



The Living Church

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

VOL. LXV

MILWAUKEE, WISCONSIN, JUNE 18, 1921

NO. 7

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Milwaukee, Wis.

THE LIVING CHURCH

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

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WHAT IS THIS bread, O my God? It is not merely the support which Thy providence supplies for the necessities of life; it is also the nourishment of truth which Thou givest each day to the soul. It is the bread of eternal life, giving it vigor, and making it grow in faith. Thou dost renew it every day. Thou givest within and without precisely what the soul needs for its advancement in a life of faith and renunciation. For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy Hand and feed upon it.—*Fénelon.*

WHERE THERE is most of God, there is least of self.—*Benjamin Whichcote.*

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EDITORIALS AND COMMENTS

Diocesan Organization

WE have again completed the annual rounds of our diocesan conventions. As we read the story of each, even in the abridged form in which alone it can be printed in *THE LIVING CHURCH*, we appreciate how very similar are the problems of the Church in every part of the country. The address of one bishop to his diocese might almost be the address of all of them, so similar are the subjects which most of them discuss. The parish clergy do admirable work in baptizing and in presenting children for confirmation; the bishops confirm larger classes than ever; and then the statistics are all added up and there is no numerical gain or possibly a slight loss. It is the story of diocese after diocese. The unexplained losses, balance the reported gains. Communicants disappear as fast as new ones are created. The apartment house has succeeded to the home and we have become a nation of vagrants before we knew it.

It was this condition, more than any other, that led to the Nation-wide Campaign. Yet most of the clergy failed to get that perspective of the movement. If we had spent two years in actually reaching all the rank and file of our people and in making more active Churchmen of them we might or might not have had more dollars to spend, but we should now have a better identified and better taught people. There are, indeed, many parishes in which that perspective prevailed, and these made the best possible use of the Campaign, but too many others did not. The visiting and distribution of literature were the best part of the Campaign—and the hardest part. Perhaps the problem of the lapsed and lapsing communicant is destined to be always with us. In any event it is far from settled now.

It need scarcely be said that this problem, or problems in spirituality that are akin to it, will not be solved merely by changing from one form of organization to another. And we can sympathize with those men who, being tired, become impatient of discussions relating to organization. Committee meetings are undoubtedly bores, and they tend to multiply indefinitely; yet modern methods of organization seem to demand these as integral parts of the system. No doubt it is easier to be an amoeba than a man, but we can easily imagine that when the original parent amoeba was invited by predestination, or manifest destiny, or the survival of the fittest, or any other of the ancient substitutes for Almighty God, to divide itself in order to reproduce its species, an amoebian protest against such over-organization of its humble self immediately resulted; but the amoeba that divided, lives to-day in the highly complex being that we call man, and the amoeba that did not, is dead. Which is a rather suggestive study in organization.

Our dioceses have very largely reorganized their machinery in the past two years, so as, first, to create a Bishop and Council, after the order of our national organization, and,

secondly, to free the diocesan convention from its present deadliness and infuse into it some spiritual vitality.

These two objects go hand in hand. The diocesan convention has generally spent its two days in hearing dreary financial reports and in performing drearier elections, which latter only reach a level of public interest when ten men want to be elected to five positions. In General Convention years there is generally a plethora of candidates, and the balloting may become lively, with the inevitable result that all the clerical candidates but four, and all the lay candidates but four, will go home disappointed and disheartened and some of them sour. It is difficult to see that the Church has taken a long step forward because *A* was elected and *B* defeated. Apart from such a contest it is extremely difficult to keep awake during the two days of the highly respectable sessions, and it is not strange that it is increasingly difficult to secure adequate lay representation. As for the clergy, they are loyal, they are resigned to their fate, and some of them even enjoy it.

Now the cure for this condition may lie in a higher form of organization of the diocese. The financial and other reports are necessary evils; it does not follow that the diocesan convention is the only place in which they can be introduced. Neither does it follow that the reading of these reports is the best stimulus that can be devised to promote the spirituality of those clergy and lay delegates who come from, perhaps, a considerable distance, to attend the diocesan convention.

THE ORGANIZATION of the Bishop and Council in any diocese is simply the recognition of a condition that exists. There is a business side to every diocese. It is a much higher developed side than it used to be. There are all sorts of evidences of diocesan life now that there used not to be. There are boards to promote missionary efforts, and boards to promote religious education, and boards to promote social service. There are boards to raise money and boards to spend money. There are boards of publicity and there are boards to promote the holding of parochial missions. There are boards to hold property and there are boards to supervise other boards. Somebody has said that the difference between Presbyterians and Episcopalians is that Presbyterians believe in predestination while Episcopalians bond their treasurers. Be that as it may, the business side of the Church life does undoubtedly play a large part in all that we do. This is an inevitable phase of modern development, and the diocese that tries to run its affairs in this year 1921 as it ran them twenty-five years ago may speedily become like the amoeba that refused to divide.

The Bishop and Council has for its recommendation that it coordinates and simplifies what otherwise is bound to

be vexatiously complicated. It is the creation of a body such as can give expression to the diocesan unity. Each element in diocesan life has its opportunity to fulfil its purpose. The bishop is the head of each; but the prudent bishop will recognize that an active chairman other than himself in each activity will not only save the Bishop from exhaustion but will also greatly increase the work that will be done; while the occasional but stated meetings of the Bishop with his department heads will keep him in touch with the work of all of them, and will prevent the overlapping, the duplication, and the friction that would otherwise be only too probable. The best executives work through other men. Perhaps we should better understand their respective functions if we spoke of Bishop and Cabinet, and worked out in the diocese the system that has made it possible for the President of the United States to be the actual director of its administration while yet there is a secretary at the head of each executive department.

Moreover diocesan finances have become greatly complicated by means of the consolidated budget of the Nation-wide Campaign. At length we have actually ceased to be only a congeries of parishes. Diocesan incomes have been multiplied many times over. The income must be distributed through many different channels. The treasurer of the diocese needs a finance department to guide him.

On the financial side alone the matters of collecting pledges after they have been made, of ensuring promptness in remittances from parochial treasurers, of stimulating missionary giving, and of showing the people what are the needs of the Church, have become serious problems. To this must be added the necessity of having some competent person to carry out the plans of the several departments, which latter have superseded the former independent boards. For all these purposes an executive secretary of the diocese is needed.

"One more expense", "So much more overhead," will be grumblingly objected. But let any diocese that has not already provided such an officer examine the difference between its Nation-wide pledges made last year and the actual payments on those pledges, and it will easily be seen that an executive secretary who should be a real factor in *getting pledges paid*—and he could do it much more effectually than the rectors can do it—would save his own salary to the diocese many times over; and he would earn a rather liberal salary. The executive secretary should be a layman wherever a competent man not in orders could be found.

As one phase of its activities, all the routine reports that now go to the diocesan convention would naturally go instead to the Bishop and Council. The executive secretary would see that they were secured on time. He would see that they were properly scrutinized and edited. The summary of them all would be presented to the diocesan convention in the report of the Bishop and Council. If desired, the details of them all would be printed and be ready to be placed in the hands of each member of the diocesan convention.

And thus the convention would be freed from such detail and could be developed into a spiritual and intellectual force. Some dioceses, notably Kansas and Texas, are teaching us how this can be done. But in order that it may be done effectually, the time of the convention must not be taken up with business details. Yet business details must not be neglected.

In our judgment, two thirds of the Bishop's council should be elected by the convention and one third be appointed by the Bishop. The reason for this is that elections invariably, and of necessity, choose men who are best known and who, perhaps, best represent majorities. But in every diocese there are minorities such as are not represented in successful elections. With the best intention of a majority to give representation to a minority, it is not worked out in practice, unless there is much electioneering to secure it, simply because men naturally vote for those they know best, or with whom they are most nearly in agreement, and have no way of uniting upon minority representatives. The Bishop's appointees should give balance to the Council by making it representative of all the diocese and not alone of the majority. Minorities in Churchmanship, in geographical location, and the like, should be represented by the Bishop's appointees if they are not by elected members. Indeed in every diocese the Bishop may be said to be the only individual who is acquainted with all the other individuals that make up the diocese. He alone, therefore, will know all the elements that ought to be represented. There are not many really partisan bishops, such as would misuse the power to appoint members of the Council, and there are not many dioceses that desire partisan administration. Where minorities are habitually left out, it is, with rare exceptions, due to the practical difficulty that we have stated rather than to deliberate intention. But of course this does not mean that pure individualists, incapable of team work, who could never be elected to anything by men who knew their characteristics, would be appointed by their bishops. Minorities of one are not entitled to representation.

This is our idea of the adaptation of diocesan machinery to the needs of today. Our diocesan conventions are deadly and we do not adequately carry on our diocesan functions. The time of the Bishop and of the few leading clergy and laity who are forced to serve on every committee and board is wasted because none of them

is able to accomplish anything worth while. And we are not abreast with the needs and opportunities of the day.

A VOICE FROM THE BALKANS

To the Editor of The Living Church:

SINCE you last heard from me directly, I have been (some days) in the Kingdom of the Serbs, Croats, Slovenes, and from there have gone to Constantinople, having returned here again the other day. I have seen Scutari, Gallipoli, been in Pera, Stambul, etc.

Conditions in Constantinople are appalling. Were it not for the International Police, one could not go about safely in the day time. The British are weakening, the French doing the best they can, the Italians are there in order to be with the rest and watch for "their chance", etc.; like the British Bible Society (heavily in debt), and like the British Y. M. C. A. (Inadequately equipped).

THE BRITISH GOVERNMENT WILL NEVER, BEING TOO PROUD, BEG THE U. S. GOVERNMENT TO TAKE OVER THE ADMINISTRATION OF CONSTANTINOPLE, etc. I have had conferences with many people, and let me tell you what I told the people of Robert College and of the Constantinople College for Girls, that, IF THE UNITED STATES DOES NOT STEP IN, IN TIME, AND TAKE FULL CHARGE, THIS BANKRUPT WORLD IS LOST!

Yours truly **SEBASTIAN DABOVITCH.**

Chairman Educational Philanthropic Committee in Jugoslavia; American Bible Society, etc.

Address: In care of the American Legation, Belgrade, Serbia.

May 15, 1921.

BISHOP GRAVES of Shanghai cabled the Department of Missions on June 6th, as follows:—

"THERE IS NO FURTHER NEED FOR FAMINE RELIEF STOP SENDING FUNDS"

At first it had not seemed possible that the news could be true since all agencies had been bending every effort to meet the supposed emergency in the Province of Chihli. Mr. Lamont, Chairman of the American Committee,

however, has ascertained that due to abundant rains in the famine stricken areas and early harvests, the backbone of the famine has been broken. It is, therefore, possible to notify the Church people who have so generously given that there is no further need for direct famine relief. We shall, of course, continue to transmit such amounts as shall be sent to us for the purpose, and it need hardly be said that they will not be wasted, but the overwhelming need is now past, and other channels of benefaction may now supersede this.

It is a time to express some merited feelings of satisfac-

tion that Christian people have so generously responded, making a total contribution exceeding \$6,874,000.00. The Church papers have unstintedly given space and in every way forwarded this great cause. Our representatives in China have repeatedly voiced their appreciation. Bishop Graves writes:

"Our Church people at home have done wonderfully well and we are grateful for all the help they have afforded."

This has brought to a close one of the most tragic chapters in the history of China, if not in the whole world. Years to come will reveal the fact of the invaluable aid rendered to our Chinese brothers by the people of this country.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

Class of Children at St. Margaret's Mission House, Philadelphia, Pa.	\$ 6.00
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A. W., Brooklyn, N. Y.	2.00
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Orey Memorial Church School, Sewanee, Tenn.	59.25
St. Michael's Church School, Milton, Mass.	19.31
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Church of the Ascension, Chicago, Ill.	5.00
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Mrs. F. C. S.	5.00
Andover, Mass.	5.00
*For relief of children.	\$ 137.56

CHINESE FAMINE SUFFERERS' FUND

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St. Paul's Church School, Jackson, Mich.	35.00
Mrs. Sarah J. Wilson, Hartford, Conn.	3.00
A Communicant of St. Andrew's, New Castle, Me.	4.00
St. Paul's Church, Greenville, Tex.	9.00
Rev. Percy M. Birmingham, Middletown, Conn.	2.00
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Church of the Ascension, Chicago, Ill.	61.22
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Rev. G. Huntington, Claremont, N. H.	10.00
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St. Mark's Parish, Denver, Colo.	7.00
A member of St. John's Church, Boulder, Colo.	5.00
Miss Marlon A. Haines, Catskill, N. Y.	5.00
Mrs. F. C. S., Schenectady, N. Y.	5.00
St. Philip's Church, Brevard, N. C.	60.32
Total for the week.	\$ 644.77

APPRECIATION FUND FOR SERBIA

Mrs. V. C. Langdon, St. Peter's Church, Plymouth, Conn.	5.00
R. M. M., Christ Church, Rochester, N. Y.	5.00
Deaconess M. W. Nicholas, Brooklyn, N. Y.	1.00
Miss G. E. Carrington, Astoria, N. Y.	1.00
Rev. Placidus M. Cooper, Henry, Ill.	1.00
St. Paul's Memorial Church, St. Joseph, Mich.	2.00
Margaret Perry, Boston, Mass.	20.00
St. John's Church, Warehouse Point, Conn.	10.30
Berkeley Divinity School, Middletown, Conn.	36.13
Total for the week.	\$ 81.43
Previously acknowledged.	1,647.41

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R. M. M., Christ Church, Rochester, N. Y.	\$ 5.00
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FUND FOR WORK OF THE RUSSIAN METROPOLITAN

Mrs. Helen A. Pratt, Minneapolis, Minn.	\$ 5.00
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FUND FOR THE CHURCH IN MUNICH

J. H. Law, Brooklyn, N. Y.	\$ 35.00
Mrs. Mary H. T. McDowell, New York City.	3.00

FUND FOR RUSSIAN REFUGEES

C. M. C. A. S., Ash Grove, Va.	\$ 2.00
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TO REMEDY evil, to strive for good, not to neglect the little daily duties and beneficences of life, the gracious acts, the tender courtesies, the tolerant appreciations—in one word, to love God and our neighbor, and to believe on the name of Jesus Christ, and to love one another as He gave us commandment—this is to live as Christ lived on earth.—*Frederic William Farrar.*

THE HIDDEN LOVE OF GOD

BY WILLIAM C. ALLEN

IN western America, near the bases of the mountains, are great gullies—arroyos they are called—in which no moisture is visible but under which flow streams of living water. Some men built a wall across an arroyo so deeply that the undercurrent was forced to the surface and, from the pool thus created, the life-giving fluid was distributed over the adjacent ground. The desert became prolific, the nearby waste blossomed with the beauty of the rose.

There are rocks hidden from view which we never look upon, there are drops in the depths of the ocean we never see, yet everywhere is the imperishable love of God. Every fragment of the universe, every quiet scene, every seething volcano, the remotest recesses of the creation, are receptacles of the everlasting affection of a Divinity of Love. We see the exterior of His handiwork—we rejoice in its magnitude and power. Do we pause to consider that deep in the solitudes of Nature where our vision can not reach and our imagination can not follow—beyond all intellectual conceit or understanding—rests concealed the endless mystery and presence of God?

And so, by simple analogy, we determine that beyond our finite comprehension and in depths we can not fathom is the ever-present, ever-exercised carefulness and sympathy of God.

We are glad when we hear of the compassions of Jehovah, we appreciate the wealth of material blessings He oftimes bestows; but when our props fall down, when loneliness is intense, when riches take wings, when will-power diminishes and faith grows cold, we too often relinquish our grasp on the Hand that sustained us and withdraw our confidence in the Eternal Goodness that has upheld our souls. Oh, the pity of it all! Shall we yield to the temptation of thinking that because prosperity has diminished God loves us no more? Shall we forget the sufferings of the Saviour—the lesson of the Cross? Are not the ways of the Infinite One, of necessity, profound? Truly He who names the heavenly hosts, whose caressing care penetrates the hidden things of earth, loves us too much to permit anything to befall us—body and soul—but what may be made our good.

We to-day witness the truculence, the exploiting, the shameful, the wounds, and the sorrows of many peoples. The world refuses to hear the ancient cry of Jehovah: "Thou hast burdened me with thy sins, thou hast wearied me with thy iniquities." It fails to accept the graciousness of the succeeding lines; "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." Like the streams submerged in the deserts of America flows the inexhaustible kindness of God. Some seek to check it with their follies, their passions, their greed—but the higher they build up against it the more resistlessly it comes to the surface, the more it is revealed in its purity and power. Our errors may have separated us from Jehovah but His once hidden love will emerge triumphant in the end!

Be still my soul: Jehovah loveth thee;
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot.
He ever loves; then trust Him, trust Him still,
Let all thy care be this, the doing of His will.

SELF-MASTERY

TEMPERANCE IS, I imagine, a kind of order and a mastery, as men say, over certain pleasures and desires. Thus we plainly hear people talking of a man's being master of himself, in some sense or other; and other similar expressions are used in which we may trace a print of the thing. But is not the expression "master of himself" a ridiculous one? For the man who is master of himself will also, I presume, be the slave of himself, and the slave will be the master. For the subject of these phrases is the same person. Well, it appears to me that the meaning of the expression is, that in the man himself, that is, in his soul, there resides a good principle and a bad, and when the naturally good principle is master of the bad, this state of things is described by the term "master of himself"; certainly it is a term of praise—but when, in consequence of evil training, or the influence of associates, the smaller force of the good principle is overpowered by the superior numbers of the bad, the person so situated is described in terms of reproach and condemnation, as a slave of self, and a dissolute person.—*Plato.*

DAILY BIBLE STUDIES

June 20—"God the Only Guide"

READ Deuteronomy 32: 7-14. Text: "So the Lord alone did lead him."

Facts to be noted:

1. Moses praises the God of Israel.
2. Study carefully the pictures in verses 10 and 11.
3. God's provision for Israel's physical needs.

Use the prayer with which we begin this week's lessons every day. Commit it to memory and say it over several times during the day. Whenever you find yourself in doubt or in difficulty say this prayer, and as you say it try to realize that God is actually your protector, ruler, and guide. Think of Him as such and also remember that you are praying to the same God of whom Moses was able to sing: "So the Lord alone did lead them." Moses and the people accepted God as their guide as the result of actual experience, and we must learn to know God in exactly the same way. The only way to have a real experience of God's power is to trust Him. Don't forget that faith is an experiment that becomes an experience.

June 21—"The Folly of the Foolish"

Read St. Luke 12: 16-21. Text: "Thou fool, this night thy soul shall be required of thee."

Facts to be noted:

- 1. This man's wealth had been acquired honestly.
- 2. He was thoughtful, far-sighted, and very practical.
- 3. But he was trusting in his riches. He was leaving God out.

"This then is this man's folly; this is the point of censure; not that he was miserly, for he was not that; not that he was selfish in the ordinary sense, for that does not appear; not that he claims in any undue measure the ownership of his riches, for no emphasis is laid upon that; but that his provision was too small, his foresight too limited. "This night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Thou art prepared for the probable; art thou prepared for the inevitable? Thou hast much goods laid up for many years; hast thou anything laid up for eternity? Or shall all thy wealth pass into other hands while thy soul goes forth empty, naked, and starving? Foolish one! Thy body has seemed of greater importance to thee than thy soul. Thou hast thought more of many years than of eternity."—Hubbard.

June 22—"The Spirit of Truth"

Read St. John 16: 7-15. Text: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth."

Facts to be noted:

1. Christ's promise to send the Holy Spirit to His people.
2. "Reprove" carries with it the idea of "convince" and also "convict".
3. The Holy Spirit is God, the guide and sanctifier of the Christian's life.

The captain of a ship would have a difficult time crossing the ocean in a ship that did not carry a compass. There would never be a moment that the ship would not be in danger. It is to the compass that he must trust for directions. Without it he would be in a hopeless condition. Before our Lord left this world He promised to send the Holy Spirit to His followers as their strength and their guide, and under His guidance and inspiration the disciples of Jesus Christ began the conquest of a world. The work of conquest is still going on. The same inspiration, the same guidance, is promised to the followers of Christ to-day to point the way safely over the troubled waters of the uncharted sea of daily life.

June 23—"The Only Way"

Read Proverbs 14: 9-17. Text: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Facts to be noted:

1. The contrast between sin and righteousness.
2. The danger of trusting to self for guidance.
3. The only safe way for those who would know true peace and happiness.

We are constantly arriving at places where two paths meet. We have never been over the road before. What are we to do? Look at the sign posts. That is very easy on an actual road, but what of the crossroads in life? Consult my conscience? Yes, but conscience may be perverted. It may not be a true guide. What then? We must keep our conscience right so that it will be a true guide. How can we do this? We must see to it that conscience is trained according to the law of God and not by the rule of our own desires. Conscience has been compared to a clock and the law of God to the sun. The clock is right only when it keeps time with the sun. Check up your conscience regularly with the law of God. Beware of the way that *seemeth* right. Be sure that it is right in the sight of God.

June 24—No Regrets

Read Isaiah 48: 16-19. Text: "O that thou hast hearkened unto my commandments. Then had thy peace been as a river and thy righteousness as the waves of the sea."

Facts to be noted:

1. God reveals Himself as the leader and guide of His people.
2. God laments the obstinacy of His people in refusing to follow Him.
3. The price they paid for their foolishness.

One day a man received a letter that caused him a great deal of anxiety. He was in no way responsible for the situation and there was nothing that he could do to overcome the difficulty in which the letter intimated he would find himself.

He left his desk, went for a short walk, and as he walked a voice seemed to say to him: "You have a son?" "Yes," he answered. "Your son trusts you implicitly?" "Yes." "You believe in God?" "Yes." "You believe you are God's son?" "Yes." "Then why not trust God as your son trusts you?" He did, and the result proved that God did not fail him. The difficulty was removed, and the man himself had absolutely nothing to do with its removal and he experienced something of the peace that God speaks of in the text for the day. Let us take God at His word, do our part, and there will be no regrets.

June 25—Divine Support

Read Psalm 118: 1-12. Text: "The Lord is on my side, I will not fear what man can do unto me."

Facts to be noted:

1. A hymn of thanksgiving most probably sung when the repairs to the walls of Jerusalem were completed under Nehemiah.
2. The work was done in the face of active hostility.
3. The Psalmist attributes the success of the work to the goodness of God.

If one could only learn to trust God and do his part one would find the solution of all his problems. Read the following paragraph several times to-day. It will be found very helpful:

"Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him.

"Never be in a hurry: do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if the whole world seems upset. What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God and then lie still and be at rest in His bosom. Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from that shelter recall your heart simply and quietly. Our Lord loves you and would have you wholly His. Seek no other arms to bear you, no other breast whereon to rest. Let Him be the boundary of your horizon; fix your mind on Him alone."—St. Francis de Sales.

Prayer for the Week

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

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THE INEPTITUDE OF FORCE

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

SPIRITUAL MOVEMENTS work in the spiritual sphere, silently, deeply, and vitally. We have learned from experience, as far as experience can teach, that force is capable of no good outside of its own sphere. More than that, it purchases victory in its own sphere at horrible cost to the interests of higher spheres. To quote Lord Bryce:

"Such victories as Christian principles have from time to time won in the unending strife of good and evil have been won by their inherent moral force, never through earthly weapons."

Since the war we have not reacted from reliance on brute force with any snap or confidence. We may take the ground that unless the whole world agrees to disarm nothing can be done. On the other hand mass movements of moment are created only by leadership and example. Let American citizens, small and great, unite in a demand for disarmament and our leadership will meet with response.

OTHERS ARE affected by what I am and say and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation or humanity.—William E. Channing.



WHAT an easy thing it is for some excellent men to believe or disbelieve in accordance with their prejudices, and to adjust facts and acclaim fictions upon no other ground than such prepossession! That habit of mind manifests itself (so far as my acquaintance goes) rather more commonly among our brethren of the Papal Obedience than elsewhere. The other day, I had a very courteous letter from a well-known Roman Catholic editor, informing me that Fr. Dominic, chaplain to the late Mayor of Cork, has denied the jurisdiction of the court that tried him solely because it was a British court, not an Irish one. As a matter of fact, the plain declaration of Fr. Dominic was as I quoted it here: that he is an ecclesiastic, and so not subject to secular courts.

Now an ex-priest of our Communion, writing in *America*, is greatly disturbed because of the absurd tale of Mayor MacSwiney's "miraculous likeness", in the plaster of a Boston kitchen, and says he had not heard of it—therefore, he insists, I must have invented it! It is an absurd tale, surely; but if Mr. Richey had read the Irish papers, he would have realized that the absurdity is not my invention!

Mr. Richey's formidable article is headed "Decline of the Catholic Party"; and he gleefully proclaims that the Catholic movement in the American Church is a spent force—its collapse dating, curiously enough, from the very year in which he renounced his priesthood. Doubtless it pleases him to trace a connection of cause and effect.

Well, it is idle disputing with one whose purpose is self-vindication. But the Catholic Revival continues, and will continue: purged, let us hope, of bitterness and contumely, more loving and all the more loyal. As to the come-and-go of "converts", having just received several Roman Catholics to our Communion, and having reconciled some who had "gone to Rome" and were returning home, I am not prepared to share Mr. Richey's anticipations of our being "swallowed up quick", wrathfully displeased though he may be. But I wonder why he is so much more bitter than the native-born papalist.

"THE CHICAGO DEMONSTRATORS' ASSOCIATION" (apparently made up of professional dissectors) blames prohibition for a shortage of corpses. I quote this from the *St. Louis Globe-Democrat*; let us repeal the 18th Amendment to meet the need.

"Under the old dispensation a man would get drunk on pay day, lie around on the floor of a saloon or sit around a hot stove, contract pneumonia, be carted away to a hospital, and die friendless and alone. Nobody would claim his body and the dissecting room got it. Now that whisky is hard to get, the hospitals receive very few Saturday night drunk-pneumonia cases. A Saturday night drunk-pneumonia case had about as much chance to get well as a snowball not to melt, and so on. The good of society demands that its doctors know anatomy. Who will volunteer?"

DISTANCE LENDS ENCHANTMENT often, as everyone has occasion to admit; here is a startling illustration. A famous English scholar, writing to an American priest, uses this language:

"I wish we had such balanced writing in our Church periodicals. We are so fearfully amateur, and the present Bishop of Manchester's (W. Temple) words please me, viz., 'No nation, I imagine, has ever gone so far as England in its neglect and contempt for the intellect. The average Englishman has no interest whatever in truth. When he speaks of telling the truth he only means saying what he thinks, which is very often not the truth'.

"As compared with your universities, what real systematic training, in thought, philosophy, and the rest, do our men, and especially our ordinands, get? Is it any wonder that, as a nation, we substitute 'catchwords' for thought? As you know, we in England do not believe in 'The Holy Catholic Church', we believe in the dicta of personalities and especially personages—Dr. This and That, Father This and That, St. Mary's Church, St. John's Church, etc. We cannot think without party-spirit! We are individualists to the marrow of our bones!"

HERE IS a new poem by Kadra Maysi, which will bring back vivid memories to all who knew France in wartime and just after:

SAID THE CAPTAIN.

"You can never tell," said the Captain,
 "What a blooming Frenchy'll do!
 Colonials fight like hell for the right
 (The same as I and you).
 And a Tommy is always grouchy,
 And a Kiltie is always blue;
 But nobody knows of the wind that blows,
 Or the bird they call pollu!

"There's a Christ at every crossroads
 In France," the Captain said,
 "Battered and shattered by shrapnel,
 Minus an arm or head,
 There's a Christ or a Virgin Mary
 Painted in blue and red.
 They gave godspeed to the living,
 And they give good sleep to the dead!"

"We always saluted a wayside shrine,
 When the company passed it by;
 And once, on the eve of battle,
 While the gun-glare lit the sky,
 And the shells were slinging over,
 We came to a cross nailed high—
 And a Christ with a pollu's helmet
 Cocked rakishly over an eye!

"I've never been overly pious,
 But I wheeled my horse right there,
 And rode to the cross, and, standing
 In my stirrups, reached in air,
 When a voice in the column shouted:
 'Oh, Captain! Leave it there!
 'Twas a lad climbed up and left his own,
 For the Saviour's head was bare!"

"We charged from the front line trenches
 At dawn," the Captain said,
 "And I woke, when night had fallen,
 In a little white hospital bed.
 On the cot next to mine was moaning
 A boy with a bandaged head.
 He cried to his mother and Jesus Christ,
 In French—and then was dead!"

"'Twas the lad who gave his helmet
 (And his life—as each man knew!)
 To shield the head of the Saviour,
 Painted in red and blue.
 He had laughed at the sleet of shrapnel
 As he laughed at the hat askew!—
 So you never can tell," said the Captain,
 "What a Frenchman's apt to do!"

FROM GREENE, N. Y., comes this gem of gratitude, cut from the village paper:

"Catholic Notes

"The Easter services were well attended, although the roads were in very bad condition, and all were generous at the offerings, which amounted to \$31.05. From a handful of members present, that means that some must have been very generous, and they were. On the plate was one ten spot and two fives!

"The next Mass is to be on April 17th, at 11 A. M., and we hope to see a large attendance. "FATHER PROVOST."

A SAD STORY comes from Baltimore, to remind us freshly of the peril of fanaticism. Andrew Corey, "the human fly", was killed while attempting to climb up the outside of the new Howard Hotel. The performance was for the benefit of "the Pentecostal Orphanage"; i. e., a collection was to be taken in the crowd assembled to watch the foolhardiness. A member of the sect declared that Corey had been ordered in a vision to make the climb.

Consecration of Bishop Ingley

IN an impressive and inspiring ceremony, honored by the presence of the Rt. Rev. Daniel Sylvester Tuttle, Presiding Bishop, the Rev. Fred Ingley was consecrated Bishop Coadjutor of the diocese of Colorado at St. John's Cathedral, Denver, on the morning of St. Barnabas' Day, June 11th.

Seven bishops participated in the ceremony. The music was sung by a choir of ninety-one voices, and clergy and laity from Denver and many outlying points in the diocese filled the great nave of St. John's to witness the event.

Under Colorado's shining skies, with her glorious sunshine pouring down upon them, the participants in the ceremony moved from the chapter house, around the rear of the Cathedral, down the lawn, and into the central door at the front, the large vested choir, the Denver vestrymen, the clergy, and the bishops, followed at the end by the venerable Bishop Tuttle, making one of the most striking spectacles the Church in the West has seen.

Although he is eighty-four years old, Bishop Tuttle said the consecration service in a voice that could be heard by his entire congregation, and conducted the ceremony, which was his eighty-second consecration in a manner which added greatly to the solemnity and dignity of the occasion.

The epistle was read by the Right Rev. Irving P. Johnson, bishop of Colorado, and the gospel by the Right Rev. Cortlandt Whitehead, bishop of Pittsburgh.

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."—Rev. 11:15. This was the text of the Right Rev. James Wise, Bishop of Kansas, who delivered the sermon. He declared that two thousand years of history have vindicated this statement of St. John, which he characterized as one of the most striking phrases in the Bible. In applying the lesson in the text, Bishop Wise said there were three foundation stones of civilization—the home, human government, and man's conception of God, or his religion. He said that although we have learned many of the lessons of life, "more and more clearly we see that a real and lasting civilization can only be built as men build into the earthly kingdoms the principles of Christ's Kingdom." He pointed out the errors and dangers we face in the home, in government, and in church, and, directing his closing remarks to the bishop-elect, he declared that God was about to place him as a light upon a hill to help guide mankind in building a civilization based upon His principles, and to help them in establishing a new kind of a home, a new kind of a State, a new kind of a Church.

Following the sermon, the Bishop-elect advanced with his attending presbyters, the Rev. C. Herbert Shutt, rector of St. Luke's, Fort Collins, and the Rev. Henry S. Foster, rector of Ascension parish, Denver, directly in front of the chancel, and ascended the steps into the chancel. There he was met by the Right Rev. Nathaniel S. Thomas, Bishop of Wyoming, and the Right Rev. George Allen Beecher, Bishop of Western Nebraska, who presented him.

Bishop Tuttle received the candidate seated in a chair just inside the altar rail. Upon his right was seated the Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh, and upon his left the Right Rev. Irving P. Johnson, Bishop of Colorado. Bishop Tuttle demanded the usual testimonials and they were read, as follows:

The certificate of election by John W. Hudson, secretary of the diocese, testimonials from the convention of the diocese, the Rev. Alfred G. Harrison, secretary of the Council; evidence of ordinations, the Rev. Charles H. Marshall; grounds for election, James H. Pershing, chancellor of the diocese; certificate of compliance with the canons, A. H. Lance; consent of the standing committees, Edward M. Sparhawk; consent of the House of Bishops, the Right Rev. James Wise, Bishop of Kansas. The Litany was read by the Right Rev. E. V. Shayler, Bishop of Nebraska.

Six bishops—the Presiding Bishop, the Bishop of Colorado, the Bishop of Pittsburgh, the Bishop of Wyoming, the Bishop of Western Nebraska, and the Bishop of Nebraska—participated in the laying on of hands.

The Rev. Frederick Warren Oakes was master of ceremonies, marshalling the procession and conducting the participants through the various movements of the service.

Bishop Ingley was born in England November 20, 1878. He came to America when a boy of nine and received his preliminary education in the city of Pittsburgh, Pa. He was engaged in business for a number of years in the city of Pittsburgh. After deciding to enter the ministry, he enrolled at the Philadelphia Divinity School, from which school he was graduated and which conferred upon him the degree S.T.D. at its commencement exercises May 26th. He was ordained deacon June 17, 1906, at the Church of the Nativity, Crafton, Pa, and was ordained a priest February 17, 1907, at St. Mary's Church, Braddock, Pa. His first parish was Braddock, Pa., where he served two and one-half years; he was rector of St. Matthews', Kenosha, Wis., for eight and one-half years, and for the past four years has been rector of St. Mark's, Denver. His success since his ordination as a priest, his sincere love of his work, his godliness, and his natural qualifications eminently fit him for his new duties and responsibilities. He was elected at the session of Council Feb. 2, 1921.

Bishop Ingley was the recipient of many handsome gifts in celebration of the occasion of his consecration. He was presented with two sets of robes from the women of St. Mark's, a ring from the men, a pectoral cross of gold set with amethyst from four hundred members of his old parish, St. Matthew's, Kenosha, Wis., a Bible from Mr. and Mrs. E. M. Sparhawk, a set of traveling conveniences from fellow students at Philadelphia Divinity School, silverware from the members of St. Margaret's Guild of St. Mark's and numerous substantial checks as a foundation for his bishop's purse. On the morning of his consecration he was presented with a vestment case from the clergy of the diocese and a Bishop's Agenda from the Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh.

The presence of Bishop Whitehead, of Pittsburgh, was an interesting feature of the consecration ceremony. Bishop Whitehead confirmed Bishop Ingley, made him a lay reader, and gave him both deacon's and priest's orders. His personal interest in Bishop Ingley brought him halfway across the continent in order that he might be present at his consecration.

The consecration of Bishop Ingley attracted more widespread attention throughout Colorado and the west than perhaps any previous event of its kind, because it brought Bishop Tuttle westward at a peculiarly significant time. Fifty-four years previously, to a day, June 11, 1867, Bishop Tuttle rode into Denver in a stage-coach with a rifle across his knees and a cartridge belt around his waist, prepared to help repel hostile Indians. He was then the youngest bishop in the United States, and was on his way to take up his duties as Bishop of Utah, Wyoming, and Idaho.

Upon his arrival in Denver, Friday morning, June 10, 1921, he was met by a delegation of clergy, laity, and leading citizens and was formally welcomed by the Rev. Sherman Coolidge, Canon of St. John's Cathedral, a full-blood Arapahoe Indian, who in an address contrasted conditions as Bishop Tuttle found them to-day with those fifty-four years ago.

To mark Bishop Tuttle's arrival, a large procession had been formed, including mounted police, a band, three troops of boy scouts, and fifty automobiles containing clergymen and laymen. Heading the procession was an old stage-coach, relic of the frontier days, drawn by six horses, driven by a typical pioneer driver in shirtsleeves and sombrero. In this old stage-coach, to the accompaniment of the horses' feet on the pavement and the crack of the long whip in the air, and with the Rev. Mr. Coolidge, the Arapahoe Indian, on the box with the driver, Bishop Tuttle rode through the business section of metropolitan Denver to St. John's Cathedral. The Bishop clapped his hands with glee when he saw the old stage-coach, and declared when he alighted at the Cathedral that he had keenly enjoyed the return to conditions which reminded him so much of his early experiences.

Bishop Tuttle Retraces Old Paths

Journeys to Denver for Consecration of Bishop Ingley Over Former Stagecoach Trails
How He Made the Trip in 1867 and How He Made it Last Week

NORTH PLATTE, Neb., June 9th.

UNDER circumstances which are spreading the gospel of Missions far and wide through the Great West, the Rt. Rev. Daniel Sylvester Tuttle, Presiding Bishop of the Church and President of the Domestic and Foreign Missionary Society, arrived here this morning on an historic trip to Denver in which he is duplicating the journey of fifty-four years ago, when he took up his work as Missionary Bishop of the District of Utah, Idaho, and Montana.

There could be no more auspicious inauguration of the Centenary of the Missionary Society than is embraced in Bishop Tuttle's present tour.

Fifty-four years ago to-day, almost to the hour, while he was addressing a big luncheon given in his honor in the Church of Our Saviour, Bishop Tuttle arrived in North Platte, en route to Salt Lake City via Denver. Then, June 9, 1867, he was the youngest Bishop in the Church. He had been elected a Bishop at the age of twenty-nine, and under the canon had to wait a year for his consecration. That accomplished, almost immediately he turned his face westward. Travelling by way of Chicago, he made his first stop at Omaha, where he again stopped yesterday and was the guest of Churchmen and citizens for the day. Next he journeyed on to North Platte. Here the Union Pacific railroad had attained its farthest west in those days. Omaha was an outpost; La Platte was practically nothing more than a cow camp.

We have an idea of what it was like here in North Platte in the absorbing reminiscences with which Bishop Tuttle has been regaling his audience on this trip. Westward was a vast wilderness. Hostile Indians were on the war path. In North Platte the Bishop bought a rifle, and with Mr. Goddard, one of his travelling companions, engaged in target practice against the possibility of having to defend their lives and those of the women in their party in the land which lay beyond. He wrote his will.

But the missionary spirit in him was strong. Secretary of War Stanton had given him letters to General William T. Sherman, who had but recently transferred his activities from the Civil War country to the "wild West." Too busy fighting Indians to come in to North Platte, General Sherman sent a detail of cavalymen forward, and under their escort, the Bishop and his companions finally left North Platte on a construction train, the first sent west of here by the Union Pacific. At Galesburg the extreme outpost of civilization was reached. Travel beyond was by stage alone. Into half a dozen stage coaches the party entered. Note what was included in their baggage: twenty-five rifles, as many revolvers, and 4,000 rounds of ammunition.

Braving all the perils of the warring Sioux—of bad men, flood, trackless waste, and the like, Bishop Tuttle fared forth to preach the word of God through the region of mining camp, ranch, and logging camp. Denver was reached on June 11, 1867, and the Bishop rumbled into the place on the box seat of a stage, a rifle across his knee and ammunition belt buckled about him. The date is of deep interest in connection with this year's celebration of the Centennial of the Missionary Society, since it happens that now again, after an absence of exactly fifty-four years, the Bishop again is to ride into Denver to-morrow morning. Not this time, however, on the deck of a stage coach, but in a modern Pullman coach; still carrying the Bible he held in his hand in the long ago, but with the rifle now long since laid away forever.

It may be permitted to anticipate a little here. Awake to the historic memories surrounding the return visit of Bishop Tuttle, Denver, as has been the case in Omaha and North Platte, is planning a fitting welcome. So, when the train carrying the Bishop reaches Denver to-morrow morning, a committee of representative citizens and Churchmen, headed by the mayor of the city, will greet him. A welcome will be extended to him by the mayor, and later by Rev. Mr.

Coolidge, a native Arapahoe Indian, now a priest of the Church. Following this, the Bishop will take his seat in one of the old stage coaches which formerly made the run between North Platte and Salt Lake, and escorted by a detail of police and a band, and a detachment of Boy Scouts and a big motor parade, Bishop Tuttle will proceed to the residence of Mrs. Le Fevre for his stay in the city, the primary purpose of which is to officiate at the consecration of the Coadjutor-Bishop-elect, the Rev. Frederick Ingley.

When it is considered that for fifty-four of the first hundred years of the society's life, Bishop Tuttle has been a Bishop of the Church, the significance of his participation in the anniversary becomes apparent. Within the span of his life are linked some of the most notable achievements which the Church will celebrate in the next few months. His presence just now in connection with this anniversary among the membership of the rapidly expanding Church in the West is a lesson and an inspiration which is having a marked effect upon those who are flocking to see and hear this venerable Churchman.

Bishop Tuttle Retraces

Overflowing with enthusiasm, and with spirit as eager and as ardent as on the occasion of his departure fifty-four years ago, Bishop Tuttle left for St. Louis at seven o'clock on the evening of June 7th for Omaha. Save for a representative of the Presiding Bishop and Council, he travelled alone; one who has made 100,000 miles in stage coaches in the early days of the West doesn't require, even at 84, the assistance of anyone while on the road. A faithful Boswell feels impelled to note that the Bishop scorns compartments, manages a lower berth like a hardened salesman and would negotiate an upper if need be. He climbs in at ten-thirty and greatly embarrasses his travelling companion by quietly arising and getting through with breakfast before his companion is awake. Which, however, is all by the way.

Omaha, the first stage of this memorable trip, was reached yesterday morning, June 8th, at 8:30 A. M. Bishop Shayler, of Nebraska, and Rt. Rev. G. A. Beecher, Missionary Bishop of Western Nebraska, with a delegation of citizens, awaited him at the station, and by these he was escorted to the residence of Mrs. Yates, whose guest he was in Omaha. At noon a luncheon was tendered him at the Happy Hollow Club, which is the site of the diocesan school for girls, into the promotion of which Bishop Shayler is putting all of his tremendous force and energy.

One hundred of the leading citizens of Omaha sat down to this delightful affair, at which the Bishop, with Bishop Shayler acting as toastmaster, was the only speaker. In his address Bishop Tuttle, as he had done in interviews with newspaper reporters who met him at the station, strongly endorsed the movement for disarmament among the nations, stressing the need of abandonment of all measures of force save only those necessary to preserve order in the state and to insure defense in unforeseen contingencies. Proceeding, he discussed the progress of the Missionary Movement in America, and stressed the importance of its relation to the progress and development of this Great Western country. He indulged in reminiscences of the old days in this region, and closed with an eloquent survey of the Church as a national institution.

There was a bit of impromptu diversion in the afternoon. Both Bishop Tuttle and Bishop Beecher are thoroughly imbued with the spirit of the West, with its love for horses; so they gravitated to a park in the outskirts of the city where they spent a couple of hours watching the running races. In the evening one of the largest services ever held in Trinity Cathedral had as its central figure the beloved Presiding Bishop. The combined choirs of the city attended and there were addresses by Bishops Shayler and Beecher, and a most remarkable address by Bishop Tuttle in which he gave evidence of the vigor and eloquence of which he is still in full possession by holding his audience spellbound with an historic review of the Church, in which he carried the congregation forward from pre-Roman days in Britain down to the present era of the American Church. A reception in Trinity parish house followed and it was past eleven o'clock when the Bishop finally retired to his lower berth on the train for North Platte.

The party reached here at 8:10 o'clock this morning. A luncheon at the Church of Our Saviour was tendered the Bishop

and his party at noon, at which Bishop Tuttle as well as Bishops Shayler and Beecher, Mr. J. G. Wilcox and Mr. J. L. Bare were speakers. Bishop Beecher, introduced in a general address of welcome by the Rev. W. H. Moore, acted as toastmaster.

Bishop Tuttle's address at the luncheon followed the general lines of his addresses at Omaha. Again he recurred to the old days, and drew the lesson of the missionary movement and its progress through the early days as an organization of dues-paying members down to the present when, following the action of the General Convention of 1835, the entire body of the Church was declared to be the real missionary society of which every baptized communicant is a responsible member. Bishop Shayler made a ringing address urging the full participation of the Church in the missionary movement, and Bishop Beecher paid high tribute to Bishop Tuttle. An overflow meeting at the Church of Our Saviour brought the visit of Bishop Tuttle to an end, and the party left on the midnight train for Denver.

A feature of the luncheon to Bishop Tuttle was the presence of a group of Japanese residents of North Platte among whom Bishop Beecher has inaugurated a unique plan of Americanization of great promise for the future. During the afternoon Bishop Tuttle and his party visited the old home of Buffalo Bill and later were driven out to the old Cody ranch.

WHY THE MEN OF A PARISH LIKE THEIR RECTOR

An Address made to a Priest on the Fifth Anniversary of his Rectorship

I VIOLATE no confidence, Mr. ———, when I tell you that we like you, and I am going to tell you a few of the reasons why we like you. I hope it embarrasses you. You have embarrassed most of us a good many times. Furthermore, you have set us the example of plain speaking, and now that the tables are turned I do not see how you can object if we follow that example.

I am not going to try to tell you all the reasons why we like you, but only a few of the reasons selected more or less at random.

In the first place we like you because you like us and because you believe in us. You have told us that and have shown it in many ways and we know it is so. That gets us off to a good start.

We like you because we can understand you. You talk our language. If you have occasion to speak about garden implements, you call a spade a spade. If you have occasion to speak about some degenerating fashion that is threatening to poison the social life of the community, you leave no ambiguity in our minds as to exactly what you are talking about.

We like you because you do not tell us that it is wrong to play golf on Sunday. To be sure you demonstrated very conclusively to us that we could not afford to play Sunday morning at the cost of missing the morning services. That distinction between playing Sunday morning and Sunday afternoon you made very clear. We liked the way you exploded that pet theory of ours—the tired business man theory. We had a theory, you know, that we were a bunch of overworked business men. That we were in constant danger of a nervous or a physical breakdown. That the only way to prevent those breakdowns was to get out on the luscious green turf of the golf course right after breakfast Sunday morning and stay there all day exercising in God's own sunshine and communing with nature. A few brief and tactful, yet entirely pertinent remarks, and it gradually dawned on us that there wasn't much point to averting a possible physical breakdown by taking much greater chances of a spiritual breakdown, and we liked the way you did it.

We like you because you are a hard hitter whenever the occasion calls for hard hitting. You are a clean hitter, and what we like about it best of all is the way you reach out after you have knocked us down and take us by the hand and pull us back onto our feet.

We like you because you understand us and sympathize with our problems.

We like you because you do not preach too much theology, but preach an intensely practical, brass-tack religion that we can use every day during the week.

We like you because when you talk about our business affairs you take pains to get the facts before you talk, and

you go to more reliable sources than the yellow journals and professional misrepresenters to get them. When we are in agreement on the facts we generally find little difficulty in following you in your conclusions.

We like you because when you talk about government, whether municipal, state, or federal, we know that we are listening to the very highest type of American citizenship.

We like you because you have too clear a vision to be deceived even for a moment by the insidious propaganda of socialism, bolshevism, or any other cult masquerading as seeking the universal brotherhood of man, but in reality seeking only sheer materialism and opposed essentially to everything the Church of Christ stands for.

We like the way you separate us from our money. You say you don't like to ask for money; that you don't know how to raise money; that it takes you a whole year to muster up courage to ask for money just one Sunday during the year. Yet you are raising more money this year, to be used outside of the church, than in your first year was raised for all Church purposes both inside and outside.

In the five years you have been here you have raised over a quarter of a million for Church work!

We are not complaining, in fact we rather like it. And yet we are rather glad that you don't like it. If you really liked raising money, and if you really knew how to do it and had as much courage about that as you have about everything else, and made a business of it every Sunday, you only need to be about one tenth as good a mathematician as you are a minister to figure out that long before the end of the year the men of the parish, and every one of its members, would be in the hands of a receiver.

We like you because when you preach you talk to us, and when you talk you preach to us.

We like you because you don't waste any time quibbling on non-essentials, but keep everlastingly hammering on fundamentals and the things that are really worth while.

We like you because you have a sense of humor and because you apparently believe that a smile is no more out of place in the House of God than a ray of sunshine upon one of His landscapes.

We like the way you have convinced us that one of the great needs of the Church is men, and that the greatest hope of mankind is the Church.

We like you—

Because you say what you think, think what you say, and do your own thinking;

Because you ring so true;

Because you are so fine in thought, in precept, and in your ministrations;

Because you are so sane;

Because you are so broad;

Because you are so fair;

Because you are so intensely human;

Because you are a man's man.

We want you to think of the men of this parish as your minute men, ready to the limit of their power to respond when you call and to follow wherever you will lead.

And now, acting under direct, clear, and unanimous authority, I pledge the loyalty, love, and devotion of the men of this parish to their dear friend, their inspired and inspiring leader.

HOW CHRISTIAN UNITY IS TO BE SOUGHT

WHEN WE speak of the hopes of reunion of separated Churches, it is obvious that the first point to be thought of is to prepare the way for a better understanding, for taking counsel together, and for discovering eirenic explanations of the existing confessions of faith. The first thing is to distinguish dogma from opinion, traditional doctrine from the artificial products of the theology, use from abuse, to remove well-grounded causes of scandal, and to restore to its original form what has become corrupted. Two divided Churches cannot rush at once into each other's arms, like two friends meeting after a long separation. And we see what infinite difficulty a single difference in doctrine may occasion, and how it may frustrate the most various and well-meant endeavors. There is needed a powerful and dominant spirit of union, such as is not often found in the course of centuries, and a common controlling principle independent of individual caprice.—*John I. von Döllinger.*

The Stone the Builders Rejected

By Bishop Nicholai of Ochrida, Serbia

A Sermon Preached on the Sunday after Ascension in the Cathedral of St. John the Divine

Jesus saith unto them, Did ye never read in the scripture, The stone which the builders rejected, the same was made the head of the corner; This was from the Lord, and it is marvellous in our eyes!—St. Matt. 21 : 42.

IN the jungle of the Balkans, where God's sun kisses the dust and the moon pats it just as in civilized America, I looked one day at the peasants building a mill. A huge stone stood on the bank of the river. They consulted for a while and decided that the stone stood in their way, and rolled it down to the bottom of the wild roaring stream. This done, they started to build with small stones. After a few days I passed by again and saw, to my astonishment, the peasants using the greatest efforts to lift the huge stone from the bottom up to the bank. I wondered and asked about it. They dried sweat on their faces and answered that they had made a great mistake. For they had tried in vain to put up the foundation of the building with the small stones. Water swept them by and by all. And the huge stone which made them first angry, standing in their way, was now the only one to save the situation, and, as the cornerstone, to make the building possible and stable.

In the jungle of history of nations and tribes from which God's kissing lips never are separated, I learn of many similar experiments of men, the beginning of which is ignorance and anger and the end of which is repentance and right effort. The sons of Jacob rejected their youngest brother, thinking that the building of their home life would be easier without him. But at the end they had to travel far into Egypt to find out the rejected stone and to make it the very corner stone of their home life, ruined by the wild stream of time. Moses himself was again and again rejected by the angry people of Israel till he definitely was tried and found the only corner stone for generations and generations to build upon. The kings Ahaziah and Jehoram, who did evil before the Lord, rejected Elijah as an unnecessary stone for their building of the Kingdom of Israel, thinking that they themselves were the right stones to be put into the foundations of it. The wild stream of time, however, swept both of them down into the swamp of dead, historic curiosities, whereas Elijah was brought back and put into the right place. The village women in India used to cast stones at the holy man Buddha. Their stones and themselves nobody can find now anywhere, whereas Buddha is found to-day as the corner stone of life-building of innumerable nations. Lo-tze was declared an outcast and was persecuted. Riding on the back of a cow far away from the royal palace and its libraries he found refuge at the outskirts of the empire. But later on the new builders of the Yellow Empire found this huge stone and rolled him back to the very foundation of it. When Socrates expired many Athenians breathed easier. The huge stone which overshadowed their life was rolled away and they thought they were going to build their life better without it. But, as time went on, the huge stone was sought by the builders and brought back again.

In the jungle of world's history I have seen a very huge stone, rejected by the builders of a man, of a nation, and of an empire. The Greeks, the Jews, and the Romans rejected God's Son with equal fury. The Greeks were busy with building of a man's happiness and they preferred to build it upon small stones, called pleasure, like Epicurus. The Jews were busy with building a nation and they preferred to build upon small stones, called chauvinism, like Caiaphas and Barabbas. The Romans were busy with building an empire, and they preferred to build upon the small stones called hypocrisy and brutality, like Pilate and Nero. Christ Jesus, the God Man, the huge stone, was rejected by all these. But the huge stone could not disappear. It disappeared only for a day or two and then it reappeared, now much huger. It was then taken by the builders of European humanity and civilization and put as the corner stone in their building. And whatever was built upon this stone during many centuries, it has been found marvelous in God's and men's eyes. And God's kiss of humanity grew warmer and warmer.

In the recent times, however, the builders of Europe grew tired of God's kiss and tried to get rather a cold kiss of the earth. They rejected the corner stone and started to build upon small stones, called pleasure, chauvinism, and imperialism. They

removed the corner stone which has been Jesus Christ, from art, science, and education, from politics and social life. Misery issued after misery, and confusion after confusion. The whole fabric of a long built civilization is crumbling down. For it is too big a building to stand upon wood or straw. Many small ideas, like unto small stones, yea, like unto sand, are pushed together to become a foundation stone. Yet, in vain. For many small and diverse stones cannot stand as one big stone stands.

I am told that the builders of skyscrapers in America dig the ground very deep until they find a solid stone under earth. Then, and only then, they start to build in the height up to the clouds. Dig deep, O brethren, deep into the earth of your body, till you find something more steady than your body. That is your soul. But don't be deceived, for even the soul is not the steadiest stone in you. Dig still deeper into your soul, till you find in it the lamp of eternity, the nucleus of God, the eternal Christ, God's wisdom and life, clothed with your soul as your soul is clothed with your body. Rejoice then as the man rejoiced having found gold under earth in his field, and make that nucleus the very corner stone of your soul building, of your soul-and-body building, and of every building in your life inward and outward.

There is an ancient Serbian legend that the builders started to build a big tower of Scutari and that all their efforts were in vain. What they built by day, by night crumbled down. Till at last they were told that their building would stand only if they should build into the walls a living person. So they did, and thereby they succeeded in finishing the tower.

A living person must be built into every great civilization, if civilization is to stand. Not ideas, not principles, not wisdom even, but a living person. The living Christ had been put into the building of Europe. But now He has been thrown out and substituted by human ideas, principles, and human wisdom. Ideas and principles are something of a man's life. But only a whole life given can produce a whole life. Plunging into consideration of this truth we in the East are more eager to compare the Kingdom of God as growing of the seed and as marriage, whereas you in the West compare it more with building. These three comparisons are most used by our Lord, *i. e.*, growth, marriage, and building. We are using more the simile of growth and marriage, as you are using more that of building. All the three show that the Kingdom must be an absolute unity in itself. Otherwise growth goes to decay, marriage ends with divorce, and construction crumbles to ruins.

The simile of growing, however, shows how seed, *i. e.*, a whole life—must die before a new life comes out of it. The simile of marriage is used to show that the life of a man is double in strength and beauty if it is wholly given to his wife, and *vice versa*. Both similes show, however, that a life must be given in order that a better life should be gained. The simile of building shows that in the Kingdom all men will preserve slightly their individuality as bricks in a building preserve theirs. Yet just as the bricks in a perfect building are not seen, but the building, so individuals in the Kingdom will not be seen, but the Kingdom. One God Man will be seen, but no separate men. Every separate man in the Kingdom will be like a micro-cosmos of the God Man. Therefore only those who are Christ-like will be taken into the mystical building of Christ. And therefore again we must feed our soul with Christ, as we feed our body with material food. Alas, you find people to-day who are over anxious to get healthy food for their body but not particular at all about food for their soul.

In the jungle of the Balkans—as everywhere else, I think—there are three delusions from which people are suffering. The three delusions come from the three small stones upon which people build their life tabernacle after they have rejected the corner stone. The first delusion is the charm of personal beauty. The second delusion is the charm of popularity. The third delusion is the charm of wealth.

Among many who have confessed to me during my clerical service, I never shall forget the three most typical cases; a young woman, a popular idol, and a wealthy man. The young woman confessed: "My beauty was the curse of my life. All my life I have built upon the rosy color of my cheeks. The rosy color faded quicker than I ever thought it would and now I stand a

pale and bony shadow without a foundation of my life. Never a faded rose looked so ugly as my faded face." And she told a long story of vulgarity, of divorce, of brutality even. "Woman," I said, "a day of thy present misery is longer than a year of thy previous pleasure. Nobody is a good looking person unless God looks through his eyes. Unless God looks through the good looking eyes, the beast does. But now neither beast nor God looks through thy dim eyes. Thou hast become midnight before evening. Come and light the innermost lamp of thy soul. It is too damp, but try hard. If Christ looks through the deadly bones, thy eyes will burn again with the fire of life and thy skin on the bones will shine with the beauty of the setting sun."

The popular idol told me a crazy story. He gave all to the devil in order to become the first among his fellow men. He did it in order to have more personal pleasure and more attention from men. A monkey is taught by his master to climb up to the top of a tree to pluck and get down fruits. But instead of plucking fruits he breaks twigs and strikes with them on the head of his master down below. And the master gets angry with him and punishes him with the same twigs. So happened with the popular idol. When he climbed down he climbed lower than the most insignificant of his supporters. "Man," I said, "popularity is like the riding on a wave. The higher the wave rises, the lower it falls. Despised by men, despised by thyself, thou art eager to find one who will not despise thee. It is Christ whom thou despised all thy life through. Take back the rejected stone and start building the rest of thy existence upon it."

The wealthy man told me also a story of vulgarity and brutality. For those who live without Christ have always to tell you a number of vulgar and brutal stories with which they have filled their days. "Wealth is a good thing," I said, "if it is possessed as a slave by its owner, but a horrible thing if it possesses its owner. Thy wealth has possessed thee like an evil spirit. Get away from it and be free again. Wealth is meant not for weaklings but for the strong in character—stronger even than Solomon and Job. God is the richest of all. If a wealthy person does not build his life upon God, he has to build it upon fire. Therefore thy life has burnt down, but out of ashes Christ can raise thee again. Take the rejected stone back and start building again."

Handsomeness, popularity, and wealth are three titles of honor. They are good if those who have them can live up to them. But all the big titles of honor have been scorned down just because those who had them were unable to live up to them. All the titles of honor mean a greater responsibility towards God and His children. Unconscious of this responsibility, the bearers of the titles have compromised them. That is the reason why America, from the very beginning of her history, denied all the royal and aristocratic titles to her citizens. But there are three temptations still left everywhere besides the royal and aristocratic titles. A good looking face, a radiance of God's glory, easily slips down to vulgar pleasures. Popularity and power, through which God's name could be easily engraved into human hearts, easily slips down to self-glory and brutality. Wealth, God's trust to man, easily slips down to both vulgarity and brutality.

Unless we take Christ as the corner stone of our life, we owe unto us! Vulgarity and brutality will be the fruits of our lives. Nothing can save us from these two curses of mankind but Christ. There is not the slightest shadow of vulgarity and brutality either in His life or in the life of His apostles and His saints. Animals may be brutal but they cannot be vulgar. In the whole known world only man can be both.

Civilization is meant to ennoble man, *i. e.*, to elevate him above vulgarity and brutality. Whenever a civilization became vulgarized or brutalized, or both, it went down. On the old continent of Europe, during the last hundred years, civilization has been constantly both vulgarized and brutalized. Look at the ladder of Europe's great men, who had the greatest influence upon the European humanity, and you will easily see that it is not a Jacob's ladder leading to heaven, but rather one stretched to the opposite direction. You go from Robespierre, the slaughterer of men, to Napoleon, the first Kaiser of Europe; and from Napoleon to Metternich, the second Machiavelli of Europe; and

from Machiavelli to Auguste Comte, the great killer of religion; and from Auguste Comte to the light hearted Heinrich Heine; and from Heine to Bismarck, the initiator of never-ending Franco-German hostility; and from Bismarck to Haeckel, the fanatical organizer of a materialistic movement against Christian religion; and from Haeckel to Spencer, who put ignorance about God as an eternal dogma; and from Spencer to Friedrich Nietzsche, who openly declared himself anti-christ and preached the gospel of cruelty of man towards man; and from Nietzsche to Oscar Wilde, about whom nothing must be said where the word respect to men is not forgotten; and from Oscar Wilde to William Hohenzollern, the second Kaiser of Europe, whose crime will be voiced from one thousand years to another; and from Kaiser William to Lenine, the third terrible Kaiser of Europe, the worthy match of the two previous Kaisers; and from Lenine you climb down, if you dare, to the deepest pit where Europe's poetry, some time represented by Dante, Shakespeare, and Victor Hugo, hopelessly expires on the lips of D'Annunzio and Maxim Gorki.

These are the most influential builders of modern Europe. There are others beside, but these have been the most celebrated, the most imitated, the most worshipped. Having rejected Christ from their building, they unmistakably did or wrote what may be summed up under two words: vulgarity and brutality. That is the reason why the mill of Europe is grinding no flour more, being half destroyed and still exposed to further destruction.

Europe has rejected the corner stone of her civilization and has fallen upon this stone and has been broken. Unless the new builders—though there is no sign of new builders—take the right effort to bring the corner stone back, the corner stone will, as it is prophesied, fall upon Europe and grind her to powder. I hope that the Russian people, a people always ready to repent their crimes, will be the first in Europe to start full of repentance to roll back the rejected stone which has been rolled away from the foundation of Russia by the present builders, with so much both vulgarity and brutality.

What has happened in the jungle of Europe need not be repeated in the new world of America. Europe has been a great lesson to the builders of America and a serious warning too.

Since I last preached here I have traveled during these months through the country and I have been traveling with my thoughts still longer through the history of this people, and I have found that America has not had such a terrifying series of vulgar and brutal builders as Europe. Hardly any influential name among all the builders of American civilization could be connected with vulgarity and brutality. And yet I am bound to say that though the corner stone has not been rejected, it is not enough minded in this country. It ought to be more minded, consciously and conscientiously. Christ ought to become here the corner stone, not only of religion but of education as well, of social life, of marriage, of friendship, of business and politics. Upon this corner stone, and only upon it, the future builders of America will succeed not only to surpass their fathers in building, but they will surpass all civilizations of all times. Building upon this rock, which is not a human idea or a principle, but a living God, no depth will be too deep for that building and no height too high.

In the building of American humanity, the corner stone of the living Lord, this beautiful Cathedral will have to play a great part. Its structure, uniting both styles, the oriental and the occidental, is very symbolic. It will try to create unity in every Christian soul itself and in all the Christian souls among themselves. Its name is symbolic as well. St. John the divine, the disciple whom Jesus loved, portrayed his Master in a marvelous, divine intimacy. May the Divine Master of St. John the Divine radiate His light from this sacred place all over this great country! May the new Bishop of New York, Dr. Manning, a man both holy and learned, succeed, with God's help, to keep the eyes of this congregation, as well as of all the builders of America's life, constantly fixed upon the divine corner stone of every real, lasting, and profitable building! May the American people never be tempted to reject the vital stone, but keep it jealously as the most precious jewel in all their constructive works to their own salvation and to the salvation of all peoples on earth. And finally, may God's kiss never be separated from the soil of this new world! Amen.

RESIGNATION to the will of God is the whole of piety; it includes in it all that is good, and is a source of the most settled quiet and composure of mind. It is a temper particularly suited to our mortal condition, and what we should endeavor after for our own sakes in our passage through such a world as this, where there is nothing upon which we can rest or depend.—*Bishop Butler.*

WE HAVE only once to live; therefore let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again; and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets to them, and they move only forward.—*William M. Taylor.*

Parochial Social Service—I

By Clinton Rogers Woodruff

FOR some time I have had in mind to discuss the question of the organization of parochial social service. It is one of many phases and great difficulties and will, I believe, receive at an early date the attention of the new Department of Social Service and its Executive Secretary, Dean Lathrop. It may be of help to see what has been done here and in the mother Church of England, and what has been proposed by the former Joint Commission on Social Service.

In England every resident in the parochial area, as a report of St. Mary's, Lambeth, definitely points out, has claims on the Church regardless of denominational preference, because the Catholic Church is responsible for the well-being of all entrusted to its care.

"The Christian Faith teaches that the care of souls carries with it the 'care of bodies', because they are temples of the Holy Spirit; if a child with phthisical tendencies suffers through overcrowding or lack of appropriate treatment, the Church has failed in its duty; if through lack of proper nourishment a nursing mother develops alcoholism, the Church stands condemned; if a child's career is jeopardized or marred by reason of irregular attendance at school, the Church has failed in its care of one of the Lord's brethren; if a baby's life is sacrificed because the mother is left destitute of ante-natal treatment, the Church is to blame; if a boy going to work succumbs to evil influences in factory or workshop, the Church is responsible; it may be that to its permanent discredit a soldier and servant of Christ has proved faithless and craven."

Here we have a very definite statement of parochial responsibility which cannot be evaded. It forms a partial answer to the question propounded by the Archbishop of Canterbury's Committee on The Church and Social Service. "Is it right for a parish in its corporate capacity to cooperate with the State in its work of amelioration?" And "If so, can it do it effectively?" The Committee does not hesitate to say that it does not think there will be much doubt about the answer to the first question. The Committee had pointed out and stressed the responsibility of Churchmen towards all social effort.

"If this is true of all individual members of the Church, then it is clear that they must feel the same responsibility in their corporate capacity as a Christian community. The Church must be the source of inspiration for all generous and honorable effort in every parish. It should be the interpreter and pattern of the best—that is, the most abundant—life. It should be the leader in all true social progress; it should realize that, inasmuch as it is the Temple of the Holy Spirit of wisdom and fellowship, it is its duty and privilege to cooperate in solving the social problems, and in creating in the district such a sense of fellowship as will make progress possible."

In answer to its second question, "Can a parish do this?" there is a clear and emphatic affirmation. It believes a parish can do this work only if it approaches the task as a parish; that is, in a definitely organized character.

"It has been the too frequent lack of even elementary organization, or coördination, among the individual officers of the Church in a given area, that has, unhappily, often given a bad name to the Church's attempts at social work and especially to the work of relief. But we believe that something more is required than the coördination of clergy and workers, as individuals, however expert the auspices under which they work. We believe that the help of the ordinary lay Church members must be enlisted, and that minister and people together, as a single community, must recognize their common responsibility for the needs, physical, moral, spiritual, of their fellow-parishioners—that is, of all the men, women, and children living in their parish."

This, indeed, is implicit, as has already been indicated, in the whole parochial system of the Church of England.

How then, the Committee asks, can the communicants of a particular parish church be so organized as to give practical effect to their responsibility for the welfare of their fellow-parishioners? How, in other words, can they see that every agency, which can help forward those committed to their care, is used to the fullest possible extent, and that the Christian spirit, inherent in all forms of social organization, is

strengthened and developed? The Committee frankly admits that it can see no way in which this can be done "unless the parish possesses a Parochial Church Council which can express the opinion of the Church, and which can organize and direct its activities." This is, it believes, the foundation of the whole plan; and fortunately the means for setting it on foot lie ready to its hand.

Under the new Constitution of the "National Assembly of the Church of England", adopted by the Representative Church Council in February 1919, it is provided that every parish shall have a Parochial Church Meeting—*i. e.*, of all baptized Churchmen and Churchwomen, over 18 years of age, who signify their wish to have their names entered on the electoral roll. This means that before long every parish in England will have a Church Council, which will be able to express the opinion of the responsibilities for the parish as a whole. Further, the "Enabling Bill" has now passed through both Houses of Parliament, and one of the first tasks to be performed by the National Assembly is the conferring upon the parochial Church councils of statutory powers, to be determined by the assembly.

This organization of the Church's life need not be limited to purely ecclesiastical matters, the Archbishop's Committee declares, but might include the work of cooperation with existing social agencies, and of initiating fresh effort to meet neglected needs.

"It is quite true that many clergy are trying to discharge this responsibility themselves. We think that they would be wise if they put the responsibility on to the Church Councils. A priest who has been most energetic in social work, in a parish in one of our big provincial towns, writes as follows: 'It never entered my head to refer all outside matters to the Church council—*i. e.*, all those things that come clamoring for a vicar's support. It would have been much more sensible if I had done so.' We agree with his view. For we believe not only that the importance of the parochial Church council would be enhanced in the eyes of the laymen by undertaking such effort, but that the Church as a whole would gain a wider influence in the general life of the town or village, and be more fully recognized as a force making for the wise and sympathetic handling of the local problems. Further, the Church council, like all representative bodies, must have an experimental stage, and it is clear that its educational value alone, as well as its attractiveness, must be considerably improved, if it is understood to include within its operations not merely matters of ecclesiastical routine, but the whole social welfare of the community."

Then the Committee goes on to recommend that the parochial Church council constituted under the constitutions and rules should include in its functions and operations: I. Evangelization: (a) at home, (b) abroad; II. Social Service: (a) Temperance, (b) Purity, (c) Health, (d) Housing; III. Hospitality and Fellowship; IV. Assistance; V. Work among children and young people.

These directions might well be followed outside the particular diocese to which they specially apply. In large urban parishes it may be desirable to form special committees of the council for these purposes, with power to coöpt; but in any case it would be well for the council to consider such purposes as included in its normal functions.

"We recommend, therefore, that the parochial Church council, now to be formed in accordance with the constitution of the National Assembly of the Church of England in every parish, should include, as one of their main duties, an active responsibility for the health, the education, the recreation, and the general life of the whole community."

As to the actual methods to be followed, the Committee naturally felt that it cannot lay down any rigid plan or scheme. Local circumstances must vary a good deal. Some parishes may find it possible and desirable to undertake systematic relief work on a large scale. Other parishes may employ a single trained social worker as secretary of the Church council (or its special social service committee); and a trained lay secretary, in many instances, may prove of inestimable value as the director of social service and study

in the parish, corresponding to the director of social studies in the diocese. Others, again, may use the special social service committee of the Church council as a kind of committee of public welfare, working on an entirely voluntary basis, which would undertake inquiries into specific social questions, organize the education and policy of the parish, work up study circles, arrange for friendly visiting where necessary, and generally stimulate personal service and promote such new effort to meet local needs as may seem advisable.

In brief, what the Committee urges is the active recognition of the general responsibilities of the Church, through its Church council, for the welfare of the people of the whole parish; and the principle which it would enforce is this, that whether the larger part of the actual administrative work is done by a special staff of workers or not, or under the direction of the Church council, or a special committee of the Church council, it should all be looked upon as the work and responsibility of the Church members as a body.

One of the things the Committee would like to see is the parish nurse recognized as the official health visitor for that particular area, and the Church worker recognizing his, or her, responsibility for the children of the parish, by serving on the local "care committee". As is stated in the annual report of the medical officer of the Local Government Board for 1917-1918:

"The saving of life and the improvement of health of the community—so far as these are controllable by a communal action—must depend in the main on the efficiency of the work of the various local authorities of the country. These local authorities, if their full possibilities of success are to be realized, must secure the assistance of the many voluntary agencies and workers in their area who are concerned in attending to the sick, in relieving poverty and distress, and in influencing public opinion in favor of strenuous work for the health of the community."

Again, the parochial Church council should give all possible assistance to the new councils of social service now gradually being set up in different localities, both urban and rural, in connection with the National Council of Social Service. These local councils consist of representatives of the public bodies and voluntary agencies engaged in social work in the district, and a certain number of coöpted members, with the mayor for the time being as president. The committee indulges the hope that among these voluntary agencies Church organizations, if not the Churches themselves, will find formal representation. The general object of these councils is to secure for those living in the particular town or village "the full benefit of social legislation and other administrative measures (public and voluntary) for their welfare." According to the official literature, amongst its other functions, the council for a large town will seek

(a) To promote the systematic organization of voluntary social work in the town with a view to securing both the co-ordination of the voluntary agencies and also their coöperation with the official bodies engaged in the same sphere of work.

(b) To secure the provision of an organized body of visitors able to undertake on behalf of the town friendly visiting and other forms of personal service in social work, where such do not exist.

In summarizing its conclusions, the representative Committee formally recommended under the head of "The Parish and Social Service":

"That the duties of the parochial Church councils, which are about to be formed in every parish, should include an active responsibility for the health, education, recreation, and general wellbeing of the whole community.

"That the parochial Church councils should be ready to coöperate with civic councils of social service established in the locality.

"That Church people should encourage the formation of interdenominational councils of social service, for the purpose of securing the coöperation of all Christians in the locality, for the promotion of the common good.

"That Church buildings should wherever practicable be utilized for social purposes, e. g., meetings of friendly societies, trade unions, etc.

"That the Church should seriously consider the results which have ensued through the subdivision of ancient parishes; and that, in view of the fact that in modern times ecclesiastical areas necessarily depend for purposes of organization on the several

units of civic administration, parishes should be reunited or united where they do not coincide with local government areas."

Making all due allowances for the differences in American and English conditions, and in the respective Church organizations, we have in this discussion and these recommendations abundant food for thought and suggestions of great value. While it is essential to take into consideration the necessity for differences in methods to be followed, there is no necessity for differences in the fundamental principles involved. These have been enumerated with force and clarity and should be borne in mind in considering our American problems.

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

RELIGIOUS EDUCATION

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

EDUCATION without religion is education without a soul. We Americans have learned this by experience. Owing to our divided and competitive Christianity, religion is excluded from our public school system. The original fault lies at the door of the Church, not of the state. The effort of our public schools to be neutral has been honest but futile. Neutrality when great principles are involved must end in hostility. We are discovering this with alarm and the pendulum promises a back swing. It is seriously, and I think quite fairly, argued that our government has it as a duty to see that religion plays its full part in the training of the young by competent teachers. Provision should be made in the schedule of the public schools for such teaching. The Churches are left to determine by whom and in what places it can be given.

This is only a beginning but should be put into execution in every community.

The encouraging feature of this matter is that others than Churchmen are deeply concerned over the situation. Mr. Herbert Croly of the *New Republic* claims that "if the secularization of knowledge continues, it will ultimately wreck civilization. The integrity of the City of God can only be restored by the reunion of knowledge and religion." Mr. H. G. Wells writes in similar vein: "Education is the preparation of the individual for the community, and his religious training is the core of that preparation". Mr. Wells sees that the crux is our disunity and that our hopes can be consummated "only when a new Pentecost of unity blows through life again like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these present days of exhaustion seem almost too difficult to desire".

I beg of both clergy and laity that they give their personal and intelligent support to endeavors to afford the young that knowledge of God and the things of God which is their only secure foundation. The church school can do little unless parents become allies and helpers in religious education. As an American citizen I respect and support our public schools. As a Christian I applaud every religious school or college that comes into existence. It is immeasurably better to be sectarian than to be without religious knowledge or convictions.

PRAYER AND NATURE

WHAT IS IT that inspires this unquenchable determination to continue hoping against hope, this dogged resolve to believe in God's ability not merely to hear, but also, if He will, to accede to the petitions His children bring? It is, I think, the conviction lying deep down in the mind, and fast rooted there, that God is a Person, not a mere force like magnetism or heat or attraction, but a Being possessed of what we know among ourselves as reason, and will, and loving-kindness, one capable of forming a purpose and working out a plan. . . . We are often told that it argues a downright puerility to suppose that God either can or will answer our requests because Nature is clearly and beyond all question an intricately contrived machine, no more able to alter its motions and change its bearings in compliance with a spoken word of request than a steam-engine or a clock or a loom. This would be an unanswerable argument in favor of fatalism, and against the potency of prayer, were Nature a machine of which we could see the whole, but it is not. There is a background of mystery, a region none of our senses can penetrate, and there, wholly out of sight, lie the beginnings of power. It may be that, behind the veil which sunders the seen from the unseen, the hand which keeps the wheel-work all in motion is turned this way rather than that, or that way rather than this, because two or three believing souls have agreed on earth touching some blessing they desire to have, some work they would see done.—*W. R. Huntington.*



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.

"ALAS"

To the Editor of *The Living Church*:

I HAVE sympathy with the expressions of Mr. Bowden in a recent issue of *THE LIVING CHURCH* regarding the reading of the Church services, and believe that much that one hears may and should be overlooked, as not every one who ministers faithfully is perfect in learning and diction; but however much a worshipper may wish and try to concentrate his thoughts on his devotions, the glaring misreadings by some of the clergy are certainly very distracting and, I may add, very provoking, when one has a right to look to the leader of a devotional exercise so to fill his sacred office as to assist those who worship with him.

Or, take the case of those of a congregation who need to be drawn to worship. How are they impressed when they hear a priest in the morning prayer for Grace, pray that "we fall into no sin, neither run into any kind of danger", with strong emphasis on the words italicized, or otherwise when the emphasis is on the word "kind"? How often one hears the opening sentence of the Litany read "O God the Father of Heaven", the reader's common sense not being sufficiently compelling to suggest a pause after the word "Father", although no comma is placed there in our present Prayer Book. One often hears in the Nicene Creed, "being of one substance with the Father by whom all things were made", with the same absence of pause after the word "Father". And again, "to judge both the quick and the dead whose kingdom shall have no end", and the characterizing of the Holy Ghost as "the lord and giver of life". Some actually heard at last Christmas season that they found "Mary and Joseph and the babe lying in a manger".

Now, Mr. Editor, some of those who distract their congregations by such reading have college degrees attached to their names, and one cannot fail of the impression, either that college degrees do not mean much, or that the officiating clergyman is engaging in a service in which he has no interest, thought, nor care. Perhaps "frankly bad English" is more excusable than careless use of good English. The conveying of the wrong meaning of the passage is surely a more serious matter than the wrong pronunciation of a word.

Unfortunately, these bad breaks in reading the services and the scriptures are not of uncommon occurrence, and it leads a layman to wish that the clergy might have a training in English, as well as in Greek and Hebrew.

May 31, 1921.

C. N. VROOM.

BISHOP ROWE'S TRAVELS

To the Editor of *The Living Church*:

BISHOP ROWE left Seattle on May 27th for a long journey in the interior of Alaska. He will endeavor to visit all the stations on the Yukon, Tanana, and Koyokuk Rivers. For the greater part of the summer, possibly for the entire summer, he will be deprived of the use of the *Pelican*, our missionary motor boat. The engine of the *Pelican* is worn out and the hull is badly in need of repairs. The Bishop says, "I am anticipating a small boat and hard work on a part of this trip". That means drifting with the current in an open skiff. This was the Bishop's method of travel when he made his first journey down the Yukon in 1896. It involves exposure, hardship, and danger. Serious as this is, it is only an incident in the summer's journeyings.

The thing that is causing Bishop Rowe the most anxiety is the needs he will find among the missionaries and the Indians and his own inability to relieve them because, as he has frequently stated during the past year, he is receiving very few specials these days. On the eve of sailing, he wrote to the Church Missions House: "I cannot get along without some specials on this long trip. Among Indians, needy on every hand, I will have many demands. I almost dread the visit. I fear I shall come out of it exhausted physically, mentally, financially. Please send whatever balance there may be in my specials account to my bank in Seattle, at once." Unfortunately, Bishop Rowe's specials account has been entirely exhausted by drafts already made upon it, and there is notification of further drafts to come. If any of Bishop Rowe's friends can help him in this emergency they will probably be glad to do it. Gifts sent to 281 Fourth Avenue, New York City, will be promptly credited to Bishop Rowe's account. He will be notified

of them and can make drafts on them as needed during the summer.

June 3rd.

JOHN W. WOOD.

PREACHING THE SOCIAL GOSPEL

To the Editor of *The Living Church*:

I N your clear and timely editorial of May 28th on "Preaching the Social Gospel" your remarks on the right of free speech from the pulpit are particularly helpful. The statement of the Michigan Convention seems to be taken from one of the articles of the Church League of Democracy. It was this and one other article of their belief (that which denounces all "mastership in industry and life") which made some of us who believe in *Christian* socialism sure that we could not join the organization. When the first mentioned article was objected to the reply from a leading member was that it was simply intended to bring about the impossibility of a preacher being turned out because he might utter truths from the pulpit which might offend his hearers (especially his vestry); for instance, in calling sins of hypocrisy and money grabbing by their right names.

Of course it is true that the modern Jacob likes to sit before his pastor and be told what a fine, religious man he is, but if he is reminded that he has treated poor Esau abominably he is likely to complain to his bishop and get the offending preacher turned out if possible. This injustice our friend of the Church League of Democracy felt might be rectified by the article in question. The reply was that if the article is so intended it is distinctly open to misunderstanding and might bring into the organization those who oppose the legitimate authority of the Church. Furthermore that anything so ambiguous ought not to be accepted.

Your two reasons why the freedom of the preacher from the pulpits of the Church is and ought to be very greatly restricted makes the whole matter so clear that I want to thank you for others as well as for myself.

CONSTANCE R. WHEELER.

THE UNITED THANK OFFERING

To the Editor of *The Living Church*:

W AY a member of a small mission add a word to the messages likely to be sent out by diocesan treasurers of the women's United Thank Offering?

Nobody could share in such a presentation service as we have just had in our diocese without wishing that all Churchwomen might have the joy and delight of being "in it". True, there are some women in all the larger city parishes who, perhaps bewildered by the multiplicity of their own privileges, undervalue or ignore this one. But, on the other hand, there must be thousands of other Churchwomen scattered over our land, some shut-in by physical disability, some living in places far from any church of our faith—women in whose minds unfavorable circumstances tend almost to blot out the happy consciousness that they really are parts of the biggest and blessedest thing in the world. And is not the United Thank Offering one of the most beautifully feasible and definite ways of connecting all these isolated ones and giving them their rightful chance to feel themselves really *united*, even in the smallest village or on the remotest farm?

Cannot those of us who go on vacation journeys make a special point of carrying the good tidings of this happy line of cooperation in "prayer and gifts and joyful service"? Those little blue boxes and the explanatory leaflets take up next to no room in a trunk or even a suitcase. And every diocesan treasurer would be sure to welcome the fellowship of scattered individuals as well as of organized groups.

Lynnfield Centre, Mass.

M. S. EMERY.

THE SUBLIME IGNORANCE OF THE LIVING CHURCH

To the Editor of *The Living Church*:

I HAVE to-day read for the first time your editorial, in your issue of May 28th, on the Reverend Herbert Shipman, D.D., as bishop-elect in this diocese. The sublime ignorance therein manifested by you is also deep enough to call for a bit of

light on at least one point. Dr. Shipman is so well known to us, and so favorably known also, that he was the only one of all the numerous nominees for suffragan bishop whose name could be presented to the convention without a nominating speech. Where ignorance is bliss 'tis better to acquire knowledge. Write Bishop Brent as to Dr. Shipman's record in the war. Ask about him of the boys who served on the Mexican border. Consult your own files as to who led the preparedness parade up Fifth Avenue. Get in touch with the hundreds who as young men knew him as the chaplain of West Point. Visit the poor and the outcast of New York—any railroad will carry you there. Ask any man, woman, or child who ever preferred a request to our suffragan-elect why he was elected. Consult any delegate to the Convention, clerical or lay—it is easy enough to learn of him if you really wish to do so.

Your editorial shows you are not unacquainted with him, but that your bitter opposition is due to partisanship. It is the same sort of thing that held up the consecration of Bishop Brooks.

The bishop-elect is to be congratulated upon securing your opposition.

Fraternally,

E. F. FERRIS, JR.

St. Mary's Rectory, Mohegan Lake, N. Y., June 8th.

THE CHRISTIAN HEALING MISSION

[FROM THE CONVENTION ADDRESS OF THE RT. REV. W. A. GUERRY, D.D., BISHOP OF SOUTH CAROLINA]

BISHOP GUERRY cited the movement that has transpired in this country since the visit of Mr. Hickson three years ago, and even before, to establish Healing Missions, which, he said, "can no longer be ignored nor treated as a sort of religious fad which must soon pass away". He referred to the action at the last General Convention and at the Lambeth Conference and spoke encouragingly of such a mission in his own diocese, conducted under the leadership of the Rev. Mercer P. Logan by Mr. Henry Blandford, which, he said, has resulted in much good.

Speaking then of the history of the Ministry of Healing from New Testament times, the Bishop showed the ministry to have been clearly established and recognized from the beginning. What, therefore, we are witnessing to-day is simply a revival of an ancient practice which has never altogether died out. There have been so many specific answers to prayer in the ministry of every earnest priest of the Church that he needs no further evidence outside of his own experience to convince him of the truth of St. James' words that prayer and faith shall heal the sick.

Thankful as the Bishop expressed himself as being at this deeply spiritual and religious movement, he cautioned his hearers against "the beginning of a false teaching underlying much of the current theology on the subject, which, if not corrected, is certain to bring the Healing Mission into disrepute."

Quoting from several current works that are recognized by those who conduct Healing Missions he shows that these maintain that all sickness is the result of sin. "If this initial statement is allowed to go unchallenged", said the Bishop, "it follows that all sickness is against the Divine Will or that God desires everyone to be healed." Contesting this position the Bishop continues:

"We are unable to separate between God's Will and the operation of natural law which is one expression of His Divine Will. If I drink water from a polluted well and have typhoid fever I have by that act violated a law of health and also a law of God, and the sickness which ensues is certainly in accordance with the Will of God. It is part of the Father's discipline to teach me to avoid polluted wells in the future.

"But, however sickness may come, whether by our own sin or through ignorance or violation of natural law, how can we say that it is against the Divine Will that it should continue? Let us suppose that God in His infinite love and wisdom sees that we need to be made perfect, as was the Master before us, by the things which we suffer; can we imagine an all holy and loving God sparing us or lifting that cross or putting an end to any particular sickness before faith and patience have done their perfect work in the moral and spiritual purification of the human soul? According to Mr. Wilson all spiritual discipline through sickness must cease the moment the individual supplies the faith necessary to release Christ's power to heal. Although, as in the case of the Apostle Paul, God may have seen that he needed this particular cross to test and prove him, and that his bodily infirmity had wrought in the apostle a much more exceeding weight of glory; yet we are told that such sickness is clearly against the Divine Will and must cease just as soon as one prays with faith sufficient to be healed.

"Now that was certainly not the view that St. Paul took of it. He tells us in II Cor. 12: 7, that the 'thorn in the flesh' was given him to keep him humble, 'lest' he 'should be exalted above measure through the abundance of the revelations, which had been given him. The apostle saw clearly the loving and merciful hand of God revealed through his physical infirmities. . . .

"To say, or to imply, that all sickness is the result of sin, either the sin of the individual or of the race, is plainly contradicted by the Scriptures. The Book of Job, that most deeply spiritual book of the Old Testament, was written to prove that sickness and afflictions were not always the result of sin. Job protests his innocence and calls upon God to vindicate him from the charge that he had sinned. To the question put to Him by His Apostles in the case of the healing of the blind man, "Lord, did this man sin or his parents that he was born blind?" Christ replied: "Neither did this man sin nor his parents." Now if our Lord had believed that all sickness is the result of somebody's sin He could not possibly have given so misleading an answer.

"Let us freely admit that by far the greater part of the sickness and suffering in the world is caused by sin, yet to teach that all sickness is the fruit of sin is obviously untrue. The animals in their native wilds are subject to diseases of various kinds, and yet we know that they have not sinned. . . . Primitive and prehistoric man walks out into the forest and eats of a poisonous mushroom and dies; his companions note the fact and therefore avoid mushrooms. To-day we have scientific treatises on mushrooms based on intelligent study which enables us to distinguish the edible from the inedible mushroom. Thus God has deliberately put us in a world of poisonous insects and noxious plants, surrounded by miasmatic vapors and subjected to constant danger, in order to develop in us character and intelligence. To say that He visits upon us the consequences of our own folly and disobedience is to state only half of the truth. It would be far more correct to say that having endowed us with free will and intelligence, in His divine love and wisdom He has so ordered and constituted the world in which we live that it is the best conceivable world for the formation of character and the testing of faith and love.

"The leaders of this movement in the Church would do well therefore to revise some of their premises if they are going to make their teaching square with the teaching of Scripture or the undeniable facts of human experience. To omit from the prayers of the Church the words, 'If it by thy Will', is nothing short of sacrilege. To attempt to explain away the force of our Lord's words in the Garden of Gethsemane, 'Father, if Thou be willing, remove this cup from Me, nevertheless not My will but Thine be done', by saying that His prayer had no reference to sickness, is to misinterpret the whole meaning and spiritual value of His example.

"When our loved one is lying at the point of death and we kneel and implore Christ to heal and save, how dare we omit the words 'If it be Thy Will'? Shall we undertake to dictate to God what He shall do? Shall we say to some poor, distracted, heart-broken mother, 'It is God's will to heal all sickness. He desires perfect health for your child'; and if the child is not healed, 'there is something wrong'? Which means something wrong with the mother, as the child may be too young to have faith. Are we prepared to lay at the door of that poor, grief-stricken mother the tragedy of her child's death because she lacked faith? Such an alternative would be enough to drive any conscientious parent insane. Where is such teaching leading us?

"Already in many of our churches the clergy on their own responsibility and in open violation of the rubrics of the Church are making a habit of omitting the words, 'Or else grant him so to take Thy visitation'. They do this not always because they think it is bad psychology to suggest a possible alternative, but for the avowed reason that no sickness is ever a 'visitation' from God. Others have openly attacked the teaching of the Church and the Prayer Book and held it up to ridicule. I sometimes wonder what the outcome of it all is to be. Would it not be the part of a true faith and loyalty to the Church to obey her teaching and to await the action of the General Convention? 'If this counsel or this work be of men, it will come to nought, but if it is of God, ye cannot overthrow it'. . . .

"Nor is this all. I think that wherever the claim is made that organic troubles have been cured in answer to prayer, the Church ought to be willing to submit her claim to the test of scientific investigation and medical diagnoses. Experience abundantly proves that we cannot as a rule rely upon the testimony of the patient himself in such cases. Such willingness on the part of the Healing Ministry to submit the results of all cures to medical examination would go far towards gaining the confidence and support of the Christian physicians of the country. Nothing could show to the scientific world the Church's faith in Christ's power to heal more truly and convincingly than her readiness to recognize and accept the results of scientific investigation in those matters which lie within the domain of science. The faith of the Church is manifested not only in the prayers of the faithful, but equally in her readiness to obey the will of God as revealed in the operation of natural law."

KINDNESS has converted more sinners than either zeal, eloquence, or learning.—*Frederick William Faber.*

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

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—Gambier (Ohio) Clergy Summer School. Rev. J. H. Dodshon, 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. ALANSON Q. BAILEY, rector of Christ Church, Shrewsbury, N. J., will have charge of the services in Grace Cathedral, Topeka, Kans., during the summer.

THE REV. EVAN EDWARDS, rector of Trinity Church, Lawrence, Kans., will spend the first part of the summer in Estes Park, Colorado.

THE REV. DOUGLAS MATTHEWS, Church of the Covenant, Junction City, Kans. will spend the latter part of July and August in Estes Park, Col.

THE REV. JOHN MITCHEL PAGE, in charge of the Church at the University of Illinois, will be at St. Peter's, Port Chester, N. Y., during July and August. Address, 23 Smith street, Port Chester, N. Y. In the interim he will be at Seven Gates Farm, R. F. D., Vineyard Haven, Mass.

BISHOP SHAYLER will be absent from the diocese of Nebraska during July and August, as he, with Mrs. Shayler, will spend his vacation visiting relatives and friends in Illinois and Ohio.

THE P. O. address of the Rev. EDWARD R. SWEETLAND for the summer is 56 Poplar street, Newport, R. I.

THE REV. DR. VAN ALLEN sails for Liverpool on June 18th, from Montreal, on the White Star S.S. *Megantic*, to spend a summer abroad. His address will be, Care Messrs. Brown Shipley and Co., Bankers, 123, Pall Mall, London.

DURING the absence of the Rev. Dr. van Allen in Europe the Rev. H. ST. C. WHITEHEAD will be in charge of the Church of the Advent, Boston.

Personal Mention

THE REV. FREDERICK D. BUTLER, rector of St. Paul's Church, Alton, Ill., has been appointed Archdeacon of Alton, diocese of Springfield. He may be addressed at St. Paul's rectory, 10 East Third St., Alton, Ill.

THE REV. ALEXANDER E. HAWKE, rector of St. John's Church, Parsons, Kans. having accepted the rectorship of St. Andrew's Church, Emporia, Kans., will take charge on September 1st. He succeeds the Rev. Carl W. Nau, now at St. Paul's Church, Kansas City.

BISHOP LLOYD has accepted the presidency of the Hebrew-Christian Publication Society, succeeding the late Bishop Burch.

THE REV. WM. P. S. LANDER has resigned as Executive Secretary of the N. W. C. of the diocese of Long Island and become the vicar of St. Luke's Church, Forest Hills, L. I. His address until October 1st is 35 Slocum Crescent, Forest Hills, L. I. He continues as priest-in-charge of the Church of the Annunciation, Glendale, L. I.

THE REV. EDWARD A. LARRABEE, D.D., having resigned the deanship of Nashotah House, will, in the autumn, become associate priest at the Church of the Ascension, Chicago, of which he was formerly rector. His address through the summer will continue to be Nashotah, Wis.

THE REV. BERNARD N. LOVGREN, curate of the Church of St. John the Evangelist, St. Paul, Minn., has accepted a call to St. John's Church, Norman, Okla., and will enter upon his new duties September 1st.

THE REV. W. HOWARD MILLS, rector of Emmanuel Church, Fairbury, Neb., will take up work in Cedar Valley missions in Kansas, (Sedan, Cedar Vale, and Elgin), in September. During July and August he will supply for Archdeacon L. W. Smith at various missions.

THE REV. DUBOSE MURPHY has resigned his position as curate at the Church of the Epiphany, Dorchester, Mass., and will take charge of missions at Starkville, Macon, and Brooksville, Miss.

THE address of the Rev. G. H. PURDY is Warrensburgh, N. Y.

THE REV. HUGH D. WILSON, lately appointed Canon Missioner for Missions in the diocese of Newark, is seriously ill in St. Luke's Hospital, New York City. He was lately stricken with septic poisoning.

DEGREES CONFERRED

UNIVERSITY OF KING'S COLLEGE, Windsor, N. S.—D.D. (in course) upon the Rev. EDMUND S. MIDDLETON of Syracuse, N. Y.

ORDINATIONS

DEACONS

ALBANY, N. Y.—On June 5th, in the Cathedral of All Saints, Albany, N. Y., Bishop Nelson ordained to the diaconate LEONARD WALLACE STEELE of Jewett, N. Y. The Rev. Thomas B. Fulcher, D.D., chancellor of the Cathedral, was the celebrant, and Bishop Nelson pontificated. The candidate was presented by the Rev. Pierre Mc. D. Bleeker, rector of Trinity Church, Ashland; Bishop Nelson preached; Dean Larned was epistler, and the newly ordained gospeller; the Rev. R. J. Evans, curate of the Cathedral, acted as Bishop's Chaplain and master of ceremonies.

LOS ANGELES.—On June 2nd, Mr. EDWARD MONCRIEFF BRUCE was ordained deacon in St. James' Church, South Pasadena, Calif. by the Bishop of Los Angeles, assisted by Bishop Coadjutor Stevens. The Rev. Leslie E. Learned,

D.D., preached, the epistler being the Rev. Ellis Bishop. The ordinand was presented by the Rev. C. Rankin Barnes, rector of the parish, who also acted as master of ceremonies. The Litany was read by Bishop Stevens. Bishop Johnson was attended by his chaplain, the Rev. Robert L. Windsor. Also in the chancel were the Rev. Messrs. J. Arthur Evans, W. F. Hubbard, Edmund Walters, Rufus S. Chase, Albert L. Hall and Adelbert J. Smith

MILWAUKEE.—At St. Paul's Church, Milwaukee, on Sunday, June 12th, the Bishop of the diocese ordained as deacon, HERBERT PIERRE-ROBERT HOUGHTON, Ph.D., Litt.D., LL.D., a biographical sketch of whom is printed elsewhere in this issue. The candidate was presented by the Rev. Holmes Whitmore, rector of the parish, and the Bishop preached the sermon. Dr. Houghton will be assistant at St. Paul's Church for the present.

PRIESTS

DELAWARE.—On June 5th, in St. Andrew's Church, Wilmington, the Rev. EDWARD HENRY FORD was advanced to the priesthood by Bishop Cook. The candidate was presented by the rector, the Rev. Richard W. Trapnell. The Rev. John D. Skilton, D.D., assisted in the service. Mr. Ford will shortly relinquish the superintendency of the black powder department of the E. I. du Pont de Nemours Co. to give all his time to the ministry. He continues to serve as assistant minister in St. Andrew's Church.

GILBERTSVILLE, N. J.—On May 29th, Bishop Nelson advanced the Rev. LEON C. SMITH to the priesthood in Christ Church, Gilbertsville, N. Y. Mr. Smith was presented by the Rev. Geo. R. Van De Water, D.D., of New York City. The Rev. R. A. Ford, of Oneonta, the Rev. E. E. Hutchinson, of Morris; and the Rev. John de L. Scovill of Balnbridge, N. Y., assisted with the ceremony and Bishop Nelson preached.

In his one year as deacon in charge of this parish, Mr. Smith presented nineteen persons for confirmation and the mission is to become a parish. In addition a new stone church will be built this year costing about \$40,000.

NEW MEXICO.—On the Second Sunday after Trinity, in St. Clement's Church, El Paso, Texas, Bishop Howden ordained to the priesthood the Rev. CORWIN C. MILLER. The Rev. Fuller Swift, Ph.D., rector of the parish, preached, and the candidate was presented by the Rev. C. S. Sargent, D.D. Mr. Miller was in the work of the Brotherhood of St. Andrew during the world war and was located at Fort Bliss. He was confirmed in St. Clement's, studied a year under the rector, and has recently completed the course of study of the Church Divinity School of the Pacific at San Francisco. Mr. Miller will be vicar of the new St. Alban's Chapel in El Paso.

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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Rates for advertising in this department as follows:

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

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

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

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

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

DIED

PENDLETON.—In Cuba, N. Y., suddenly on June 4th, the rector of Christ Church, Cuba, N. Y., ROBERT EDMUND PENDLETON, priest and pastor, in his 64th year.

POSITIONS OFFERED

CLERICAL

UNMARRIED PRIEST UNDER 35 YEARS as associate in church, community center, and social work among young people—one not afraid of work wanted. Salary to start \$1,500 and room in parish house. Also same place clergy supply for July and August, or August alone, Sunday duty only—reply at once. EPIPHANY PARISH CHAPEL, 230 12th St., S. W., Washington, D. C.

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.

CHURCHWOMEN TO REPRESENT A Church institution in their home towns. Write for particulars concerning work and remuneration. College women preferred. Address M. J.-346, in care of THE LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST AND CHOIRMASTER, FOR ST. John's Church, Keokuk, Iowa. Boy and mixed choir. Young man preferred. Address, JOSEPH J. AYRES, Keokuk, Iowa.

AN EXPERIENCED TEACHER OF Science for a girls' boarding school. Address A. E.-347, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, 40, FULL OF PEP. RECTOR in large Mid-West city, wishing change in vicar's correspondence. Nothing under \$2000 and house considered. Address W-349, 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

COLLEGE MAN DESIRES TEACHING position; 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.

RECTOR WISHES TO RECOMMEND competent gentlewoman as companion to single lady of refinement. Or as companion-housekeeper. Good home more essential than wages. Address H-B-345, care of LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY CHURCHWOMAN. Prefers place as companion or as assistant in minister's or physician's office, but any honest work considered. References. Address R. W. B.-348, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Prospective buyers can be recommended to write to any owners of Austin organs and the approval will be found hearty and unanimous as to their excellence. The great family of four manuals includes many of the most famous organs in the world. AUSTIN ORGAN Co., Hartford, Conn.

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

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

ST. 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, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

BOARDING—ATLANTIC CITY

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

THE AIMAN, 109 S. CALIFORNIA AVENUE, Chelsea, Atlantic City. Attractive beach-front cottage. Ideal location, large ocean view rooms, excellent accommodations, select guests.

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

ST. ANDREW'S REST, WOODCLIFF 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."

FOR SALE

THEOLOGICAL LIBRARY, WRITE FOR list at once. Rev. JOHN OLIPHANT, Vineland, N. J.

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.

MISCELLANEOUS

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.

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.

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.

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

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO
 1424 North Dearborn street
 Rev. NORMAN HUTTON, S.T.D., rector
 Rev. ROBERT B. KIMBER, B.D., associate rector
 Sunday Services: 8 and 11 A. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.
 Dr. GEORGE CRAIG STEWART, rector
 Sundays: 7:30, 11:00, and 4:30.
 Open all day and every day.
 N. W. R'y or "L" to Main street, Evanston.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.
 Saint Charles avenue and Sixth street
 Rt. Rev. DAVIS SESSUMS, D.D., Bishop,
 Rev. J. DIRICKSON CUMMINS, Rector
 Sundays: 7:30, 11:00, and 5:00.

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. URSEL'S, SEA GIRT
 Jersey Coast
 Daily Mass.
 Sundays: 7:30; Solemn Sung Mass, 10:30.

NOTICES

FOUR CAMPS

HOUGHTLING, BONSALE, 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.

BOOKS RECEIVED

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

Henry Holt & Co. New York City.
Political Thought in England from Locks to Bentham. By Harold J. Laski.

The Macmillan Company. New York City.
An Introduction to the Psychological Problems of Industry. By Frank Watts.

D. Appleton & Co. New York.
The Truths We Live By. By Jay William Hudson, Ph.D.

S. P. G. House. 15 Tufton Street, Westminster
Anskar, The Apostle of the North. Translated from the Vita Anskarii by Bishop Rimbart, his fellow missionary and successor. By Charles H. Robinson. D.D. Price 4/ net.

Charles Scribner's Sons. New York.
Stories for Worship and How to Follow Them Up. By Hugh Hartshorne.

BULLETINS

St. Andrew's Hospital. American Church Mission, Wushih, China.
Annual Report 1920.

CATALOGUES

Berkeley Divinity School. Middletown, Conn.
Bulletin May 1921.

Bishop Hopkins Hall. Burlington, Vt.
Catalog. Miss Ellen Seton Ogden, Principal.

Lasell Seminary. Auburndale, Mass.
Some Glimpses of Lasell Life. For further information write Guy M. Winslow, Principal, Auburndale, Mass.

Y. M. C. A. 318 West 57th St., New York City.
Greenkill Camp. A summer camp for boys in the foothills of the Catskills.

PAMPHLETS

Hebrew-Christian Publication Society. New York City.

The People, The Land, and the Book. Published for the friends of the work. Address B. A. M. Schapiro, 83 Bible House, New York City.

The Similarity Between the New Testament and the Talmud. By B. A. M. Shapiro, 83 Bible House, New York City. With an Introduction by Rev. Robert Dick Wilson, D.D.

Federal Council of Churches. New York City.
Progressive Christianity. By Harry Emerson Fosdick, D.D. A Sermon Preached at the First Presbyterian Church, New York, May 8, 1921.

EDUCATIONAL

COMMENCEMENT AT BERKELEY DIVINITY SCHOOL

THE SIXTY-FIFTH annual Alumni gathering of the Berkeley Divinity School was held at the school on June 7th. Commencement exercises began in the school chapel at 2:30, with an address by the Hon. Burton Mansfield, chancellor of the diocese. The Alumni service was held at 4:30, with a sermon by the Rev. Theodore Sedgwick, D.D., a member of the class of 1890. At the annual dinner which followed there was a conference on Recruiting from the Layman's Point of View, led by the Hon. Frank L. Polk, Mr. Robert Fulton Cutting, Miss Ruth Morgan, and others.

will close on June 14th. The Rev. Dr. William H. Milton of New York City will preach the baccalaureate sermon, and the Hon. Christie Benet will deliver the commencement address to the graduating class on June 14th.

COMMENCEMENT AT ST. ALBAN'S,

ST. ALBAN'S SCHOOL, Sycamore, Ill., held its graduating exercises on June 4th, beginning with a celebration of the Holy Communion. The Rev. Victor Hoag, Batavia, delivered the address, and Suffragan Bishop Griswold presented the diplomas, etc.

COLLEGE OF THE SISTERS OF BETHANY

THE COLLEGE of the Sisters of Bethany, Topeka, Kans., had their largest gathering of alumnae for the recent annual commencement exercises held June 4th, 5th and 6th. The events were: On Saturday a garden party given by Mrs. J. V. Abrahams; Sunday, corporate Communion celebrated early by the Bishop in the college chapel, followed at 11 A. M. by the baccalaureate sermon to both the Bethany girls and the graduating nurses of Christ's Hospital, Topeka, by the Bishop of Colorado. The procession included the Bethany girls; the high school seniors; the college girls; the graduating nurses; the superintendent, Miss Louise Kininger; and the hospital staff; the trustees of both institutions, the principal of Bethany, Miss Marinda P. Davis; the Bethany faculty and alumnae, followed by Canon A. R. McKinsty, chaplain of Bethany; the Very Rev. J. P. deB. Kaye, Dean; Bishop Johnson, and Bishop Wise.

MINNESOTA SCHOOL OF RELIGIOUS EDUCATION

A SCHOOL OF RELIGIOUS EDUCATION was held at Seabury Divinity School, Faribault, Minn., from June 2nd to 6th. Upwards of seventy delegates, representing twenty-seven parishes and missions, attended. The programme included Holy Communion each morning, Bible classes conducted by Bishop Partridge of West Missouri, departmental conferences under the leadership of the Rev. Messrs. A. E. Knickerbocker and G. J. Childs, and the Misses Kathrene Sleppy and Edith Davies, and addresses on special subjects by Bishop McElwain, the Rev. Dr. C. E. Tuke, and the Rev. Messrs. F. D. Tyner and G. S. Keller. Church School work and materials were exhibited in charge of the Rev. Bernard N. Lovgren.

On the 6th the commencement exercises were held in Grace Cathedral when Bishop Johnson preached. The candidates were

COMMENCEMENT AT SEWANEE

THE COMMENCEMENT exercises at the University of the South opened on June 9th, when Bishop Gailor made an address. They

presented by Miss Davis and the diplomas given by the Bishop.

Luncheon followed, after which a short programme was given. An interesting visitor was Mrs. Joseph Sheldon of Lawrence, Kans., who graduated from the school in 1870. At the annual alumnae meeting in the afternoon officers elected were: president, Mrs. A. A. Godard; vice-pres., Mrs. Clyde Corbett, and secretary-treasurer, Miss Vivian Peabody.

A SCHOOL FOR YOUNGER BOYS

BISHOPS' HALL is the name given to a new school for younger boys which will be opened at Knoxville, Illinois, next September. The Rev. Dr. Carrington, rector of St. Mary's School, is responsible for the venture, and he will be assisted by the Sisters of the Incarnation. The Mother Superior will be in charge of the home life, and Sister Mary Angela, a graduate of Michigan University, will assist in teaching. Masters have been engaged. Bishops' Hall will offer grade work only, and will not enter upon the field cared for by St. Alban's, Sycamore. Anyone desiring information regarding the school should write to Dr. Carrington.

COMMENCEMENT AT ST PAUL'S

ST. PAUL'S SCHOOL, Garden City, N. Y., had its annual commencement on June 8th. The attendance was said to be the largest in several years, the graduates were sixteen.

The exercises began with a short chapel service, conducted by the school chaplain. The remainder of the programme was in the gymnasium. The Bishop made the address to the graduates, and presented the diplomas. The Dean of the Cathedral, head of the school's committee, announced the prizes for the year. The president of the Alumni Association made an address and presented the Alumni cup, which is annually given to the boy selected as in all particulars the most representative and typical St. Paul's boy.

A reception followed and the annual dance was held in the evening in the gymnasium.

ST. AGNES' SCHOOL FOR GIRLS, ALBANY, N. Y.

THE WEEK of June 5th, saw the closing exercises of the fifty-first year of this oldest Church School for girls. Standing opposite the Cathedral of All Saints, where the pupils attend daily services during the term, it was founded in September, 1870 by the Rt. Rev. William Crosswell Doane, D.D., first Bishop of Albany. From it several generations of girls have gone to Radcliff, Smith, Vassar, Bryn Mawr, and Wellesley.

The class of '21 is the largest for many years, 17 in number; Monday evening the pupils gave a concert in the schoolroom, 25 taking part; girls of from 9 to 17 years of age, rendered a programme both classic and entertaining.

On Tuesday afternoon the exhibition of drawings, paintings, and applied design, as well as fabrics, dyed by the pupils in original color and design, and of carvings, attracted favorable criticism from a large number of people.

Tuesday evening the senior class presented a new one act play, and on Thursday the closing exercises began in the school room before a large and distinguished audience, Bishop Nelson distributing the prizes and diplomas. The events terminated in a service in the Cathedral, the Bishop using as his text the class motto, "Bright and

Dawning," from Rev. 22: 16, The bright and morning star.

MINNESOTA SUMMER SCHOOL

THE DEPARTMENT OF RELIGIOUS EDUCATION of the Bishop and Directorate of the diocese of Minnesota brought its programme for the year 1920-21 to a close by its School of Religious Education held at Faribault last week. The attendance at the school exceeded all expectations and the enthusiasm for the work was such that plans are already under way for the school to be held next year. Twenty-six parishes and missions were represented. In some cases there were five delegates from the parish including the rector. Before the close of the sessions a resolution was unanimously passed asking the Bishop and Directorate to make an appropriation of \$5,000 a year to carry on this most important part of the Church's work of Religious Education.

The leaders and subjects dealt with were: The Development of the Devotional Life of the Pupils, the Rev. G. H. Keller of Winona; Missionary Activities, Rev. Frederick D. Tyner, Minneapolis; Church School Service League, Bishop McElwain; Essentials in Teaching, Rev. Charles E. Tuke, D.D., of St. Paul. The Departmental Conferences were led by Miss Katherine Sleppy, Miss Edith Davies, the Rev. G. J. Child, and the Rev. A. E. Knickerbocker. The Rev. Bernard N. Lovgren of St. John's Church, St. Paul, brought together a most complete Church School exhibit.

The outstanding feature of the school were the addresses on the Bible given by the Bishop of West Missouri, the Rt. Rev. Sidney C. Partridge. The addresses were the result of years of thoughtful study and revealed to the students at the schools treasures in the Bible of which they had never dreamed. In addition to his addresses on the Bible, Bishop Partridge spoke at the sunset services on Friday and Saturday evenings. He was also the preacher at the commencement service at the Cathedral on Sunday morning, June 5th, for the three

Church schools located in Faribault, St. James', St. Mary's, and Shattuck.

BROWNELL HALL

BROWNELL HALL, the Nebraska diocesan school for girls, closed the most important year in its history with the graduation of the senior class at All Saints' Church, Omaha, on June 7th. Bishop Shayler preached the baccalaureate sermon at Trinity Cathedral on Sunday morning.

GAMBIER SUMMER SCHOOL

THE DATE of opening of the Summer School for the clergy at Gambier, Ohio, is June 24th, and not June 27th, as printed heretofore in the Kalendar of Coming Events.

CHURCH SCHOOL EXHIBIT

ON JUNE 4th and 5th, there was an exhibit of work of the Church school and the Church School Service League of St. Paul's parish, Syracuse, N. Y., in the parish house. Thirteen grades of work in the Christian Nurture Series, with books, maps, charts, essays, models, drawings, and miniature church furniture were arranged in booths according to grades. There was also an exhibit showing both service and money that were offered by the school in connection with the work of the five fields. The school has grown 200 per cent. in three years. Eighty-eight children received medals for perfect attendance, nine of whom had not missed a Sunday for five years. After the school and choir had attended morning service the whole congregation followed the children back into the parish house, and for more than an hour studied the exhibit under Dr. Hadley, the rector, Miss Maude Hinsdell, the educational secretary, and twenty-six teachers.

MONTREAL REUNION COMMITTEE ISSUES ITS FORMAL REPORT

Accepts Lambeth Decision on Faith —But Adopts a Resolution on Order

The Living Church News Bureau }
June 11, 1921 }

THE Joint Committee on Reunion in Montreal to which reference was made recently has issued its formal report. The Committee included fifteen Presbyterian ministers and laymen, including Principal Fraser and Professor Welsh, and the same number of Anglicans including the Bishop of Montreal, Archdeacon Paterson-Smyth, Canons Willis Stratford, and Almond, Dr. Abbott Smith and Dr. Howard, both professors of the Montreal Diocesan College, Chancellor Davidson, and the Rev. A. H. Moore, editor of the *Montreal Churchman*. The Conference was organized under the joint chairmanship of Bishop Farthing and Professor Welsh with Dr. D. A. Murray and Professor Howard as joint secretaries.

The conference adopted the Lambeth Statement on Faith. With reference to Order the following was adopted:

"In view of the ultimate ideal of a reunited Christendom a representative and constitutional Episcopate, co-ordinated with synodical, presbyterial, and congregational representation is adapted to the achievement of the larger unity."

At the third conference the following resolution was submitted but not finally adopted. A joint committee was appointed to deal with the same, the text of which is here given as it formed the basis for subsequent discussion and action:

"In view of any action involving union between the Anglican and Presbyterian Communion, bishops and clergy of the Anglican Communion would accept a form of Presbyterian communion, and ministers of the Presbyterian Communion would accept a form of Episcopal communion. Any who at the time of union may not desire to receive such a communion, entitling them to officiate at all acts of worship in the United Church, would retain their present status and functions,"—compare Lambeth report page 143.

After several meetings of the joint sub-committee and of the separate committee, the joint committee submitted to the fourth conference proposed forms of reciprocal

commission, which, after amendment, were adopted in the following forms:

1. Presbyterian form of Commission to Anglicans.

A declaration will be made to the effect that there is no repudiation of or reflection on the ministry to which we have been set apart by the Holy Spirit, but that the authorization is given to enable us to exercise the ministry in a wider sphere within the reunited Church. (The exact phraseology of this has not been determined.)

Then the clergy of the Church of England in Canada will be admitted according to the form in "Draft of the book of the Common Order of the Presbyterian Church in Canada," pp. 35, 36, as follows:

"Now may be sung, Come Holy Ghost, our souls inspire, or other hymn of supplication for the presence of the Holy Spirit. Then shall the candidate kneel, and other presbyters standing about him, the Moderator shall say: Since no man is of himself sufficient for these things let us call upon God in prayer!

"Let us Pray—Almighty and most Merciful Father who of thine infinite goodness hast given thine only Son Jesus Christ to be our Redeemer and the Author of Eternal Life; and hast exalted Him unto Thy Right Hand from whence, according to Thy will, He hath sent down the Holy Ghost and given gifts unto men, send down we pray Thee the Holy Ghost upon this thy servant, whom, in Thy name, and in obedience to Thy most blessed will, we now, by the laying on of our hands (here the Moderator and other Presbyters lay their hands on the head of the candidate) admit to a wider exercise of the Ministry of the Word and Sacraments.

"We entreat Thee to grant unto Thy servant, to whom this sacred trust is now committed, such fulness of grace as shall fit him more and more for the work to which he has been called. Give him utterance, that he may boldly make known Thy word and will and faithfully dispense the mysteries of the Gospel. Endue him with wisdom and zeal to rule aright the people over whom Thou has set him and to preserve them in peace and purity, so that Thy Church under his administration and example may increase in grace and holiness. Strengthen him by Thy Spirit that he may abide steadfast to the end, and be received with all Thy faithful servants, into the joy of his Lord.

"O God, give grace, we beseech Thee, to Thy people to whom Thy servant is to minister in holy things, that they may be enlightened by Divine Truth, edified by the ministry of the Word, quickened by the Spirit of Life, established by all holy living, guided into manifold Christian labors and used for the furtherance of the Saviour's Kingdom. May both minister and people be kept by the power of God through faith unto salvation.

"Our Father who art in Heaven, etc.

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us unto him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen."

"Prayer being ended, the minister shall rise, and the Moderator addressing him, shall say: In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of this Presbytery, I invite you to take part with us in this ministry, and admit you to all the rights and privileges thereto pertaining.

"Then the members of the Presbytery shall give him the right hand of fellowship, the Moderator saying: We give you the right hand of fellowship to take part with us in this ministry.

"The Grace of our Lord Jesus Christ and the love of God and the Communion of the Holy Ghost be with you. Amen."

Anglican Form of Commission to Presbyterians

Statement:

"The candidates having been presented to the Bishop, then shall the Bishop say:

"Forasmuch as terms have been arranged between the Church of England in Canada and the Presbyterian Church in Canada, with the purpose of realizing through a visible and corporate union, their common fellowship in the universal Church of Christ, and of manifesting that fellowship in the world, and forasmuch as it is necessary that there should be in this united Church a ministry that shall be acknowledged in every part thereof, it is our purpose to give to these our brethren, by the laying on of our hands, a commission to the office of priesthood, in being clearly understood that herein there is no reflection or repudiation of their past ministry, to which they were set apart by the Holy Spirit whose call led them to that ministry and whose power enabled them to perform the same."

"Invocation:

Then shall be said or sung Come Holy Ghost, etc.

Prayer:

Then shall the Bishop say,

"Almighty God and Heavenly Father, who of Thine infinite love and goodness towards us has given to us Thine only and most dearly beloved Son Jesus Christ to be our Redeemer and the Author of everlasting life, who after He had made perfect our redemption by His death and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labor and ministry He gathered together a great flock in all the parts of the world to set forth the eternal praise of Thy Holy Name. For these so great benefits of Thy eternal goodness and for that Thou hast vouchsafed to call these Thy servants here present to the same office and ministry, appointed for the salvation of mankind to be exercised in the wider sphere of the united Church; we render unto Thee most hearty thanks, we praise and worship Thee and we humbly beseech Thee by the same Thy Blessed Son to grant unto all which either here or elsewhere call upon Thy Holy Name that we may continue to show ourselves thankful unto Thee for these and all Thy other benefits and that we may daily increase and go forward in the knowledge and faith of Thee and Thy Son by the Holy Spirit so that as well by these Thy ministers as by them over whom they shall be appointed Thy ministers, Thy Holy Name may be for ever glorified and Thy Blessed Kingdom enlarged through the same Thy Son Jesus Christ our Lord who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end. Amen.

Commission:

"Then the candidates shall kneel and the bishop with the priests present shall lay hands severally on the head of everyone, the bishop saying:

"Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments; in the name of the Father and of the Son and of the Holy Ghost. Amen."

The Bishop of Ontario and the Ministry of Healing

In the course of his charge to the Synod of Ontario, Bishop Bidwell made the following important reference to the Ministry of Healing. "At the Lambeth Conference the question of the Ministry of Healing gave

rise to discussion which was in some ways the most remarkable of all that took place. More than one bishop gave first-hand evidence of the value and success of spiritual healing of bodily ills and one felt convinced that the Church had missed and was missing a most important part of its work and that there had been a grave deficiency in our Church's faith and teaching in this matter. The report deals very wisely with the whole subject. It points out that no method of healing should be excluded from the term spiritual. The undertaking of the physician and the nurse has its spiritual aspect for all physical means of healing are the creation and gift of God. His gift of scientific research and knowledge is intended to be used with thanksgiving. The following recommendations are offered.

(a) Instruction both of clergy and laity so that the corporate faith of the Church may be stimulated and the power to heal may be released;

(b) Training of candidates for holy orders in psychology and the methods and principles of healing. Naturally some will be able to develop this ability more than others.

(c) Revision of the office of the visitation of the sick; or the provision under due authority from national or provincial churches of an alternative office containing recommendations and regulations for laying-on of hands with prayer for recovery, with or without unction as may be desired.

(d) Only those who are licensed under the authority to attempt such work.

I intend to ask for a committee of synod to be appointed to confer with me at once as to how steps may be best taken to carry out in this diocese those important recommendations which I believe to be of great value and usefulness."

The Bishop of Ottawa on the Problem of Divorce

The attitude of the Church of England in Canada towards divorce was discussed by Bishop Roper at the opening meeting of the Synod of Ottawa held in Christ Church Cathedral. "The Church of England," said Bishop Roper, "is not opposed to separation where such is necessary but is opposed to any further extension of the cause for which divorce may be obtained." Divorce, declared the Bishop, was a menace threatening the stability of modern civilization. Easy divorce was no new experience in human society but it was a corroding plague. His Lordship outlined the attitude of the Church towards this evil as humble, fearless, uncompromising loyalty to the ideal of marriage as found in Holy Scripture. "To attain this high ideal marriage must be entered into reverently and with prayer and unselfish thought. Marriage must be held in high honor by the children in the home and by young people on the threshold of life."

DEATH OF REV. ROBERT E. PENDLETON

THE REV. ROBERT EDMUND PENDLETON, rector of Christ Church, Cuba, N. Y., died suddenly at that place on June 4th. Mr. Pendleton was born in Brooklyn, and after ordination as deacon in 1889, and as priest in 1890, by Bishop Littlejohn, he was rector of St. Clement's Church, Brooklyn, where he continued until 1919, when he accepted the rectorship of St. Mary's Church, Williamsport, Pa. He began work in his final rectorship at Cuba last year. Bishop Brent conducted the funeral service, assisted by the Rev. Frederic Clark Bentley, and the lay reader of the parish. Mr. Pendleton is survived by a sister, Miss M. M. Pendleton, residing in Brooklyn.

THE NEW YORK NEWS LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, June 13, 1921 }

SUMMER LAXITY BEGINS

THE summer vacation season is here. Already the annual exodus to country homes, the mountains, the seashore, and to foreign lands has begun. Thousands of mansions, apartment houses, and other places of residence are vacated for the season.

A large number of clergy and ministers are going to Europe this year—a greater number, it is confidently said, than in any summer since 1914. It is easy to believe this statement when one reads this Saturday evening's issue of a New York City daily and finds nearly four columns of solid matter given up to an account of how ministers of religion are planning to spend their holidays.

CLUB FOR CHURCHWOMEN

One of the most interesting developments of Church work undertaken recently is the organization by The Churchwomen's League for Patriotic Service of a Churchwoman's Club in New York City.

A club-house will be opened in the fall which will contain pleasant club rooms, bedrooms, and a good restaurant. It will be centrally located and will be of real service to women coming into the city to stay over night or for a longer visit. The club will be a rallying place where lay problems can be discussed and acted upon from the point of view of Church members, a center for thought and purpose, comfort and hospitality for Churchwomen of the city and all over the country. Members have already been enrolled as far away as Houston, Texas, and many suburban women have said that a

club of this kind is just what they need in New York. Mothers with young daughters coming into the city to go to the theatre or a dance will find the club a convenient and suitable place for them to spend the night. Busy professional and business women living in New York, or coming to the city frequently, say that this club will solve the housing problem for them, assuredly one of the worst with which they have to contend. Representatives of Church organizations coming to the city will be assured of comfortable and convenient headquarters at a minimum of expense and effort. In every place that the plan has been presented it has met with instant success. Any Churchwoman who desires further information about the club or who wishes to secure a membership blank is asked to apply to Mrs. Malcolm Macfarlane, 8 West 47th St., New York City.

RECTORY FOR ST. ANDREW'S CHURCH

A rectory has recently been purchased for the Rev. Albert E. Ribourg, D.D., rector of St. Andrew's Church, Fifth Ave., New York City. The Easter offering was \$7,000. Camp Nyessa, for boys, opens July 1st, and is under the direction of the New York Sunday School Association.

THE EVILS OF WAR

At the Wall Street noon religious meetings held last week, the Rev. William Wilkinson spoke on four days against war, taking for his several subjects: The Sins of War, The Unspeakable Crime of War, The Inescapable Waste of War, The Irreparable Damage of War. Each subject was illustrated by examples from history. Congregations were large and attentive.

A WAKENING AMONG YOUNG PEOPLE SEEN IN CHURCH AFFAIRS

Results in Several Organizations—Dedication of Church

The Living Church News Bureau }
Boston, June 13, 1921 }

AN interesting development is taking place among the young people of the diocese of Massachusetts. Several parishes, independently of each other, have had a weekly conference and service of its young people, where the young people have a chance for self expression. This young people's conference usually comes just before the evening or follows the afternoon service, and is held in the parish house, so that it can be more informal. In some parishes there is a monthly supper connected with the meeting.

One of the best young people's organizations in the diocese, certainly this parish has the most resourceful young woman as its leader, is at the Church of the Messiah, Auburndale. Miss Helen Hardy, a junior in the Massachusetts Institute of Technology, is the president of the Messiah League.

In a letter which a committee of rectors sent to the clergy this past week, there is a helpful interpretation of the young people's movement in the diocese of Massachusetts. The committee, whose chairman is the Rev. Percival M. Wood, has called a conference to be held in Auburndale on Sunday after-

noon and evening, June 19th. The committee sent out extracts from the columns of THE LIVING CHURCH outlining certain recent developments. "While each group mentioned has an individuality all its own, and has been working along independent lines", they continue, "it is noticeable that every one centers around one fundamental principle—the devotional life of the young people, developed under guidance of rector and adult leader, but with a greater freedom in discussion and action on the part of the young people than has customarily been accorded them in our Church. In the experience of two parishes (and possibly more), the need of some such agency has been felt, and certain experimental work has been carried on since Advent, 1919. The influence on the Church life of the young people concerned has been marked—preeminently on the spiritual side.

"The coming conference originally was planned for the purpose of getting together these two groups to meet with the Rev. John W. Suter, Jr., the educational secretary of the diocese, for inspiration and suggestion. It was found, however, that others outside these groups were interested. At their suggestion and with the encouragement of Mr. Suter the scope of the conference has been enlarged to include others who may wish to attend. In thus opening the conference to a wider constituency, it is hoped that our young people will not only share with others

a helpful experience in working out their experiment, but also gain much valuable help from the questions, criticisms, and suggestions of their friends."

CHURCH CONSECRATED AT HINGHAM

Suffragan Bishop Babcock on June 4th consecrated the Church of St. John the Evangelist, Hingham. The structure is the gift of Mrs. Ezra R. Thayer, in memory of her distinguished husband, who was dean of Harvard Law School.

Following the reading of the instrument of donation by the senior warden, S. R. Lincoln, the sentence of consecration was read by the Rev. J. S. Bullit. The consecration sermon was delivered by the Rev. Percy G. Kammerer, assistant at the Emmanuel Church, Boston. He paid tribute to Dean Thayer.

The edifice, said to have cost approximately \$100,000, is of early English gothic style and is of Weymouth seam-base granite. The altar and reredos were given by Mrs. Randolph M. Clark in memory of Dean Thayer. The altar is of Ohio limestone and handsomely carved. The reredos is of old English oak. Five panels above the altar are painted with figures representing our Lord with the four evangelists, while at either side are figures of angels.

MAY RUN FOR CONGRESS

No one would accuse the *Transcript* of superficial gossip, so the following note in last Thursday's *Transcript* is of unusual interest. The news note is as follows:

"Chaplain Lyman H. Rollins, rector of St. Michael's Church at Marblehead, and chaplain of the 26th Division in the world war, may become a candidate for the Republican congressional nomination in the sixth district, to succeed Congressman Wilfred W. Lufkin of Essex, who retires to become collector of customs at the Port of Boston. Rumors to that effect have been current recently. Chaplain Rollins, who was in Boston to-day, when asked about the matter, answered:

"All I care to say, or will say now is that I have been approached and asked to run. I am giving the matter careful consideration."

"The chaplain's friends—and he has a host of them—say that he would receive strong support for the nomination throughout the district, even in Haverhill where former City Solicitor Pingree of that city is now the leading candidate."

RECORD CLASS CONFIRMED

Bishop Babcock confirmed, so far as Massachusetts is concerned, the record class at St. Martin's Church, New Bedford, on June 5th. I wonder if any parish in the United States has ever had so many of its members confirmed at one visitation of the Bishop. There were 239 in the class. The rector, the Rev. L. H. White, who came to St. Martin's on February 1, 1921, was formerly rector of the Bishop Tuttle Commemoration Church of St. Mary, St. Louis. In speaking to the representative of THE LIVING CHURCH about this tremendously large class, Mr. White said:

"A remarkable thing about the class was that the men, 71 in number, were 10 more than the women. There were 66 girls 18 years and younger and 41 boys. Another remarkable thing was that the rector did not make any effort to bring anyone into the class by direct endeavor, but outlined the campaign, which was enthusiastically carried out by the members of the various organizations which have all been greatly increased in membership as a result.

"The usual class for the parish numbers

30 or 40, the highest previous record having been 67. The parish has been in existence about 35 years. The class last year numbered 39.

"The class was so large that two services had to be held; one at 10 and the other at 11 A. M. The procession was a splendid sight as the entire class gathered at 9:30 A. M. for a picture and then marched from the parish house to the church. The spiritual impact on the congregation has of course been tremendous and now the effort is to give all the new members some definite part in the work."

NOTES

The Archdeaconry of New Bedford met last week—Franklin, Medway, Millis, and Medfield.

The Society of the Companions of the Holy Cross has arranged for the annual week-end retreat for women at Adelynrood, South Byfield. The retreat will be conducted by the Rev. E. H. Schlueter from June 25th to 27th. As the number must be limited, application should be made as soon as possible to Miss Mackintosh, Beaver St., Waltham, Mass.

The trustees of the public library of the city of Boston, in annual meeting last week,

elected the Rev. Dr. Alexander Mann, president.

ADVANCEMENT OF CHURCHWOMEN'S WORK

I wonder if the Church is aware of the tremendous advancement that women's work has made in the Church? Have not women learned the lesson of efficiency from war work infinitely more than the laymen? Here is the year's report of women's work in Grace Church parish, New Bedford!

"Accepted quota from diocesan headquarters of 226 garments for Pine Ridge Mission, Luray, Va., and Calvary and associate missions, South Carolina, outfit for Indian boy and girl at St. Elizabeth's School, Wakpala, S. D., and 50 T. binders for St. Luke's Hospital, Spokane. These were all completed and shipped by May 1st, the women's organizations of the parish all coöperating. In the workroom itself the following work was done under the direction of Mrs. F. M. Ashley, chairman of sewing, and Mrs. James A. Webber, chairman of surgical dressings: 100 garments for Calvary and associate missions, 32 blouses for Sassaquin Sanatorium, 50 T binders for St. Luke's Hospital, Spokane, 1,285 compresses and 410 strips for St. James' Hospital, Anking, China, and 1,675 compresses for St. Luke's Hospital, New Bedford.

RALPH M. HARPER.

issued an urgent appeal within the past few days, calling for contributions amounting to \$50,000. This appeal has been sent to all the clergy, accounting wardens of parishes, and to 1,000 selected individuals. The request has gone out to all the clergy that Sunday, June 12th, the matter be presented to their congregations and an offering be taken. This appeal like others that have preceded it has been made necessary because of the reluctance of Philadelphia Churchmen to pledge in advance. They can be counted upon to give generously when the need is presented fully.

LEADERS FAIL TO AGREE ON CHRISTIAN UNITY STATEMENT

As stated in last week's Philadelphia letter, Bishop Rhinclander has been meeting monthly with prominent leaders of several Protestant Communion ever since his return from the Lambeth Conference to discuss with them the Lambeth Proposals for Reunion. It was confidently hoped by members of the conference that at the last meeting for the season, which was held on June 6th, there would be sufficient agreement upon certain fundamental principles to justify the publication of a statement to the public. This statement was awaited with great interest by many who are deeply interested in the movement for reunion. Owing to a deadlock over one or two of the most troublesome questions it was decided to make no public statement until the fall when the conferences will be resumed. It seems to be the consensus of opinion among the members of the conference that the sessions have been very enlightening and profitable. They entertain hopes of making a real contribution to the subject before they are through.

RUSSIAN ARCHBISHOP AT ST. LUKE'S

His Grace, Metropolitan Platon, Russian Orthodox Archbishop of Kerson and Odessa, was the preacher at a unique service at St. Luke's Church, Germantown, Sunday evening, June 12th. The choir of St. Nicholas' Russian Orthodox Church, Philadelphia, assisted in the service. The Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, officiated at Evensong. Many of the clergy from neighboring parishes were invited to participate.

MAYOR OF PHILADELPHIA AT THE CHURCH OF ST. JOHN THE DIVINE

Mayor Moore of Philadelphia was the speaker at an anniversary service, celebrating the nine years' pastorship of the Rev. H. Cresson McHenry, missionary priest in charge of the Church of St. John the Divine, Third and Reed streets, Philadelphia. Mr. McHenry has also been secretary of the City Mission for many years. The Mayor spoke of the efforts being made by the city administration to combat vice. He spoke in appreciation of those of the clergy who were really helping in this work both by their labors and their constructive criticisms; but he said he had scant sympathy with those criticisms coming from "pulpits where the collections are easy and the rectories are soft".

MISCELLANEOUS ITEMS

At the meeting of the Executive Council of the diocese on June 9th Mr. Samuel Warnock of the *Public Ledger* was chosen to succeed Mr. James M. Bennett as Publicity Director of the diocese. Mr. Bennett resigned recently to accept a position as Publicity agent for the United Gas Improvement Association of Philadelphia. Mr. Warnock has had thirty years experience as a newspaper man and is now serving as City Hall editor of the *Public Ledger*. He is a member of the Chapel of the Mediator, West

OBSERVANCE OF MISSIONARY CENTENNIAL IN PHILADELPHIA

President Harding at Valley Forge—Appeal for Diocesan Institutions—Leaders Fail to Agree on Christian Unity Statement—Russian Archbishop at St. Luke's—Mayor of Philadelphia at St. John the Divine—Miscellaneous Items

The Living Church News Bureau
Philadelphia, June 13, 1921

A SERVICE in honor of the one hundredth anniversary of the organization of the Domestic and Foreign Missionary Society of the Church will be held in Old St. Peter's Church, Philadelphia, Thursday, evening, June 23rd. This will be the beginning of a series of historic services which will extend throughout the United States, and will continue from time to time until next November. The Rt. Rev. Thomas F. Gailor, President of the Executive Council of the national Church, will deliver an address. He will also announce the objectives of the Centennial and appoint the committee of one hundred who are to take charge of the celebration. It will be presided over by the Presiding Bishop of the Church, the Rt. Rev. Daniel S. Tuttle, D.D., and will be composed of representative Churchmen and Churchwomen in all parts of the country. Several prominent Philadelphians have been invited to become members of this committee.

Old St. Peter's Church, Third and Pine Streets, Philadelphia, was selected for the preliminary meeting of the Centennial because in that church, between October 30, and November 3, 1821, the organization of the Domestic and Foreign Missionary Society was effected. At that time the Missionary Society of the Church of England, in recognition of the event, voted and sent a contribution of two hundred pounds.

PRESIDENT HARDING AT WASHINGTON MEMORIAL CHAPEL, VALLEY FORGE

On Sunday, June 5th, the President of the United States attended Morning Prayer in the Washington Memorial Chapel at Valley Forge. After the service the President made an address from the out-door stone pulpit to an assembly of some two thousand people. The Rev. W. Herbert Burk, D.D., rector of the chapel, in presenting Mr. Harding to the members of the Valley Forge Historical Society and the crowds who had motored to the chapel from the surrounding country, presented to him the insignia of the Society bearing the following inscription: "Insignia presented to Warren G. Harding, President of the United States of America, by the Valley Forge Historical Society as a token of appreciation and a pledge of loyalty".

COUNCIL MAKES AN APPEAL FOR SUPPORT FOR DIOCESAN INSTITUTIONS

Within the diocese of Pennsylvania there are many large and important institutions such as the Episcopal Hospital, the City Mission, the Church Farm School, Galilee Mission, settlement houses, and some twenty other charitable institutions. Before the Nation-wide Campaign the diocese did not hold itself responsible for the financial support of these institutions. But as a result of the Nation-wide Campaign the diocese has assumed responsibility for them. Under the Diocesan Council there is a department of institutions. By this means these institutions, which formerly tried to work out their problems independently, are now coördinated and standardized.

Last year the diocese was able to contribute to the support of its institutions some \$70,000 in excess of what they received from other sources. This year, chiefly owing to the death of several generous contributors, the diocese finds itself unable to appropriate for this purpose more than \$20,000. In order to make up this deficiency a "Ways and Means Committee" has been recently organized. This Committee has

Philadelphia, where he formerly served as vestryman.

The Executive Council at its meeting June 9th authorized the appropriation of \$10,000 for the organization of a new mission in Winfield. This money will be taken from the Geo. C. Thomas Memorial Fund. The mission will be under the mothering care of the Church of the Holy Apostles,

the Rev. Geo. H. Toop, D.D., rector.

During the first five months of the current year the parishes of the diocese have contributed for all objects belonging on the "quota" some \$201,000 as against \$184,000 during the same period last year. This shows an increase of \$17,000 in the missionary giving of the diocese in five months.

THOMAS S. CLINE.

CONVOCAATION OF DIOCESAN TEACHERS IN CHICAGO

The Brotherhood of St. Andrew Helps Church Music—New St. Paul's-by-the-Lake

The Living Church News Bureau }
Chicago, June 13, 1921 }

HERE was a notable assembly at St. Timothy's Church, Chicago (Rev. C. M. Andrews, pastor), on June 7th, when the First General Convocation of the Diocesan Teachers met from five to ten o'clock. Both bishops were present, and nearly four hundred teachers and officers also. Through the generosity of the priest in charge, Mr. Andrews, a free cab service was given to the guests, who were conveyed from the Northwestern and Burlington R. R. stations, and from the central elevated stations. The members of the Junior branch of the Brotherhood of St. Andrew, St. Timothy's chapter, decked with red and white badges, did the paging and the guiding. St. Timothy's has one of the most complete and best equipped plants for social service work in the city, rivalling some of the big settlements nearby on the northwest side, and is admirably adapted to a gathering of this kind. Supper was served in three relays in the social room on the first floor. The hour before the meeting several reels of moving pictures were shown. Part one of the evening programme began promptly at 7:30, the Bishop presiding. Three pungent ten minute addresses were given on the "Urge" of the Racine Conference, the Rev. G. G. Moore; The Place and Future of the Church School Service League, Mrs. C. B. Camp; My Hopes and Suggestions for the Future of Diocesan Teacher Training, the Bishop of Chicago.

Part two, which was presided over by the Rev. F. V. Hoag, was a General Organization and Open Discussion of a Questionnaire, distributed upon arrival to each teacher for preliminary study and voting. All action took the form of a "Resolution" to be laid before the next meeting of the Department of Religious Education, diocese of Chicago.

- (a) That a Diocesan Church School Teachers' Association be formed acting, under the Director of the Diocesan Training School, whose Central Object shall be the Promotion of an Annual Diocesan Church School Teachers' Convention—Service League Exhibit and Pageant.
- (b) That a Convention Committee be elected or appointed by the Bishop.
- (c) What can this Teachers' Convocation do to aid the Bishop in his aim to establish a Head Central Teacher Training School as outlined in the Questionnaire?

A strong plea was made during the meeting for interest in the Racine Conference. The attendance from this diocese is expected to be very large. The convocation was most successful, and was planned chiefly by Mr. Andrews (chairman) and the

other members of the diocesan commission on teacher training.

Mr. Irving Hancock, the noted organist and choirmaster of Trinity Church, in appealing for support of the choir for their annual encampment and outing, gives both boys and men of the choir high praise. "They deserve it," he says, "and I know it more than any one else could, because I have driven them through their hard work and have gone through it with them."

THE NEW ST. PAUL'S-BY-THE-LAKE

The congregation of St. Paul's-by-the-Lake, Chicago, is about to build a new church. This was unanimously decided upon at a meeting of the parish on May 25th. No systematic effort has as yet been made to secure pledges for the building fund, but \$21,428.86 in pledges was forthcoming at the end of May. Of this amount the Woman's Guild pledged \$5,000 payable in five years, and \$5,000 is to come from the Herren bequest "payable when a new church edifice shall be erected, and to be used in the building of said church edifice and for that purpose alone". Both bishops have congratulated the rector (Rev. H. N. Hyde) and his people on the step to be taken. The Suffragan Bishop says: "You need a church very much and you should have it as soon as possible". The Bishop says:

"St. Paul's-by-the-Lake ought to have a church edifice which would measure up to the dignity of our worship and to the character of the community in which it is to be erected. I put a high estimate on good church architecture; its educational and cultural value is very great. Many of our churches in Chicago are quite mediocre from the architectural and artistic point of view and consequently do not fully serve the purpose to which good architecture contributes."

UNIVERSITY WANTS A CHAPEL

Members of the Church at the University of Illinois meet in a class room for worship, which at the eleventh hour on Saturday must be made into a chapel and torn to pieces again after service on Sunday. As the result of the work of the Rev. J. M. Page and resident faculty a lot has been bought across the street from the central part of the campus, costing \$12,000; funds for building from gifts and pledges amount to \$9,160, and there is an endowment fund of \$7,700. On "Chapel Day" (June 12th) the need of a chapel will be discussed and interest in the movement aroused in all the home churches. The following week individuals will be asked to contribute. Headquarters for this campaign are at 1711 Eighth Ave., Moline, Ill., under leadership of Mr. Arthur Musson.

NOTES

John Neal Tilton, for forty years a Chicago architect, died at his home in La

Grange Friday morning of pneumonia. Mr. Tilton was born in Rome, Italy, Dec. 9, 1860, the son of John Rollin Tilton, an artist, and Caroline Stebbins of New York. After being graduated from Cornell in 1880, he came to Chicago to take up his profession and in 1886 married Emily W. Larree, who, with their three sons, Maj. Rollin L. of the United States army, John N. Jr. and Julian, and one brother, Col. E. R. Tilton of the United States army, survive him. Funeral services were held on June 5th, at Emmanuel church, La Grange, at 2:30. Burial was at Hinsdale.

The Rev. W. A. Simms, who has left St. Paul's Mission, La Salle, to become rector of the Church of the Holy Communion, Maywood, Ill., was presented with a gold watch by his congregation.

H. B. GWYN.

NEW CHURCH AT LITCHFIELD, CONN.

ST. MICHAEL'S CHURCH at Litchfield, Conn. (Rev. William J. Brewster, rector), has recently been completed. In August 1920 St. Michael's parish celebrated its one hundred and seventy-fifth anniversary. The first parish church built in 1747 was in use until 1812. The second building on the site of the present church was used until 1851 when the third structure was erected which lasted until last August, when it was torn down. Up to the time of the Revolution the parish was under the care of the Society for the Propagation of the Gospel in Foreign Parts. In 1748 the First Episcopal Society of Litchfield was organized under the laws of Connecticut, which society still holds funds for the benefit of the three parishes of Litchfield, Bantam and Milton—all in the township of Litchfield. Dr. Storrs O. Seymour, for many years rector of St. Michael's, fully realizing that the church built in 1851 could not last much longer, during his lifetime started a building fund. The new church, however, is the gift of Mr. Henry R. Towne of New York City, in memory of his wife, who with himself had been for long, summer residents of beautiful Litchfield. Originally intended to cost about \$100,000, the building as it stands to-day cost more than \$200,000. The stone used is Roxbury granite and the building is practically fire-proof. The wood carving in the chancel and pews is the work of Irving & Casson of Boston. The organ, a memorial gift in 1911, has been entirely rebuilt by the Hall Organ Co. of West Haven. The old bell, placed in the tower in 1855, is replaced by a new one weighing 2,500 pounds from the Meneely Co. of Troy. The chapel, at the northeast corner, contains most of the memorial windows which were in the old church. The date for the consecration of the new church will in all probability be set for the early summer.

CONVOCAATION OF IDAHO

THE CONVOCAATION of the Missionary District of Idaho was held in St. Michael's Cathedral, Boise, on May 28th to 30th. The Bishop celebrated at Holy Communion, assisted by Archdeacon Stoy. In a brief address the Bishop emphasized the need of the clergy having regular habits of study and of reading current religious books, also the importance of systematic effort in our churches toward the development of personal religion. The District has now been reorganized to conform with the new organization of the Church. Members of the Bishop and Council, together with the five departments, were appointed and are now functioning. Miss Emily Pine, the new superintendent of St. Luke's Hospital, Boise,

reported 1,754 patients, and 969 operations during the past twelve months. Receipts were \$53,965.67, and disbursements \$55,212.12. There are twenty-seven students in the Nurses' training school, new sterilizing equipment has been added to the hospital, and a chemical and x-ray laboratory will shortly be installed.

In his annual address before the joint session of the Convocation and the Woman's Auxiliary, Bishop Touret spoke of the hearty coöperation which he was finding throughout the District. He emphasized the need of spiritual progress keeping pace with the tremendous material development in our Western states. "Reclamation should apply not only to farming operations, but also to soul-winning," he said. He spoke encouragingly of the support Idaho had given the Nation-wide Campaign, but said more recruits were needed for the ministry, and he urged a wholesome observance of Sunday, without compulsory legislation. He deplored the self-indulgence of the times with the general lack of refinement and good manners. "Chivalry and modesty are never old-fashioned," he said. "They go hand-in-hand with Christ's religion."

The Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, preached at the Sunday morning service, and the Rev. William E. Gardner, D.D., addressed the Sunday evening congregation on The Meaning of the Spiritual Life. Dr. Gardner made several inspiring addresses to the Convocation during his stay in Boise, and held numerous conferences. On Monday the annual May fete was given by the girls of St. Margaret's Hall. The Convocation closed with a banquet in the dining room of the Y. W. C. A., when Bishop Touret was toastmaster, and addresses were made by Bishop Thomas, Dr. Gardner, and Mr. R. S. Butterfield.

IN HONOR OF DR. LEFFINGWELL

At the recent commencement of St. Mary's, Knoxville, Ill., a bronze tablet, with portrait of Dr. Leffingwell, and the following inscription, was placed by the alumnae:

CHARLES WESLEY LEFFINGWELL, D.D., LL.D.
 Founder of St. Mary's School, 1868
 Rector for fifty-one years

This tablet is placed here in grateful affection by pupils to whom as FRIEND he has been a constant refuge of spirit; as TEACHER a well spring of sound judgment and catholic taste; as PRIEST an inspiration to new self-consecration in this church whose Holy Sacraments they have received with joy at his hands.

MEMORIAL TO REV. H. H. COOPER

ONE OF THE FEATURES of the commemorative exercises on Memorial Day in New York City, was the unveiling of a tablet in the Armory of the 71st Infantry in honor Sunday, May 26, 1918. Colonel Wells and the Rev. Raymond S. Brown of Calvary Church, the present chaplain, both addressed the regiment, which was present in full force, and referred to the splendid spirit of the late chaplain, his influence with the men, and his heroic supreme sacrifice. The whole ceremony was one of wonderful impressiveness. The Rev. Hedley H. Cooper was the son of the present rector of St. Paul's Church, Riverside, Chicago.

LARGE REPRESENTATION FOR SOCIAL SERVICE CONFERENCE

UP TO June 6th the Department of Christian Social Service has received notice of the appointment of one or more representatives to the National Conference of Social Service Workers of the Episcopal Church, to be held in Milwaukee from the 20th



GROUP OF CLERGY IN ATTENDANCE AT MEETING OF NEW YORK BRANCH OF THE CLERICAL UNION. ST. CORNELIUS' CHAPEL, GOVERNOR'S ISLAND, NEW YORK CITY

to the 23rd of June, from the following dioceses and districts: Albany, Bethlehem, California, Central New York, Chicago, Colorado, Connecticut, Dallas, East Carolina, Florida, Fond du Lac, Georgia, Idaho, Indianapolis, Iowa, Kentucky, Lexington, Los Angeles, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Mississippi, Newark, New Mexico, New York, Ohio, Olympia, Pittsburgh, Rhode Island, Sacramento, San Joaquin, Southern Ohio, Southern Virginia, Tennessee, Texas, Utah, Washington, Western Michigan, Western Nebraska, Western New York.

The following dioceses have stated that they expect to elect representatives to the conference: Harrisburg, Missouri, New Hampshire, New Jersey, North Carolina, Virginia.

This makes a total of 48 dioceses that have indicated their purpose to participate.

LETTER FROM THE AMERICAN CHURCH TO THE CHURCH OF CONSTANTINOPLE

AT THE APRIL meeting of the Commission to confer with the authorities of the Eastern Orthodox and Old Catholic Churches the following letter was unanimously agreed upon and sent as directed by the last meeting of the House of Bishops held in St. Louis.

To the Acting Patriarch and
 To the Holy Governing Synod
 of Constantinople
 May 3, 1921
 Greeting:

The House of Bishops of the American Church has received your letter of the month of January, in the year of Grace one thousand nine hundred and twenty.

In Special Council assembled in the city of St. Louis, more than seventy Bishops being in attendance, it was unanimously voted that the Commission to Confer with the Eastern Orthodox Churches and Old Catholics, appointed by the General Convention of that portion of the Holy Catholic Church known in law as the Protestant Episcopal Church in the United States of America, should make suitable reply to your Holiness.

Your letter of the month of September was duly received. We extend our sympathy, and hope and pray that the inhuman and ungodly persecutions will soon end.

The chairman of our commission has made representations to our Government for the stopping of persecutions.

At the request of Orthodox Bishops and by special appointment of our House of Bishops, prayers were offered on January second for the restoration of the great Church of the Holy Wisdom to the Ecumenical Patriarchate and for deliverance from tyranny and freedom from peril to the Orthodox Eastern Church. The following prayer was set forth by the Presiding Bishop and generally used throughout the American Church:

"O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church. Look with Thy most gracious favor upon the Holy Eastern Orthodox Church. And if it be Thy blessed will incline the hearts of the statesmen who in Thy Name have the governance of the nations of the earth to restore the sanctuary of St. Sophia of Constantinople to the Patriarchate, its ancient custodian; and Thine be the thanks and praise and glory for evermore, through Jesus Christ our Lord. Amen."

Many joint services were held throughout the country on the first Sunday of the New Year, notably at the Russian Cathedral of St. Nicholas and at the Episcopal Cathedral of St. John the Divine in New York, at the Syrian Cathedral, Brooklyn, in Boston, Norfolk, Washington, Philadelphia, St. Louis, Detroit, Grand Rapids, and many other places, with special prayers for reunion and with sermons on the same subject. The prayer was translated into Slavic and sent forth to the Russian and Serbian Churches by his Eminence Archbishop Alexander Nermalovsky of the Russian Church in America. It was translated into Greek and sent to the Greek Churches in America by Bishop Alexander Rodostolou.

In some of the services, as many as seven languages were spoken in the prayers and addresses.

Thanks be to God for all the expressions of unity, largely inspired by your letters, and by your generous reception to members of our Commission in the Cathedral of St. George and the Patriarchal Palace, Phanar, in the month of June and the year of Grace nineteen hundred and twenty.

Our heart is rejoiced by your appeal for unity and coöperation in the bands of love in Christ Jesus our Lord. We express our appreciation of all your suggestions for closer fellowship:

"(a) By the acceptance of a uniform calendar for the simultaneous celebration of all the great Christian feasts by all the Churches; (b) by the exchange of brotherly let-



REV. GEORGE GUNNELL, D.D.
(whose death was announced last week)

ters on the great feasts of the ecclesiastical year, when it is customary so to do, and on other exceptional occasions; (c) by a more friendly intercourse between the representatives of the various Churches wherever they be; (d) by an intercourse between theological schools and the representatives of theological science, and by the exchange of the theological and ecclesiastical periodicals and works published in each Church; (e) by the exchange of students between the seminaries of the different Churches; (f) by convening Pan-Christian conferences to examine questions of a common interest to all the Churches; (g) by the impartial and in a more historical way examination of the doctrinal differences both from the chair and in theological treatises; (h) by mutually respecting the customs and usages prevailing in each Church; (i) by allowing to each other the use of places of prayer and of cemeteries for the funeral and burial of persons belonging to other confessions dying in foreign lands; (j) by the settlement of the question of mixed marriages between the various Communions; (k) and, finally, by the mutual support of the Churches in the work of strengthening religious belief, of charity, and the like."

We believe the time is fulfilled for the answer to the great Eucharistic Prayer of our Blessed Lord for the manifestation of a visible unity of His followers "that the world may believe", and that we may be "made perfect in Him". We would, therefore, add to your suggestions that a Joint Commission of the American Episcopal Church and the Holy Orthodox Church of Constantinople be appointed for the purpose of preparing a bilingual edition of our respective Liturgies, that they may be duly authorized for study and devotional uses to the edification of our people in closer fellowship.

Believing that the Holy Spirit will guide us in our effort toward unity, and with every expression of Christian love in the Blessed Communion of Saints, we are

Affectionately yours in Christ Jesus our Lord,

(Seal)

DANIEL S. TUTTLE,
Presiding Bishop.

THOMAS F. GAILOR,
*President of National
Council of the Epis-
copal Church.*

JAMES H. DARLINGTON,
Chairman of Commission.

B. TALBOT ROGERS,
Secretary.

A JAPANESE PROBLEM

ON THE cover of a recent issue of *Outlook of Missions* there was the drawing of a huge Shinto shrine; under it was a much smaller

Buddhist temple, and under that a tiny Christian church. The accompanying figures were these:

117,729 Shinto shrines in Japan.

71,643 Buddhist temples.

1,039 Christian churches.

CHURCH PROPERTY IN PUEBLO NOT DAMAGED

A TELEGRAM from Pueblo, Colo., states that no damage was done to our Church property in that city by the flood. The town was badly hit but is manifesting a splendid spirit. The city is being cleaned and careful precautions are taken by the U. S. public health service to prevent pestilence. Our Church people, with others, suffered tremendous losses in the business districts and some few lost their homes.

LATEST REPORT FROM PUEBLO

A LATER TELEGRAM from Pueblo, Colo., states that the Russian Orthodox church in that city was totally wrecked in the flood, and our own churches have been placed at the disposal of the Russian congregation. Our churches suffered heavily through financial losses to the members, though few of our families lost their homes. One bank is in the hands of receivers as the result of the catastrophe, and \$800 of the funds of Ascension Church is involved. Our correspondent earnestly expresses the wish that help could be extended to the Russian congregation referred to, and hopes that THE LIVING CHURCH FAMILY will do for them as they have done for so many others heretofore.

WESTERN MICHIGAN DIOCESAN CONVENTION

THE CONVENTION of the diocese of Western Michigan, held last week at Battle Creek, was made specially refreshing and valuable by the presence of the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, Detroit, and the Rev. B. F. Kemerer, Field Secretary of the Nation-wide Campaign. A banquet at which the Bishop, clergy, lay delegates, and other laymen assembled after roll call and the appointment of the committee on credentials, was given by the people of St. Thomas' Church at Post Tavern, on Tuesday evening, June 7th, and was a very enjoyable affair. The rector of the parish, the Rev. Wm. C. Studwell, introduced Bishop McCormick as toastmaster and served most efficiently as leader of the enlivening songs. The Bishop, in his introductory remarks, stirred up enthusiasm for the celebration of the fiftieth anniversary of the diocese in 1923 and opened up an interesting glimpse of the notable progress of the past half century. He stressed especially the encouraging condition of our missionary work and the bright prospects of Akeley Hall, our diocesan school for girls under the Misses Yerkes at Grand Haven, noting that this year the school has graduated its largest class and is preparing to double its capacity. The Bishop also roused interest in the immediate prospect of lifting the diocese out of the grade of dependents and raising it to the rank and self-respect of the self-supporting, by relinquishing all further aid from the general Church. The Rev. Mr. Kemerer gave an illuminating address on the subject of organization, which he defined as signifying only the division of labor and the coordination and unifying of the Church's various functions. Dean Rogers spoke inspiringly of the larger vision and the value of getting into oneness with

the whole environment, of becoming an integral part of one's surroundings, and finding oneself in the whole Church, as a soldier on lonely picket duty feels himself the whole army with victory depending on him.

Holy Communion and Commemoration of the Year's Dead was celebrated Wednesday at 7:30 A. M. with the Bishop officiating.

Under the reorganization of the diocese the routine took on a new form and the first report of the Bishop and Executive Council was listened to with interest. This disclosed some of the advantages of the new arrangement. Unused and practically abandoned property of extinct missions has been, or is about to be, sold and the income turned to good account in the building up of work in promising fields. All but two of the missionary parishes are now supplied with clergymen; the decision has been formed to relinquish help from the General Board of Missions; and a plan has been devised by which the quota of the Nation-wide Campaign in the diocese is to be divided half and half with the general church without discredit for selfishness or disloyalty.

Reports of the Departments of Publicity, of Missions, of Finance, and of Education commanded absorbed attention and stimulated optimism. The treasurer reported that every parish that has had a rector during the past year had paid its assessment in full for the first time in the history of the diocese. This was taken as revealing an excellent spirit and good work on the part of both the treasurer of the diocese and the treasurers of the parishes.

The Bishop in his address dwelt on the condition and prospects of the diocese; gave some account of his work during the year; spoke appreciatively of the help received from such organizations as the Bishop's League and of the gratifying observance of his fifteenth anniversary; approved of patriotic cooperation in building the Washington Cathedral of SS. Peter and Paul as a Church of the American people; advocated the amendment to the diocesan constitution so as to place women on an equal footing with men in all Church affairs; encouraged the Nation-wide Campaign and explained the diocesan relation to the quota; dealt earnestly with the problem of increasing the ministry in this time of difficulty; proposed a Diocesan League of Lay-readers; gave a charming account of his relation to the Lambeth Conference, urging all Church people to procure and study the published report of the proceedings and stressing particularly the Reunion of Christendom. With a few apologetic words for a "radical departure from the conventional Bishop's convention address", Bishop McCormick closed by reading in full the stirring "Message to the American Church Leaders" from Bishop Nicholai of Serbia.

The Bishop's table of confirmations for the year shows the large total of 560 names of whom 312, or 56 per cent., were of Church education and 247 from other connections, the Methodists furnishing seventy, or twice as many as any other body, the Presbyterians coming next with thirty-three, and the Congregationalists and Roman Catholics tying in the third place with twenty-three each. The Episcopal Fund of the diocese has been increased by \$30,000, of which \$20,000 comes from the estate of the late Thomas Hume of Muskegon, and \$10,000 is shortly to be deposited from another legacy. Akeley Hall has had a remarkably fine year and under the vision of the recently added women trustees is about to undertake the enterprise of doubling its capacity. Resolutions urging an international conference on disarmament were adopted.

The amendment to the Constitution of the diocese dropping the word "male" and there-

by giving all rights and duties to communicants regardless of sex, was unanimously approved and handed over to the next convention for ratification.

Mrs. D. H. Beardsley of Battle Creek, secretary of the Girls' Friendly Society, very ably presented the nature and purpose and value of this organization for the welfare of our young women.

Officers were elected as follows:

Standing Committee, The Rev. G. P. T. Sargent, the Rev. W. A. Munday, the Rev. W. C. Studwell, the Rev. W. F. Tunks, Dr. Chas. E. Hooker, Mr. Chas. R. Wilkes, Mr. H. C. Angell.

The Executive Council of the diocese of last year was reelected.

PERMANENT RESULTS OF CENTENNIAL MISSIONARY CELEBRATION

IN ORDER that this year's celebration may have definite objectives and not be a mere commemoration of the past, the Department of Missions has made the following concrete suggestions:

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

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

"b. To complete the enrollment of the first one hundred thousand proportionate givers by Easter of 1922.

"c. To complete the enrollment of at least one hundred thousand intercessors by Easter of 1922.

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

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

THE ARK UP TO DATE

THE LEAFLET of Trinity Church, Boston, telling of an exhibit of kindergarten work from the Church school, describes one small child's crayon drawing of the Ark: "Overhead was a gorgeous rainbow, and beneath it the little Ark rode proudly over the waters, with smoke pouring from the smokestack, and the United States flag flying at the bow!"

GEORGE WASHINGTON WRITES TO THE CHURCH

AMONG MANY facts of general historical interest brought to light by the preparations for celebrating the Centennial next fall is the following note from George Washington.

When the General Convention of the newly established American Church met in 1789 it went on record as follows in regard to President Washington: "We most thankfully rejoice in the election of a civil ruler deservedly beloved and eminently distinguished among the friends of genuine religion, who has happily united a tender regard for other churches with an inviolable attachment to his own."

Washington, a communicant of old Christ Church, Philadelphia, replied, August 19, 1789:

"It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity, and conduct

themselves, in respect to each other, with a more Christian-like spirit than ever they have done in any former age, or in any other nation."

THE FOURTH OF JULY A RELIGIOUS DAY

AFTER THE American Colonies declared their independence and separated from England, the little American mission of the Church of England organized itself as a national church, with its own constitution, adopted at its first General Convention, in 1785. At the same convention, the Church passed a resolution in regard to the national holiday, declaring that "the Fourth of July shall be observed forever as a day of thanksgiving for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

VIRGINIA CHURCH CONSECRATED

ST. JOHN'S CHURCH, Portsmouth, Va., was the scene of a beautiful service on Sunday, May 29th. At this time, Bishop Tucker consecrated the church. The service was impressive because of its simplicity. The Bishop preached the sermon from the text, "I was glad when they said unto me, we will go into the House of the Lord." The preacher referred to the history of the church, which was organized in 1848, and to the fact that the old church was consecrated on the 29th day of May in the year 1850. His references to the former rectors, especially the Rev. James Chisholm, who died a martyr in the yellow fever epidemic in 1855 while ministering to the people of the stricken town, and the Rev. John D. Powell who served the church for 27 years, were very touching. He also referred in delightful words to the Rev. Dr. R. H. McKim and the Rev. Z. S. Farland, former rectors.

The singing of the the Hallelujah Chorus, "The Heavens Are Telling", and Warren's *Te Deum*, were especially appropriate and inspiring.

Dr. Joseph Grice, the senior warden, presented the evidences of freedom from debt and the rector read the Consecration sentence. A large congregation was present. There were used for the first time a new set of Communion linens given by a member of the congregation and a silver bread box made from old silver given by members of the congregation to perpetuate the sacred associations of the pieces of silver given. The recently changed Communion rail and the new tilings of the sanctuary added much to the attractiveness of the church, which was beautifully decorated with flowers for the occasion. The congregation now feels the opportunity that lies before them in having the burden of the debt removed and the feeling that they can now extend the influence and work of the Kingdom.

The Rev. Wm. A. Brown, the rector, has left for a three months' trip to Europe. He is going as a delegate to the International Rotary Convention in Edinburgh, Scotland, representing the Portsmouth club of which he is now the president. A purse presented to him by members of his congregation and other friends will enable him to go into the other countries of Europe for a rather extended trip.

CITY PARISH HOST TO RURAL CHURCHMEN

ON SUNDAY, June 5th, about sixty of the people in the mission stations at Spence's Settlement (Gatesville), Raber, Lime Island, and Detour, Michigan, in the diocese of Marquette, were guests of the parish of St.

James' Church, Sault Ste. Marie, on the invitation of the rector, the Rev. S. H. Alling, and the vestry. These missions are located at the far eastern end of the diocese, from forty to sixty miles from the "Soo" and from a railroad. The district is typically rural, the people being engaged in farming and lumbering. The trip was made

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in autos. Forty-eight persons, including the members of the Church school from St. Stephen's, Detour, left at 6:30 A. M. and the people from the other missions were picked up en route.

The day's programme included a celebration of the Holy Communion at 10:30, followed by a joint session of the schools, after which a fine dinner was served to the guests in the parish hall by the Junior Associates of St. James'. In the afternoon a tour of the new high school was made with Mr. Malcolm, superintendent of schools, followed by a visit to the "Soo" locks and the adjacent park. At four o'clock there was a short children's service, together with the Baptismal office, when three children were baptized. At the conclusion of this a light lunch was served by the Woman's Auxiliary and the trip home was started shortly before six.

The weather was ideal, which, combined with the warm hospitality of the "Soo" congregation, made this first annual rally with the "mother" church a success from every viewpoint. These stations are under the care of the Rev. William Maltas, the county missionary, and Mr. Arthur R. P. Heyes, a candidate for holy orders, who is resident at Detour, Mich.

It is planned to hold these rallies once or twice a year since it is felt that they will tend to build up a spirit of fellowship and coöperation which will help in building up and strengthening the work in this rural district.

LARGE CLASS OF INDIANS CONFIRMED

THE REV. GEORGE FREEBORN, General Missionary of the diocese of Nebraska, established a unique record when he presented to Bishop Shayler thirty-nine Indians for confirmation in connection with his work as vicar of St. Andrew's mission, Genoa, Neb.

CONSECRATION OF DR. LAMOTHE

THE REV. JOHN D. LAMOTHE, D.D., rector, Church of the Ascension, Baltimore, will be consecrated Bishop for the Missionary district of Honolulu, in Ascension Church, on June 29th.

ROMAN PRIEST ADMITTED

ON THURSDAY, June 9th, in the chapel of the Diocesan House in Baltimore, the Rev. John W. Török, D.D., former Roman Catholic Monsignor, was received as a priest into the ministry of our Church by the Right Rev. John G. Murray, D.D., Bishop of Maryland. The Rev. W. M. Dame, president of the Standing Committee, presented Dr. Török. All the members of the Standing Committee were present; and also the two recommending priests, the Rev. Thomas Burgess, Secretary Foreign-born Americans Division, Department of Missions, and the Rev. George E. St. Claire.

The service, which was made wonderfully impressive, included the reading of the canon and an address by the Bishop to the applying priest, who than made a formal declaration and was formally received into our ministry by the Bishop, after which the Holy Eucharist was celebrated.

Dr. Török, who was a Greek Catholic (or Uniat) and a professor in the Uniat College in Rome, where he was in touch with the people of many races, is well-known in Europe as a Hungarian patriot and scholar. He came to this country in 1920 by permission of the Roman *Propaganda Fidei Congregacio* for the purpose of lecturing to the Hungarians on anti-Bolshevich propaganda. He has taken out his first papers as

an American citizen. Dr. Török takes his place as a special assistant to the Rev. Thomas Burgess in the Foreign-born Americans Division of the Department of Missions, where he will prove of great value in helping to lead the Americanization and religious work among the unchurched immigrants from Middle Europe in the United States and where he will be of great assistance in many ways in addition to his particular work among the unchurched Magyars in America. Enormous numbers of these have left the Church of their native land and are out of touch with all religion and isolated from American life. They are thus a natural prey to Bolshevich propaganda.

Born in Hungary in 1890, after acquiring his lower and middle education at Budapest, studying law and philosophy at the Universities of Budapest and Tübingen, and receiving his theological training at Budapest, Eperjes, and at Rome, where he was ordained priest in 1914, Dr. Török in the year of his ordination was appointed chaplain in the Cathedral of Nyiregyhaza. Early in 1915, he was appointed professor of Canon Law in the Greek College at Rome, where he remained until 1917. When the Greek College was temporarily transferred to Switzerland on account of the war, he kept up very strong anti-German and anti-Hapsburg policies, and for this the Magyar Government instituted against him a suit for his "entente-friendship." His case was heard directly at the outbreak of the revolution, and because all historical facts were in his favor, he was, of course, exonerated, and, consequently, considered a national hero. Under Bolshevism, they tried to hang him and he had to seek refuge from prison, in reality from the scaffold. Dr. Török was appointed Consistorial-Councilor in 1919.

THREE WISCONSIN CLERGY DIE IN ONE WEEK

THERE DIED last week in Wisconsin the Rev. Dr. F. C. Coolbaugh, rector of the Church of the Redeemer at Superior, as stated in another column, the Rev. Luke P. Holmes, a retired priest living at Burlington, and the Rev. Addison M. Sherman, missionary at Platteville and Darlington.

Mr. Holmes died on Monday, June 6th, at the home of his sister in Burlington. He was born in England in 1846, and coming to this country, determined upon a clerical career in middle life, and was graduated at the Kansas Theological School in 1888. In the same year he was ordained deacon by the late Bishop Thomas, and was advanced to the priesthood a year later by Bishop Knight, of Milwaukee. For several years his ministry was spent in the diocese of Milwaukee, at Elkhorn, Burlington, and Rochester, Sussex, and North Lake. Afterward he was for a few years rector at Lake Benton, Minnesota, and then, from 1912 to 1916, a missionary in Wyoming. Advancing age and infirmity led to his retirement, and he returned to Wisconsin, where he died as stated. The funeral service was held from the church at Sussex, where at one time he was rector. Mr. Holmes had retained his canonical residence in Wyoming.

Mr. Sherman has been missionary at Platteville and Darlington since 1910. He was a native of Massachusetts, and a graduate of Bowdoin College and of Hobart College, and the General Theological Seminary, and was ordained deacon in 1880 by Bishop Neely of Maine and priest in 1881 by Bishop Potter of New York. He began his ministry as assistant at St. Bartholomew's Church, New York City, and was then successively rector of All Saints', Sing Sing, of St. James' Church, Batavia, New York, of Trinity Church, Middleport, New York,

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and then came to Wisconsin, where his final work was given. He retained his canonical connection with the diocese of Western New York to the last. The body was taken to Batavia, New York, for burial.

ST. MARY'S CONFERENCE

ST. MARY'S CONFERENCE, Raleigh, N. C., was held from May 30th to June 3rd, with almost one hundred present. The main part of the work was done by the Rev. Charles H. Boynton, Ph.D., and the Rev. Charles N. Lathrop. The Rev. Henry H. Covington gave devotional addresses, the Rev. Gardiner L. Tucker and the Rev. W. A. Jonnard led in study of religious education; Miss Emily Watkins and Miss Margaret McGuffey gave helpful conferences on the Girls' Friendly Society.

There was music in the evening in the Auditorium and a devotional service out on the lawn. Tuesday night Bishop Darst conducted conferences on the Nation-wide Campaign; Wednesday Bishop Cheshire gave reminiscences on old North Carolina Times and Churchmen; Thursday night Dr. Boynton presented pictures on the screen and described scenes and experiences in his travels for the Near East Relief. The culmination of all was in the chapel Friday night in a sermon by the Rev. C. N. Lathrop. A missionary pageant was also given.

FORMER COLLEGE PRESIDENT ORDAINED

A NOTABLE CONVERT to the Church was ordained to the diaconate at St. Paul's Church, Milwaukee, by Bishop Webb, on Sunday, June 12th. He is Herbert Pierrepont Houghton, Ph.D., Litt.D., LL.D., who was president of Carroll College from 1918 to 1920, and had previously been president of Waynesburg College, Pennsylvania. Dr. Houghton is a scholar of distinction. Born in Brooklyn, New York, January 22, 1880, he was graduated at Amherst College with the degrees of A.B. and A.M., and afterward following a post-graduate course at Johns Hopkins with the degree of Ph.D., majoring in Greek and Syriac. He then became instructor in classics at Princeton College, and was afterward instructor, assistant professor, and then associate professor in Latin at Amherst. He was a Presbyterian until his studies brought him into the Church some two years ago, and was a member of the board of directors of McCormick Theological Seminary. He is a member of Phi Beta Kappa and a mason. He is author of several published volumes, and of a translation of Cicero's *Cato Major*. He has lectured frequently on subjects connected with Greek literature and with education. He has received the degree of Ph.D. from Johns Hopkins, of Litt.D. from Waynesburg College, and LL.D. from Ripon College, Wisconsin. He married Kathleen Bagwell of Onancock, Virginia, in 1908. Mrs. Houghton preceded her husband in coming into the Church.

PRIEST DIES WHILE CELEBRATING HOLY COMMUNION

WHILE CELEBRATING Holy Communion at the late celebration on Sunday, June 5th, in the Church of the Redeemer, Superior, Wis., the Rev. F. C. Coolbaugh, D.D., rector of the church, collapsed suddenly and never regained consciousness. He was taken to the rectory, and died during the evening. Dr. Coolbaugh celebrated the fiftieth anniversary of his ordination last year.

Dr. Coolbaugh was educated at Hobart College, where he received the degrees of A.B. and A.M., and at Seabury Divinity

School with the degree of B.D. In later years he received that of D.D. from Hobart College. He was ordained both as deacon and as priest by Bishop Whipple in 1870, and was rector of St. John's Church, Mankato, Minn., until 1873. Afterward he was successively rector of Holy Trinity, Minneapolis, Christ Church, Waukegan, Ill., Grace Church, Grand Rapids, Mich., Holderness School, New Hampshire, St. John's, Lafayette, Ind., St. Andrew's, Cloquet, Minn., Christ Church, Hibbing, Minn., and finally the Redeemer, Superior, Wis. The latter is in the diocese of Milwaukee, but just across the line from the diocese of Duluth, with which latter Dr. Coolbaugh retained his canonical connection. He had been deputy to several General Conventions, and was a member of the Minnesota State Historical Society.

PITTSBURGH MINISTERS RESENT DICTATION

THE PITTSBURGH MINISTERIAL UNION on June 6th declared that it cannot allow the Pittsburgh Employers' Association to dictate to Church organizations what their attitude should be on social questions. Their attempt to do so was recently denounced by the Bishop of Michigan in his New York sermon and by THE LIVING CHURCH. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programmes, do not fairly represent the employing group. The ministers also declare that they resent "this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move," and they

Services of Sunday, July 3rd

will necessarily partake of a Patriotic character. We offer the following Service Leaflets for use in Churches on that day.

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MEMORIALS AND GIFTS

A BELL has recently been placed in the belfry of the Church of the Epiphany (Forbes Memorial), New Haven, Conn.

At CHRIST CHURCH, Stevensville, Md., on May 29th, the Rev. Hunter Davidson dedicated a pulpit in memory of the Rev. and Mrs. P. D. Thompson. Mr. Thompson was the rector of this historic parish for eighteen years.

CONDITIONAL ON the receipt of \$500,000 from other sources, Trinity College, Hartford, Conn., will receive \$125,000 for its centennial fund from the general education board of the Rockefeller Foundation. This becomes immediately effective by the decision of the general board to give Trinity sufficient increases to pay the professors' salaries for the next two years.

A MARBLE BIRD FOUNTAIN has been erected on the lawn of St. Paul's Church, Buffalo, for the use of the pigeons who make their sanctuary in the spire of the church and are as popular and as tame as those of St. Mark's, Venice. A bronze tablet bears this inscription:

"This fountain is lovingly dedicated
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Beneath is this quotation: "My little sisters, the birds, God feedeth you, and giveth you the streams and fountains for your drink."

At ST. MARK'S PRO-CATHEDRAL, Grand Rapids, Mich., on May 29th, a beautiful Celtic cross, nine feet high, was erected in the church yard through the Campbell Fair Guild to the memory of the four young men and one young woman of the parish, who gave their lives in the great war. The names inscribed on the stone are William Sears, Reginald Stott Franchot, Virgil B. Perry, Randolph Rogers, Lucius Comstock Boltwood, and Florence Grace Hankinson. The service of dedication was begun in the church and completed around the cross. Dean Potter preached and Bishop McCormick read the prayers and conducted the ceremonies. A squad of the American Legion fired the salute and taps were sounded by trumpeters. Many patriotic societies attended in a body.

NEWS IN BRIEF

CONNECTICUT: An interesting reminder of the days when the Church was more closely in touch with the University was had the other day in the presentation to certain members of the freshman class of Yale of the annual Berkeley premiums of books for excellence in Latin composition, provided for by the surplus income of the fund given by Bishop George Berkeley in 1733. The Rev. Kenneth Mackenzie celebrated the thirtieth anniversary of his rectorate of Holy Trinity Church, Westport, Conn., by the visit of Bishop Acheson on June 5th, to confirm twenty-two candidates. The parish had signalized the real date, June 1st, by the gift of \$300 with affectionate greeting to Mrs. Mackenzie from the women of the parish.

DELAWARE: Bishop Cook preached the baccalaureate sermon to the graduating class of the University of Delaware on June 12th. The annual lawn fete at Bishopstead on June 3rd for the Babies' Hospital of Wilmington realized about \$2,000.

KANSAS: On June 2nd, at a meeting of the Bishop and Council of the diocese suggestions were made for the four Deanery meetings to be held in fall on consecutive dates to cover the Nation-wide Campaign, Religious Education, Publicity, and the next Diocesan Convention. Plans are being made to hold the adult Diocesan Convention early in the year and the Third Annual Boys' Convention Camp and the First Annual Girls' Convention in June. The boys will be camped on the Bethany campus as formerly and the girls have quarters in the dormitories. On June 11th the Girls' Friendly Society of Grace Cathedral held their formal opening of their cottage at Vinewood Park near Topeka, for the summer. At a meeting of the Student Workers' commission held in May the Rev. J. P. De Wolfe of St. Peter's Church, Pittsburg, was elected chairman and Prof. R. W. Conover secretary. Miss Miriam B. Allen, parish worker in Grace Cathedral, Topeka, for the past year, has left for her home in Evanston, Ill., on July 25th she will become social service director at Grace and Holy Trinity Church, Kansas City, Mo.

LOUISIANA: At the semi-annual meeting of the Woman's Auxiliary, held in Mansfield on June 2nd and 3rd fifty-two delegates were registered. The meeting opened at Christ Memorial Church with the Holy Communion, when the offering for Louisiana Women Volunteers for missionary service was presented, \$71.30. The first day educational and inspirational talks and conferences were on The Year's Work by Mrs. Frank C. Labit. Christian Social Service, by Mrs. William Lamb; Prayer, by Mrs. C. E. Rew; United Thank Offering, by Mrs.

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A. D. McBryde; Religious Education. by Mrs. F. A. Leaming; The Standard Course of Teachers' Training, by Mrs. F. H. G. Fry, who also spoke on the Gaudet Normal and Industrial School for Colored Children which has recently been acquired by the diocese, Mrs. L. J. Robinson spoke on the Emery Fund, and Mrs. W. D. Clayton, on The Children's Home, a Church home for orphaned white children of the diocese which has long been under the Sisters of Bethany and is doing a splendid work. At the annual meeting held in January it was decided that branches of the Auxiliary should form adult Bible classes and at this semi-annual meeting they endorsed for their use the Standard Teachers' Training Course, prepared by the Board of Religious Education. The Rev. James Owens of St. Mark's Church, Shreveport, assisted the Rev. Wm. E. Vann, rector of Mansfield, at one of the evening prayer services.

LOS ANGELES: The Church Schools of the Convocation of Los Angeles held their post-Easter missionary rally on May 29th, at St. Paul's Pro-Cathedral, Los Angeles. Music was led by the Harvard School band. The largest Lenten offering was \$500, from All Saints', Pasadena. The largest per capita was Holy Trinity, Covina, with \$3.25 per scholar. The total offering was \$4,350.57 against \$3,332 last year. The Bishop's banner for best average attendance went to St. John Baptist's Mission, Corona. The Church Home for Children, Los Angeles, presented the pageant "America" on May 28th. The parish festival of Christ Church, Ontario, was celebrated on June 2nd, with the Rev. Wm. B. Kinkaid, of the Church of the Advent, San Francisco, as special preacher at the solemn Eucharist.

MARYLAND: The corner stone of the new Holy Trinity Church in a growing section of Baltimore City was laid by Bishop Murray on the afternoon of June 11th, the Rev. H. P. Almon Abbott making the address. This building is a result of the Nation-wide Campaign. Holy Trinity Church was recently sold to a colored congregation and will consolidate with its own mission chapel on the new site. During the summer season the Rev. Arthur Chilton Powell, D.D., rector of St. Mary's, Hampden, conducts community open air services on the church grounds. The Women's Work under the Church Service League (Mrs. Julius E. Freeman, president) has grown to such proportions that a whole floor of the Diocesan House, Baltimore, will next fall be adapted for their exclusive use. During the month of June three Convocations of Maryland held sessions; at the Convocation of Cumberland on June 1st, and the Convocation of Annapolis on June 3rd, Sunday School work was the chief topic. At the Convocation of Towson on June 8th, the Rev. Dr. Peter Ainslee of the Church of the Disciples of Christ, widely known for his work in the subject of Church Unity, gave a vivid presentation of the work of Geneva Conference, and also talked at the afternoon session. He emphasized the point that no Church organization is in the position to invite all others to consolidate with it. In response to a large number of questionnaires sent by the Commission on Faith and Order to various Communions, asking what unique vital and fundamental possession they had, only two answers from very small communions were returned.

MILWAUKEE: Admirable work of organization and encouragement of Chapters of the Brotherhood of St. Andrew has been done in Milwaukee and in Racine, covering a period of several months past, by Mr. George C. Murdoch, from the central office of the organization. Mr. Murdoch devotes several months in each year to Brotherhood

work, covering a period when his business is slack, and he can be away. He then resumes his ordinary business activities for the more active periods of the year. In connection with his Brotherhood work he has devoted much time to Milwaukee and Racine. As a result he has not only founded, but put on their feet and started well going, six new chapters in Milwaukee, and greatly encouraged a seventh that was already in existence, and at the same time has founded a senior and two junior chapters in Racine. The Brotherhood is now actively at work in Milwaukee at All Saints' Cathedral, St. Paul's, St. Mark's, St. Stephen's, St. John's, St. Luke's, and St. Andrew's Churches, and in Racine at St. Luke's and Holy Innocents'.

NEBRASKA: The oldest pastor of any denomination from the point of service in Omaha is the Rev. John Albert Williams, vicar of the colored Church of St. Philip the Deacon, who, on June 12th, observed the thirtieth anniversary of his coming to St. Philip's Church. On June 11, 1891, he was ordained to the diaconate by Bishop Worthington and he held the first service at St. Philip's Church the day following. The congregation then worshipped in a small frame building on the rear of the lot now occupied by the stately stone church edifice. During the period which Mr. Williams has served St. Philip's he has baptized 275 candidates

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and presented 200 persons for confirmation. In connection with his church activities he is editor and publisher of the *Monitor*, a paper having the largest circulation among the colored race in America. Formal celebration of his anniversary will be postponed until October 18th, which is also the anniversary of his ordination to the priesthood.

NEWARK: The annual meeting of the Paterson clericus met at Christ Church, Pompton Lakes, N. J., on June 6th. After a short service in the Church conducted by the president, the Rev. Edwin S. Carson, the Rev. Edward P. Hooper was elected president and the Rev. Charles S. Armstrong secretary-treasurer. A committee was appointed to make arrangements for the twenty-fifth anniversary celebration of the Clericus in November. St. John's parish, Dover, N. J. (Rev. Walter E. Howe, rector), has been celebrating the fiftieth anniversary of the consecration of the church building, with a parish dinner, a musicale, and a May party on the lawn for the pupils. There were two celebrations of the Holy Communion on May 29th and at the mid-day service Bishop Lines preached, and at the evening service the Rev. Robert J. Thomson.

NEWARK: At Calvary Church, Bayonne, a mystery play "Inasmuch" was presented by members of the choir, at the close of the evening service on June 5th. The Rev. Claude Soares, rector, has dramatized the play from Tolstoi's "Where Love is there is God Also". It is written in the vernacular and treats of actual commonplace characters in lowly surrounding. It brings out the fact that the cobbler's effort to find Christ is as holy in the sight of God as was the Crusader's effort in olden times. Representatives of the diocesan commission on Church Pageantry and Drama were present.

NEW MEXICO: The epidemic of typhus in the Navajo Indian Reservation was confined to the district close to the Arizona line and there were few deaths near the San Juan Indian mission. However, two physicians in the U. S. Indian Service fell victim, one of whom, Dr. Graffin, was a devout Churchman. Dr. Graffin was buried from St. John's Church, Farmington, Rev. W. B. Magnan, priest in charge. Architects' plans have been accepted for the new church to be erected this summer at Alpine, Texas (Rev. F. M. Johnson, Jr., priest in charge). On May 30th there was a meeting of the District Committee of Missions when negotiations were entered into toward the purchase of four lots with house in which a Social Service center for Spanish-Americans will be established under Church auspices. Miss Higgins, daughter of the Rev. Dr. George H. Higgins, will be superintendent and her father will be chaplain. Miss Higgins has had many years' experience as teacher among the Mexicans on the border.

OHIO: On June 5th, the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, delivered the baccalaureate sermon at the West High school. Akron, to 124 graduates, and on May 30th preached at the consecration of St. Thomas' Church, Port Clinton, by Bishop Leonard. On Corpus Christi day at St. James' Church, Cleveland, the Rev. V. A. Peterson, rector, celebrated the Holy Eucharist, the Rev. W. F. Whitman and the Rev. James Carney of Toledo, assisting as deacon and subdeacon. The Rev. A. E. Johnstone of Savanna, Ill., acted as master of ceremonies, and the Rev. Father Joseph of the Franciscan Community at Merrill, Wis., preached both in the morning and at vespers. The Rev. George H. Trickett and the Rev. Father Jasinski of the Polish National Catholic Church were present in the sanctuary. St. James' Ward, of the Con-

fraternity of the Blessed Sacrament through whom the festival was arranged, joined with St. Anthony's Ward of the Greyfriars' Association in presenting a purse to Father Joseph to apply on the altar furnishings for the monastery chapel at Merrill.

PITTSBURGH: A handsome "Peace Window", designed by Mr. Chrystie Walters, of Pittsburgh, was recently unveiled at St. Mary's Church, Beaver Falls, making permanent the War's "honor roll" of the parish, and superseding the service flag.

WESTERN NEW YORK: The semi-annual meeting of the Woman's Auxiliary of the diocese was held in St. John's parish, Dunkirk, on June 8th and 9th, Mrs. P. N. Nicholas presiding. Bishop Brent preached on Wednesday evening and was the celebrant at the Holy Communion next morning.

A VERGER was showing a visitor round a church. The passage through the wooden altar-rail was flanked by two stout posts with particularly large and round wooden knobs on top. Nothing interesting about them. No one would think of photographing one of them. But he would after hearing the verger. "A little while ago, sir," he said, "we had a very short-sighted bishop, here, sir, and he *confirmed* one of them knobs."—*Amateur Photographer.*

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