligations so reported exhaust the balance of the capital fund of the Commission which is available for loans, and necessitates a limitation of future action in approving applications to a turn-over of capital as loans are returned. The trustees regret this limitation in service at the same time that they rejoice that the resources entrusted to them are now entirely in the hands of the Church. Until the capital fund has been increased only small loans will be considered in order that such funds as become available

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HELPING OUR LIBERIAN WORK

THE LIVING CHURCH for April 23rd contained a plea from the Bishop of Liberia for greater assistance in his work. It attracted the interest of the Auxiliary workers in St. Paul's Church, San Diego, Calif. That organization had been accustomed to serve tea to its members once a month. Now they have determined to assess themselves a nickel a cup and send the proceeds to Bishop Overs for his work. They have the right spirit undoubtedly.

FOUR CONFIRMATION CLASSES IN FIFTEEN MONTHS

THAT IS THE RECORD at the Church of the Redeemer, Cairo, Ill. A total of fifty-four candidates has been confirmed in those four classes—the last being on the last Sunday in May. There is also a waiting list of twenty-one candidates at the present time. For a parish numbering less than two hundred communicants this is undoubtedly a remarkable record.

ADDRESS OF THE BISHOP OF NEWARK

IN HIS convention address to the diocese of Newark Bishop Lines urged that "not until business and social and political life are ordered by the principles of the Gospel, in the spirit of justice and mercy, will the Church and its clergy have a right to keep silent upon industrial, social, and political subjects." He urged also the necessity for enforcing the law relating to prohibition as other laws, declaring that the outcry against the violation of personal liberty by prohibition is unreasonable. He also attacked the commercialized Sunday and observed with respect to the approaching prize fight in Jersey City that this means the encouragement of brutality and the degradation of the state.

"We do well," he said, "to make an end of the abominable political conditions and corruptions in the great cities, of lynching and mob violence, of selfish profiteering, the lost sense of sanctity of marriage and the family, of shameful luxury and extravagance on the part of the rich, of the miserable streets and houses into which we drive our poor, the way in which demagogues and corrupt politicians thrive, before we invite comparisons with other nations. The Church is called down to the battle against national evils, to stand for the weak as against the strong, to denounce corruption and evil doings in high places as well as low places, and the messages of the old prophets and the words of our blessed Lord are our warrant. Let churches be made beautiful and services attractive, but let the house of God be made the place where God's poor can be comfortable, where the denunciation of wickedness and oppression and forgetfulness and regard for those in hard places in life and the championship of the weak never cease. A good deal passes for Christianity among us which for its selfishness or hardness will not stand the test of the Gospel, and it is time that judgment begin at the house of God."

DEATH OF REV. DR. COOLBAUGH

THE REV. F. C. COOLBAUGH, D.D., priest in charge of the Church of the Redeemer, Superior, Wis., though canonically connected with the diocese of Duluth, collapsed suddenly during the late celebration of Holy Communion at that church on Sunday, June 5th, and died in the evening, never regaining consciousness. Dr. Coolbaugh had celebrated the fiftieth anniversary of his ordination about a year ago. He was a graduate of Hobart and of Seabury and received the degree of D.D. from the former in 1912. He was ordained by Bishop Whipple both as deacon and as priest in 1870, and had worked successively at Mankato, Minn.; Holy Trinity, Minneapolis; Waukegan, Ill.; Grace Church, Grand Rapids, Mich.; Holderness School, N. H.; Lafayette, Ind.; Cloquet, Minn.; Hibbing, Minn.; and Superior, Wis. He had been a deputy to several General Conventions, a member and president of the Duluth standing committee, and was a member of the Minnesota State Historical Society.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Evans Mills, N. Y., has received a bond of \$1,000 by gift of Robert E. Granger.

ST. JOHN'S CHURCH, Cape Vincent, N. Y., has received \$2,000 from the estate of Mrs. Mary L. Eichelberge, also a pair of altar vases in memory of Mrs. Emma Byer.

ON TRINITY SUNDAY, in Christ Church, Savannah, Ga., the rector, the Rev. John D. Wing, D.D., blessed and used for the first time two brass Eucharistic candlesticks, presented by Mrs. T. M. Cunningham, Jr., in memory of Miss Maud Thomas.

ON TRINITY SUNDAY, Bishop Ferris blessed two three-branch candlesticks at St. Mary's Church, Salamanca, N. Y. (Rev. P. B. Hoffman, rector). They were presented by a parishioner as a thank-offering for recovery from sickness.

ST. MARY'S CHURCH, Salamanca, N. Y., has recently received a valuable piece of land adjoining the church property, given by the Union Tanning Company of that city, carrying out the wishes of the late Mr. S. D. Horton, a member of the company.

THE ORDER has been given for two two-light windows for the morning chapel of St. Paul's Church, New Haven Conn. (Rev. Henry Swinton Harte, rector), thus completing the window scheme for the chapel, the subjects of the windows to be The Presentation, and The Salutation.

DURING the past year the following have been presented to the Church of the Holy Trinity, Covina, California; four complete sets of altar hangings, with burses, veils and stoles to match, with a solid oak, cedar-lined chest for their keeping; two cruets; two solid bronze altar vases; a brass alms bason; and a solid oak font cover. All these were given and blessed before the recent consecration of the church.

ON TRINITY SUNDAY at St. Thomas' Church, Terrace Park, Ohio, two memorials were blessed by the rector, the Rev. George Thomas Lawton, D.D. They were, a window, subject Jesus with Mary and Martha, in memory of Mr. and Mrs. John F. Robinson, provided for by the husband a few months before his death; and an eagle lectern, the gift of Mr. Hugo Sederberg, in memory of his father, Alfred Sederberg.

NEWS IN BRIEF

ATLANTA: The institute for Church Workers held at the Charter House of St. Philip's Cathedral, Atlanta, Ga., from May 22nd to

25th, had on its faculty Miss Mabel Lee Cooper, who lectured on The Pupil; the Rev. Gardiner L. Tucker, who lectured on The Teacher; the Rev. W. A. Jonnard, whose subject was the Scientific Management of a Sunday School; Mrs. Loaring Clark on The

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Church Service League; Mrs. F. H. G. Fry on Christian Nurture and the Church School Service League. Others on the Christian Nurture Series were Miss Gladys Fry, Dr. C. B. Wilmer, Miss Rosa Woodberry, the Rev. W. A. Jonnard, and Miss Cooper. Bishop Gailor preached at St. Philip's Cathedral on May 29th in the morning and addressed the graduates of Oglethorpe University in the Baptist Tabernacle in the evening.

BETHLEHEM: The first session of the Convocation of Scranton was held at Christ Church, Stroudsburg (Rev. E. V. Gray, rector), on May 31st and June 1st. That part of the new diocesan canon which re-named the Archdeaconry a convocation was observed, but that part providing for the sending of lay delegates was disregarded. At the opening service on Tuesday evening there were addresses by the rector, Archdeacon E. G. N. Holmes, and Bishop Talbot, followed by a sermon on Agnosticism by the Rev. W. B. Beach, of Scranton. There followed an address on The Need of a Definite Missionary Policy of the Diocese by field secretary H. P. Walter, and then a conference on the subject. On Wednesday morning the Rev. E. G. N. Holmes was elected Dean, the Rev. F. P. Houghton secretary, and Mr. C. J. Arnold, treasurer. A resolution was passed recommending to the Bishop the reviving of the Bishop's Church Extension Fund, because of the fact that the Nation-wide Campaign produced only one-third of the funds aimed at and therefore did not enable the Bishop to continue the assistance to parishes and missions every quarter in the purchase of lots and erection of churches, rectories, and parish houses. The Rev. A. H. Bradshaw, of Easton, presented a meditation on The Everlasting Life According to the Teachings of Jesus. After luncheon Mr. E. E. Piper led a conference on Material and Methods of Mission Study Classes. During the past year the Woman's Auxiliary of each Archdeaconry attained to 99 per cent. efficiency in its box work because by working along Red Cross lines the officers obtained boxes from all branches save one in each Archdeaconry.

CENTRAL NEW YORK: St. Andrew's Church, Durhamville, will celebrate the 50th anniversary of its organization on July 30th. Christ Church, Ellisburgh, is celebrating its 40th anniversary with a community programme beginning May 29th. At the annual Convention a resolution of appreciation of fifteen years' faithful service as registrar by the Rev. John A. Staunton was unanimously adopted. Bishop Fiske's address showed that salaries of missionary clergy in the diocese now average \$1,609.12 as against \$1,128.59 a few years ago, and of parochial clergy \$2,333.02 as against \$1,845.72, these figures including rental value of rectory. The Sunshine Club of Christ Church, Oswego, assisted by the Ladies' Aid, have presented the rector, the Rev. Dr. R. H. Gesner, with a sedan car. The G. T. S. alumni of C. N. Y. held an annual luncheon prior to the opening of the diocesan Convention. The Rev. John A. Staunton was elected president for the sixteenth consecutive year; the Rev. Jesse Higgins, vice-president, and the Rev. F. C. Smith, secretary treasurer. The Rev. F. C. Smith has resigned as Dean of the 2nd District, to take effect June 13th. After a few weeks' enforced rest because of a minor operation Bishop Fiske took up his interrupted visitations on May 29th. The Rev. T. Raymond Jones has been installed as chaplain of a newly constituted masonic lodge in Johnson City. Efforts are being made to erect a parish hall for St. James' Church, Theresa. A concrete basement to provide parish

rooms was recently added to St. John's Church, Whitesboro. A Church school has been started at St. Paul's Church, Paris Hill, the oldest parish of the diocese. \$500 has been raised at St. Lawrence's Church, Alexandria Bay, toward the purchase of a lot and two houses, where it is hoped to erect a Church house and chapel for winter services. Ground has been broken for a new parish house for St. John's Church, Oneida. The rector of St. Paul's Church, Waterloo, has been voted an increase of \$500 in salary, to date from April 1st. Christ Church, Ellisburg, celebrated its 40th anniversary with special services during the week of May 29th. In connection with the anniversary a legacy of \$1,000 was paid over to the parish. Bishop Fiske was the special preacher at the annual service for acolytes and servers of the 3rd District held in Christ Church, Binghamton, June 6th. The rector of Zion Church, Rome, is one of the directors of a newly formed Associated Church Council, which plans to bring about closer fellowship and cooperation of ministers and churches. A member of the vestry is 3rd vice-president.

COLORADO: For the third consecutive year, the Rev. Gilbert A. Ottmann, rector of Trinity Church, Trinidad, will preach the graduating sermon for the senior class of Trinidad High School.

CONNECTICUT: A helpful mission was held in St. Paul's parish (Waterville) Waterbury, by the Rev. Karl L. Tiedemann, O.H. C. from April 24th to May 1st. Mainly a congregation of factory workers who had to be at their work at seven, morning after morning they were to be found at the 6 o'clock celebration, and the new parish house was filled each day of the mission. The missionary preached on The Incarnation, The Atonement, Baptism, Confession, and Holy Communion. Owing to the mission fifty persons of all ages made their first confession. On the closing day, two large bouquets of white carnations on the altar marked the sixth anniversary of Father Tiedemann's ordination to the priesthood. Under the auspices of the several Girls' Friendly Society branches of New Haven and vicinity an interesting debate was held in St. Paul's parish house, New Haven, on May 26th, on the Third Central Rule. The hundred and fifty present voted nearly unanimously in favor of the proposed amendment. St. James' parish, Westville, celebrated in events extending over five days the twenty-fifth anniversary of the residence in that parish of the rector, the Rev. J. Frederick Sexton. Christ Church, East Haven, has recently organized a Church Club for men with an initial membership of thirty. Miss Ruby Helen Thomson was admitted to the order of Deaconesses in Christ Church, New Haven, by Bishop Brewster on May 29th. Miss Thomson was trained under the local Deaconesses'

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staff in Christ Church parish, where she will continue to work.

GEORGIA: The Bishop observed the thirteenth anniversary of his consecration with a celebration of the Holy Communion at Christ Church, Savannah, on May 30th. All of the city clergy were present. As a result of the mission of Gypsy Smith, Jr., held in Augusta in April, the Bishop confirmed an extra class in St. Paul's Church, on May 26th. The Bishop attended the centennial of the University of Virginia, of which he is a graduate (class '75) and was a student at the time of the semi-centennial. He preached the baccalaureate sermon for St. Mary's School, Raleigh, N. C., and the commencement sermons for St. Athanasius' School, Brunswick, and the Quitman High School. Both the Bishop and the Rev. John D. Wing, D.D. rector of Christ Church, Savannah, have endorsed Governor Dorsey's action in printing the pamphlet, *The Negro in Georgia*.

Iowa: The Rev. W. H. Griffith-Thomas, D.D., formerly principal of Wycliffe Hall, Oxford, who is now on the staff of *The Sunday School Times* has been conducting Bible conferences in Cedar Rapids and Waterloo, under the auspices of groups of Protestant churches. A Humane Society has been organized in Cedar Rapids with the Rev. A. L. Murray, rector of St. John's, as president. Dr. Murray is also president of the local ministers' association and member of the City Welfare Council. Efforts are being made to have Iowa represented at the Social Welfare Conference in Milwaukee, and at the Summer School at Sioux Falls, S. D.

KANSAS: An eight day mission was held at the Church of the Ascension, Kansas City, (Rev. E. M. M. Wright, rector), for which preparation was begun by the Brotherhood of St. Andrew, every member of the vestry and communicants underwriting the expenses. During the last three evenings the Church was crowded with visitors due to publicity committee and the earnest appeals of the missionary, the Rev. John Albert Williams, rector of St. Philip's Church, Omaha, Nebraska.

KENTUCKY: Mr. Lewis B. Franklin addressed the congregations of six of the Louisville churches on Trinity Sunday on the Nation-wide Campaign, and held conferences on the same for Churchpeople in the Cathedral House on the Monday and Tuesday following. On Wednesday, Bishop Woodcock and Mr. Franklin went to Paducah to conduct conferences on Wednesday and Thursday. The Church Home and Infirmary was formally reopened on May 28th when the Church Home Guild held an informal "silver tea". The Home has been completely renovated and repaired since the extensive fire last October and considerably improved. For the past seven months the inmates have been cared for in other institutions. Many guests called and generous offerings were received. The Girls' Friendly Society of the diocese has at last secured a suitable house, leased for two years, which is now being furnished. It is in the country near Jeffersonville, Ind., just across the river from Louisville. It is planned to open the house on June 11th, and members, associates and non-members will be received for not more than two weeks each at a reasonable rate of board. A garden is being planted and every possible arrangement made for the comfort of guests.

LOS ANGELES: Regular services have been begun in Ocean Beach, a suburb of San Diego, with the Rev. George Wallace, D.D., officiating.

MASSACHUSETTS: A mission was conducted in Christ Church, Springfield, Mass., from May 1st to 8th by the Rev. George Craig Stewart, D.D., of Chicago. This mis-

sion was the first ever held in the parish, and the church was filled every evening, other services being well attended. A supplementary Confirmation class will be presented to the Bishop on June 7th.

MICHIGAN: The Rev. Ralph Erskine Gentle, who has been the locum tenens at St. Paul's Church, Jackson, Mich., since Easter, conducted a memorial service, and preached on May 29th in honor of the soldier dead of Jackson county—the American Legion, the Spanish American War Veterans, and other

patriotic orders attending in a body. On Memorial Day Mr. Gentle spoke at the exercises conducted at Mt. Evergreen cemetery by the united patriotic societies. On June 4th a meeting of all the Sunday school chil-



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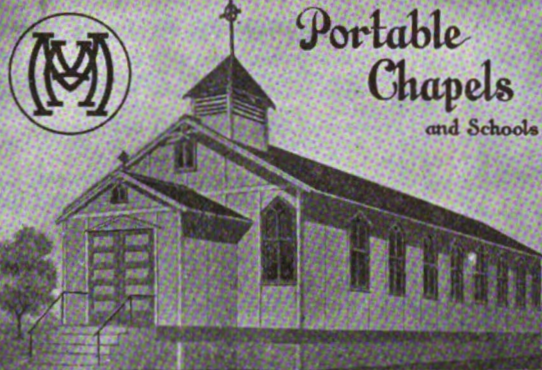
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dren of the Church in Detroit between the ages of nine to eleven will be held at St. Paul's Cathedral, and will take the form of a pilgrimage about the Cathedral to be conducted by Bishop Williams. The following day the annual festival service of Sunday school children will be held in the Cathedral, Bishop Williams having charge, and the annual birthday offering of the children will be made, the money to be used for a new engine for the boat used by Bishop Rowe in Alaska. A report will also be made by the Church School Service League on work done by different Sunday schools in the five divisions. The Rev. John Howard Lever will address the spring meeting of the Detroit Archdeaconry to be held on June 8th at St. John's Church, Wayne. The meeting will be composed of delegates, both clerical and lay, from all the Episcopal Churches in Wayne county and will begin with Holy Communion, the address being by Bishop Williams. Memorial services with special reference to commemorating men who fell in the late war were held at both services at Christ Church, Detroit, on May 20th. The Rev. W. D. Maxon, D.D., rector, who saw active service in France as chaplain of Base Hospital 36, preached, and there was a special musical programme under direction of Arthur Russell. Mr. Robert Johnson spoke at the special community evening service at the Church of St. Philip and St. Stephen on

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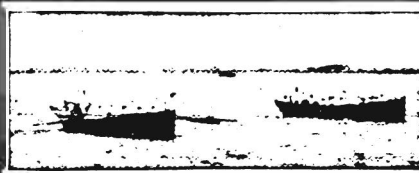
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May 29th on Woman's Work in the War. The commemorative service was featured by patriotic songs and hymns sung by the vested choir. Six licenses were given to young men of the parish who have qualified as lay readers. This was the last of the Sunday evening community services to be held until October. An increase of 1910 pupils and teachers in the diocese of Michigan of 1921 is shown by the report on the state of the Church in Michigan recently issued. Of the 83 parishes and missions of the diocese under review there has been a growth in the twelve months past of 1,286 communicants as compared with an increase of 683 shown in the Church last year.

MISSOURI: The Chapter of Christ Church Cathedral, St. Louis, regretfully accepted the resignation of the Very Rev. Carroll M. Davis as Dean of the Cathedral, on his election as Domestic Secretary by the Bishop and Council, and passed resolutions to that effect, combined with assurances of the appreciation and love of the whole congregation and their heartfelt wishes for his suc-

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OHIO: Dedicatory organ recitals of the Elizabeth Deshler Sowers memorial organ were held in St. Paul's Church, Columbus, Ohio, on April 18th, 19th, 20th, and 21st. by Mr. John T. McClellan, organist of the Tabernacle, Salt Lake City, Utah, who assisted Judge Sowers in planning and designing the organ. The organ, constructed by the Austin Organ Co. of Hartford, Conn., is a three manual instrument, with four sections. It contains thirty-three stops and more than two thousand pipes, and is most modern in every way, a complete change of registration being effected by one touch of the organist.

PENNSYLVANIA: At the spring local assembly of the Daughters of the King, held in Christ Church, Germantown, on May 25th, officers elected were: Mrs. Charles H. Arndt, president; Mrs. John S. Beatty, vice-president; Miss Gertrude W. Clay, secretary. In the afternoon, addresses were made by the Rev. Sidney W. Creasy, and Miss Jane M. Welte. In the evening, Bishop Rhinelandt preached from the text: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all."

THE PHILIPPINE ISLANDS: St. Luke's Hospital and Training School for Filipino Nurses at Manila held its eleventh annual graduation on April 6th. Dr. Benton, the newly appointed president of the University of the Philippines, was the principal speaker, while Dr. N. M. Saleeby filled the place of the absent Mayor of Manila. Five nurses received their diplomas. Deaconess Massey and Dr. Burdette were absent. Miss E. Allison of Seattle and Miss A. O'Malley of Boston have joined the staff of the school. St. Luke's has now no priest in charge, Father Bartter and his family having left on a much delayed furlough for the United States, and a parish accustomed to two services daily has for the next nine months only two a week. Mr. Studley, the only priest in Manila, has a busy parish and school of his own, and it is a problem what to do about the 100 patients, the fifty young women training as nurses, and the 35 girls in the House of the Holy Child.

SOUTHERN VIRGINIA: The Rev. H. N. Laws, for the last eighteen months pastor of Larchmont Baptist Church, Norfolk, has resigned to study for Holy Orders in the Church.

VERMONT: The Bishop hopes to conduct a retreat for the clergy at Rock Point in the September ember week.

VIRGINIA: A service was held on May 23rd, for the breaking of the ground for the erection of the parish house of the new Church of the Messiah, Highland Springs, Henrico county. The service was conducted by the Bishop, assisted by the minister in charge, the Rev. W. S. Shacklette, and many clergy of the city of Richmond.

WASHINGTON: The Bishop of Bethlehem preached at the Church of the Epiphany on Sunday, the rector, Dr. Freeman, having gone to address the students at Cornell University. He recently was a speaker at the fiftieth anniversary of the diocese of Bethlehem, and next Sunday will speak at the memorial service at the Fenway, Boston. The Rev. T. L. Small of St. Alban's School will become curate of the Chapels of the Nativity and Resurrection, upon finishing his duties at the school next month. The rector of the Church of the Epiphany, Dr. Freeman, was absent in Boston last week preaching the memorial sermon in

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the Fenway before the American Legion. A patriotic service held on May 29th at Trinity Church, Takoma Park, was attended by the Veterans of Foreign Wars, Boy Scouts, and other organizations. Patriotic hymns were sung, and the parish service flag was lowered and laid on the altar with prayers and an address. In the Cathedral close, at the foot of the Peace Cross within sight of the Capitol, the baccalaureate sermon for St. Alban's School, the National Cathedral School for Boys, was preached by the Rt. Rev. Frederick F. Johnson, Bishop Coadjutor of Missouri. "Musical Week" in Washington was observed at St. Mary's Church by an organ recital, and an address by the Rev. George

F. Dudley rector of St. Stephen's Church on "Sacred Music".

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