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The Living Church

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MILWAUKEE, WISCONSIN, JUNE 25, 1921

NO. 8

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THE PETITION, Lead us not into temptation, is the prayer of Christian humility, conscious of its own weakness. If this prayer is truly offered, it may supersede the necessity of temptation. If we are already conscious of our weakness, we may not need the trial which is sent to show us our weakness.—*James Freeman Clarke.*

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EDITORIALS AND COMMENTS

Intolerance or Comprehensiveness?

IN commenting recently on the election of the second suffragan bishop in New York we were obliged to recall that as president of the society that officially publishes the *Chronicle*, and as himself one of the editors of that publication, Dr. Shipman must be held to a large degree of responsibility for the magazine. According to the declaration printed each month in its pages, the society of which he is president stands avowedly for the position of refusing tolerance in the Church, charging "disloyalty and dishonor" against those other Churchmen who would "recall the Church to so-called 'catholic doctrines and practices'." During all the years in which the *Chronicle* has been published we have never heretofore discussed its editorials or its position. The former are frequently venomous and the latter intolerant. To have discussed the editorials during any of this period would have involved a continuous controversy that would have been very distasteful to THE LIVING CHURCH and that we did not care to undertake.

But when the president of the society responsible for this magazine is offered to the Church by the diocese of New York for consecration as a bishop it becomes our duty to suspend this policy, though we shall hope to resume it after the question of the confirmation of the bishop-elect is settled. Our readers need not fear that we shall lapse into polemic journalism.

The very issue of the *Chronicle* that contains the account of the election of suffragans in New York contains an editorial that illustrates the spirit of intolerance in the men responsible for its publication. This editorial is neither better nor worse than those that have preceded it each month for years. In substance they are invariably so much alike that the matter can be as well judged on the basis of this one as on a whole series of them, except that no personalities are introduced into this, as they frequently are. In part that editorial (May 1921) reads as follows:

"AN UNHOLY ALLIANCE"

"It is the history of much Church legislation that changing custom, taking natural and inevitable liberties with canon and rubric, has been recognized by law. Thus the liberties taken with the Evening Service resulted in the shortened form of Evening Prayer. Thus various omissions in Morning Prayer were legalized; for it was gradually forced upon the episcopal mind that our services were too long and that there must be more flexibility in our liturgy.

"But none of these legalized changes arose from disloyalty to the doctrine and discipline of the Protestant Episcopal Church.

"In those early days any priest of the Church guilty of wilful liberties that indicated disloyalty to the teachings of the Protestant Episcopal Church was promptly brought to book, or posted as an 'outlaw cell' of the body ecclesiastic. The cancerous results of his addiction to Romanism were deplored by all

honorable and loyal presbyters and laymen. If he was not punished or suppressed by authority, it was because the wheat might suffer by the elimination of the tares.

"However, conditions have changed. We are confronted, today, by two classes of dangerous and unblushing law breakers in the Protestant Episcopal Church,—the Romanizers and the Socialists. Ordinarily, these two classes of men have little or nothing of doctrine in common. But they have a strong bond of union which is tacitly agreed upon. Each supports the other in this, that either may have his own way. And that way is lawless disregard of the doctrine and discipline of the Church. It is a tacit alliance which will prove costly to the Church.

"Of the arrogance and persistence of Roman propaganda in the Protestant Episcopal Church *The Chronicle* has not hesitated to speak frankly and plainly. We regard it as a course of disloyalty and questionable morals deliberately to seek to so make the Protestant Episcopal Church something else than what it is, that communicants within our Church may be compelled to remove from their old home, finding its title has passed to alien ownership. We take it that the rank and file of Episcopalians of the genuine sort will never consent to use a Romanized Prayer Book.

"Hand in glove with these Romanizers are the Socialists. . . .

"A Bishop in an eastern diocese was recently appealed to stop the Roman performances in one of his churches. He did not do so. He was between the horns of a dilemma. At one end of the street stood the Church of the Romanizer. At the other end of the street stood the Church of the socialistic rector. Both were prominent men. If he disciplined one, he must discipline both. So, he kept his hands off each of them. . . ."

Here is the open charge of "disloyalty" against great numbers of Churchmen, of being "dangerous and unblushing law breakers", of "arrogance and persistence of Roman propaganda", of "disloyalty and questionable morals". It is not enough to say that those Churchmen against whom the charge is directed repudiate any sympathy with "Roman propaganda." What this editorial so describes is obviously what the platform of the society refers to as "so-called catholic doctrines and practices." Month by month for years the *Chronicle* has made it perfectly clear that its indictment is intended to include all within the Church who are not in sympathy with its own most ultra-Protestant position. Knowing that, Dr. Shipman has for a number of years permitted his name to appear as one of the editors of the magazine. Knowing that, the Protestant Episcopal Society for the Promotion of Evangelical Knowledge assumed responsibility for the magazine two years or more ago, years after its policy had become notorious. Knowing that, funds have (apparently) been drawn from the resources of the society to maintain the publication, though there has been no change in its spirit or in its editorship. Knowing that, Dr. Shipman has allowed himself to be elected first as vice president, then as president, of the society. Certainly the responsibility of the head of the society for the intolerance, the personal venom,

the repeated allegations of disloyalty, the flippancy, the irreverence of the *Chronicle* cannot be questioned.

TO CONSECRATE the president of this society as Bishop Suffragan for New York would be to put him in a position whereby he would repeatedly be compelled to participate in services at churches which, and with men whom, he would believe to be disloyal. "At one end of the street [stands] the Church of the Romanizer. At the other end of the street [stands] the Church of the socialistic rector." It is the condition which Dr. Shipman's own organ alleges. Disregarding any question as to the accuracy of either classification, it is impossible not to feel that the *Chronicle* would rate at least half the churches and clergy of New York under one or other of these designations, which are invariably used to describe those whose position differs even slightly from its own. New York needs bishops who are big enough spiritually and intellectually to sympathize with them both. It demands a policy rather of comprehensiveness than of intolerance. The suffragan bishop could not refuse to countenance these churches and clergy, for the discipline of the diocese would not be in his hands. He could not refuse to visit such churches, because his official visitations would be wholly under the direction of the Bishop of the diocese. He would be forced to be *particeps criminis* with the very men whom his society and its magazine so venomously denounce. He would constantly find himself in a position that would be as intolerable to him as to those clergy whose "disloyalty and questionable morals" have been so vehemently condemned by the magazine for which Dr. Shipman bears so large a measure of responsibility. Perhaps the fact that for years those who have been reviled by the *Chronicle* have almost unanimously pursued a policy of "reviling not again" has closed Dr. Shipman's eyes to the fact that men resent those things, and that they who are responsible for the reviling, and not their victims, create the condition which makes it impossible that they should be promoted to positions of honor and of trust in the Church. Dr. Shipman has associated much with army officers. Has he found that charges of "disloyalty and questionable morals" mean so little to these that one who shares responsibility, in however limited a degree, for hurling them broadcast against his fellow officers, would be received by these as their friend and equal, or could be promoted over them with their free consent? There is red blood quite as truly in the Church as in the army, and the enormity of this long-continued offense must not be measured by the silence with which such charges have consistently been borne.

When we think of the suffragan bishopric we think how Bishop Garland has won the hearts of Churchmen in Philadelphia, Bishop Babcock in Massachusetts, Bishop Griswold and, before him, Bishop Toll in Chicago, and how Bishop Burch did the same in New York. Is it possible for a priest who is, in part, responsible for hurling against many of the clergy those charges that we have quoted, to gain such a place in their hearts as these have done? We think of the affection that will be bestowed upon Bishop Lloyd, the deep sympathy with which he will enter into the problems of every parish in the diocese, and the warm, true welcome that will come from the hearts of clergy and people absolutely regardless of their theological positions; and we are bound to contrast with that the cold, punctiliously polite attitude toward the other elected suffragan that alone will be possible to men who have been maligned for years by the organ that carries Dr. Shipman's name in each issue as the responsible executive officer. One shudders at the unhappiness of a life such as would be thrust upon him. Once more we go to the army for our illustration. If one should be appointed assistant commandant at West Point who was responsible, with others, as their chief, for bringing repeated accusations of disloyalty, dishonor, and questionable morals against many of the other officers at the academy, would not the attitude of these latter to him be frigidly formal and punctiliously polite, while a complete social ostracism would testify to what they really thought of him? But would Dr. Shipman have the clergy less sensitive as to imputations upon their loyalty, their honor, and their morals?

There is such a thing as disloyalty, and it is right that it be denounced. When men utter the words of the creeds

and of the services of the Church while believing them to be false, they are disloyal. When men celebrate sacraments in which they do not believe, they are disloyal. Because Bishop Cummins, fifty years ago, came to the conviction that regeneration was not effected through Baptism, he withdrew from the Church. Because Bishop Kinsman, a few years ago, came to the belief that true orders were not conferred in the Episcopal Church, he also withdrew. Both of these men would have been disloyal if they had remained in the ministry of the Church after these convictions had become final to them, and both withdrew because they saw equally that honor demanded such withdrawal. Thus an extreme position on either side may lead to disloyalty, and we do not doubt that men in the ministry, if there be any—they must be very few—whose position is either that of Bishop Cummins or of Bishop Kinsman, and who continue to remain in priestly work, are disloyal. But the recognition of the fact that disloyalty to the Church is, indeed, possible, by no means justifies the charge of disloyalty against whole schools of Churchmen in such wise as the *Chronicle* has been hurling it broadcast for years.

The question is not one of schools of Churchmanship. Nobody has ever challenged the confirmation of the election of an Evangelical Churchman as bishop by reason of such Churchmanship. Bishop Lloyd, for instance, is a Virginian Churchman of the most distinctive character and has been Bishop Coadjutor of Virginia, the most pronounced of all Evangelical dioceses, but we venture to say that there is not a church in New York or out of it in which his episcopal ministrations will not be entirely acceptable, neither can we conceive that there will be a single vote against the confirmation of his election to the position now offered him. So also Dr. La Mothe, who for some years was associate rector with Dr. McKim in Washington, goes to Honolulu as bishop without the slightest opposition. Perhaps, also, the fact that this is the first episcopal election that has been challenged by THE LIVING CHURCH during the more than twenty years of its present editorial management may relieve the editor from any imputation of partisanship.

Indeed we should suppose that if the question of the confirmation of this election were to be colored by particular views as to Churchmanship, Evangelicals would be the most active in their opposition. What sort of administration of an endowed "Society for the Promotion of Evangelical Knowledge" is it that leaves the *Southern Churchman* to suffer anxiety in these days of difficulties for religious papers and yet maintains the *Chronicle*, in part at the expense of revered Churchmen now at rest? Which of these best represents the piety of those devout people who founded that society? Why should not the "promotion of Evangelical Knowledge" be taken seriously? When we think of what a strong, influential power for righteousness and for evangelical religion the *Southern Churchman* might become if this society would abandon its preposterous organ and get behind the former, which has represented the best traditions of Evangelical Churchmanship for half a century and more, and would really strive to carry out its trust in a dignified, a reverent, and a creditable manner, we are the more loathe to promote the responsible executive officer of the society as now administered to the episcopate. If the president of such an organization is helpless to prevent its organ from running amuck in making charges of "dishonor", of "disloyalty", and of "questionable morals" he could at least evince his displeasure by resigning his office and repudiating such charges. Perhaps Dr. Shipman will yet do so. To have part in a propaganda of intolerance and of abuse is to accept responsibility for what is circulated in the interest of that propaganda.

So let no one seek to complicate this delicate problem by representing that the issue is a partisan one. The question is, first, whether the responsible head of the society which, through its organ, hurls charges right and left against those Churchmen with whom it differs is fit to be made bishop, and second, if fit, whether an episcopate that would begin with such a handicap would be for the best interests of the Church. Dr. Shipman made an excellent record as chaplain both at West Point and in France. He has much to his credit in both capacities. This should be fully weighed. But he is a free agent, and when he has assumed the position that appears, month by month, in black and white, it cannot

be treated as a matter of partisanship when the opinion is expressed, as we feel obliged to express it for ourselves, that *the best interests of the Church will be served in the event that the standing committees and the bishops decline assent to his consecration.* Nor is this a reflection upon the diocese of New York. There had been no discussion of his candidacy prior to the election and no one in the diocesan convention was in position, on the spur of the moment, to produce the record that, being now in evidence before the Church at large, cannot be esteemed negligible. He was elected by a bare majority in both orders with no opportunity to discuss that part of the record that he has made for himself upon which we have commented.

In any event we earnestly ask that the standing committees will act upon the matter just as promptly as possible, not delaying until after the summer holidays. We invite any defense of the bishop-elect that he or his friends may desire to make, and would welcome such a defense to our columns. But the very discussion, involving personalities such as are commonly kept out of the columns of THE LIVING CHURCH, is most distasteful, and the quicker the verdict of the Church can be rendered, the better it will be for all concerned.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

SUBSCRIBER (1, 2, 3)—In modern law the term *adultery* refers only to the act of a married person. In the seventh commandment a much broader interpretation is obviously demanded, and the Christian interpretation of the obligation as stated in the catechism will be familiar to you.—(4) The Church understands our Lord's words, "Whoso putteth aside husband or wife and marrieth another" etc., to refer to re-marriage after divorce, though there is a school of interpreters who hold (erroneously in our judgment) that His declaration, "committeth adultery", is subject to certain exceptions.

DAILY BIBLE STUDIES

June 27—"The Everlasting Arms"

READ Deuteronomy 33: 26-29. Text: "The eternal God is thy refuge and underneath are the everlasting arms."

Facts to be noted:

1. "Jeshurun" is a designation for God's chosen people.
2. Note carefully verse 27. It should be committed to memory.
3. Moses ascribes the safety of God's people to His providence and power.

We are to pray every day this week for the peaceable governance of the world, that God's Church and God's people may serve Him in peace and quietness. As far as we are concerned as individuals we must see to it that we give God an opportunity to govern our lives peaceably and so do our full part as co-workers with God in bringing about true peace in the world. The difficulty with most of us is that we forget so often that God has not left us alone to work out all our own problems or carry every burden alone and the result is that we are often anxious, fretful, and unhappy. Let us keep in mind our text for the day and live, not merely hoping that "The eternal God is our refuge and underneath are the everlasting arms" but believing and knowing that such is the case, just as surely as the child knows that he is resting securely in his mother's arms.

June 28—Trust and Obedience

Read Psalm 46. Text: "Be still then and know that I am God."

Facts to be noted:

1. The truest ground for fearless confidence is the knowledge that God is our refuge.
2. God delivered His people from the hand of their enemies. (4-7.)
3. The time will come when the God of Israel will manifest His power over all nations.

We cannot tell what may happen to-morrow. We know we are here to-day and if we would make the best of life we shall live to-day so that when to-morrow comes we shall be prepared to live to-morrow and not in the past. Obedience to God and His will to-day is the secret of a peaceful life to-day and to-morrow. "The loyal soldier asks no reason of his commanding officer for what he may think to be hazardous movements in the day's battle; he obeys in prompt and willing silence. The faithful workman asks no reason for these rude gashes in the quarry; he is content to wait till builder or sculptor fashions the unshapely block into symmetry and beauty. It is the grandest triumph of our faith to confide in the divine leadings in the dark." (Macduff.) Each day, then, let us see to it that we spend those few moments in quiet meditation; and then, in the very midst of perplexities, "Be still and know that I am God," and that all must be right in the end.

June 29—Divine Wisdom and Knowledge

Read Romans 11: 33-36. Text for the day: "O the depths of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out."

Facts to be noted:

1. St. Paul has shown the contrast between the apparent injustice and the real justice of God. He has vindicated divine justice and mercy.
2. He bursts forth into praise to God for His wisdom and power.
3. God is the source, the agent, and the final goal of all created things and all spiritual life.

God does govern this world, but sometimes His providences seem to run contrary to His promises. "God promised David to give him the crown, to make him king; but providence runs

contrary to His promise; David was pursued by Saul, he was in danger of his life; but all the while it was David's duty to trust God. The Lord doth often times, by cross providences, bring to pass His promise. God promised Paul the lives of all that were with him in the ship; but now the providence of God seems to run contrary to His promise; the winds blow, the ship splits and breaks in pieces; and thus God fulfilled His promise; upon the broken pieces of the ship, they came safe to shore. Trust God when providence seems to run contrary to His promise."—*Watson.*

June 30—God's Plan

Read Isaiah 55: 6-13. Text: "For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Facts to be noted:

1. To-day is our opportunity to seek God.
2. Our finite minds cannot understand the infinite mind of God.

3. The happiness of those who believe and trust God.

"God is building up the Christian in accordance with a perfect plan into a majestic temple for the decoration of the eternal city. And though His dealings sometimes seem to be mysterious; though He seems to cut down here and to raise up there, to let the light into this part, and to leave it dark in that; though it is hard to tell at times what such material is designed for, and what this or that work means, or to conceive how the structure when completed will appear; it is nevertheless quite certain that God's purpose for the world is being worked out; and, although it is given us here to see only in part, whoever will take the pains to watch with care the course of Providence will be convinced that it does not move along by chance but that everything is done by a prospective plan. Every stroke we bear, or loss we mourn, is made subservient to the great design. To-day let us trust God."—*Nason.*

NOTE: THE LIVING CHURCH deeply regrets that the Studies for the remaining days of this week did not reach the office in time for publication.

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

TREASURER'S STATEMENT

FOR the first five months of the year, the receipts applicable to appropriation items have amounted to \$1,176,481.90, as against \$941,273.93 for the corresponding period in 1920, an increase of \$235,207.92. Of this increase \$190,586.49 is accounted for by the increase in payments on the Nation-wide Campaign, as shown on the statement, and the balance by an increase in miscellaneous income. The detail of the Nation-wide Campaign income by month is as follows:

	1921	1920	Increase
January	\$ 19,193.70	\$ 50,439.80	\$ 31,246.10*
February	151,955.69	151,730.75	224.94
March	204,307.69	127,721.91	76,585.78
April	274,753.97	182,400.24	92,353.73
May	339,068.75	286,400.61	52,668.14
	\$989,279.80	\$798,693.31	\$190,586.49

* Decrease

The decrease in January is probably due to the fact that the diocesan parochial treasurers were making every effort to collect every possible dollar on the 1920 pledges. Our books were held open for a number of days after the first of the year, during which time all receipts were credited to 1920.

The increase in subsequent months is due chiefly to the fact that certain dioceses, such as Massachusetts, Western New York, and Michigan, did not hold their first Nation-wide Campaign canvass until the spring of 1920 and consequently remittances from these dioceses were small during the early part of that year. Another reason for the increase is that undoubtedly a good many of the parochial treasurers are not keeping accurate account of delayed payments made on 1920 pledges and these are now coming in and being credited to 1921. There are, however, a number of disturbing decreases in the figures of receipts. These mean, either that there has been a distinct falling off in the pledges of the people or that the parochial treasurers are remiss in making collections and remittances. It is of vital importance that these weak spots be corrected.

Due to this gratifying increase in receipts, the Council has been able to reduce the amount of its loans at the banks since the close of the fiscal year in the amount of \$100,000. This is in contrast to an increase in such loans during the corresponding period of 1920, in the amount of \$132,500, a gain in the borrowed money item of \$232,500. Naturally, this will result in a material saving in interest charges during the current year.

Despite the great improvement noted above, much can still be done in the way of expediting the collection of pledges and the prompt remittance of money. The fact that a parochial treasurer has in his hands \$100 of Nation-wide Campaign money may not seem to be a very important matter to him, but if some 4,000 parochial treasurers have the same idea and therefore fail to remit, the cost to the whole Church in interest charges becomes a material factor.

LEWIS B. FRANKLIN, *Treasurer.*

The following is a statement of payments to June 1st, as compared with similar payments a year ago:

	QUOTA	PAID TO JUNE 1, 1921	PAID TO JUNE 1, 1920	INCREASE
SUMMARY				
PROVINCE 1.....	\$1,302,846	\$158,148.18	\$ 50,472.62	\$107,675.56
PROVINCE 2.....	2,513,969	231,058.70	222,159.15	8,899.55
PROVINCE 3.....	1,688,548	251,383.45	260,618.92	9,235.47*
PROVINCE 4.....	516,409	98,223.49	103,649.95	5,426.46*
PROVINCE 5.....	1,103,651	115,636.89	60,465.87	55,171.02
PROVINCE 6.....	361,095	44,237.40	19,001.30	25,236.10
PROVINCE 7.....	337,824	48,126.79	51,463.55	3,336.76*
PROVINCE 8.....	358,005	37,434.53	23,406.02	14,028.51
	\$8,182,347	\$984,249.43	\$791,237.38	\$193,012.05
FOREIGN and MISCELLANEOUS		\$ 5,030.37	\$ 7,455.93	\$ 2,425.56*
		\$989,279.80	\$798,693.31	\$190,586.49

* Decrease

BISHOP TUTTLE AT DENVER RETRACES HIS STEPS OF FIFTY-FOUR YEARS AGO

[See narrative in THE LIVING CHURCH of last week]



BISHOP WHITEHEAD HAS THE BOX SEAT. REV. CHARLES H. MARSHALL IN THE STAGECOACH OPPOSITE BISHOP TUTTLE



THE BISHOP'S TRIUMPHAL CAR

BLUE MONDAY MUSINGS

By Presbyter Ignobius



I WONDER that, in all the discussion of religious rapprochement, so little has been said in this country about the English "Society of Free Catholics", of which Dr. W. E. Orchard is the most conspicuous figure. It may be well at least to reprint its "Basis", as

showing the direction of its thought and hope:

"We affirm our absolute moral and spiritual loyalty to our Lord Jesus Christ as the Son of God and our faith in Christ as God's supreme gift for the salvation of the world, and declare our solemn resolution by divine grace to abide in this faith.

"As desirous of realizing our membership in the One Holy Catholic Church, we would explore and appropriate all that is essential to life, faith, worship, and order in the experience of the whole Church, endeavoring to combine Christian faith with freedom of thought, and emphasizing the central realities of that faith along with their generous interpretation and their universal application to all the needs of every soul.

"We would foster the mystical development of the soul; we uphold the sacrificial significance of worship; while recognizing the worth of the simplest forms of sincere worship, we believe in the grace of sacraments, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul; and all this we shall seek not by imposing our will upon others, or by hasty innovations, but by laboring to secure an appreciation of their spiritual right and their adoption by common consent.

"We seek a reconciliation of the individual and congregational liberties developed among the Free Churches with the essential order and government of the Catholic system.

"We hold that Jesus Christ is rightful Lord of all life, personal, social, national, and international, and that Christianity is applicable to all the conditions and necessities of humanity.

"We therefore set ourselves to proclaim the Kingdom of God, and call upon men to repent them of their common and personal guilt for the divisions, strifes, and animosities which sin against brotherhood and rend the Body of Christ.

"We would effect the Christian revaluation of life, and reveal the true meaning of wealth and the divine function of work. We would establish an order of society conformable in all things to the Gospel, wherein every barrier to unity, arising from false views or wrong institutions whether of class, sex, nationality, or race, is done away, putting our trust in the persuasive example of personal sacrifice and of agreed corporate experiment, being convinced that merely coercive legislation and methods of violence cannot establish the Kingdom of God.

"We urge that the Church should lead the way by the re-ordering of its own life, and by the encouraging of advance towards simple and consecrated ways of communal life by those who have a religious vocation thereto."

POEMS ABOUT CHILDREN are always well-inspired, even if ill-done: like those sermons of which the kindly "sermon-taster" never fails to say, "He had a good text". But an exquisite little volume has just been put into my hands, whose fifty poems make a garland for one little school-girl head, so well-twined that I know not just where to parallel it as an *opus*. *Verses for A Little Maid*, it is called; the writer is Mr. James Plaisted Webber, of Exeter; and Mr. H. H. Webster, of Houghton, Mifflin Co., Boston, has printed it on deckle-edged paper, in a dainty blue-and-white binding. "Beatrice Rose" is the fortunate heroine of these rhymes; and her laureate knows how to bring all the arts and all the humaner letters under tribute for her praising.

Here, for example, is

"MY BREVIARY

"If I could duly keep the Hours,
After this sort I'd pray:
At Prime: God bless sweet Beatrice Rose
Throughout the livelong day.
At Terce: Fair thoughts like snowy doves
On her forenoon attend.
At Sext: Through mid-day's hurry grant
Contentment to my friend.

At None: As shadows purpler grow,
Her eventide be light.
At Compline: Under kindly stars
God keep her through the night."

This, too, is good:

"GOD'S THOUGHT

"If only as God's thoughts we live,
What lovely thought had He,
When in this world of rain and shine
He one time thought of thee!

"He who conceived the rose, the stars,
The rainbow's perfect bend,
Was not content until at last
He thought my little friend."

Surely, this is worth quoting:

"TO CAESAR, ON HIS COMMENTARIES

"Grim-faced Caesar, hadst thou know'd,
After centuries had flown
Over thy stiff Latin prose
Would be bending Beatrice Rose.
Wouldst not thou therein have set,
Like a sprig of mignonette
For a little maid to see,
Some wee bit of poesy?
Would there not, once in a while,
O'er thy lips have crept a smile,
And with thoughts of some far day,
Ere thou grew'st too stern for play,
Happy days long dead and gone,
Ere thou crossedst Rubicon,
Wouldst thou not have been inserting—
Even at the risk of hurting
Thy grave commentaries' tone,
Hard as chiselled out of stone—
Some such tale as youth enjoys,
Of patrician girls and boys
Whom thou play'dst with once at home,
Long ere thou hadst fame at Rome?
Wouldst thou not have tried to enhance
Thy plain facts with some romance,
Wouldst thou not have given some notion
Of the color, life, and motion
Strangely wanting from the scene,
Where thou say'st thy hosts have been.

"O thou mighty Caesar's ghost!
I at least can make this boast:
Never lines that I've set down
Bring to her young brow such frown
As doth 'indirect discourse':
Or is thy bridge-construction worse?
Caesar, keep the age-long glory
Of thy commentaries' story,—
Not one whit I'll envy thee
If I may but truly be
(Guiltless though of Latin prose)
The Laureate to Beatrice Rose."

And this, at the end, strikes the note Ronsard sounded, with many another poet of love:

"NON OMNIS MORIAR

"Shouldst thou in slightest measure,
Dearest child, my verses treasure,
So that they're not cast aside,
But with thine and thee abide,
Then perchance one family
Long may hold in memory.
After this last song shall close,
The Laureate of Beatrice Rose.
Yea, perchance, some other child,
Named for thee, shall be beguiled
By my songs to say, 'Pray tell
Who loved Beatrice Rose so well?'
A solemn, but a healing thought
'Tis, to hope my songs have brought
Something, child, with thine and thee,
Of an immortality."

So mote it be. Let us hope this little maid by the Susquehanna will remember and be grateful for all these laudations, perceiving the affection under the extravagance, unflattered by the gracious words, and resolved on keeping the childlike heart even through the years when childlike grace is wont to vanish.

SPEAKING OF FEMININE names, this comes from La Grange, Georgia:

"Eliza-Belle-Arise-and-Tell-the-Glories-of-Emmanuel Jackson."

I give you one guess as to the owner's complexion.

"Does it Pay to Conduct Business on Christian Principles?"

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

Bishop Coadjutor of Central New York

I DO not like the way you put the question, "Does it pay to conduct business on Christian principles?" Before we ask whether "it pays", we ought to ask, "Must we try to do it, whether it pays or not?"

As a matter of fact, one of the biggest problems we face to-day is the question whether our present industrial, economic, and commercial system does not make it so difficult to practise brotherhood in daily life as to justify the demand for change. I am not a socialist, but I think that the men who are making us face this question deserve a larger measure of consideration than they receive.

It is a serious problem how the evils of the competitive system are to be overcome. No thinking man ought to shirk conscientious consideration of the subject. How can we substitute coöperation for competition? It seems to me that the socialists are strong in their criticism of the present order, but weak in constructive suggestion towards a better system. And they are weak, I think, because any system, no matter what it is, if it is to work, must be more than a programme of material reörganizatiön and reörrangement. What is needed is a new spirit. It is not the wheels, but the spirit within the wheels, that must change business and society and bring justice into industrial life.

For this reason, the call to-day to men of industry and business is a call to a change of attitude. Employers and employees must get together. They must learn to trust each other and respect each other and work in a spirit of coöperation. The railroad situation had come to an absolute impasse a short time ago because of the blustering, blundering attitude of some of the executives. They could not see that they had to meet the men on the level if their problems were to be solved.

The same difficulty arises sometimes in other big business. It is a situation which is leading a great many thoughtful men to ask whether or not the only solution of present industrial conflict lies in giving labor a voice in industrial control. I am not concerned, as a clergyman, to pronounce on such a proposition, but I am concerned, as a believer in the power of Christianity, in declaring that the proposal should be fairly considered without class hatred, party spirit, or bitterness of prejudice. Meanwhile, I believe that it is "conducting business on religious principles" to seek for this coöperative spirit, to deal man with man in fraternal trust and patience, to try with sympathetic understanding to see the other man's point of view. Because the Christian spirit of brotherly coöperation has been absent to so large an extent in the past, we have come to our present condition of disorder and confusion.

Does it "pay" to put this spirit of brotherhood into business? I say I don't like the question. We ought to try it, whether it pays or not. As a matter of fact I think it does pay. I know of corporations where the experiment has been made and labor troubles have ceased. I know of one great insurance company where the determination to raise the business to the higher plane of service has led to an unparalleled growth. I read recently the address of the president of that company, delivered to conventions of his agents, and I could understand, as he called upon his men to do more than canvass and collect, collect and canvass—to seek opportunities to serve—I could understand how he had so inspired his whole field force that they had made the company a monument of success.

Does it pay to conduct business in a Christian way? I remember a case of which I had personal, intimate acquaintance, years ago, where the head of a great corporation absolutely refused to continue grants for legislative lobbying, at a time when nobody thought business could be done without such a fund. Years went by, a legislative commission investigated the business, and the prosperity of that corporation is due to the fact that it was the only one of all those whose affairs were probed that came out clean. But I fancy the

president who stopped corrupt practices did not do so because "it paid", but because it was right. He was ready to step down and out if he couldn't do business without bribery.

Does it pay? Why, the depth of corruption into which communities were dragged in the old days of combination between business and politics shows that no other policy pays. The whole idea in those days was that business and religion were in different compartments of life and couldn't be mixed. The revelation of the corruption of San Francisco and other great cities and the disclosures by the Hughes investigation of insurance companies in New York showed that in the long run corrupt methods in business do not pay. Was all that so many years ago that the lesson has been forgotten?

Of course, I know that men in business are hampered by conditions not of their own making; and even when they are anxious to do the right thing it is not easy, always, to see what is right. And it is still more difficult to do what is right. But, thank God, there are more men to-day than ever before who see in the Christianizing of business a splendid ideal and are working towards making the ideal an actuality.

I know from personal experience that business morality is higher to-day than ever before. There is more justice, integrity, and honesty. Men are trying to show prudence as well as courage. They have discovered that temperance and clean living make better business. They have cut out booze and women as adjuncts of salesmanship. What we need to learn now is that putting Christianity into business means more than this. It means putting into business the Christian virtues of faith, hope, and love. Faith in men, not merely in God; hope of realizing the kingdom of heaven here, not waiting for its coming when we are dead and gone; and the kind of love that makes of headworkers and handworkers brother men in service.

If you will let me say one more word, I want to repeat that this generation must face your question not only as a matter of individual duty but as a general question of right and justice. This is necessary because the world is a very different world than it was a century ago. Then men did business as individuals. They knew their employees. They decided questions of right and wrong as matters of moment for their own consciences. Now men do business through corporations. Other men—officers and directors—decide the ethics of business. Consequently it is very easy to "sin at long range"—that is, take profits without asking how they were made. Moreover, there is no longer the old friendly relationship between employer and workman; individuality has been sunk. That being so, the question is, can there be real coöperation in business without labor having some voice in management? We ought to be prepared to consider that. If we don't want such a solution, we have got to be prepared to bring about coöperation in some other way—for the spirit of coöperation is really the Christian spirit, since Christianity is the religion of brotherhood and service.

Religion in business to me means this fraternal spirit in business. It means faith in men—faith to believe that ordinarily men want what is straight and right. It means that workmen are no longer to think of capital only as a huge monstrosity made by some modern Frankenstein to override their rights. It means that capital is not to think of all labor leaders as prejudiced agitators engaged in the merry game of grabbing wherever the grabbing is good. It means patience, forbearance, and persistent brotherly purpose. Without these, business warfare is inevitable. With them there is the possibility of what is meant by that much abused phrase, "Peace without victory".

Religion in business! We shall have to put it more and more into business and industry, or both will go to smash!

THE SOUL loses command of itself when it is impatient.—*Fénelon.*

THE COLORADO CONSECRATION

By THE RT. REV. CORTLANDT WHITEHEAD, D.D.
Bishop of Pittsburgh

I HAVE had two rare privileges to-day in serving, by the Presiding Bishop's appointment, as co-consecrator of the Rev. Dr. Ingley, Bishop Coadjutor of Colorado. Fifty-four years ago to the day, Bishop Tuttle, newly consecrated Missionary Bishop of Utah, rode into Denver on the coach from Julesburg—rifle on knee, should the Indians perchance assault the passengers, as was not uncommon. One month later I came by the same route from Julesburg, with revolver ready loaded for use if needed, to be missionary for three years under Bishop Randall.

On June 10, 1921, the reception committee here had an old-time stage coach with six horses ready, into which conveyance with alacrity the dear Presiding Bishop entered, and then enjoyed, like a boy, the procession through the busy streets of Denver, preceded by mounted police and a brass band, and followed by a long line of automobiles filled with clergy and Church people assembled to do honor to the distinguished guest.

To revive memories of over half a century ago, and to renew the experience of many coach rides in 1867, '68, and '69, I mounted to the coveted box seat beside the driver as I had entered Denver, then a small town, a few weeks after Bishop Tuttle, on his way to Salt Lake City.

Arrived at the Cathedral, photographs were taken of various groups, always including the aged Primus, and then the crowd dispersed to make ready for the ceremonies of to-day. It has been indeed a privilege to share with the Churchpeople of Denver in the welcome so cordially extended.

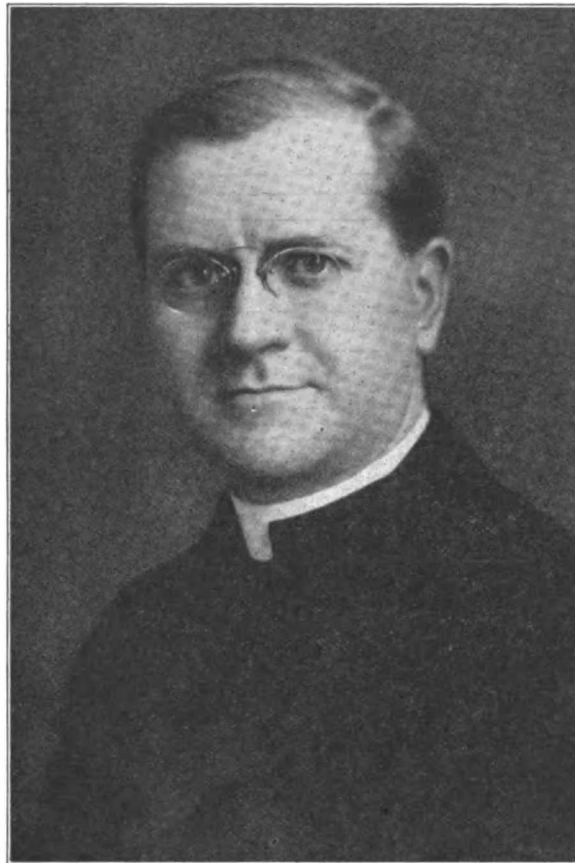
Then the second privilege for which I am deeply grateful is that I have been spared to lay my hands in solemn consecration upon one whom I have known from boyhood, whom I confirmed, licensed as lay reader, admitted deacon, ordained priest, and have watched with interest and affection in the four parishes which he has served in my own diocese, one in Wisconsin, and one in Colorado; everywhere beloved, and everywhere making excellent

proof of his ministry. A veritable son in the Faith, he has now become my brother in the episcopate; and I rejoice and give thanks.

I write, however, not only to recount these facts which I know will be of interest to many old friends, but to make a plea in behalf of our western jurisdictions whose bishops are calling loudly for helpers and where the field is "white unto the harvest". Bishop Tuttle and I were reminiscing to-day about those early days when we came out into "the wilds", and he suddenly said, "Let us go out on a crusade, and stir up the young men to enthusiastic service in the missionary field. You and I are good specimens to proclaim: If you want good health and many years of useful service, don't hang around the East! Come out to the Rocky Mountains and beyond!"

I can testify that a ministry of over half a century, begun in the high air of the mountains, is well worth while, and full of blessing. Would that many might heed the call!

Denver, St. Barnabas' Day.



RT. REV. FRED INGLEY, D.D.
Bishop Coadjutor of Colorado

KIND LOOKS, kind words, kind acts, and warm hand shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—John Hall.

**CONFERENCE OF DIVISION
FOR WORK
AMONG FOREIGN-BORN**

FOLLOWING the conference of Church-workers in social service at Milwaukee, there will be a conference of the Foreign-born Americans' Division of the Church, from June 23rd to 29th. The programme is as follows:

Conference will be held at the Milwaukee-Downer College, Milwaukee. Special Information Bureau at National Conference, Room C, 2nd Floor, Auditorium.

Thursday, June 23rd

2 P. M. Organization meeting for Conference of Foreign-Born Americans' Division.

Discussion of agenda.

3 P. M. The Church's Responsibility for the Foreign-Born.

(1) The Pressing Need of Human Contact. Mrs. Eleanor E. Ledbetter, Public Library, Cleveland, Ohio.

(2) What the Church Can Do. The Rev. Thomas Burgess, secretary, Foreign-Born Americans' Division.

(3) How Far the Responsibility is National; How Far Local. The Rev. W. C. Emhardt, Ph.D., Field Director, Foreign-Born Americans' Division.

Saturday, June 25th

10 A. M. I. Reports from the Field. Eastern Orthodox, the Rev. Thomas Burgess; Orientals and Mexicans, the Rev. W. C. Emhardt, Ph.D.; Hungarians, the Rev. John W. Török; Scandinavians, the Rev. Albert N. Gilbertson, Ph.D.; Czechs, the Rev. Adam Y. Hanunian; Italians, the Rev. Sisto J. Noce.

11 A. M. II. Methods of Work. Foreign Language Churches; Programme for an ordinary Parish; Diocesan Work; Social Work.

Monday, June 27th

3 P. M. Army Americanization Methods. Chaplain H. R. Fell, U. S. A.

THE STRUGGLE FOR MORE

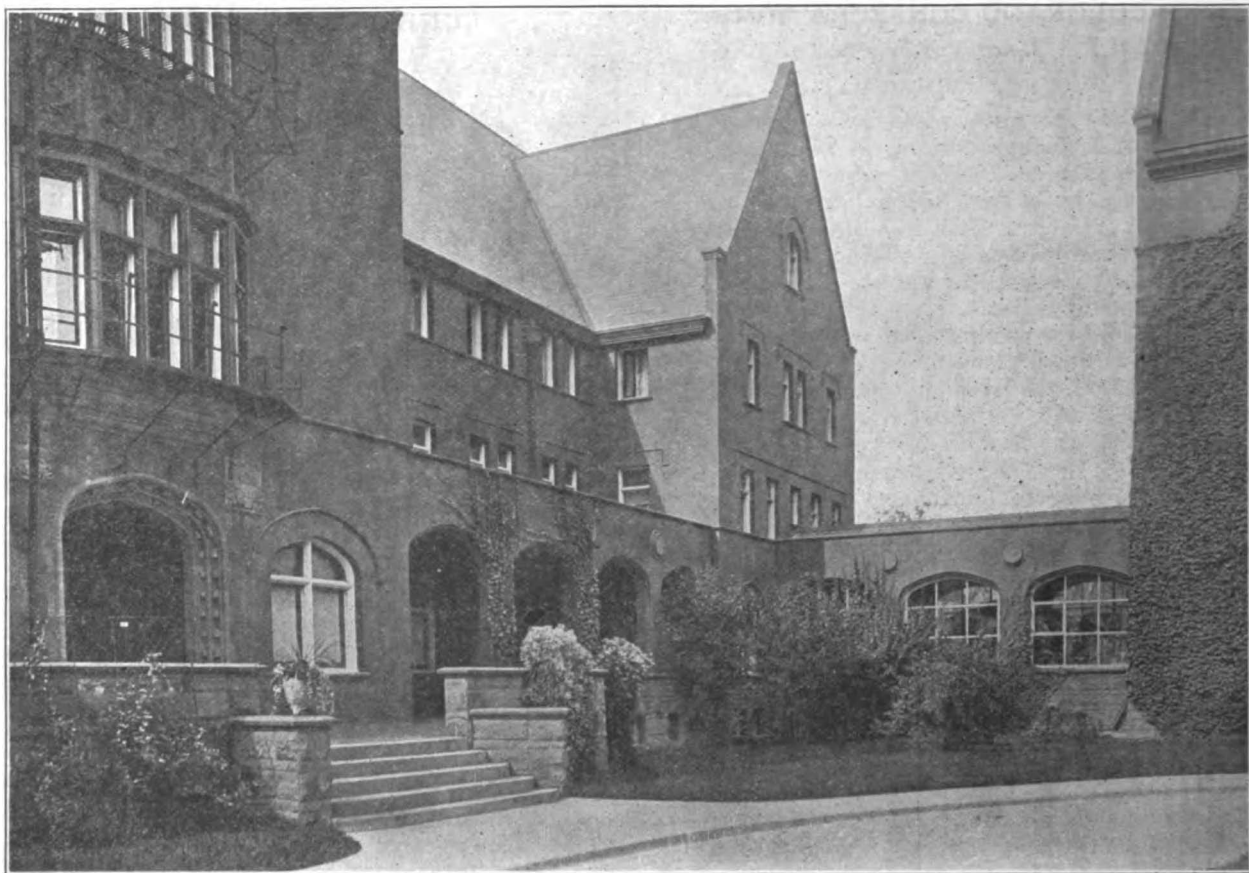
[FROM AN ADDRESS AT ST. PAUL'S SCHOOL, CONCORD, N. H., BY THE RT. REV. CHARLES H. BRENT, D.D., LL.D., BISHOP OF WESTERN NEW YORK]

WE ARE living through a period of materialism. Now materialism is not a dreadful monster: rather,

she is a lady who woos and fascinates us. Between idealism and materialism is the difference between Christian civilization and moral paganism, of which latter there is an enormous amount in this country, especially among the people of privilege. Our day is one of struggle, not so much for existence as for comforts and luxuries, although we must not forget that there is a degree of misery in this country which is but little known. But in the main our struggle is a struggle for more. If this school is to fulfill its function its first duty is to accent Christ. The work of this school is to fight moral paganism—a menace to the Christian Church and to our national life.

The Christian school is the adjunct of the Christian house, not a corrective of the pagan house. So far as the ideals and purposes of the school harmonize with the home, we can look for good results. If the home is at odds with the discipline, the view of life, the accent, the moral and spiritual teaching of the school, the benefit to the boy is doubtful. There is more discipline in the Army of Occupation under General Allen on the Rhine than there is in many of the homes of this country. You cannot manufacture steel in a cotton batting factory.

The Church of God is going haltingly because many of its people are not loyal. I wonder how many of these boys have been asked by their parents to consider going into unremunerative service, as ministers, as missionaries, as teachers. Christ does not promise even a living wage, but He says that you shall save your own soul.—Boston Transcript.

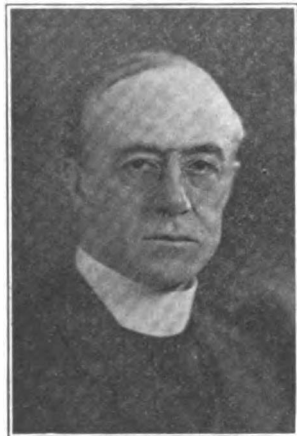


HOLTON HALL, MILWAUKEE-DOWNER COLLEGE

Conference of Social Workers Opens

MILWAUKEE was never more beautiful than when, on Monday, June 20th, the Church Conference of Social Service Workers opened at Milwaukee-Downer College. The spacious and beautiful campus, the buildings perfectly arranged, the courtesies of the college authorities and particularly of the retiring president, Miss Ellen C. Sabin, so lavishly extended, and, in general, the environment that has been produced made the opening day of the conference a delight that was keenly felt by those who had the opportunity of participating.

The general programme had been arranged by the Department of Christian Social Service under direction of the executive secretary, the Rev. Charles N. Lathrop, and indications at the outset were that it would be carried out as already printed. Locally a service had been arranged at St. Paul's Church for Sunday evening, in which the Church congregations of the city united. The speakers were Bishop Gailor, revered as President of the Council, and the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado. These outlined the importance of the activity of the Church in the realm of social order and disorder and laid stress upon the value of conference as a step toward that end.



REV. CHARLES N. LATHROP

At the reception on Monday afternoon the advance guard of the conference was in appearance, but many who were expecting to participate had not yet arrived. Dean Lathrop was assisted by a group of Churchmen in receiving the guests, and the introduction to their conference of three days was made a very happy one. Supper was served later at St. Mark's church house to the visitors in attendance.

The first regular session was held in the evening. Bishop Gailor called to order and introduced Bishop Webb who gave his personal greetings and those of the diocese. Stating the

importance of social service in the Church he recalled that nowhere in the ruins of ancient Greece or Rome is there a sign of any building used for philanthropic purposes of any sort, it being left to St. Cyprian, in the third century, to build at Carthage the first hospital, as distinctly a Christian activity. Bishop Gailor responded with a masterly introduction to the work of the conference. He had been the first Christian minister of any sort to visit the penitentiary in Tennessee, and after he had done so for the first time a newspaper proclaimed in startling headlines, "BISHOP CALLS CONVICTS HIS BROTHERS!"

There were chosen as permanent officers the Rev. C. N. Lathrop as chairman and the Rev. C. K. Gilbert, of New York, as secretary.

Very little time was taken for business details and at an early hour Mr. John M. Glenn, Director of the Russell Sage Foundation, began the discussion of

Mr. John M. Glenn the first subject, What Relation Ought the Social Service Work of our Church to Bear to the Work of Other Christian Bodies?

He thought the answer to the question self-evident. Only in unity of action could social advance be made. He cited religious censuses in Cleveland and in Portage county, Ohio, as examples of cooperative work. He felt that cooperation must be on an organized basis and recommended Roy B. Guild's Book, *Community Programmes for Coöperating Churches*, as a useful work. Notable examples of such cooperation were those of the war-time commissions, resulting in agreement as to the appointment of chaplains and provision for a chaplains' training school, the movement towards international disarmament, the regulation of moving pictures in Baltimore, the inter-racial committee in Atlanta, and activity in connection with strikes in Denver. Some discussion arose afterward as to the usefulness of using the Federation of Churches, nationally or locally, as a medium of cooperation, concerning which difference of opinion was expressed.

Dean Elliot White, of Fond du Lac, who had been prominent in Social Service work in Philadelphia during his rectorship of St. Mark's Church, took the subject, The Relation of Church Institutions to the Diocesan Authority.

(Continued on page 248)

A Serbian's Vision of America

By Bishop Nicholai

Bishop of Ochrida, Serbia

WE Europeans have been living in the greatest imaginable anxiety to see what would be the first step of the new American Government, what substitute the new Administration would give the world for the League of Nations which it has rejected. Exhausted and crippled by the latest of many wars, we are afraid of new and worse things, in Europe as well as elsewhere, and yearn for some new institution to lead humanity towards peace. The idea of the League of Nations having been abandoned by America and misused by Europe, there remains at present only one organized system, living and working by day and night for its ends, and that is communism. At the moment the chief propaganda argument of the communists is that they are the only peacemakers, the only idealists, the only real workers, the only ones who are willing to go to all lengths in order not to see the world drift back to its old standards and habits.

What is there to do in this situation? If the League of Nations is not acceptable, what is acceptable? If communism is the only scheme in existence to-day which is being pressed vigorously, we must organize another scheme to combat it. I am amazed that nobody seems to think it necessary to propose a substitute immediately. One cannot talk of isolation. In every high school there are clubs whose members make speeches about humanity and study international affairs. Over the doorway of one school in the West I saw written the legend: "For the Service of Humanity". The world has become small, but it waits to be proclaimed a united being. Europe has explored the world. Can America organize it?

Organization! Organization! is the watchword of our time, but few seem to guess that organization of anything must begin at the beginning—with the organization of my soul and yours. The great religious teachers are foolishly called idealists and dreamers. In reality they are the only practical men in history. They did not care for any social organization while they still saw the human soul disorganized. It is the patent of modern statesmen to try and build a house upon sand—to try and organize the twigs and leaves while at the root the tree stands disorganized and unbalanced. Nowhere in the world is there at present a full and harmonious manhood. On the continent of Europe the Slavs are in the main dominated by the power of emotionalism, the Latino-Germans by the power of intellectualism, and the Anglo-Saxons by the power of will. Nowhere is there a harmony of the three. Can America be this harmony, this *pleroma* of manhood?

America is more than a nation. Technically speaking, it is pan-humanity, for all races and nations have a larger or smaller representation of their own blood and soul in this new organism. The Anglo-Saxon powerful will and stern morality are directing it. Yet America is not Anglo-Saxon. It is pan-human. After battling with each other at home, nations, embittered and exhausted, come to America, there to become friends and take up constructive work. That is why the world has been saying that America now is going to surprise them with some great new scheme, something more democratic and constructive than anything they have ever known, something more helpful, something more American. But the eyes of humanity are getting tired and dim looking for the coming of the good messenger from America. And instead we hear murmurs of safety and trade routes and mid-Pacific islands.

I divide the history of the white race into the history of three great "Internationales":

The first was the Roman, or Jupiterian. It was frankly an international system of subjugation and exploitation.

The second has been the European, or quasi-Christian. In actions it differs from the Roman hardly at all, but it is less frank in that it uses pleasant phrases as a cloak—democracy, and liberty, and even Christianity. *Its words are the words of Christ, but its acts follow the law of Rome.*

The third "Internationale" should be the American. It should come before the world with a new scheme. Christian principles have often been proclaimed, but never yet used as the basis for a concrete procedure, as the basis for all relations, both at home and with other nations. That is what we now must try, for otherwise I do not see the existence of the present civilization.

You ask what induces me to think that America can proclaim this new scheme and can force its trial. I say that spontaneously, instinctively, providentially, this continent has been developing two main tendencies, Charity and Constructiveness, which are the modern

forms of the deepest principles of Christianity. I am not blind to many American faults and by-tendencies. But since I came to this country I have been trying to find the main tendency, and that, I find, is very different from what it is in Europe. In Europe when we dislike our neighbor, when we are envious of the five-story house which he has built to overtop ours, we go out and burn that house down; in America you try to build a ten-story house. Such is the European revenge, and such is yours. We, in Serbia, built a ridiculously small cottage. Austria looked at it enviously, and burnt it down. The same is true of Germany and France. Burn down!

I think I have demonstrated not only the need for a helpful constructive scheme but America's ability to evolve one and set it to work. So much for my introduction. Even if the proposal I am about to make is of no value it may at least spur better brains than mine to find a better plan than mine to oppose the peril that confronts us. Why not found a World Construction Committee, in the formation of which America shall take a leading part, but which two or three of the other most rich and powerful nations also should be asked to support, each setting aside for that purpose a certain fraction of its present war budgets? Perhaps the first three members might be America, England, and Japan. Let all of them divert an equal part of their war budgets from work of destruction to work of construction. Let their committee send out (as America has by herself sent out, though on an inadequate scale in view of the immense undertaking) engineers and doctors and financiers and builders to bring water to lands where no water is, to bring health to lands ravaged by disease, to bring financial order to lands disorganized and impoverished, to build up where all has been torn down, or where nothing worth building has ever been built. There is hardly a part of the world but has been exploited and crippled and is now reaching a stage of desperation and chronic dissatisfaction—Poland, Albania, Calabria, Armenia, China, Russia, Austria, Persia, Ireland, Senegal, Palestine, and the Congo, to mention just the first that come to mind. Turn the best thought of the world to the task of curing these festering sore spots, turn its best energies for once to something positive and constructive and practical.

I would not cut down the war budgets of the nations. I would turn them to better uses. Men must be taxed in order to be taught to give. It is very easy to teach men to be selfish and indolent; it is very hard to teach them to work and to be charitable. Since the world began men have been forced to give to war and destruction. They now should be forced to give to peace and construction.

A European gentleman who has spent some time in England discussing a great world political scheme has lately come to America. When he complained to me the other day that the United States is very materialistic, that the people over here will not listen to what he has to say, I told him that America knows only two things: Charity and Business, or, as Carnegie put it, the two G's—Get and Give. Americans will listen if they are talked to along those two lines, but to purely political schemes they will pay very little attention, remembering that political schemes have ruined Europe and knowing themselves to be mere children beside the politicians of Europe. They are rightly wary of diplomatic wise men coming from the East.

But the scheme I propose is based on charity and business, both in equal degree—on charity, because the world needs help frantically and our civilization will die without it; on business, because thousands of men sent by thousands of firms and vast accumulations of material would go out from this country and the other producing countries to establish prosperity and health and a system of self-supporting work in all the waste places of the world. You say that politics would creep in. Undoubtedly it would try, but the world is waiting for some constructive action with an eagerness and impatience of which you can hardly conceive, and it would not tolerate political meddling once the scheme was proposed clearly and firmly.

Wilson did one great service at least. He introduced America to the world in a new and truer and better light. Had not America come to be seen in this new light there would not now exist in the world the great expectation and hope of which I have been speaking. If America had remained out of the war, if she had not come in for the reasons which she did, communism would have swept across the world without let or hindrance. So, from the first, there has been this conflict between what I have called

the idea of the American Internationale and the idea of communism. The battle must not now be allowed to go by default, and that is what a return to the old European Internationale would be, because that system is finished and even now counts its last days.

Surely you are not going to resume the old rôle I used to hear assigned to America—"the dollar-making country". That would mean that you withdraw from the fight, leaving us nothing to hope in save the hopeless hope of Moscow. I do not believe you will do that. America is, indeed, a money-making country, but is not that far better than a money-saving country? An American makes money enthusiastically, but does he not just as enthusiastically give it away? In some other parts of the world one saves rather than makes money, which positively is a greater curse. The war has indeed discovered America in a new light. America helped to finish a prolonged slaughter (how many millions of human lives she saved by throwing away her fifty thousand!) and got no war booty. That is one thing. America prohibited drinking. That is another thing. America extended unprecedented charity indiscriminately to allies and enemies in order to help crippled Europe. Three feats, three honors, three new revealed qualifications! Thereby she has deserved new attention from the five continents and a new definition.

What is this new definition of America? It ought to be: A pan-human society of men intoxicated with the constructive and charitable spirit. Those who say "we are tired of giving" do not speak as real Americans. On the old continent charity has had about the same meaning as tipping, but in America charity has for the first time in history become a seriously organized affair. Are you really tired? Are you tired, then, of being Christians? Your charity to all suffering nations has surpassed the charity of many other countries, but it has not yet surpassed your war budget. If the expenses of killing human beings are greater than the gifts for saving them, where, then, is charity? What is a penny given to Christ as to a dollar given to Mars? The poor widow in the Temple is still punishing empires with shame.

After an earthquake, when your house catches fire, you cannot say: "I will now rest a little from the shock of the earthquake." America cannot rest, she cannot stop, she must go on—one way or the other, she must go on. She is at the crossroads. On one hand lies the way Europe has always gone—the negative, quasi-Christian way; the other is the way of human salvation, with new principles strongly affirmed, the way of charity and energetic, constructive effort.

I am not proposing Utopia. It is not impractical to say that in a time of staggering need men should join together to meet that need. A healthy conception of life must be offered at once to oppose and offset the unhealthy and unnatural internationalism of Moscow. It must not be imagined that bolshevism is altogether weak and negative. Bolshevism expresses, though stupidly, two things—the protest of men against the double-faced politics of

Europe and the world need for a world policy. That cannot be fought by silence, by stunned brains, by a vacuum, but by proposing something better and by struggling and fighting for it continually.

In education patterns are more important than precepts. Napoleon and Bismarck and Lenin are all patterns—patterns of Kaiserism. Europe is not suffering from Kaisers, but from Kaiserism, and it can be cured only by a system based not on nations or classes or individuals, but on pan-humanity. Your providential task is to be a pattern of pan-humanity and a proponent of its principles.

The ignorance of the educated is a Chestertonian subject. It is a wonderful subject, but Chesterton is disappointing when he enlarges upon it because he does not know that the real ignorance, the fatal ignorance of Europe to-day, is that no positive scheme of life can be built upon the old, outworn negative procedure which rejects Christianity as a motive force. I talked the other day with Tesla, the great scientist, who is also my countryman, and at the end of it he said: "I have studied all processes and all religions. The most practical scheme, the most practical religion, is Christianity." The most *practical!* There lies the real ignorance of the educated in Europe—they do not know that Christianity is a practical scheme, and have refused ever to try it. They have even failed to find practical words to interpret it. I think those words are the two words that America loves, Charity and Constructiveness—to do, to construct, to organize, to put in order, to give.

From what causes have races and civilization gone down except from extreme impoverishment or extreme prosperity? If Europe is in danger of perishing from the first cause, America is in no less danger of perishing from the second. Is she going to care for herself only, to attend to her own interests only, to enrich and strengthen herself still more, and in all these matters to imitate Europe? If so, then the end of the world is not before us, but behind us, and humanity is not existing only in a Paradise lost, but in a Life lost too.

Well, my vision of the future of America is different. America is not going merely to repeat Europe. The main tendency of America throughout her history has been to exceed Europe in every constructive work. In less than the span of a human life America has in this become a super-Europe. She is going to become a super-Asia also. The light of the East and the light of the West will rest at their noon on the continent which lies between East and West. The spirit of the East is of a synthetic and inner tendency; the spirit of the West is of an analytic and external tendency. America will be neither West nor East, but both in unity, a harmony of elevated emotional, intellectual, and will power. The last-born child of History, like Joseph, is going to save all its brethren from starvation and despair. Therein lies America's glory and her own salvation.

CONFERENCE OF SOCIAL WORKERS OPENS

(Continued from page 246)

The Church, he said, is called the Body of Christ as carrying on, in His name, for His sake, and to His glory, His work among men. In the Church the smallest unit having complete organization is the diocese. Ideally each diocese, as a diocese, should conduct in its assigned territory the Lord's work of missions, Religious Education, and Social Service.

The Church idea that these works should be carried on by the Church as a body makes headway slowly, and is not equally prevalent in the three departments. In Missions only may it be said to have arrived. Nobody would dream now of establishing missionary work in a diocese, without reference to diocesan authority. Logically it should be the same with Social Service. Church institutions—hospitals, homes, relief societies—should be as closely correlated to the diocese as missions: first, that the diocese may be protected from reproach because of their possible inefficiency or mismanagement; second, that all the members of the Church should feel responsibility for their support; but chiefly, that they may be recognized clearly as works of Christ, as religious and not simply philanthropic, as evidences that "the Kingdom of God is come nigh to you." Our light should not only shine, but so shine before men that they may be led through seeing it to glorify our Father in heaven.

The right to the name *diocesan* is, or ought to be, a valuable asset. It enables an institution bearing it to come before the public with the endorsement of the Church as doing a good work in an honest and efficient manner. The value of the title will be increased if care be taken to list diocesan institutions conspicuously in diocesan journals and newspapers and publish items of interest concerning them from time to time. The title should be

strictly limited to those institutions upon which it has been formally conferred by the Bishop or convention. As in the public estimation, the Church is responsible for works that bear its name, diocesan institutions should be required to conform to reasonable rules regarding business management, accounting, and solicitation of funds. Institutions carelessly managed are not only failures themselves, but reflect upon the Church, and discourage the charitable from giving.

The trustees of charitable institutions are sometimes inclined to resent as 'outside interference' quite proper inquiries concerning them, and to show great unwillingness to depart from traditions even when recognized as undesirable. Much tact and patience will be needed to overcome prejudice, but the result of coördinating and correlating our diocesan activities will more than repay the effort cost.

As THE LIVING CHURCH goes to press on Tuesday the conference has under discussion The Scope and Work of the Social Service Commissions, and reports are being given from various dioceses and from Canada showing the manner in which the problem is being worked out where careful attention is given to it. The attendance covers representation from some fifty dioceses.

WE TREAT God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. He is not a finite authority or intelligence, which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.—John Ruskin.



CORRESPONDENCE

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

THE OKLAHOMA RACE RIOTS

To the Editor of *The Living Church*:

I READ with much interest your article on the race riot in Tulsa, Oklahoma, in your issue of June 11th, and I want to write and urge you to make a correction in one of your statements wherein you said that the riot was caused because some white men desired to take away valuable oil lands from colored men. There is absolutely no foundation in fact for this statement and if you had desired to find exact facts a telegram to the rector at Tulsa would have given you the correct information. Oklahoma as well as Tulsa is deeply distressed over this awful tragedy, and it is serious and sad enough without giving the wrong motive for it. No motive justifies such actions but the world should know that which started it.

A negro made an attack upon a white girl. The negro was arrested and put in jail. There was no attempt whatever on the part of white people to hurry the process of the law and he would have had and will have a perfectly fair trial; but on the evening of the day a number of negroes, estimated at two hundred fully armed, surrounded the jail for the ostensible purpose of protecting the member of their race from alleged danger at the hands of white folk. No such danger existed at all. Among the officers at the jail was an under-sheriff of the colored race who pleaded with his fellow men to go home and disarm, which they refused to do. In the argument and excitement a gun was discharged—whether it was by a colored man or a white man is not yet known. This started the riot and then all bounds seemed to be broken down. It was a most horrible and terrible affair of which our best citizens—and that means the vast majority of us—are thoroughly ashamed, but we do want it distinctly understood, first: that the occasion of the trouble was not the attempt of white men to get away oil lands from colored men; and, secondly: that it is not yet proven that the white people were the aggressors in the event. Indeed, the presence of this large body of armed negroes would show their intent in the matter. Beside this, it is well known that this is the third time negroes had appeared armed during the last year.

I am writing this letter to express our deep regret that you did not learn the facts before you published your article of last week. The facts are, as I say, serious enough, but you have made them much worse than they actually are in imputing to our people a motive for which there is absolutely no foundation in fact.

We are all awaiting the report of the grand jury which is now in session, and in the meantime every effort is being made to discover the actual facts; and there is no question but that the blame will be properly placed and such penalties as are imposed will be impartially applied.

Believe me

Very sincerely yours,

THEODORE PAYNE THURSTON,

Oklahoma City, Okla., June 15th.

Bishop of Oklahoma.

To the Editor of *The Living Church*:

I CAN not let your editorial entitled "Race-war Unjustifiable" go by without correcting some of the premises upon which your conclusions were based. Were the premises sound, your conclusions would be unavoidable, but it is natural for one who is far away from events to be misinformed as to what actually occurred.

You evidently accept as true the preposterous account which appeared in the *New York World* that the Tulsa race-riots were (to quote your own editorial) "the premeditated attempt to get oil lands owned by negroes away from them". This astonishing information was furnished by five negroes who got no nearer the Tulsa race-riots than Okmulgee, and it is incredible that such a reputable paper as the *New York World* should have put any stock in it. The idea is too absurd for words.

In the first place, the negroes who were killed or whose homes were destroyed in the race-riots owned no oil lands. Secondly, the white men who killed them or destroyed their homes were not oil men. Thirdly, the process of killing a man does not, as a rule, cause the title of his land to pass to the murderers' hands.

As far as "premeditation" goes, there was no more premeditation in this race riot than there is to a forest-fire which is

started by sparks from a locomotive. All the preparation there was for it was done by the blacks.

Without in any way justifying race-war in general, I would like to call your attention to the following facts:

(1) That some of the negroes have been planning a racial revolution for some time and that there is a secret order of revolutionists with its agents all over the country called the "African Blood Brotherhood".

(2) That one of the colored Baptist churches, when destroyed, was found to be a regular arsenal, full of high-powered rifles and machineguns.

(3) That two truck-loads of negroes armed with rifles rode up and down Main street of Tulsa the night of the riot in absolute defiance, and no one stopped them, not even the police.

(4) That another company of about thirty-five blacks, all armed, marched into a white crowd in front of the county court house and no shot was fired at them until after they had shot a white man.

(5) That ten white men lost their lives in the riot as well as the thirty blacks who were killed.

(6) That, once the blacks started the fray, there was only one way to finish it and that was by letting them know that they were beaten. Otherwise neither this city nor any other would be safe for whites to live in.

Do not misunderstand me by supposing that I would justify the lawlessness of a race-riot. The whole blame lies upon the police who did not disarm the blacks when they appeared in defiance of law and order. The inefficiency of the police is the cause for so much lawlessness in this city.

It is unfortunate that the good negroes have had to suffer for the sins of the guilty. The fact that their homes were burned and, in many cases, their property stolen by thugs and bums is deplorable. One cannot be too severe in condemning such vandalism. But, on the other hand, it is very heartening to know that the good citizens of Tulsa have responded most generously to every appeal of the Red Cross for money, clothes, and workers, and that the homes of the negroes are to be constructed in a far more sanitary and permanent manner.

Very truly yours,

Tulsa, Okla., June 12th.

ROLFE P. CRUM.

THE FREEDOM THAT REMAINS

To the Editor of *The Living Church*:

YOU have asked me, in connection with my letter in *THE LIVING CHURCH* of June 11th, entitled "Free Speech and Preaching", "whether, in my judgment, any vestige of freedom remains to the people?" Also, if my rule is one that "works both ways" or not. I hesitate to ask you for more space in your already crowded columns, to print another letter from me on this subject, and am only writing again to answer your question. This I will endeavor to do briefly, although, to answer your question without danger of further misunderstanding, it would be necessary to write at considerable length.

I am not insensible of the rights of the laity. I was a layman myself for some twenty odd years, and in the course of that time I listened to many sermons with which I did not agree. The laity have every right to disagree with a sermon, to take the preacher to task, publicly and privately, for what he says, by speech or in writing. But for anyone to stay away from the sacraments of the Church, or to refuse to support the Church, because he disagrees with the sermon, is Protestantism with a vengeance! Of what value then is the minister's commission from the Church to preach the Gospel? Of course no clergyman has a right to preach anything contrary to the obvious teaching of the Gospel or of the Church. To this extent the freedom of the pulpit is limited beyond doubt. I took that for granted in my letter. It is only when it is impossible to know whether the Gospel is being preached or not, whether the truth or heresy is being taught, that the problem of freedom arises. In such cases, for the laity to cry out concerning the preacher: "Let him stick to the Gospel!" is merely to beg the question. The preacher's obvious answer then is: "It is the Gospel that I am preaching; why do you refuse to hear it?"

There is always danger in freedom, but, unlike its opposite, tyranny, freedom tends to eliminate the dangers incident to

its enjoyment, by the sense of responsibility which it generally induces. Undoubtedly freedom of speech in the pulpit will always be accompanied by much foolish preaching. There are but two ways, that I can think of, to lessen that danger: but two ways to save the laity from the unpleasant necessity of having to listen to "unintelligent, badly prepared discourses on themes which any given clergyman may be entirely unfitted to illuminate." One way, the way of tyranny, is to compel the clergy to read sermons prepared for them, say, by the Presiding Bishop and Council, or by a committee of our ablest preachers, or, perhaps, by a board composed of some of our most influential laymen. The other way by which to lessen one evil of stupid preaching, the way of freedom, is to provide for the better education of the clergy, to see to it that the clergy shall not be, so far as it is humanly possible to prevent it, "unintelligent", "unfit to illuminate the themes" they choose to preach on, or, at least, not so imprudent as to speak in public on subjects about which they know nothing. Such unfitness must be rare among the clergy of the Church!

Freedom implies, and calls for, a certain measure of intelligence and prudence on the part of all who are to enjoy it. A man of prudence and intelligence will hardly speak publicly upon a subject he knows nothing about. Yes, my rule does work both ways. Let the conservatives be as free to speak as the most progressive. They continually do so without check, as it is. But this is beside the point. The essential requirement of a preacher is that he be a man altogether sincere, in dead earnest, genuine, honest, a lover of peace and of righteousness, of God and of mankind. That demand met, let him be free to speak whatever burden lies upon his heart, in God's Name! Such a man should command our respect and should receive the whole-hearted support of the entire Church, when attacked by men whose love of the truth has been choked by "the cares of this world and the deceitfulness of riches".

If there is to be any progress made in the world it can only be by following the way of truth. There must be, on the one hand, a revelation of new truth, and, on the other, closer conformity to truth already known. But this is a hard way to travel, for it means, usually, self-sacrifice and the unpleasant necessity of readjusting ways of living and habits of thinking. Because the way of true progress is such a difficult way to hit, there is grave danger that a people, a nation, even the Church, will refuse to tread it. When men are confronted with the doubts which new truth and new movements usually bring along with them, the part of wisdom is still to follow the sage counsel of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

No, God's truth cannot be overthrown! but His prophets can be made utterly wretched by the perversity and cruelty of their fellow men: that is, so far as any man can be wretched who sees walking beside him in the fire "one like the Son of God".

Sincerely yours,

Waterville, Maine, June 14th.

JOHN H. YATES.

KO GBU DONMA, LIBERIAN

To the Editor of *The Living Church*:

THE driving force of Christian inspiration is one of the strangest powers in the world. Many years ago it picked out an American woman, Miss Mary Sharp, and forced her to leave a cultured home and all the comforts of refinement to cast in her lot with the primitive savages of the Liberian jungle. For about twenty-five years she lived with and taught those simple negroes a few of the rudimentary arts of our Christian civilization—work, better homes, and high aspirations.

The simple Christian truths which she taught fired the hearts of three young boys, tore them away from the environment of a savage people, and made them brave to face the dangers of a strange civilization in order that they might gain knowledge to carry back to their people. Without money they worked their way up to England and then across the Atlantic, and entered the quest for knowledge in our American schools. Their plan was that one should study medicine, another the sacred ministry, and the other agriculture. They are then going back to their people to open up a school to teach the best they have gleaned from our civilization.

Our interest here centers in the one studying agriculture in "The Pennsylvania State College", Ko Gbu Donma. This June he completes his sophomore year, and in the two years at "State" he has won the confidence and respect of all the Church students. He has been in America about ten years and during that time has never sought gratuitous assistance but has depended entirely upon his own efforts to work his way through our schools. He would get a job, save his money, and then go to school until his money gave out, and then go back to work and repeat the process. In this way he has put himself through the lower schools and two years at college.

To-day he faces a summer without work. For the past months he has sought a job, but nothing has opened up. It now seems that he will not be able to return to college next session, so will have to lose another year. And as he told me to-night, "I am getting mighty homesick." He came out of the heart of Africa, has met our civilization and made good, and is now longing to return in order that he may impart to his people the best we have to give. A few hundred dollars would make it possible for him to complete his education here, and equip him to return to Liberia. There he will make real the dream of twelve years, and give to the Church the most splendidly conceived educational projects we could have. The amount to keep this young Liberian at college would be a wonderful investment, and will pay national and Christian dividends.

GEORGE E. ZACHARY.

St. Andrew's Church, State College, Pa.

CERTAIN VERSES IN "THE CHRONICLE"

To the Editor of *The Living Church*:

AS Mr. Charles C. Marshall of Millbrook—a near neighbor, by the way—has done me the honor to drag me from my humble obscurity in rural New York to flagellate me into fame as the misguided author of the "Clerical Babs," may I have the privilege of your esteemed columns for a brief comment?

The Babs were errant trifles intended only to amuse. We must lift the deadly pall of seriousness which envelops so much of our modern life or we shall perish of dry rot. This is true in the Church as it is true in politics and moralities. Christ made a little quiet fun at the expense of those who had no eyes beyond the cramping matters of letter and routine. There is no virtue in the Church aping a solemnity with which He was glad to dispense.

The Babs were written to cause a smile, without any thought of malice, without any of the evil suggestion read into the spaces between the lines by Mr. Marshall. They met with the tolerant approval of many, both clergy and laymen. If they should have offended, the reader must enquire whether the fault be not his. "*Honi soit qui mal y pense.*" Sir William S. Gilbert—*magna componere parvis*—years ago produced many similar jingles, and his British audience had sufficient sense of humor to applaud, while the Church of England remained inviolate and untainted!

My good friend, Dr. Shipman—if he ever took the trouble to read these effusions—probably thought that the members of the Church in America were sufficiently broad-minded to take them as they were intended—as a brief and innocently jocular respite from theological problems, as a suggestion of lighter things in clerical atmospheres, as a tribute to the lamented Sense of Humor which is universally perishing among us. Religion will never be wholly effective among us until we learn to smile—sometimes even in church!

Do not take yourself, or anything else, too seriously, Mr. Marshall. You will be spared many a heart-ache, and you will understand the genius of spiritual things even better. I know, for I have tried.

Mt. Kisco, N. Y., June 13th.

H. ADYE PRICHARD.

THE MCGUIRE LESSON

To the Editor of *The Living Church*:

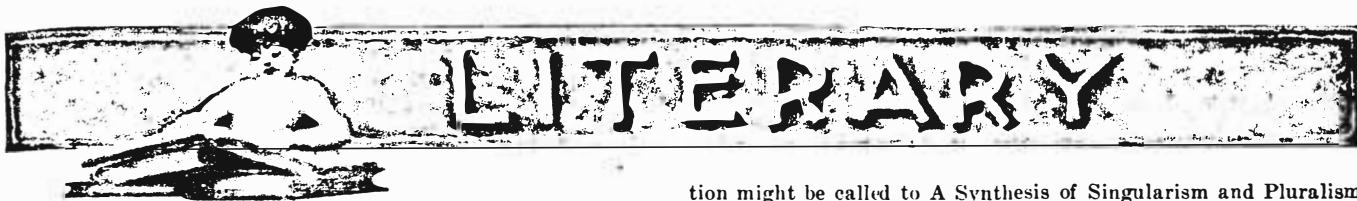
YOU mention, in your last issue, the sad story of McGuire. There is an important lesson for the Church to learn from it.

Mr. McGuire, formerly an A. M. E. minister, was confirmed by the late Bishop Coleman, of Delaware, in Wilmington, on the 2nd of January 1895. He became a candidate for holy orders in that diocese, and was placed by his Bishop under the care of Rev. Dr. H. P. Phillips, at that time rector of the Church of the Crucifixion, Philadelphia. Sometime afterwards work was secured for him in Cincinnati, and in June 1896 he was ordained deacon by Bishop Vincent. Subsequently, he was made priest.

Now, in the face of the fact that colored men, bred and born in the Church, have generally been passed over when the Church had honors and authority to bestow, and those who came from without almost invariably promoted, how is it possible to expect anything else save as in the case of McGuire? The field agent of the American Church Institute for Negroes, the overwhelming number of colored men appointed archdeacons, as well as those made bishops, were from the ranks of those who have come into the Church from the denominations. I have before me the lists of negroes deposed from the ministry of the Church, and with very rare exceptions they were all converts to the Church. The other colored Methodist minister admitted by the late Bishop Coleman to ministry of the Church is now a priest in the Greek Church. The fault cannot be laid at the door of negro Churchmen. They have no power to help themselves in this matter.

Baltimore, Md., June 11, 1921.

GEORGE F. BRAGG, JR.



Hospitable England in the Seventies. By Richard Henry Dana. Boston: Houghton, Mifflin Co. \$5.

Mr. Dana is known in the Church as a most useful delegate to General Convention from the diocese of Massachusetts, and known in the country at large for his useful work as president of the National Civil Service Reform League. He is likewise entitled to consideration as the worthy son of that distinguished Boston Churchman, the elder R. H. Dana (the friend and defender, legal and otherwise, of the Church of the Advent), who gained so considerable a reputation through his book *Two Years Before the Mast*, which has now become a classic. Armed with letters of introduction from his own father, in themselves a sufficient *open sesame*, he also carried letters from James Russell Lowell and Henry Wadsworth Longfellow, who subsequently became his father-in-law. It is almost needless to add that important doors were speedily opened to him. He entered because of his letters, he remained because of his personal charm, his own scholarship, and his standing as a sportsman. It is doubtful if any one visited England in those days just subsequent to the civil war who made a better impression than this "Young American" who has given us the intimate details in abundant quotations from the record made at the time. He visited at notable country houses and was entertained by the most celebrated people in England, including such well known figures as William Ewart Gladstone, Sir William Vernon Harcourt, the Duke of Argyle, Lord John Russell, Princess Louise, and the leading dons of Oxford. Later he went to the continent, where he also had an almost equally notable reception.

Mr. Dana was an intimate and breezy diarist, excelling in graphic pen portraits and conversations of the celebrities with whom he came in contact, and from his book one gets most vividly the feel of England and the English at the climax of the Victorian age. Not the least entertaining and suggestive part of the delightful book is the "Epilogue" wherein we have a pertinent summing up of the impressions his visit made upon him and of the reasons for the graciousness and delight of English hospitality. May Mr. Dana soon give us a companion volume giving in the same attractive way his experiences in his own country, where he has so fully justified his heritage and his early promise.

CLINTON ROGERS WOODRUFF.

As Others See Her. By A. Burnett-Smith. Houghton Mifflin Co., Boston and New York. \$1.25.

Mrs. Burnett-Smith gives American women (and incidentally American men) an excellent opportunity to see themselves as a friendly and intelligent Scotland-born Englishwoman sees them. During the war Mrs. Smith spent seven months in America, speaking on the need of food conservation, and observed various phases of life in different sections of the country. The pleasantly written account of her experiences makes an interesting book.

Mrs. Smith's is generally a pleasant seeing; she is kindly and often enthusiastic, while her criticisms are doubtless for our good: some pages sparkle with appreciation of the humorous; and sometimes the fun is ours, as we read of the author's surprises in America. She was deeply impressed by the organization of activities in women's clubs, though she was not sure that these are an "asset to national life"; and she was "thrilled" by the completeness of the Red Cross work.

The variety of "religions" in America is one of the author's surprises, and she writes entertainingly of her efforts to obtain clear information of the substance of Christian Science in "America, its cradle".

Mrs. Smith's criticism of easy divorce in America and too frequently ruined family-life is stern and fearless; and, while she feels uplift in the spirit of youth among us, she reminds us that "youth, abundance, and success make a perilous combination" and prays, in ending her narrative, that "America may be guided in her counsels, her policy, and her destiny."

S. A. R.

The Field of Philosophy. By Joseph A. Leighton, Ph.D., LL.D., Columbus, Ohio. R. G. Adams & Co. 1919. Pp. xii+485. \$2.00 net.

Dr. Leighton's book gives one of the best introductions to philosophy and will be found very useful for examining chaplains to give those preparing to pass canonical examinations. Older students will find it a helpful review of philosophy and a particularly good résumé of the most modern schools. It is not easy to pick out portions that seem especially commendable, but atten-

tion might be called to A Synthesis of Singularism and Pluralism (pp. 268-275), The Fundamental Concepts of Metaphysics (chap. 23), Epistemology (chap. 24), and the criticism of Pragmatism (pp. 360-367). Dr. Leighton's own standpoint is that of teleological idealism, but it is not unduly stressed. Good bibliographies are added to each chapter, although one finds rather infrequent reference to the much-used works of Weber and Turner, and misses also a reference to Hibben's *Problems of Philosophy*, and to the chapter on Values (the 26th). Dr. Urban's works might have been added and Sorley's Gifford Lectures (Moral Values and the Idea of God). In general there is a slighting of the ethical side. A number of theological statements might be criticised. But on the purely philosophical side the book will fill a place of its own.

F. H. H.

Historic Christianity and the Apostles' Creed. By J. K. Mozley. Longmans. 1920. \$2.00 net. Pp. xi+116.

This all-too-brief book consists of two series of addresses recently delivered in English churches. What we might call the author's thesis is expressed thus: "Christianity is a religion rooted in history, its supernatural character evidenced in the facts of its origins, its oldest creed testifying to this, its essential nature" (p. vii); or "if we are not to look for the expression of the permanent element of Christian truth in the two great Creeds—there is no quarter to which we can look" (p. 36). The book moves over the field of recent controversy, but is non-controversial in tone. The author contends that what the Creeds need is not re-statement, but re-interpretation or explanation, for "dogma" is condemned long before it has even begun to be understood" (p. 51). The whole work is very suggestive and sermons such as are much needed might grow out of the thought suggested by a paragraph, sometimes a sentence or phrase; e. g., the purpose of the Church, "to make saints—persons set apart to promote the ends of God in the world" (p. 108); or the cause of the Church's failure, emphasis on the external side rather than on its inward life (p. 110). The chapter on the Holy Spirit is the least satisfying, but this only by contrast with the rest of the book.

F. H. H.

Satire in the Victorian Novel. By Frances Theresa Russell. The Macmillan Co. New York. \$2.50.

Miss Russell's careful and brilliant study of nineteenth century satire in novels is a valuable book for students of literature, writers, and bookish folk. The author calls wit "the diamond of the intellectual world—more than merriment or malice—with perception for its soul—it is the radio-activity of the mind." Satire is composed of "antagonism plus amusement", placed in the relation of overlapping circles.

The study is summed up in the statement that the Victorian contribution to the garner of satire lies in the "democratization of objects and rationalization of methods". And its philosophy is that "the wisest reaction to life is a high seriousness graced with humor."

A well-selected bibliography of satire and the novel and novelists makes for the student a valuable appendix to the volume.

S. A. R.

IN *Manpower*, General Lincoln C. Andrews has given us a helpful discussion of leadership in handling men. It is a book devoted to the work of leaders in every line of endeavor. General Andrews, whose volume on *Military Manpower* was so favorably received, has adapted his psychology of military training and leadership to use in civil life. He believes that the war has enriched our democracy in the awakened individuality of millions of citizens and in the hundreds of thousands of young men whom it has returned to civil life experienced in the responsibilities and possibilities of group leadership. Both of these are to be potent influences in the future and may be made a great national asset, if properly directed. To help this direction is the purpose of this book, which is addressed to all who are in charge of the work of others, and contains highly valuable suggestions for handling men so as not only to increase their efficiency in the work at hand but also to make them content in their tasks and dependable, loyal upholders of our democratic institutions. It is truly a timely book by a man who understands the times and humanity, and is dedicated to the civilian officers and non-commissioned officers of the nation who, directing the work of others, are responsible for both their accomplishment and spirit. [E. P. Dutton & Co., New York, \$2.00 net.]

C. R. W.

Church Kalendar



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

CALENDAR OF COMING EVENTS

- June 29—Consecration Missionary Bishop-elect of Honolulu. Church of the Ascension, Baltimore, Md.
Summer Schools and Conferences
 June 20-30—Salt Lake City, Utah, Summer School, Rev. Hoyt E. Henriques, Salt Lake City, Utah.
 " 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.
 " 24-July 6—Gambler (Ohio) Summer Conference for Church Workers. Exec. Sec., Rev. B. H. Reinheimer, 206 First Nat'l Bank Bldg., Columbus.
 " 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.
 " 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—Aallomar, 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

DURING JULY and August the Rev. GEORGE M. BABCOCK may be addressed at St. John's Rectory, St. John's Episcopal Church, Jamaica Plain, Boston, Mass.

THE Rev. WALTER E. BENTLEY, rector of St. Stephen's Church, Port Washington, L. I., N. Y., and secretary of the Actors' Church Alliance has sailed from Baltimore for San Francisco via Cuba and Panama, to return overland about the middle of July. During his absence the Rev. Frederick A. Haisley and the Rev. Cyril E. Bentley will supply.

THE Rev. A. W. E. CARRINGTON, rector of the Church of the Incarnation, Brooklyn, may be addressed during the summer at R. F. D. 3, Vergennes, Vermont.

THE Rev. W. P. DOWNES, rector of Trinity Church, Bristol, Conn., will have charge of Grace Church, Norwalk, Conn., during August.

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. In the interim he will be at Seven Gates Farm, R. F. D., Vineyard Haven, Mass.

Personal Mention

THE Rev. STEPHEN H. ALLING, rector of St. James' Church, Sault Ste. Marie, preached before the graduating class of the local high school on June 12th.

THE Rev. GEORGE C. BARTTER has returned from Manila on regular furlough. His address for the next six months will be 86 Upland Road, Waban, Mass.

THE Rev. EDWARD L. GOODWIN, D.D., editor of the *Southern Churchman*, and rector of St. James' Church, Ashland, Va., has been compelled through ill-health to resign charge of his parish, to take effect July 1st. He has been elected rector emeritus.

THE Rev. W. L. LOFLIN, rector of St. Peter's Church, Norfolk, Va., has resigned to become rector of St. Luke's Memorial Church, Cleveland, Tenn.

THE Rev. HARVEY B. MARKS, rector of Trinity Church, Chambersburg, Pa., was baccalaureate preacher at Penn Hall school, Chambersburg, Pa., on June 5th.

THE Rev. CULBERT MCGAY will on July 31st resign charge of Grace parish, Bath, Maine, to enter the diocese of Maryland on September 1st.

THE Rev. ALEXANDER R. MITCHELL has been elected president of the Standing Committee of the diocese of South Carolina. All communications to the committee may be sent to him at 204 Atwood street, Greenville, S. C.

THE Rev. LEWIS CHESTER MORRISON, rector of St. John's Church, Presque Isle, Maine, preached the baccalaureate sermon at the Aroostook State Normal School on June 19th.

THE Rev. FRANCIS W. G. PARKER may now be addressed at St. John's Vicarage, Shawano, Wis.

THE Rev. G. E. RENISON has been appointed Archdeacon of Indian work in the diocese of Duluth, with address at Cass Lake, Minn.

THE Rev. MALCOLM S. TAYLOR, rector of Grace Church, Berryville, Va., has accepted a call to the Church of the Epiphany, Danville, in the diocese of Southern Virginia. He will take charge in September.

ON account of failing health, the Rev. Dr. ALEXANDER VANCE has resigned the rectorship of St. Andrew's Church, Pittsburgh, taking up permanent residence at Lisbon, Ohio.

THE Rev. JOHN DURHAM WING, D.D., rector of Christ Church, Savannah, Ga., has just been appointed chaplain of the First Regiment of Savannah.

DEGREES CONFERRED

LAWRENCE COLLEGE, Appleton, Wis.—Litt.D. upon FREDERIC COOK MOREHOUSE, editor of THE LIVING CHURCH.

ST. JOHN'S COLLEGE, Annapolis, Md.—The degree of doctor in divinity upon the Rev. WYATT BROWN, Litt.D., rector of the Church of St. Michael and All Angels, Baltimore, Md., at commencement exercises on June 14th.

ORDINATIONS

DEACONS

HARRISBURG.—On June 15th in St. John's Church, Huntingdon, ROY JOSELYN FORD was ordained to the diaconate by the Bishop. He was presented by the Rev. George R. Bishop. The preacher was the Rev. Dr. Floyd W. Tomkins; the Rev. William Hoakes read morning prayer, and the Litany was said by the Rev. F. T. Eastment. The Holy Communion was celebrated by the Bishop. Other clergy taking part in the service were the Rev. Messrs. F. T. Cady, E. L. B. Plelow, and Jesse A. Ryan. Mr. Ford has accepted the assistantship at St. Luke's, Altoona. At a collation in the parish rooms addresses were made by the diocesan clergy present, by the Rev. Dr. Brumbaugh, president of Juniata College, and by Samuel A. Hamilton, a vestryman of St. John's.

NEWARK.—On June 12th in Christ Church, Bloomfield, N. J., the Rev. Dr. GEORGE P. DOUGHERTY to the diaconate, the Bishop of Newark officiating and preaching the sermon.

VERMONT.—Mr. HENRY HAMBLIN CHAPMAN, son of the Rev. Dr. John W. Chapman of Alaska, was ordained deacon by Bishop Hall on June 12th, in St. Stephen's Church, Middlebury, the home village of the candidate's family on both sides. Mr. Chapman is a graduate of Middlebury College and of the General Theological Seminary. He will spend his diaconate in Vermont and then hopes to return to Alaska.

DEACONS AND PRIESTS

MARYLAND.—MR. RUSH WILEY SMITH was ordained to the diaconate in Mt. Calvary Church, Baltimore, on St. Barnabas' Day, June 11th. The Rev. William A. McCleintchen, D.D., presented the candidate and preached. The Rev. SAMUEL M. SHOEMAKER was ordained to the priesthood by Bishop Murray in Emmanuel Church, Baltimore, on the same day. The Rev. Ralph B. Pomeroy of the General Theological Seminary preached. The candidate was presented by the Rev. Canon William W. DeVries, Ph.D.

VIRGINIA.—In the chapel of the Virginia Theological Seminary, Alexandria, on June 3rd, the Rev. W. S. SHACKLETTE, deacon, was ordained to the priesthood by the Bishop of Virginia. Mr. Shacklette will continue his present work, and become rector of Weddell Memorial Church in Richmond. The Messrs. R. A. MAGILL, CHARLES L. MONROE, and DOUGLAS NEFF were ordained deacons by the Bishop of Virginia, and Mr. SUMNER GUERRY was ordained deacon by his father, the Bishop of South Carolina.

The Bishop of Virginia has assigned the newly made deacons as follows: The Rev. C. L. Monroe will take charge of Trinity parish, Louisa county, with residence at Mineral; the Rev. Douglas Neff will take charge of Ware and Abingdon parishes, Gloucester county, with residence at Gloucester; and the Rev. R. A. Magill will go as a missionary to China.

PRIESTS

IDAHO.—On June 11th, in St. Michael's Cathedral, Boise, Bishop Touret ordained to the priesthood the Rev. Messrs. W. R. R. SIMMONS, A. LEONARD WOOD, and W. S. J. DUMVILL. They were presented by the Ven. Howard Stoy, the Rev. Thomas Ashworth, and the Rev. Martin Damer. In the chancel were also the Rev. Charles MacLean and the Rev. David H. Jones. All the clergy present joined in the laying on of hands. The Bishop preached. The Rev. A. Leonard Wood is in charge of Grace Church, Glenn's Ferry; the Rev. W. S. J. Dumvill of the two missions at Shoshone and Halley; and the Rev. W. R. R. Simmons of the missions at Gooding and Wendell.

BOOKS RECEIVED

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

American Tract Society, Park Avenue and 40th Street, New York City.

Paul's Companions. By David James Burrell, D.D., LL.D. Author of *Paul's Campaigns*, *The Apostles' Creed*, *We Would See Jesus*, *The Old-Time Religion*, *At the Gate Beautiful*, *The Cloister Book*, *The Resurrection and the Life Beyond*, etc. (\$1.25 net).

Houghton, Mifflin Company. Boston, Mass.

Problems of To-day. By Moorefield Storey.

The Macmillan Company. New York.

The Gospel and the Plow, or the Old Gospel and Modern Farming in Ancient India. By Sam Higginbottom, M.A., B.Sc. in Agriculture. (\$1.25 net).

John Joseph McVey. Philadelphia.

The New Church Law on Matrimony. By the Rev. Joseph J. C. Petrovits, J.C.D., S.T.D., Catholic University of America, Washington, D. C. Introduction by the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. (\$4.50 net).

CHURCH MUSIC

Brown Brothers. Ogdensburg, N. Y.

Crossing the Bar. By John N. Brown. (20 cts. net.)

CATALOGUES

Camp Navafo on Penobscot Bay, Northport, Maine. A salt water camp in Maine. Manager: Orrin J. Dickey, Belfast, Maine. Director: G. Rodman Bouck, Yale University, New Haven, Conn.

PAMPHLETS

Charles Scribner's Sons. New York City.

A New Way to Solve Old Problems. By Frank E. Duddy, Assistant Pastor and Director of Religious Education in First Congregational Church, Toledo, Ohio.

**MAKE KNOWN YOUR WANTS
THROUGH THE
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OF
THE LIVING CHURCH**

Rates for advertising in this department as follows:

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

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

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

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

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

BORN

FLEMING.—On June 16th, a son to the Rev. and Mrs. Frederic S. FLEMING, Church of the Atonement, Chicago.

MARRIED

JOHNSON-McKENZIE.—In St. Helena's Church, Boerne, Texas, June 4th, WILLIAM MASON JOHNSON, of Gonzales, Texas, and Miss ANNA LOUISE MCKENZIE of San Antonio, Texas, daughter of the Ven. and Mrs. B. S. McKenzie. The father of the bride officiated, the Rt. Rev. James Steptoe Johnston, D.D., giving the benediction.

DIED

GUION.—Entered into rest at her residence in New York City on May 30th, ALMIRA, daughter of the late Covington and Elizabeth Braine Guion. Funeral services at the Church of St. Mary the Virgin, where Miss Guion had given devoted service usually rendered by an altar guild, thus rounding out over half a century of both sanctuary and mission work among children.

"Well done, good and faithful servant."

RICE.—Entered into life eternal on June 7th in Claremont, N. H., EMMA T., widow of the late Edward B. RICE, and daughter of the late Lambert C. and Emma F. Hall of Chicago, Ill., in the 78th year of her age.

SASS.—Entered into eternal rest at her home in Charleston, S. C., on June 13th, MARY ELIZABETH SASS, aged 70 years.

"In Thy presence is the fulness of joy."

MEMORIAL

CHARLOTTE LOUISA LAMBARD ARMITAGE

"In Thy Light shall we see Light."

Mrs. CHARLOTTE LOUISA LAMBARD ARMITAGE entered into the rest of Paradise at Waverly, Mass., on Wednesday, June 8, 1921, in the 83rd year of her age.

Born August 25, 1838, in Augusta, Maine, the daughter of Allen and Sibyll Lambard, she was married in 1858 to William Edmond Armitage, then rector of St. Mark's Church, in that place, who, in 1866 as rector of St. John's Church, Detroit, was elected Assistant Bishop of Wisconsin, and who after a devoted service of seven years as head of that diocese, in 1873, was called to the higher ministrations of the Church Expectant.

Charlotte Louisa Lambard Armitage will be remembered by her contemporaries surviving, and by many younger, as one remarkable in character and in attractive personality.

Widowed for forty-eight years and during that long period withdrawn, except for brief intervals, from intercourse with family and friends she has left upon their memory the im-

pression of one possessed of unusual gifts and of great capacity for usefulness in the Church. In the good providence of Him who fulfils His purpose in souls as well as in the wider sphere of His Church in ways often different from our choosing, her ministering was withheld from open testimony, to resume after long years its vocation in the higher sphere to which she has now been called. As one appointed to "wait", we think of this devoted soul as at length laying her gifts at the feet of her Divine Master, and also as one now united, in the fellowship of His saints, with the noble spirit who once had walked by her side, and who, with many excellent gifts, had been appointed in the Church Militant to an apostleship, though but for a brief time.

The last scene in a life of beauty and of pathos lies before us when, on the 10th of June, the sacred body of this valiant though wounded soldier of the Cross, resting for a moment before the altar of her dear St. John's to receive its final benediction, was borne amid echoing songs to the sylvan resting place of Elmwood, to be laid beside him who, with the saints of God, and from a throne doubtless, had watched and waited, and not least for this, the dawning of her day.

"Therefore shall they receive a glorious Kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them."

St. Luke's Rectory, Germantown, Pa.

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.

PRIEST, CATHOLIC, 6 SUNDAYS—JULY 24 to Aug. 28—near New York City. State terms, which must be reasonable. Address PADRE-352, care LIVING CHURCH, Milwaukee, Wis.

WANTED, BY SEPTEMBER 1ST, PRIEST, young, unmarried, for growing mission in Dallas. Salary \$1,500 plus \$300 for expense; no rectory. Address WARDEN, Box 427, Dallas, Texas.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER FOR BOY Choir, New Jersey Suburban City, convenient to New York advantages. Salary \$1,200. Opportunity to supplement by teaching, having use of splendid organ. Engagement to start September 1st. Send complete record of professional experience and references. Address H-354, care LIVING CHURCH, Milwaukee, Wis.

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.

MOTHER AND DAUGHTER OR TWO Sisters (white) to do cooking and laundry work in small family in the south. State salary expected in first letter. Reply C-350, care LIVING CHURCH, Milwaukee, Wis.

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

A CATHOLIC PRIEST, THOROUGH Church-man, having several years of experience in the rectorship, capable and reliable, and can furnish good recommendations, desires a small parish, paying living stipend, with an opportunity. Address FRIEND-351, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 40, FULL OF PEP. RECTOR in large Mid-West city, wishing change invites 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.

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

TEACHER: YOUNG MAN, 26, CATHOLIC, Normal and College graduate; 6 years public school experience, wishes position in secondary church school to teach history or science. State salary. Address F. H. BECKMEYER, 776 Bergen street, Newark, N. J.

ORGANIST-CHOIRMASTER, CHURCHMAN, wide experience, single, desires change. Prosperous congregation, large organ, boy choir, teaching, excellent endorsements, hustler, successful. RECITALIST-355, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WISHES TO RECOMMEND com-petent 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 EXPERIENCED teacher, Churchwoman, college graduate, exceptional qualifications in French, also history, English, other high school subjects. Miss MARIE WAGNER, Box 357, care LIVING CHURCH, Milwaukee, Wisconsin.

CHURCHWOMAN EXPERIENCED IN Insti-tutional work desires position in a Church institution by September 1st. Address M. G. F-353, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS (CATHOLIC) DESIRES parish work. For particulars address J-356, 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.

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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."

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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.

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.

ROCK POINT, BURLINGTON, VT.—Bishop Hall hopes to conduct a retreat for the clergy at Rock Point, Burlington, in the September ember week. The Rev. Dr. Stone, Swanton, is acting for a committee in making arrangements.

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

RELIGIOUS

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

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Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
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Convent avenue at West 141st street
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HEALING SERVICES, Thursdays 10:30 A. M.

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Services every Sunday at 8, 10:30 and 7:30.
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Jersey Coast
Daily Mass.
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NOTICES

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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,
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APPEALS

HEALER PRAYER CIRCLE

The Healer Prayer Circle of Saranac Lake, N. Y., was formed in January 1920 with a membership of fifteen, at the request of Mr. James Moore Hickson, who held a mission in that place in November 1919. It has now grown so large that it is impossible for one worker to cover the ground, its membership being 120, and 270 persons on the list for daily prayers. This membership, extending from California to Ottawa, necessitates a large correspondence. Each member promises to intercede daily for the sick in mind and body who have requested prayer. Among supporters are priests, congregations, and religious orders, who daily remember the work, and those for whom prayer is made. It has been the endeavor to keep this Prayer Circle upon a spiritual basis, and great spiritual uplift and bodily improvement have resulted in many. The work has grown too large for one worker to cover, and help is needed to maintain a woman worker who can give full time to it. Contributions for that purpose will be greatly

appreciated. Checks to be made payable to "Healer Prayer Circle Fund" and mailed to the secretary at 66 Franklin avenue, Saranac Lake, N. Y. The appeal is endorsed by Rev. S. P. Delany, D.D., Rev. Charles Mercer Hall, the Mother Matilda, S. H. N., and others.

LOANS, GIFTS, AND GRANTS

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

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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.

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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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Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:

The Cathedral, 117 Peoria St.
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EDUCATIONAL

RETIREMENT OF DR. HELEN S. PEABODY

ALL SAINTS' SCHOOL, Sioux Falls, S. D., held its annual commencement on June 8th, graduating a class of seventeen. The Bishop of the district preached the baccalaureate sermon on Sunday, June 5th, and Bishop Remington gave the commencement address on *The Power of Personality*.

The important and overshadowing event of commencement was the retirement of Helen Sophia Peabody, Litt.D., after thirty-six years of continuous service as principal of the school. When Bishop Hare ceased to be the Bishop of Niobrara and became Bishop of South Dakota, and took up his residence in Sioux Falls, he immediately set about the establishment of a Church school for girls. The building was begun in the fall of 1884 and opened in September 1885, and Miss Peabody became its first principal. From that time to the present she has given her whole life and thought to the Christian education of girls with such devotion and success that she has become widely recognized as one of the foremost women educators of the Church. Particularly in South Dakota her service has been appreciated. In recognition of what she has done for the womanhood of the state, the State University conferred upon her the degree of doctor of letters. She was also appointed by the governor as state chairman of the Women's Board of War Workers, and was elected and served as a delegate of the National Republican Convention.

After thirty-six years of service, she becomes principal emerita and will receive a pension from the school, which will still be her home. She is succeeded by her youngest sister, Miss Eunice D. Peabody, for many years supervisor of All Saints' School and of late its vice-principal. This is the best guaranty that the unique work of Dr. Peabody will go on to the advantage of the Church and the benefit of young womanhood.

In the evening of commencement day, a special meeting in appreciation of Dr. Peabody was largely attended by friends of the school. Bishop Burleson acted as chairman and read an affectionate message from the Presiding Bishop of the Church, who was unable to be present. Bishop Remington voiced the sentiments of the district, and Miss Elda Deloria and Mrs. Sarah Jewett Adams spoke in behalf of the alumnae. Mr. C. O. Bailey of Sioux Falls, a lifelong friend and patron of the school, spoke in behalf of the citizens.

Bishop Burleson said, in closing the meeting:

"There are certain sorts of service which cannot be purchased and which cannot be rewarded. Such is the lifetime service rendered by the retiring principal of All Saints' School. Yet we can give her what she will deem the best reward—the affection of our hearts and the loving gratitude for which we find words inadequate."

Dr. Peabody's future plans are not yet settled, but it is hoped that she will spend much of her time at the school.

The letter of the Presiding Bishop was as follows:

"Miss Helen S. Peabody, Litt.D., Principal, All Saints' School, Sioux Falls, S. D.

"My dear Dr. Peabody:

"I am told that you are to retire from the active front of educational duty with the termination of this year of All Saints' School, and I have been invited to come to be with you in the closing scenes.

"But duties at home and duties of the Presiding Bishop so press as to preclude



HELEN S. PEABODY, LITT.D.

acceptance of the kind invitation. I would that I could be at your side to testify by my presence my warm and grateful appreciation of all you have been and all you have done for the American Church in the teaching years of your busy life.

"The education of girls, physical, mental, moral, spiritual, is one of the longest of levers for influencing and uplifting human hearts and lives. The force of it gets down deeper and goes out farther and stays longer than any other force of earth that can be named.

"That is because womanhood and motherhood are two of the mightiest earthly forces for good that the human race knows of. And the might is promoted and emphasized and multiplied by the equipment that girls' schools give. It is a force that swells and grows and bears fruitage not alone in individual hearts, but all along down the line of successive generations.

"Women of society—wives with duties—mothers in homes! There is no need of noisy acclamation to declare their power. It's a power like gravitation, which, though unseen and unheard, keeps the great planets steady in their orbits, and makes the music of the spheres.

"Such forces move on and on forever.

"Dear Dr. Peabody, under the leadership of the Apostles Whipple and Hare you have been permitted to set in action forces in the Northwest that are to go on and on as long as the sun shines and water flows, and for years after you are gone to your well earned rest in THE HOME.

"In retiring from the front your heart may well be filled with thanks and praise to God that He was pleased to use you as His agent here; and our hearts should be full of thanks and praise to God and to you, that for all these years you have been spared to go in and out among us and to give us help as a veritable hand-maid of the Lord.

"Faithfully and affectionately yours,
DANIEL S. TUTTLE,
Presiding Bishop."

"St. Louis, Mo., May 8, 1921."

MILWAUKEE-DOWNER

THE LAST commencement under the present administration of Milwaukee-Downer College, Milwaukee, was attended by an unusually large number of alumnae, reunions being held by the classes of 1871, 1911, 1916 and 1920. The graduating exercises of the seminary were on June 10th, when thirty-five received diplomas. President Sabin announced the complete separation of seminary and college next year, with Miss Anna A. Raymond as the first principal. The baccalaureate service was held on Sunday in Plymouth Church, with sermon by the Rev. Hugh Elmer Brown. Monday the annual meeting and luncheon of the Milwaukee-Downer Club was held at McLaren Hall, and *The Taming of the Shrew* was played in Hawthornden. On Tuesday the annual meeting of the trustees was held at the college, and the class day exercises were held. Commencement exercises were held in the college chapel on Wednesday morning, when Professor Paul Shorey, Ph.D., of the University of Chicago, spoke on the *Head Versus the Heart*, and President Sabin spoke of the changes during her thirty years as president of Downer College and Milwaukee-Downer, remarking that the college had just increased its land holdings to fifty-eight acres. The endowment is \$700,000, to be increased in 1923 by pledges of \$64,000. Bishop Webb was chaplain of the occasion.

ALL SAINTS' COLLEGE, VICKSBURG

COMMENCEMENT at All Saints', Vicksburg, Miss., took place from the 28th of May through the first of June. A small class was graduated, although the school has been unusually full this year. The commencement sermon was preached at Christ Church, Vicksburg, by the Rev. Gardiner L. Tucker. The exercises included recitals and plays, with the first Latin play ever presented in Vicksburg. The closing address was made by Dr. D. H. Bishop, of the English department at the State University. Holy Communion was celebrated on June 1st by Bishop Bratton assisted by Bishop Green, both of whom were present throughout the commencement period.

PORTER MILITARY ACADEMY

THE PORTER MILITARY ACADEMY closed an unusually successful year with commencement exercises in the Church of the Holy

Communion, Charleston, S. C., on June 7th. The sermon was preached on the preceding Sunday by Bishop Jett of Southwestern Virginia. The address to the graduating class was delivered by the Hon. Frank S. Bright of Washington, D. C. Several visiting clergy, including the Bishop and the Bishop Coadjutor, were in the chancel. After appropriate presentations certificates or diplomas were awarded to thirty-two members of the graduating class. The grounds and buildings of this school have been greatly improved during the year; there has been a capacity attendance, and the newly developed naval unit has proved a successful feature.

ASILOMAR

THE THIRD summer vacation conference at Asilomar, Calif., will be held from July 29th to August 5th. On the faculty are the Rev. Messrs. Lester Bradner, Ph.D., Harold S. Brewster, Edwin S. Lane, Edwin T. Lewis, Herbert H. Powell, D.D., Britton D. Weigle, with the special preachers, Bishops Nichols, Moreland, and Sanford, the Very Rev. J. Wilmer Gresham, D.D., the Hon. John E. Richards, the Rev. Leslie E. Learned, D.D., and Professor Kenneth Saunders. The courses of study are: Bible Study on the Books of Isaiah and the Gospel of St. John; Religious Education: Mission Study; Social Service; and Organizing the Parish for Work. The devotional services will be daily celebrations of the Holy Communion, morning meditations, and evening inspirational addresses. At the Sunday services Bishop Nichols and Bishop Sanford will preach. There will be a dramatic presentation of "Job". Application for rooms, with conference fee (\$3.50 for 4 days, \$2.50 for less) should be made to Edward H. March, 1800 Leavenworth street, San Francisco.

THE BISHOP'S SCHOOL AT LA JOLLA, CAL.

COMMENCEMENT at the Bishop's School for Girls, La Jolla, Cal., opened with the baccalaureate service in St. James' Church-by-the-Sea, on June 5th. The preacher was the Rev. Charles L. Barnes. The annual musicale next day was followed by the alumnae luncheon and senior play on Wednesday. The Bishop's reception was on Thursday, and the address at commencement exercises on Friday was by Bishop Coadjutor Stevens. Diplomas were presented to eighteen graduates by the Rt. Rev. Joseph H. Johnson, D.D., president of the school.

HARVARD SCHOOL, LOS ANGELES

COMMENCEMENT AT Harvard School, Los Angeles began on June 12th, when Bishop Johnson, president of the school, preached the baccalaureate sermon in the chapel. The annual prize debate on Monday was followed by presentation of *She Stoops to Conquer* by the junior literary society the following night. The senior reception took place on Wednesday, the next day being occupied with military events and the alumni dinner. On Friday morning diplomas were presented by Bishop Johnson to the largest class in the history of the school. Over 300 boys were enrolled during the year.

BISHOP HOPKINS HALL

THE CLOSING exercises of the Vermont diocesan school for girls were held on June 9th. An outdoor play, *The story of Paris and Oenone*, by George Peele, was grace-

fully performed. In the chapel the Bishop made an address on the class motto, *Per aspera ad astra*, and then announced the honor roll and presented the diploma of the school to five girls who had all taken the college course and expect—with two special students—to enter college in the fall.

The past has been a successful year, with full enrollment. A committee of the Trustees has been appointed to consider enlarging accommodations so as to care for more than thirty-four boarders.

The school reopens on September 29th.

A CHURCH SCHOOL COMMENCEMENT

A UNIQUE service was held last Sunday at St. Ann's Church, Brooklyn Heights, N. Y. For some time the Rev. G. Ashton Oldham rector, has been urging that more interest be taken in the Church school by the congregation. Every opportunity is seized to bring the school before the congregation, and on Sunday last the school commencement was held at the 11 o'clock service. The rather striking innovation was well received. Morning prayer was as usual except that the lessons were read by members of the Young Men's Bible Class; then at the usual place for the sermon the commencement exercises were substituted. These consisted of a brief essay by one of the seniors, the Little Helpers' mite box service, a catechetical recitation by the junior department, and an impersonation by a member of the senior department. The exercises closed with an address by the rector and bestowal of honors and prizes, notable among these being the rector's cross given each year to the pupil who, in the rector's judgment, has been the best all around influence in the school.

ST. PAUL'S SCHOOL, BALTIMORE

THE CLOSING exercises of the Boys' School of St. Paul's Parish, Baltimore, a Church boarding school for boys, more than seventy years old, were held June 9th. The rector, Dr. Kinsolving, presided, and Captain Ward law Miles spoke on Personality. The Rev. Mr. Van Dune presented the awards. This school for a moderate tuition, \$250 for non-singing and \$200 for singing boys, provides Church education for thirty-four boys carefully selected and of good antecedents. It owes an incalculable debt to the late Dr. Hodges, who fostered it during difficult years.

"SCHOOL FOR CHRISTIAN SERVICE"

THIS IS the name for every day use by which the deaconesses' Training School of the Pacific, located at 2629 Haste Street, Berkeley, Cal., will be known in the future. The school is to provide training for women interested in Church and other Christian service and to make the regulations so elastic that students attending the University of California may take classes which count towards a certificate or diploma; and also to provide short courses for those who cannot come for more.

Courses will be given for deaconesses, parish workers, parish secretaries, Missionaries, church school teachers, directors of religious education, social service workers, directors of recreational and social activities. The school diploma will be given for satisfactory completion of one of the two-year courses and certificates for the shorter courses, some of which will extend only four months.

Deaconess Hodgkin, for two years in Europe, six months with the American Red Cross in France and eighteen months in

charge of the Y. W. C. A. in Roumania, has been appointed Dean.

HOWE SCHOOL

COMMENCEMENT at Howe School was held on June 4th, 5th, and 6th. Saturday was filled with battalion review and an interesting track meet.

On the day following the baccalaureate sermon was delivered by the Very Rev. F. S. White, of Cleveland, Ohio. On Monday occurred the competitive drill.

There was much enthusiasm at the meeting looking toward erection of an administration building as a memorial to Dr. McKenzie.

The Rev. Dr. R. B. Ogilby, president of Trinity College, delivered the annual address. As Bishop White was unable to be present, diplomas were awarded by the rector. At the closing vespers each member of the graduating class received from the rector a copy of the Bible. The day ended with a reception and dance in honor of the seniors.

BERKELEY DIVINITY SCHOOL

AT THE annual alumni gathering of the Berkeley Divinity School it was announced that the Rev. E. deF. Miel, D.D., rector of Trinity Church, Hartford, would be a member of the faculty next year. The next Mary Fitch Page lectures will be delivered by the Bishop of Western New York.

FAITH AND ORDER COMMISSION NEEDS MONEY

A BULLETIN RECENTLY issued on behalf of the World Conference Commission on Faith and Order states that no great conference had been held this year because of lack of funds. "For the first time in history," says the statement, "members of the Eastern Orthodox, Armenian, Anglican, and Protestant Churches met [last year in Geneva, Switzerland] to confer as to how they might reach that unity of Christians for which Christ prayed." A continuation committee of fifty-five members was formed, and it is for the work of this committee that funds are requested. Gifts have been received from many different countries, the Ecumenical Patriarchate at Constantinople is asking for gifts from all the Eastern Orthodox Churches, and the Metropolitan of Smyrna and the Archbishop of Cyprus have already sent their contributions. Steps are being taken in Australia to raise a joint fund there. The General Assembly of the Presbyterian Church in the U. S. A. has just renewed its appropriation of a thousand dollars, and the Congregational Union of England and Wales has sent ten pounds sterling. The Disciples of Christ in the United States have given five hundred dollars. The expenses, however, will be great, and many more gifts are needed if the work is to be carried on so efficiently as to fulfill the well-grounded hope that it will prepare the way for the unity of Christendom. The secretary of the commission is Robert H. Gardiner, 174 Water street, Gardiner, Maine.

ANNUAL CONVENTION OF THE BROTHERHOOD

THE THIRTY-SIXTH annual convention of the Brotherhood of St. Andrew in the United States will be held in Norfolk, Virginia, from October 12th to 16th. Preliminary arrangements indicate that this will be one of the most interesting conventions yet held. An unusually interesting programme is being prepared.

A later announcement will give particulars as to hotel rates, accommodations, etc.

ANNUAL CONVENTIONS

DULUTH

THE CONVENTION of 1921 will stand out as a turning point in the history of the diocese. Bishop Morrison resigned, a canon provided for organization of Bishop and Council, and the convention date was changed to the fourth Tuesday in January. The convention was opened with evensong on June 7th in Trinity Cathedral, with practically all the clergy present and a fair lay attendance.

Bishop Morrison in a brief address summarized his official acts since the last convention and then outlined the plans and the purposes that actuated him in the nearly twenty-five years of his episcopate, while endeavoring to devolve the growing missionary field of Northern Minnesota. It was a story of vision and zeal, simply told with undue modesty and humility. At the close he announced his formal resignation as Bishop of the diocese, subject only to its acceptance by the House of Bishops. He also declined to accept further salary from the diocese or to perform episcopal functions unless by specific request of the Coadjutor. Thus there steps from the stage of activity in this diocese a man of large measure, far vision, and strong statesmanship. His work, that of laying foundations, has required clear statements of principle, keen business judgment, and the enduring of physical hardships. In none of these has he failed.

After the service Bishop Morrison called the convention to order, at once called Bishop Bennett to the chair, and then himself withdrew, emphasizing the fact that he had left all diocesan authority in the person of the Bishop Coadjutor. Bishop Bennett proceeded at once to the necessary business of the session, but before adjournment expressed appreciation of his predecessor in impromptu but happy words, prefacing his remarks with the terse and pregnant sentence, "Brethren, there came into our assemblage to-night a man, and he has gone out of it." At his suggestion a committee was appointed to provide a suitable token of the esteem in which our Diocesan is held, and to draft a resolution to accompany the gift. A loving cup, decided upon as the most fitting token was presented to the Bishop, together with a written testimonial address, at a dinner in his honor on Thursday, at the Kitchi Gammi Club.

Bishop Bennett, spokesman for clergy and laymen, in a most happy address presented the cup referring to it as a "stirrup-cup" which would be drunk to the one who as a rider was about to go on a journey. The cup filled with grape juice, "the fruit of the vine", was passed from man to man around the huge table as a fitting close to the unique and meaningful gathering.

Bishop Morrison left a few hours later for his home in Ogdensburg, N. Y.

The business of the convention was dispatched with harmony and in record time. Two matters of great importance were passed.

First, a canon was adopted organizing a Bishop and Council of twelve men, six of whom shall be clergymen and six lay communicants. The three years' term plan

was followed, and the elections were accordingly for one, two, and three years. The canon calls for departments of Missions, Religious Education, Social Service, Finance, and Publicity, and authorizes formation of other as the need may arise. It permits each department to add additional members, who may be women, but such additional members shall have a vote only in the department. The Council and each department must hold at least one meeting each month, except in July and August.

The second matter of importance was the changing of the date of convention to the fourth Tuesday in January.

The Rev. J. A. TenBroeck, field secretary for the Nation-wide Campaign, on Wednesday afternoon gave a comprehensive outline of plans projected for the coming autumn. A vote was taken endorsing the Campaign, and urging full coöperation.

Elections:

On the Bishop and Council: For three years, the Rev. A. W. Ryan, D.D., and the Rev. S. J. Hedelund, Messrs. James A. Brown and C. K. Dickerman. For two years, the Rev. Messrs. J. G. Ward and E. W. Couper, Messrs. A. P. Silliman and J. W. Lyder. For one year, the Rev. Messrs. J. M. Nelson and James Mills, Messrs. C. I. McNair and F. W. Paine.

It was decided to add a department on the Nation-wide Campaign, and Bishop Bennett, *ex-officio* president of the Council and chairman of all departments, will be acting chairman of that department.

The Standing Committee: The Rev. A. W. Ryan, D.D., president; the Very Rev. E. W. Couper, secretary; the Rev. Messrs. J. G. Ward and E. S. Murphy; Messrs. J. W. Lyder, F. W. Paine, Geo. H. Crosby, J. C. Poole.

The convention closed with a reception given by Bishop and Mrs. Bennett at the episcopal residence.

PORTO RICO

THE ANNUAL convocation of the district of Porto Rico met in the Island of Santa Cruz, Virgin Islands, on May 26th and 27th in St. John's parish.

Bishop Colmore tried to make arrangements with the regular boat to take the members across the passage between Porto Rico and the Virgin Islands, a distance of about sixty miles, but was unable to do so. The boats are sail boats and make the trip in 24 to 36 hours. As a final resort, arrangement was made to charter a forty-foot launch, and go from the eastern end of the Island—Fajardo to Fredericsted—direct. It was a rather bold undertaking to take to the open sea in a rough channel with a small boat. However, the party reached land safely after nine hours of tossing about, and was taken across the Island, a distance of fifteen miles, to Christiansted.

On Wednesday evening the Bishop delivered his annual address before some five hundred people.

Convocation opened its sessions on Thursday morning in the Government Hall of Christiansted, a very splendid hall which was used during Danish days, and still is

the meeting place of the local government officials.

After appointment of new committees reports of the standing and special committees and treasurer were read.

The convocation refused to consider suggested changes in the canons.

Note was made especially of the good work done in the Nation-wide Campaign, especially by St. John's parish, Christiansted, which took a quote of \$100 and raised nearly \$3,000. Porto Rico stands at the head of the list in its quota paid in, and the convocation decided to increase the quota more than 100 per cent.

Special services were held during the meeting time, especially on Thursday and Friday, when there was a solemn evensong, and on Sunday there was a solemn Eucharist with procession and a service of solemn evensong. The preachers at the services were the Rev. L. M. A. Houghwout in the morning and the Rev. F. A. Saylor in the evening.

Hospitality took on a new mantle, for the Virgin Islands people made all feel the open heartedness of the entertainment. Life is much as it used to be in the old days in the south, when the country was filled with old family mansions and folks lived with less care and hurry than now. The people of Santa Cruz could not have done more.

The trip home was uneventful. The sea was very calm and no one was sick at all. Perhaps it was the smoothness of the sea—perhaps it was "Mother Sills" Remedy—but all enjoyed the return. Next year the meeting will be in Mayaguez.

SHANGHAI

THE ANNUAL SYNOD of the diocese of Kiangsu (from the American point of view, the missionary district of Shanghai), held at St. John's University, Shanghai, on May 11th and 12th, opened with the Holy Eucharist, Bishop Graves celebrating and the two secretaries—the Rev. Messrs. E. R. Ryer and T. M. T'ang, acting as epistler and gospeller. The Rev. H. J. P'u of the Chinese Church Mission to Shensi preached.

The business sessions were held in the University Library. The Rev. W. P. Roberts and the Rev. K. T. Chung were elected secretaries. The Bishop spoke briefly of the General Synod in Wuchang and of important steps taken there toward Church Unity, Prayer Book revision, strengthening of the Shensi Mission, completion of organization of the Chinese Church as a province of the Anglican Communion, and increasing production of Church Literature. He also spoke of the great need of more clergy, of an increase in baptisms and confirmations, and of the very creditable part the diocese had played in the famine relief.

The Rev. K. T. Chung reported on preparations made for the spiritual healing mission of Mr. Hickson. A representative of the catechists asked that a lending library of theological and religious books be established, that an annual conference lasting about two weeks be arranged for catechists, and that the children of catechists be given

scholarships in mission schools. These requests were referred to the Standing Committee.

The Rev. C. K. Shen pointed out several places in the Prayer Book and Hymnal where the phraseology should be changed to suit present republican conditions and the synod asked the Bishop to make the necessary alterations. The American Board of

Missions was asked to send out several more clergy to develop new work in Kiangsu Province north of the Yangtse river. A committee was appointed to undertake thorough revision of constitutions and canons. And another committee was appointed to raise funds to erect necessary buildings in Si-an, Shensi, to help our missionaries there.

A LONDON SERVICE MEMORIAL TO AMERICA'S SOLDIER DEAD

Includes Presentation of Bust of Washington — Rising Indignation at Scandalous Sale of Livings—London Diocesan Conference

The Living Church News Bureau }
London, June 3, 1921 }

THE memorial service to the American soldiers and sailors who lie buried in the United Kingdom was held in St. Paul's Cathedral last Monday. It was a brief function—a hymn, the *Pateroster*, three collects, an address, and an anthem—but for all that was highly impressive. The opening hymn was Mrs. Howe's Battle Hymn of the Republic, sung to its well-known melody, the great congregation taking it up with a will, and making the triumphant words ring out with splendid effect.

The Dean of St. Paul's address was worthy of the occasion, and well merits a brief summary. Dr. Inge began by saying that they were gathered there to do honor to those who came from America to fight in a righteous cause, and whose bodies now rested in British soil. Their graves were in the land that was still sometimes described in America as "the old country". He doubted whether Americans who had not crossed the Atlantic realized how strong was the feeling of kinship on this side of the water. We were not an effusive people, and least of all were we effusive towards those whom we considered should take our good-will for granted. The history of the United States of America was far more than 150 years old. It was as old as our own, because it was our own. When America came into the war, our rejoicing was deeper than a mere sense of relief from anxiety. Behind it was a feeling that the two flags were side by side, as they ought to be in every battle of right against wrong. The Dean went on to say that Providence had reserved for America a principal part in human affairs for the future. Many factors contributed to this—the wide extent of their territory, their comparative invulnerability, and, above all, their qualities of citizenship. It was not thinkable that people with so high a power and so high a responsibility should remain in a state of splendid isolation. Another great war in this century would mean the suicide of our common civilization, and we could not doubt that the American people would throw their influence on the side of any really workable scheme for putting an end to war and to the fears of war among civilized nations. No one could doubt that who understood the significance of the 3,000 miles of undefended frontier between the United States and Canada.

At the close of the memorial service, the ceremony of presentation of the bust of George Washington took place in the crypt of the Cathedral. Mr. Harvey, the American ambassador, in a short address bade his hearers remember that George Washing-

ton was a British soldier—one of the finest British soldiers that ever lived. He spoke of Washington's brilliant early achievements—how he bore a major's badges of rank when but sixteen years of age; that he was a lusty, strong, full-blooded young man of qualities which made him one of the greatest men in the history of the world.

Lord Bryce, who followed Mr. Harvey, said that some are heroes of a nation and some are heroes of a race. "George Washington," he concluded, "is a hero of a race, a race that loves liberty and sets it higher than any mechanical theory of loyalty."

A letter from President Harding was also read in which he said that the British and American peoples had a common inheritance in language, institutions, customs, and sympathies.

SALE OF CHURCH LIVINGS

Many diocesan conferences have been held during the week, and it is a welcome sign that these gatherings show a gradual development from mere debating societies to responsible bodies of diocesan administration. Advantage has been taken by some of our bishops of the opportunities thus presented once more to call attention to the scandals (for they are nothing less) in regard to the traffic in Church livings. The Bishop of Truro last week made a strong protest at the institution of an incumbent presented to him by the once-notorious Church Association, which had purchased an advowson for the deliberate purpose of placing one of its proteges in possession. And this in a parish where Catholic faith and practice had been earnestly taught for many years! The transaction, said the Bishop, was a specially reprehensible one, since the former patron had not been informed of the identity of the real purchasers. Indeed, on discovering the facts, he had tried without success to buy back the advowson.

At the Exeter diocesan conference, the Bishop (Lord William Cecil) said that the greatest scandal to their Church life was the sale of livings. "I have been more than once in great doubt," said his lordship, "whether I should not refuse to institute when livings have been bought for clergy by those nearly related to them. If I did refuse, I should like to feel that I had the diocese behind me. It is surely a scandal that a man should be able to buy a living for a relative. No one would justify for a moment a similar sale of a civil appointment." The Bishop went on to enquire why they were not disgusted when Christian men would buy fat livings, with pleasant vicarages, for their relations? The scandal of the sale of livings became more serious when livings were bought by trusts to propagate party doctrines. Some man, perhaps, who made his money by trading on the necessities of our soldiers in the darkest periods of the war, might go to one of these trusts in London, controlled by a secretary in whom fanaticism had destroyed all sense

of justice, and give part of his ill-gotten gain to be spent on the purchase of advowsons. This was an evil which tended to grow at the present time. The real remedy seemed to him to be for the parishioners and the bishop together to have the right of vetoing an appointment.

Several other bishops have expressed similar views, and it is greatly to be hoped that the National Assembly will devote its attention to the matter at the earliest opportunity. A measure for reform of the present system would surely have the support of the Archbishop of Canterbury, who not very long ago protested most strongly against a monetary value being attached to the presentation to a cure of souls.

DR. KENNION TENDERS HIS RESIGNATION

Dr. Kennion, the Bishop of Bath and Wells, has tendered his resignation, to take effect on August 1st. The Bishop's decision, which will be received on all sides with regret, has been arrived at on account of age, and the interruption of his work through illness. Dr. Kennion, who is in his seventy-sixth year, was educated at Eton, and Oriel College, Oxford. He was ordained in 1869 by the Bishop of Tuam, to whom he was for a year domestic chaplain. After holding the curacy of Doncaster, and serving as diocesan inspector in the York diocese, he held successively the livings of St. Paul, Sculcoates, and All Saints', Bradford, until 1882, when he was consecrated Bishop of Adelaide. The twelve years he spent in South Australia were marked by steady progress in diocesan affairs, including the raising of a considerable sum towards completion of Adelaide Cathedral. In 1894, when Lord Rosebery was Prime Minister, Dr. Kennion was translated to the see of Bath and Wells, and for twenty-seven years has been most energetic in conducting the affairs of that diocese. He is credited with being the first English bishop to take up cycling.

This is the third bishopric to become vacant, the other two being St. Edmundsbury and Ipswich, by the death of Dr. Hodgson, and Salisbury, by the recent death of Dr. F. E. Ridgeway.

DR. CAREY SAILS FOR SOUTH AFRICA

The Bishop-elect of Bloemfontein, the Rev. W. J. Carey, sails for South Africa today. The date of his consecration has now been fixed for St. Peter's Day (June 29th), at Bloemfontein Cathedral. Last Tuesday the convocation at Oxford conferred on Mr. Carey (who was a Hertford College man) the honorary degree of D.D. The Bishop-elect, a few days ago, was presented by some of his old friends at the Church of the Ascension, Battersea (where he was assistant priest from 1899 to 1908), with a beautiful set of vestments, for use in his new work. Dr. Carey leaves England with the good wishes and prayers of a wide circle of Churchpeople to whom he has endeared himself.

CHURCH OF ENGLAND MEN'S SOCIETY

The annual conference of the Church of England Men's Society held this week at Bournemouth, under the presidency of the Archbishop of York, was attended by about 600 delegates from all parts of the country. A discussion took place on a resolution urging all branches of the society to cooperate wherever possible with parochial Church Councils in fostering a feeling of fellowship within parishes, and in assisting the councils. A Brighton delegate declared that the time had come when laymen should relieve clergy of all secular duties. How could a clergyman preach the Gospel properly when he had to beg for money, run men's clubs, and talk to old women? The Bishop of

Chelmsford was of the opinion that there was more sectionalism in the Church than in Labor. (The resolution was ultimately carried.)

The Living Church News Bureau }
London, May 27, 1921 }

LONDON DIOCESAN CONFERENCE

THE spring sessions of the London diocesan conference opened on Monday last at Church House, Westminster, the Bishop of London presiding.

The Bishop, at the commencement of the proceedings, said that he had set his heart on securing £400 a year (minimum) for the London clergy and a rate-free house, and £250 to curates. He requested them to appeal to the parochial councils, in order that the clergy might be given a living wage.

On the Ministration of Women, Dr. Ingram remarked that they were making a great advance by allowing women to speak at all, and it was not reasonable to expect to get everything all at once. It was his opinion that the vast mass of women were against other women haranguing them in church. On the subject of divorce, the Bishop said that the re-marriage of divorced people was a very difficult matter, but in that diocese they did not marry anyone who had husband or wife alive. He proposed to continue this policy. There was so much collusion in London that it was not always possible to find out who was the so-called "guilty" person. In conclusion, his lordship referred to the question of Reunion, and remarked that the offer made by the Lambeth Conference was a really generous one, which had not been met in the same generous spirit. It was his opinion that they could not go any farther. But it took a long time to overcome old misunderstandings.

The discussion on divorce was resumed on Tuesday, when Mr. H. W. Hill, late secretary of the E. C. U., proposed a resolution pledging the Conference "to adhere to the principle of the indissolubility of Christian marriage". They were anxious, he said, because Lord Gorell's bill, unobjectionable when introduced, had been converted, by an amendment of Lord Buckmaster's, into a measure they could not possibly accept.

Sir Edward Clarke, opposing the resolution, said they were asked to adhere to the indissolubility of Christian marriage. He denied that there was any such principle. The proposition was directly contrary to explicit teaching. It conflicted with the law and practice of this country for the last two hundred and fifty years and with the latest declarations and teachings of the Church of England.

An amendment that the conference should pledge itself to "adhere to the teaching of Jesus Christ concerning Christian marriage" was lost, and Mr. Hill's resolution was ultimately carried by a large majority.

"NATIONAL SOCIETY" MEETS

The National Society (or, to give it its full title, the National Society for Promoting the Education of the Poor in the Principles of the Established Church) met in annual session on Tuesday last, presided over by the Archbishop of Canterbury. There was only a scanty attendance, but the proceedings went to show that the Church is alive to the necessity of economy as an instrument of efficiency in education. The report records good work in the promotion of true education, and in the efforts made to help the voluntary schools and the training colleges; but it also reveals a grave financial position and a wasteful system.

The value of the voluntary schools is, and has been for more than a century, undoubted. These schools, and the denomina-

tional training colleges, are the one statutory guarantee for religious instruction in the elementary schools of this country. In the Council schools religious instruction is given, and generally well given, but there is no statutory requirement to that effect. The National Society naturally stands by its schools, supporting the wasteful dual system until sound religious instruction, according to the wishes of the parents, can be put upon a statutory basis in every school; but the society is ready to support a unification of the national system if there is a general agreement embodied in a statutory enactment providing for the ideals of the voluntary schools.

The resolution moved by Lord Salisbury, and seconded by the Bishop of Southwell, is a testimony to the truth of this. The resolution was as follows: "That the National Society recognizes the help which would be afforded to the State and to the cause of education by a more economic use of existing school buildings, and of teaching staffs, and would be prepared to welcome a unification of the national system by general agreement, to be embodied in a statutory enactment, which would take full account of, and make adequate provision for, the ideals for which the voluntary schools were founded, and for which they stand."

The important point to be borne in mind is to secure the provision, for council and voluntary schools alike, of an adequate supply of Christian teachers—teachers, that is to say, who themselves hold the Faith and have been trained to teach it. Only by ensuring that those who teach religion are fitted for their work will it be possible to combat the secularism which is so real a menace in these days.

REV. E. M. BLACKIE—TO LINCOLN AND STOW

Churchmen generally welcome the appointment of the Rev. E. M. Blackie, vicar of Windsor, to the precentorship of Lincoln and archdeaconry of Stow, vacant by the deprivation of ex-Archdeacon Wakeford. Mr. Blackie is a man of wide and varied experience, an extremely able preacher, and thoroughly conversant with the problems of the day. In some quarters, it is true, disappointment is expressed that the Bishop of Lincoln has decided to perpetuate the anomaly by which a priest is at once precentor and archdeacon. The office of precentor demands the constant residence and supervision of the cathedral services, while an archdeacon, if he does his duty, should be constantly on the move.

MANCHESTER CATHEDRAL CELEBRATES QUINCENTENARY

The celebration of the quincentenary of Manchester Cathedral commences on Sunday next, and will extend until June 5th. It would perhaps be more accurate to describe this as the five-hundredth anniversary of the founding, in 1421, under a charter of Henry V., of Christ's College, in Manchester, by Thomas la Warr. Arranged by a commemoration committee, representing the broadest theological views, the programme gives every section of the community its share in the festival. Manchester Cathedral has, in its long history, been associated with every phase of the life of the city, and, indeed, of the county. Founded in a past so remote that some historians held that it had an existence in pre-Christian times, and acquiring the status of a collegiate church five hundred years ago, it has had a big share in moulding thought and character. Its heads, at any rate since the Reformation, have always been known for broad-mindedness, and for fullest realization of the duty of the Church to the people. Bishop Fraser was a type, rather than an exception. Though perhaps not so desig-

nated, others have also been "people's bishops". Hence the desire to leave no part of the community which could possibly be brought in without its share in the commemoration.

Dr. Temple, the new bishop, will preach at the opening service on Sunday morning. In the afternoon the Rev. E. S. Woods, of the Life and Liberty Movement, will deal with Parochial Church Councils, and the Archbishop of York will preach in the evening.

On Monday morning there will be a choral Eucharist, at which some little-known fifteenth-century music will be sung, including parts of John Taverner's "Westron Wynde Mass". In the afternoon the Master of Balliol will lecture on Fifteenth Century Religion, the Dean of Westminster will preach later, and in the evening there is to be a Free Church Service, shared in and attended by Nonconformist ministers. Services will be continued on these lines during the week, there being on some days four, and even five, gatherings. On Tuesday there is to be a civic service, attended by the Lord Mayor and the Corporation, at which Dr. Hensley Henson will preach. Another feature during the week is to be a festival choir service, with an address by the Dean of St. Paul's.

SCOTTISH CHURCH CLAIMS LARGER REPRESENTATION

A proposal entirely novel in Scottish ecclesiastical affairs was brought forward at the annual General Assembly of the Church of Scotland (Presbyterian), which met in Edinburgh this week. The recommendation was that "the Assembly should, while the reform of the House of Lords is under consideration, make known its conviction that, for the adequate expression of the voice of the Christian Church in Britain, a wider representation is essential, and in particular the Church of Scotland should claim that due place shall be found for representatives of the Scottish Church." This, in other words, is a claim that the right of bishops of the Church of England to sit in the House of Lords shall be extended to include representatives of the Established Church of Scotland.

APPEAL FOR NEW SPIRIT IN CONSIDERATION OF IRISH QUESTION

A meeting held in the Central Hall, Westminster, on May 25th, had for its purpose an "appeal to all Christian people for a new spirit in dealing with the Irish question". Addresses were given by the Bishops of Peterborough, Southwark, and Manchester. On the motion of Dr. William Temple the following resolution was carried: "That this meeting of members of different Christian communions pleads most earnestly for the cessation of violence and counter-violence in Ireland. It appeals to both sides for a new spirit and urges upon their fellow-countrymen in Great Britain the frank recognition that the ideals of a race should not and cannot be crushed by force."

GEORGE PARSONS.

EDUCATION IN LIBERIA

BY OFFICIAL PROCLAMATION known as Executive Order No. 3, the President of Liberia, acting through his Secretary of State, has appointed Bishop Overs a member of a national Board of Education. Other members are Bishop Claire of the Methodist Church, Dr. Amiger of the Baptist Church, and the Rev. Mr. Traub of the Lutheran Church. The board, acting under direction of the Secretary for Public Instruction, is given full power and authority to formulate plans and policies deemed best calculated to standardize and improve the efficiency of all graded schools of the Republic.

CANADIAN PRESBYTERIANS TO UNITE WITH TWO OTHER BODIES

The Methodists and Congregationalists—Synod of Toronto—"Hope in the Living God"—Dedications

The Living Church News Bureau }
June 18, 1921 }

THE Presbyterian General Assembly after two days' debate voted 414 to 107 in favor of union with the Methodists and Congregationalists. The text of the resolution was as follows:

"That, whereas the General Assembly of the Presbyterian Church in Canada has already by a large majority expressed itself in favor of organic union with the Methodist and Congregational Churches of Canada;

"That, whereas two appeals to the members and adherents of the Presbyterian Church in Canada have resulted in a similar way;

"That, whereas during the time when, by general agreement, the matter of union was not discussed, nothing has occurred to change the mind of the Church, but rather to confirm and strengthen its previous decision;

"Therefore, be it resolved, that this General Assembly take such steps as may be deemed best to consummate organic union with the above named Churches as expeditiously as possible."

The vote taken in 1915 on the straight question of organic union with the Methodist and Congregational Churches resulted as follows:

Sessions, 7,066 for; 3,822 against.

Communicants, 106,534 for; 69,813 against.

Adherents, 36,942 for; 20,004 against.

Pastoral charges and mission fields, 1,331 for; 494 against.

At the General Assembly of Winnipeg in 1916 the vote definitely committing the Presbyterian Church to organic union was 406 to 88. This vote was taken on the question for and against the principle of Church Union.

The Bishop of Toronto's Charge to His Synod

Briefly summarized the Bishop of Toronto's able charge to his synod recommended adoption, for addition to the Book of Common Prayer, of a form and manner of making deaconesses; advocated setting of a standard for clergy stipends that shall be a challenge to the rest of the Church; forecast appeal for creation of a Bishop's fund sufficient to cover all outstanding indebtedness of churches in the diocese and to provide for extensions, principally in the suburbs of Toronto; congratulated the diocese on refusal of the Archbishopric of Melbourne by Canon Cody and commented on the historical nature of the offer from Australia; deplored growth of the divorce evil and reaffirmed declaration of Lambeth Conference against wider facilities for obtaining release from marriage vows; expressed hope for agreement with government and representatives of various religious bodies for a larger measure of Christian instruction in public schools; and appealed for acceptance of the challenge of the times for greater service in grappling with social problems.

Toronto Synod on Race Track Gambling

At the synod of the diocese of Toronto Archdeacon Ingles presented the special report of the diocesan Council for Social Service, dealing with the Attorney General's

communication on suppression of race-track gambling, and moved passing of the resolution suggested by the Council expressing the hope that the Criminal Code will be so amended as to prohibit entirely the business of gambling.

Address to Graduates of St. Hilda's

Sounding a new note for the twentieth century, the emancipation of woman, the freedom of the masses, the disarmament of nations, and the universal good, the Rev. Professor Cosgrave, who is shortly leaving for Ireland, addressed the graduates of St. Hilda College, Toronto, at Trinity College Chapel. The speaker chose as his text: "We have our hopes set in the living God", presenting a review of the old dogmas which had passed away with the preceding era, such as the survival of the fittest, and materialism. There was still war between idealism and materialism, and idealism would never be foremost until the truths of Christianity were accepted individually. The old standards could only spell disaster, as there could be no kingdom of man that was not a kingdom of God. The men and women of the present day must rise to meet the new age, and with the courage of their convictions be ready to tread new paths and follow the living God. The service was conducted by the Rev. Provost Macklem, and the chapel was filled with a large number of graduates.

New Memorial Chapel at Ridley College

Amid a large assemblage of relatives and friends the cornerstone of the new memorial

chapel in honor of the sixty Ridley College old boys who fell in the war took place at St. Catherine's. The service was in charge of the Bishop of Niagara and the cornerstone was laid by Colonel the Rev. Canon Scott.

St. Barnabas' Day Dedications

Deep homage to the memory of the seventy-one men from the congregation who served in the great war was paid by the members of St. Barnabas' Church, Chester, at a special service held for the unveiling of a bronze memorial lectern. A note of sincere thanksgiving predominated in the devotions, and the ceremonial portions of the service, which included the unveiling by Col. A. E. Gooderham and the dedication by Lieut.-Col. (Rev.) Harold McCausland, M. C., were carried out with fitting dignity. At the close of the dedication the "Last Post" was sounded on the bugle while the congregation stood at attention.

The cornerstone of the extension of St. Barnabas' Church at the southeast corner of Hampton and Danforth avenues, Toronto, was laid by Major Robert Christie, the ceremony taking place appropriately on St. Barnabas' Day.

The service was conducted by Bishop Sweeney. A procession of the clergy of the deanery, the choir, and Church members preceded the ceremonies, and at their close the clergy were guests at the church at a lawn fete.

St. Barnabas' Church was first built in 1870. The cornerstone of the present church was laid in 1910, and the new parish hall which is being made a community centre for the young people of the Church was built in 1918. The church now accommodates 600 persons, and the extension will provide room for as many more.

HONOR FOR MAGNA CHARTA IS OBJECT OF NEW YORK MEETING

Dr. McComas Being Among the Speakers—Death of Rev. C. A. Hamilton, D.D.—The Cathedral—No Rector Yet Chosen for Trinity Parish

New York Office of The Living Church }
11 West 45th Street }
New York, June 20, 1921 }

THE first meeting in New York commemorative of the granting of Magna Charta on June 15, 1215, was held on the anniversary of the New York Port Society under the auspices of six patriotic organizations.

Austin G. Fox, who presided, pointed out that the "Great Charter" was the foundation of liberty for the Anglo-Saxon race, and emphasized the provision that no man should be taken, imprisoned, or put in peril of the law without just cause. Newton W. Gilbert, former Governor of the Philippines, discussing both the Magna Charta and our constitution, said the people had forgotten the First and Fourth Amendments to the Constitution. The first gives the right of free speech, and free press. The fourth provides there shall be no unreasonable search or seizure of property.

Among the other speakers was the Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel, who spoke more especially upon the bearing of Magna Charta on the history of the Church of England and the American Church, and outlined the en-

deavors of Church and State after Magna Charta to ameliorate the conditions under which the great masses had to live.

DEATH OF REV. C. A. HAMILTON, D.D.

The parish of St. John's, Lewisboro, N. Y., mourns the death of its rector, the Rev. Charles A. Hamilton, D.D., which occurred on Sunday morning, June 12th, at his summer home in Tokeneke.

Dr. Hamilton, greatly beloved in his parish, to which he came some eight years ago from St. Margaret's in the Bronx, was born in Unionville, Conn., in 1861, attended the public schools in Hartford, and later entered Trinity College from which he was graduated in 1882. His career in college was marked by rare scholarship, as he took the first prize in both Latin and Greek for each of the four years of the course. After graduation, he entered the General Theological Seminary. He was ordained deacon in 1887 by Bishop H. C. Potter and advanced to the priesthood in 1888 by Bishop A. DeW. Howe. His work was first as curate at St. James' Church, New York. His second charge was at St. Clement's at Brooklyn. Following this, he was curate at St. Agnes' in New York City for seven years. He then became rector of St. Margaret's in the Bronx and remained there four years. This church was erected by the late George F. Johnson, in memory of his wife, whose daughter, Miss Elizabeth Johnson, Dr. Hamilton married in 1888.

In addition to his widow, Dr. Hamilton leaves a daughter and three sons.

Funeral services on Wednesday in the Church of St. James, the scene of his first work in the ministry, were attended by a large number of clergymen and personal friends. Interment took place in the family plot at Woodlawn.

AT THE CATHEDRAL

The special preachers at the Cathedral of St. John the Divine on Sunday, June 26th, will be the Rev. Stuart L. Tyson at eleven o'clock and the Rev. Godfrey M. Brinley at four o'clock.

For the remainder of June the Sunday morning service at ten o'clock and daily service at five o'clock are discontinued.

The summer schedule (June, July, August, and September) will be Holy Communion every Sunday at 8 A. M.; morning prayer (on the first Sunday in the month Holy Communion) and sermon at 11 A. M.; evening prayer and sermon at 4 P. M. On week-days the Holy Communion will be celebrated daily in the chapel at 7:30 A. M.

NO RECTOR YET CHOSEN FOR TRINITY

At the meeting of the vestry of Trinity Church, held on Monday the 13th, the committee to consider nominations for the vacant rectorship reported progress but made no definite recommendations. The vestry requested Bishop Manning, who presided, to continue to hold the rectorship until a suc-

cessor is chosen. The Bishop consented to do this, but stated that he was not willing to receive any salary, and the following resolution was passed by the vestry:

"The Comptroller having stated that the rector, since his elevation to the Bishopric of the diocese, had refused to accept any further salary from this corporation, it was thereupon resolved that the vestry desire to express their heartfelt thanks to the rector and their due appreciation of his action."

At the suggestion of Bishop Manning action was taken making \$2,000 with living quarters a minimum salary for the curates of the parish.

Bishop Guerry will be the preacher in Trinity Church on the Sunday mornings in August.

A TYPOGRAPHICAL ERROR

By an unfortunate and regrettable error in reporting the dedication of the triptych in Trinity Church, in THE LIVING CHURCH of June 11th, several words were omitted in quoting the inscription, which is as follows:

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

RUSSIAN METROPOLITAN IS WELCOMED AT PHILADELPHIA

In St. Luke's Church, Germantown—Steps Toward Religious Curriculum for Week Days—Church Farm School

The Living Church News Bureau
Philadelphia, June 20, 1921

His Grace, Metropolitan Platon, Russian Orthodox Archbishop of Kherson and Odessa, received a very cordial welcome in St. Luke's Church, Germantown, Sunday evening, June 12th. The Bishop of Pennsylvania extended to the Metropolitan a hearty welcome to Philadelphia. A number of the clergy both of the Anglican and the Eastern Orthodox Communions participated in the service. The Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, officiated. The prayers and versicles, first by the Anglican and then by the Russian clergy and choirs, were very impressive. The choir of the Russian Church of St. Nicholas rendered the Cherubic Hymn and Anthem "Lord hear my Prayer", with beautiful effect. St. Luke's choir sang evensong and the anthem, "The Light of the World", by Elgar.

The Rev. Wm. C. Emhardt, Ph.D., field director of the Foreign-born American Division of the national Church, made an address on the movement for Reunion between the Anglican and the Eastern Orthodox Communions and paid a high tribute to Archbishop Platon.

The Metropolitan, who recently returned to America (where for seven years he headed the Russian Orthodox Mission) to set in order the affairs of his Church and to tell Americans about conditions in Russia, made a stirring address. He said that for twenty years he had made a study of the validity of Anglican Orders, by the aid of experts, and he spoke as a convinced worker for reunion between the Anglicans and the Eastern Church.

He described present conditions in Russia, where civilization has practically been

eliminated. He said the cities have no trolley cars, no electricity. The people are starving for want of food and the other necessities of life. As a result of the war and the revolution some thirty-five millions have perished. He told of cruel tortures to which the bishops and clergy of the Church have been subjected, saying that 32 bishops had been murdered.

But the Archbishop spoke hopefully of the future of Russia. He believes that the regeneration of Russia will come about through Christianity, which is slowly winning back the people from the atheism of the bolshevists. He said that the Russian people were now attending the services of the Church as never before. "My cathedral," he said, "has a capacity of ten thousand people and whenever we hold a service it is literally crowded. And it is noticeable that there is always present a large number of the educated class."

The Metropolitan made a solemn prophecy that in the near future Russia would throw off her present bondage and that there would then be established closer ties than ever before between Russia and the United States. Those ties, he said, would be threefold; political, economic, and religious. He did not hesitate to say that he expected ecclesiastical reunion to become an important factor in this development. "Russia," he said, "feels more cordially towards America than towards any other nation in the world."

STEPS TOWARD WEEK-DAY RELIGIOUS INSTRUCTION

The following announcement appeared in the *Public Ledger* a few days ago:

"The Council of Religious Education, consisting of eighty-three prominent educators and Church leaders, plans to cover Philadelphia with religious schools that will reach all children in the city.

"The plan is to make the schools a co-operative enterprise, supported by the churches of the city, and interfering as little as possible with the curriculum of

the public schools. Roman Catholic and Jewish children are not included within the scope of the undertaking.

"At the outset, the children will be excused from public school an hour earlier one afternoon each week upon request of their parents and will be given religious instruction for one and a half hours at a co-operative religious day school.

"Plans for the movement were outlined at a meeting of the Council of Religious Education on Monday afternoon (June 13th) at Rose Valley. The council consists of several professors of the University of Pennsylvania, district superintendents of the Philadelphia public schools, educational experts of several denominational boards, officials of the Philadelphia Sunday School Association, and a number of pastors and Sunday school superintendents.

"The plan is to establish a system of church schools that will, in time, equal in number the public schools of the city. The council has been engaged in preliminary work during the past year, building a curriculum for the religious schools, studying methods, and providing for the training of teachers.

"At the present time the city has one religious day school in Wissahickon, which closed its first session of ten weeks last evening (June 14th.) The school had an enrollment of 123 children and an average attendance of ninety. The Wissahickon school has four grades, and the teaching force consists of four paid teachers and an employed supervisor."

St. Stephen's Church, Wissahickon (Rev. Francis W. Kirwan, rector), has played a leading part in this Community movement.

CHURCH FARM SCHOOL

As people come to realize more fully the need of teaching the rising generation the real dignity of manual labor, interest increases in such institutions as the Church Farm School. On June 11th a party of sixty Church people paid a visit to the Farm School and were shown about the farm by the Rev. Charles W. Shreiner, headmaster. In the party was Bishop Garland.

On Sunday afternoon, June 19th, ground will be broken for the administration building and three cottages will be dedicated. These cottages are known as the Garrett, the Woodside, and St. Martin's. The Bishop of Pennsylvania will officiate and prominent speakers will deliver addresses on educational and welfare subjects. The school, located on the Lincoln Highway near Glenloch, has an excellent equipment.

PHARMACY SENIORS AT ST. LUKE AND THE EPIPHANY

The need of a broader vision and understanding in living among all classes of professional and working men was the burden of a plea made by the Rev. Dr. David M. Steele in addressing the graduating class of the Philadelphia College of Pharmacy and Science on Sunday, June 12th. The baccalaureate sermon was delivered in the Church of St. Luke and the Epiphany.

"Wisdom is a two-edged sword for him who does not use it well," said Dr. Steele. "It hurts both the possessor and those about him. There are too many among us who have some degree of wisdom in our chosen profession, but in other lines of activity are stupid fools. The wise man who is wise in only one particular thing remains a crank and a fool."

The services marked the centennial anniversary of the founding of the college in this city.

Led by Rear Admiral Braisted, the newly elected president of the college, the 225 members of the graduating class formed in a procession and marched to the church.

THOMAS S. CLINE.

CHICAGO CHURCH CLUB ENDS A YEAR OF PROSPERING TASKS

Which Are Reviewed in a Final Meeting — Round Table — "What's the Matter with the Church?"

The Living Church News Bureau }
Chicago, June 20, 1921 }

THE annual meeting and election of officers of the Chicago Church Club occurred at luncheon on June 16th. at the Hamilton Club. In the reports of the officers it was shown that the reception and supper at Chase House last January were means of this house becoming better known throughout the diocese.

The club pledged \$750 some time ago for the furnishing of certain rooms at Chase House and most of this amount has been received from members.

The dinner to Bishop Gailor on April 20th. attended by over a thousand guests, was referred to as one of the greatest events, and as the most representative diocesan gathering even held in Chicago.

The treasurer's report shows the Lenten noon-day services to have been the most successful of all years. A small balance is on hand for next year's services.

In spite of having no down town headquarters the membership has grown, but with the coming of a real diocesan headquarters there will be a membership drive next fall. The club pledged itself for \$1,000 a year for three years toward the expense of a diocesan headquarters.

Richard C. Coombs of Grace Church, Oak Park, was chosen president, and Edward C. Swigert of St. Paul's Church, Chicago, secretary.

THE ROUND TABLE

The Round Table after a series of enjoyable and profitable meetings has adjourned until September. The last gathering was held at the Church of the Advent, Chicago, on June 13th, when about forty of the clergy were guests of the rector (Rev. Gerald Moore) and his congregation. The clergy met at the church at 11 o'clock, whence they were taken on an automobile ride to visit the parishes and missions on the northwest side, St. Ann's, St. John's, St. Stephen's, and the Holy Apostles'.

The speaker in the afternoon was Professor J. Louis Guyon. His subject was Modern Dancing. Mr. Guyon is strongly in favor of reform in the dancing of to-day. An interesting discussion on modern tendencies in amusements followed, the Rev. J. M. Page, chaplain at the University of Illinois, made an earnest appeal for support of the clergy and their people in the attempt being made to build a chapel for the church at the State University.

"WHAT'S THE MATTER"?

A meeting of extraordinary interest was held at Epiphany parish house on June 10th when a group of twenty men assembled at the personal invitation of the rector, the Rev. Herbert W. Prince, and under the auspices of the Brotherhood chapter. These men came from the big community of the Y. M. C. A., medical and dental centres, and industrial groups in the midst of which the Church of the Epiphany is situated, for open and free discussion of the old question, "What's the matter with the Church?"

The rector was chairman and announced at the beginning that he wanted to be target of all the verbal shots that could be fired against the Church. A good straight talk

of give and take, he said, would help both sides to better understanding.

One of the young men of the Church, Mr. Cyril Burlingame, opened the discussion with a well thought out attack, given with clarity and good spirit. There was no immediate response, but after a little pleasant sarcasm from the rector the floor was taken by one after another until every man had spoken his mind.

At the close of the evening the rector stated that the Church was not a cast-iron affair though it stood inexorably for the primitive principles of Christianity and a whole God and a whole Christ as His Revealer. He told the men to take and read carefully copies of booklets attractively displayed on a table near the door—Bishop Fiske's *If I were a Layman*, Bishop Johnson's *Stewardship*, Bishop Anderson's *Holy Week Addresses*, and some copies of the *Spirit of Missions*.

LONG PERIOD OF SERVICE

Mr. Roy Murphy, in charge of octavo music for over twenty years in the Clayton F. Summy Co.'s store, has been for the same time a member of the choir in St. James' Church, and recently noted his anniversary of long service.

FORMER RECTOR VISITS WOODLAWN

Christ Church, Woodlawn, welcomed back its former rector, the Rev. Charles Herbert Young, now rector of Howe School, on Sunday, June 12th, when he was preacher in the morning and also present at the choral evensong and festival service, when the combined choirs of Christ Church and Trinity Church sang.

H. B. GWYN.

FROM THE REPORT OF A FAMINE WORKER

THE Rev. E. J. GRIFFITH, a priest in the S. P. G. diocese of North China, has been at the head of all the famine relief work in one section of Chihli, and many missionaries from the three American dioceses of Shanghai, Anking, and Hankow have been working under him. The following are excerpts from an intensely interesting report recently made by Mr. Griffith:

"One of our Chinese lady workers was paying a visit to some of the poor people who came to our soup kitchen daily. She found a family taking shelter in the public shed where they grind their corn. There was a woman with three small children all huddled together in the corner of the hut. They belong in the adjoining county, but were obliged to leave home and come out to beg for food. The two older girls they had left behind to shift for themselves. It is terrible to think of what has happened to them. A rich harvest is being reaped by delegates from outside districts who purchase girls and take them away to be sold as slave girls. The poor mother is now out of her mind, and in a few days is expecting another child to be born. We have found shelter for her and her family until such time as she can be about again. It is no good to make hard and fast rules for relief work when we are up against such cases as these. Christian charity will make its appeal and conscience dictates action which cannot conform to any set of rules.

"A sad and pathetic story of a devoted couple reached us to-day. The husband has been laid up for some weeks, and the wife has tried her best to provide food and clothing for the invalid. On the night of Decem-

ber 22nd the husband was made comfortable for the night with the very scanty covering they possessed. The poor wife was content to sleep without any bedding on the cold brick bed. In the morning she was found frozen to death.

"My day is spent almost entirely in interviewing deputations of starving women. In each case it is the same story; there were many starving people—they tell me—not included among the chosen few (i. e. those to whom tickets entitling to food had been issued). Could I possibly enlarge the roll? They have to be sent away. When out for a walk I met with a group of women and children. With tears streaming from their eyes and prostrating themselves before me in the snow they besought me to take pity on them. When I explained to them the difficult problem we have to face (of insufficient funds to feed all) they all with one accord gave expression to remarks such as: We know that you are doing all you can. Where should we have been before this but for your soup kitchen? We would not trouble you after all your kindness to us, but we are starving. Please forgive us!' It is the wonderful patience of these starving people that I think gives one courage and hope, and strength to carry on."

ORDERS FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Theodore Momolu Gardiner, D.D., Suffragan Bishop-elect of the missionary district of Liberia, as follows:

Time: Thursday, June 23rd.

Place: Church of the Incarnation, New York City.

Consecrators: The Presiding Bishop; Bishop Lloyd; the Bishop of Liberia.

Preacher: The Bishop of Liberia.

Presenters: The Bishop of New Jersey, the Bishop of New York.

Attending Presbyters: The Rev. Hutchins C. Bishop, D.D.; the Rev. F. Wilcom Elligor.

(The Rev. Mr. Elligor was a schoolmate of the Bishop-elect at St. John's School, Cape Mount, Liberia. He was probably a Vey, like the latter.)

Master of Ceremonies: The Rev. F. J. Clark.

The Presiding Bishop has also taken order for the ordaining and consecrating of the Rev. John Dominique LaMothe, Bishop-elect of the missionary district of Honolulu, as follows:

Time: Wednesday, June 29th.

Place: Church of the Ascension, Baltimore, Md.

Consecrators: The Presiding Bishop, the Bishop of Southern Virginia, the Bishop of Maryland.

Preacher: The Bishop Coadjutor of Southern Virginia.

Presenters: The Bishop of Southwestern Virginia, the Bishop of Delaware.

Attending Presbyters: The Rev. E. T. Helfenstein, D.D., the Rev. W. Page Dame, D.D.

Master of Ceremonies: The Rev. B. B. Lovett, D.D.

Deputy Registrar: The Rev. R. F. Humphries, D.D.

DEATH OF REV. J. S. HANSBROUGH

THE Rev. JOHN S. HANSBROUGH, rector emeritus of St. Thomas' Church, Orange, Va., died at his home in Orange on June 9th, upon his 90th birthday. He had been retired from active service since 1908.

Mr. Hansbrough was a graduate of William and Mary College, from which he received the master's degree. He was deacon in 1859 and priest in 1861 by Bishop Johns.



AT THE CONSECRATION OF BISHOP INGLEY
St. John's Cathedral, Denver

Following crucifer: Bishop Wise (Kansas), Rev. C. Herbert Shutt, Rev. Fred Ingley, D.D. (Bishop-elect), Rev. H. S. Foster. At extreme right, the Bishop of Western Nebraska and the Bishop of Pittsburgh.

COWLEY FATHERS WILL ADMINISTER SAN FRANCISCO CHURCH

ARRANGEMENTS have been made whereby the Cowley fathers will assume responsibility for the Church of the Advent, San Francisco, and one of their order will be elected rector. The present rector of the parish, the Rev. William B. Kinkaid, has applied for admission into the order. Father Field and Father Otis were in San Francisco last week developing the arrangements.

PRESIDENT HARDING RECEIVES

PRESIDENT HARDING received twenty children from Trinity Community House, Washington, in his office, a few days ago, and then suggested that the children call on Mrs. Harding. After a telephone message that was answered in the affirmative the children trooped over to the White House. Mrs. Harding received them most graciously, personally conducting them through the House.

INJURED IN AUTOMOBILE ACCIDENT

THE REV. SAMUEL D. VAN LOAN, rector of St. Paul's Church, Georgetown, Del., received severe injuries when he was struck by an automobile on Saturday evening, June 13th.

A VOTIVE SERVICE IN CHINA

DURING THE General Synod of the Chinese Holy Catholic Church, in Wuchang, on April 24th, there was offered in St. Michael's Church (Rev. R. E. Wood, priest in charge) a votive mass of the Holy Ghost for God's blessing on the work of the Synod. The Rt. Rev. D. T. Huntington, Bishop of Anking, vested in cope and purple biretta, supported with deacons of honor in dalmatic and tunicle, assisted pontifically. Solemn procession, during which the metrical Litany of the Holy Ghost was sung, preceded a solemn high celebration. Nine priests, most of them out of town delegates to the synod from both English and American dioceses, were in the sanctuary, and a large

number of clerical and lay delegates in the congregation. The Rev. T. L. Sinclair, priest in charge of the Cathedral of the Holy Saviour, Anking, preached to a reverent congregation.

THE CHURCH AND THE TULSA RIOTS

DURING THE recent race riots in Tulsa, Okla., Trinity Church (Rev. Rolfe P. Crum, rector), took a prominent part in the relief of the negro sufferers. During the riot itself, the church building, located down-town, was used as an infirmary for the wounded. Later it was a hotel for homeless blacks, especially mothers with children. Food was provided by the parishioners and a large supply of clothing was collected. The Sunday following the riot, the offering went to relief of the sufferers. Many members of the parish are leaders in the Red Cross, directing restoration of the homes destroyed. On the Sunday after the riot, the rector held a service for the blacks at the Booker T. Washington School, where they were interned in the negro portion of the city.

BURIAL OF REV. L. P. HOLMES

THE DEATH of the Rev. Luke P. Holmes, a retired missionary in Wisconsin, was noted in last week's issue. His death occurred at the home of his sister in Rochester, Wisconsin, and not at Burlington, as stated last week. The body was taken to Burlington, however, where it lay in state in the church until Friday morning, when the Holy Communion was celebrated. The body was then taken to Sussex, and after a short period in the rural church at that place the burial office was said by Bishop Webb, assisted by four priests of the diocese. Mr. Holmes is survived by two grandsons, three sisters, five nieces, and three nephews.

WOMAN'S AUXILIARY ORGANIZED IN THE CHINESE CHURCH

AT THE recent General Synod of the Chinese Holy Catholic Church, in Wuchang, the "Women's Missionary Band" was organized to sustain the same relation to the Chinese national Board of Missions that the Woman's Auxiliary does to our own. For some time it has been felt that the missionary efforts of the Chinese women Christians should be coordinated. On enquiry of the Chinese Board by the Hankow branch of the Woman's Auxiliary, it was learned that such an organization would be welcomed, and the latter thereupon wrote all the Bishops of the Chinese Church, asking them, if they approved of the proposed national organization, to appoint one Chinese and one foreign delegate to a conference in Wuchang at the time of the General Synod, to consider plans for its formation. Nine dioceses sent delegates.

The meeting, opened on April 19th at Boone University, was called to order by Mrs. A. A. Gilman, president of the Hankow branch. Mrs. Standring, of Shanghai was then elected chairman, after which Bishop Graves, president of the Board of Missions, and the Rev. Lindel Tsen, secretary, made addresses, expressing the cordial desire of the Board of Missions for full cooperation of women in extension of the Kingdom in China. Following this, the Chinese delegate from Hankow presented a resolution that "a Woman's Auxiliary to the Board of Missions of the Chung Hua Sheng Kung Hui be organized." Miss Hind, delegate from her brother's diocese of Fukien (C. M. S.), moved as a substitute resolution that women should be represented on the Board of Missions. Much discussion followed. Strong objection was made by the English delegates



PRESIDENT HARDING RECEIVES

The Rev. and Mrs. D. R. Covell with children of Trinity Church, Washington, are received by President and Mrs. Harding.

to the word "Auxiliary", and finally a resolution moved by Mrs. Gilman, and seconded by an English delegate was adopted, that "an organization for women be formed under the name of the Women's Missionary Band of the Chung Hua Sheng Kung Hui. A resolution presented by Miss Hind was also adopted, "that this conference should submit to the Board of Missions of the Chinese Church that missionary work, being the essential expression of the Christian faith, is the work of the whole Church, and for that reason would ask that women be given a place on the Board of Missions". This resolution was transmitted the following day to the General Synod sitting as the Board of Missions. Owing to constitutional barriers this request could not immediately be granted, but it was decided that the standing committee of the board would appoint three women as "honorary members".

The meeting then passed to adoption of a constitution and election of officers. All the latter, with the exception of Mrs. Standing of Shanghai as vice-president, were Chinese. The constitution states the purpose of the new organization: "To bind together into one all women's diocesan missionary organizations to help forward the spread of the Gospel."

The first branch of the Auxiliary in China was organized in Shanghai in 1893 by Mrs. Twing, the sister of Miss Emery. Mrs. Graves, wife of the Bishop of Shanghai, started a branch in Wuchang five years later. During the brief episcopate of the Rt. Rev. J. A. Ingle, first Bishop of Hankow, Mrs. A. A. Gilman organized ten new branches in the diocese, which number has now increased to thirty. Missionary Lesson Leaflets for women's meetings, prepared by the Hankow branch, are now used in several dioceses, and sometimes by other missions.

MISSIONS AND CHURCH EXTENSION

THE DEPARTMENT of Missions and Church Extension met in New York on June 14th. The executive secretary announced that Dean Davis of St. Louis, elected Domestic Secretary at the last meeting, had accepted. It is expected that the Dean will take up his duties on October 1st.

A cablegram from China stated that there had been looting by soldiers in Ichang and Wuchang in the district of Hankow but that the mission buildings and our missionaries were safe. The impression has been received from an account in the papers that Boone University had been razed. It was a pleasure to get this information that our work had not yet been molested.

A cablegram from Bishop Graves, so closely identified with the Famine Relief in China, stated that there was no further need for funds. Dr. Wood announced that up to the present time over \$142,000 had been received at the Church Missions House and forwarded for this purpose.

The disaster to Colorado through the flood was brought up and a letter from Bishop Johnston was submitted. The extent of damage to Church property or of distress to Church people is not yet known. The Rev. Benjamin D. Dagwell, rector of the Church of the Ascension in Pueblo, is chairman of the relief committee. The Department of Missions expressed deep sympathy with the Bishop, clergy, and people of Colorado, and authorized the president and executive secretary of the department to give such assistance to the Bishop as may be necessary.

The Rev. John Roberts, for thirty-eight years among the Indian people in Wyoming, felt it necessary to retire from active service. The Department placed on record its gratitude for Mr. Roberts' devoted life.

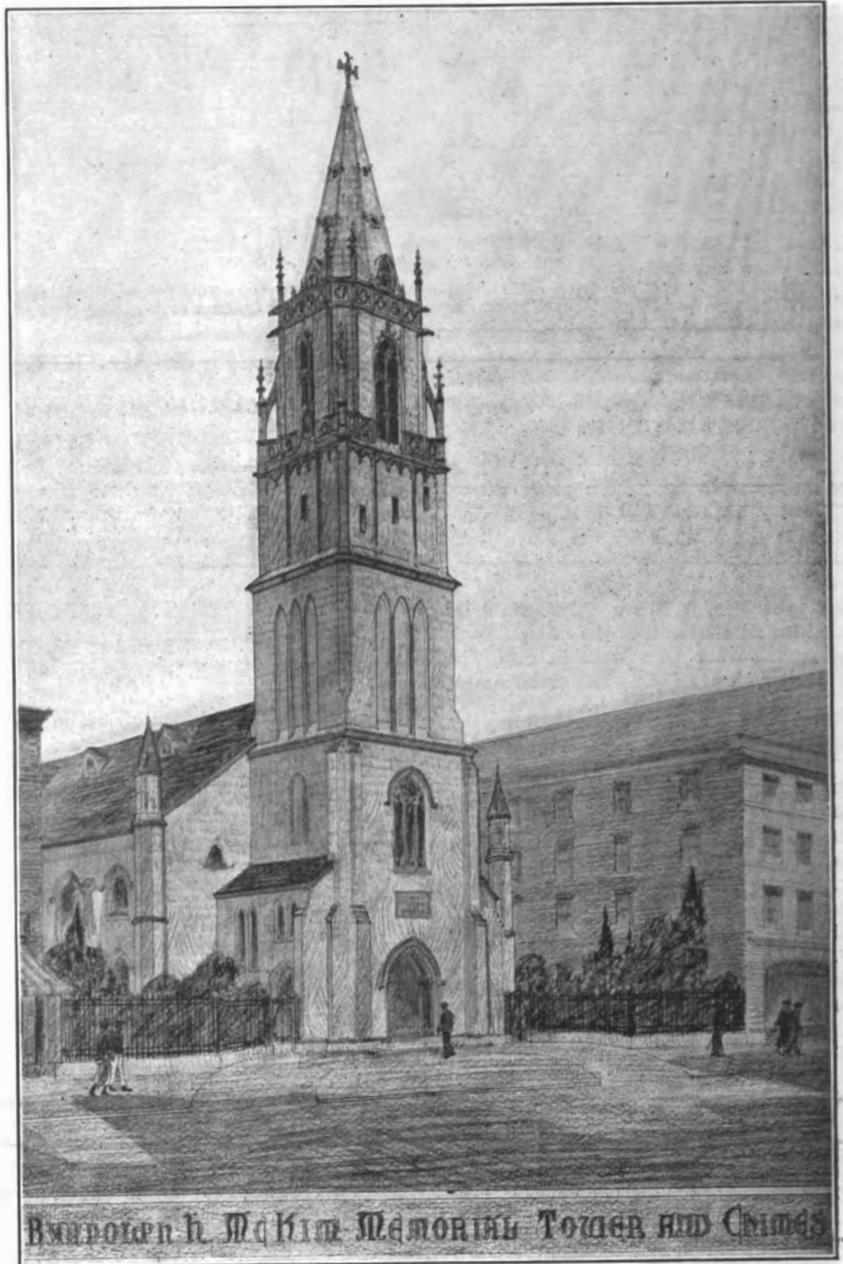
At the invitation of Viscount Shibusawa, a group of gentlemen prominent in the public life of Japan recently organized an advisory board to St. Luke's Hospital, Tokyo, to give all possible aid to Dr. Rudolph B. Teusler as he begins erection of the new buildings. The board consists, among others, of Viscount Shibusawa, chairman; Baron S. Goto, Baron K. Iwasaki, Mr. D. Inouye, president of the Bank of Japan; Viscount Kaneko, Imperial Privy Councillor, and Baron Sakatani, member Upper House of the Diet.

The new building plans for St. Luke's are on their way to this country. The depart-

ultimately to prepare as a medical missionary in Alaska. Another was Robert W. Tatum, who went to the summit of Denali with Archdeacon Stuck. Two were appointed to the Philippines; ten to the three districts of China, among them the son of Bishop Guerry, one to Liberia, and one to Cuba.

IN MEMORY OF DR. MCKIM

A MAGNIFICENT set of chimes is to be installed in a reconstructed tower of Epiphany Church, Washington, D. C. (Rev. Dr. James E. Freeman, rector), as a memorial to the



ment appointed a committee to deal with this matter.

An unusually large number of offers of service for the mission field both at home and abroad were received, and many of them their papers having been completed and requests having been received from the bishops, were appointed. Five of these were for Alaska. Among them was Johnnie Fredson, the Indian boy who accompanied Archdeacon Stuck on his trip to Denali and "remained with the stuff" at the foot of the mountain, refusing to eat the sugar, knowing that the supply Archdeacon Stuck took with him to the summit would be exhausted. Johnnie Fredson, who had come out to receive his education, has now graduated from Mt. Hermon school and is returning to Alaska for temporary service, expecting

late Rev. Dr. Randolph H. McKim. Dr. Freeman reminded his congregation of the appropriateness of the memorial chimes for one whose voice had sounded far beyond the confines of his parish. He dwelt on Dr. McKim's courageous Americanism and his clarion call of duty to God and country. The tower will be raised higher than 130 feet and will be surmounted by an illuminated cross. Dr. Freeman invited friends of the late rector to contribute to the cost of the memorial, which will be approximately \$60,000. At a meeting held to organize the campaign for the Randolph Harrison McKim Memorial Fund speeches were made by the rector, Col. Robert E. Lee, Maj. Gen. A. Lejeune, Admiral M. T. Endicott, Mr. William Knowles Cooper, and Gen. S. T. Ansell.

MEMORIAL DAY IN PARIS

AN AUTOMOBILE ride along the Loire from Tours to Angers with an American army officer made clear that care is taken of the graves of the soldiers who died in France, whether on the battlefields or in towns far distant from them. This officer had charge of over forty cemeteries, each containing from two to a thousand graves, in a district stretching from Blois, Tours, and Poitiers to Brest, and he was going to Angers to see that every grave had an ivy wreath for Memorial Day. Other officers were there from other parts of France for the same purpose, for Angers is the chief place from which the wreaths are obtained.

No relative who saw these cemeteries and the care taken of them would want the graves disturbed.

That the Church of the Holy Trinity, Paris, splendidly represents the Church in America was evident to all who attended the great service held in it on the Sunday before Memorial Day, when it was crowded beyond the doors by a devout and patriotic congregation, including the American Ambassador, Mr. Hugh C. Wallace, and the embassy staff, Consul General Thackara and his staff, and representatives from the French government and the British embassy and from the American Legion and the Woman's Auxiliary to it, and from other patriotic societies. Many parents of boys who made the supreme sacrifice were also in the vast throng.

The well trained choir was augmented for the occasion, and the organ, played by Mr. K. M. Dunkel, was reinforced by General Allen's Headquarters' band, transported from the German frontier. The rector, the Rev. Frederick W. Beekman, made a brief but well worded address in the course of which he said: "All honor to our hero pioneers, who for neither recompense nor praise fought for France and freedom. May their memories be green and their dauntless souls at peace!" He was assisted in the service by the Rev. George S. Pine, of Providence, R. I., who for June and July is in charge of St. Luke's Chapel in the Latin Quarter, and by the Rev. Charles B. Scoville, rector of St. John's, Burlington, R. I., who on the following day officiated at the special service held at Belleau Wood.

After the service at Holy Trinity the soldiers present, and other soldiers outside, American and French, formed in procession, followed by the congregation and by congregations from St. Joseph's Roman Catholic Church, the American Congregational Church, and the Jewish Synagogue, and proceeded to the Arc de Triomphe, where flowers were laid on the grave of the unknown Poilu and the American Ambassador made a short address. Reverent crowds lined the streets leading to the famous Arch, and many eyes were moist with tears.

SOUTH CAROLINA CHURCH SERVICE LEAGUE

THE FIRST annual meeting of the Church Service League of South Carolina was held in Christ Church, Greenville, on May 31st. The field secretary having advised that in her judgment an Educational secretary was more needed, the convention elected such a secretary, who with the three vice presidents will endeavor to "educate the Church to the necessity of having a branch of the League in every parish."

A resolution introduced to secure an expression concerning the proposed admission of women to the diocesan council was, upon the Bishop's advice, deferred till later. The convention was closed by a service for presentation of the United Thank Offering,

immediately after which began the convention of the Woman's Auxiliary. The U. T. O. custodian reported the amount at present in this fund larger by \$1,200 than in any previous year. The Rev. L. G. Wood, Mrs. Loaring Clark, and Miss Alice Gregg, spoke. Reorganization of the "Box Supply" department was effected. Resolutions were adopted advocating support of the Smith-Towner bill; appointing a committee to cooperate with other forces to secure legislation to remedy deplorable conditions among the Catawba Indians near Rock Hill; and calling upon women of the Church to help raise existing moral standards. There were this year four summer volunteers and two recruits for the mission field.

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DEATH OF REV. W. H. POOLE

THE REV. WILLIAM HENRY POOLE, rector of St. Paul's Church, Jackson, Mich., on leave of absence since May 1920 because of a breakdown, died at Graham, Va., on June 12th. He had been rector at Jackson since December 1910, for although he resigned his parish on Ash Wednesday last, the resignation was not accepted by the vestry.

Mr. Poole was born in Tallahassee, Fla., in 1876, the son of William Gaither and Augusta Jane (Anderson) Poole. He received the master's degree from the University of the South in 1899, and his theological training at Sewanee and Cambridge. Bishop Paret made him deacon in 1903 and priest the next year, and he served the first years of his ministry in Maryland missionary field. He became assistant at Christ Church, Cincinnati, in 1906, and while there he married Miss Shirley Nelson Morgan of Vossburg, Miss. In 1912, two years after entering upon his work at Jackson, Mr. Poole became chairman of the board of religious education of the diocese of Michigan. In November 1918 he went to France in the service of Y. M. C. A., returning to Jackson in the following August and continuing his work there for another ten months before he broke down.

DEATH OF ARCHDEACON CRESSON

THE REV. WILLIAM H. CRESSON, Archdeacon of the East Coast of Southern Florida, died on June 6th after a sudden, brief illness at Charleston, S. C.

Born in Philadelphia on July 25, 1846, and a Quaker until twelve years old, when he and his family were received into the Church, he became a civil engineer and was in diplomatic service in South America for several years. In search of health he came to Florida over thirty years ago and devoted himself with rare consecration and self-sacrifice to the work of the Church, serving actively and efficiently as a lay worker till made deacon by Bishop Gray in 1908 and later advanced to the priesthood.

Keeping vigorously at his work, which included important matters beside his own extended field, Archdeacon Cresson had recently gone to near friends at Moultrieville, S. C., for a brief vacation, but within a week after his arrival became ill. Everything possible was done for him in a Charleston hospital, but the Master's summons, for which his earthly life had been a faithful preparation, came on the evening of June 6th.

Memorial services, attended by large numbers, were held at several of his mission points.

MEMORIALS AND GIFTS

DR. HARRY WEBB FARRINGTON, the poet who served in France during the world war, has given to the library of St. Paul's College, Tokyo, about 1,000 books on education, religious and secular, from his own library. When some recent books are added, this will form the most complete collection of its kind, as far as known, in all Japan.

ON TRINITY SUNDAY the Rev. Lewis Chester Morrison, rector of St. John's Church, Presque Isle, Maine, dedicated a solid brass alms bason, a gift to the parish as a souvenir of the preaching mission of April 7th to 17th, by the Rev. Walter E. Bentley. The bason, of hand-worked craftsmanship, was made by Mr. Bentley's father.

A CARVED Litany desk and a bound copy of the Litany have been presented to St. John's Church, Hartford, Conn., by Mr. and Mrs. E. Adelbert Steele in memory of their son Julius, who died while serving in the

navy on October 9, 1918. On both the desk and the book is the inscription:

"To the Glory of God
and in loving memory of
JULIUS ADELBERT STEELE, U. S. N.
August 15, 1896—October 9, 1918."

AT EMMANUEL CHURCH, La Grange, Ill., on June 19th the sermon was preached by the Bishop of Colorado, who also blessed and dedicated the gates of the baptistry, presented to the Church as a memorial to Mrs. Philo. Two cuts on view in the parish house show the proposed window memorial to young men of the parish who served in the war. The plan is to break out a window in the baptistry to provide for this memorial, between the two windows now in place. The figure is appropriately that of an angel with sword and shield.

ON THE morning of Ascension Day, a handsome altar crucifix of special design, with six large candlesticks made in the same style to correspond, were blessed for use on the altar of the lady chapel of St. George's Church, West Philadelphia. And on the First Sunday after Trinity, it being the third anniversary of the consecration of the new chancel, a new stained glass window was unveiled and blessed, completing the series of three windows in the sanctuary. The style is English Antique, by Elwood Potts of Philadelphia. The window, a double lancet, has for subject the figures of St. Ambrose and St. Augustine of Hippo. Both these Doctors of the Church are shown in full canonicals with their traditional symbols. Besides the crozier, St. Ambrose carries a scourge, and near him is a bee-hive. St. Augustine carries a flaming heart and beside him is the Child Jesus. These gifts are all in memory of the late Rev. J. J. Rowan Spong, of the diocese of New York, from his wife, Virginia.

NEWS IN BRIEF

CENTRAL NEW YORK: At the service for acolytes in Christ Church, Binghamton, on June 6th, thirteen parishes were represented, the Rev. Theodore J. Dewees was

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celebrant, the Rev. W. E. Tanner, deacon, and the Rev. H. C. Staunton, sub-deacon. Bishop Fiske preached. The third district convocation met in Christ Church, Sherburne, on June 7th and 8th. The Rev. Dr. O. Applegate and the Ven. H. W. Foreman were convocation preachers, and a paper on Revision of the Prayer Book was presented by the Rev. H. D. B. MacNeil. The Syracuse clericus met with the rector of St. James' parish, Skaneateles, on June 6th. Translations of essays by a Swedish scientist on Christian Science and Spiritism were read.

CONNECTICUT: The diocese possesses in the Senff Memorial Camp at Morris one of the largest and best equipped properties of the kind in all New England. Under direction of the diocesan committee for work among young men and boys much is accomplished. In the recent death of David R. Alling, since 1899 a vestryman and from 1918 junior warden of Trinity Church, New Haven, city and diocese lost a faithful and efficient Churchman. An ancestor, Roger Alling was one of the founders of New Haven, and another, John Alling, was the first treasurer of Yale College. The vestry of St. Michael's Church, Litchfield (Rev. William J. Brewster), are planning to build a parish house as a memorial to the late Dr. Storrs O. Seymour, for many years rector. Amos C. Lake has for thirty-seven years been parish clerk of Christ Church, Bethlehem. A nearby site has been secured for a rectory for St. Philip's Church, Putnam.

DELAWARE: On June 13th, one hundred and fifty guests gathered at the rectory at Newport, Delaware, to celebrate the triple anniversary of the marriage, ordination, and rectorate of the Rev. John E. Parks. Old St. Anne's Church, Middletown (Rev. P. L. Donaghay), celebrated its 216th anniversary on June 19th; the morning sermon being by Bishop Cook, with an address in the afternoon by Mr. George C. Thomas of Baltimore. The Rev. C. W. Clash entertained the Delaware Clericus at Immanuel Rectory, Wilmington on June 14th, the Hon. W. S. Prickett, judge of the juvenile court, giving the address.

HARRISBURG: June 12th special services were held in St. Gabriel's Church, Coles Creek. In the morning a man 84 years of age was baptized, twelve were confirmed, and the Holy Communion was celebrated by Bishop Darlington. In the afternoon a Grove service was attended by hundreds from the neighboring country and parishes. This service was practically a missionary mass meeting, with addresses by the Rev. Messrs. Appleton, Ake, and Morgan, and the Bishop, and by Mrs. Paul E. Wirt, president of the diocesan Woman's Auxiliary, the president of the Berwick branch (Mrs. A. H. Wooley of Danville), and Miss Catherine Swartwout of St. Gabriel's, Coles Creek. A large amount of concrete pavement has been laid along the street in front of St. John's, Huntingdon, and about the grounds.

HONOLULU: The district branch of the Woman's Auxiliary met on May 31st for corporate Communion in St. Andrew's Cathedral, afterward retiring to Davies Memorial Hall, where Mrs. Arthur G. Smith, acting president, spoke on current plans for the Auxiliary in the jurisdiction. Mrs. H. M. VonHolt was elected president and Mrs. J. A. Dominis corresponding secretary. Revision of constitution and by-laws took up much time. Mrs. Restarick spoke of loyalty to Christian standards of living for women, and advocated censorship of pictures. At luncheon in St. Andrew's Priory the Rev. Messrs. J. Lamb Doty and L. Tenney Peck were the speakers. At an afternoon session several addresses presented phases of island work. Next day a pageant

was presented. A report made to the Bishop and clergy of the district by the social and morals committee declares that the divorce evil is growing, probably due to laxity in procedure. The legislature just adjourned gave attention to several matters touching social welfare; refused to allow Sunday matinees in the picture theatres; appropriated \$15,000 to establish a venereal clinic; and created a court of domestic relations.

IOWA: The Rev. C. E. Jefferson, D.D., of New York, in a commencement address at Iowa State University and the Rev. Dr. J. Fort Newton, also of New York, in baccalaureate sermons at Coe College and Iowa University, advocated disarmament. Both struck the note of "service" along the lines of truth. The fifth Iowa conference on religion occurs in the last half of June at

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LOS ANGELES: Contract has been let for a \$5,400 pipe organ for All Saints' Church, Riverside, to be installed by Christmas. St. James' and St. Barnabas' Church, Los Angeles, has commenced construction on a three-story parish house, large enough to accommodate a church school of 1,000. This is the first unit of an entirely new plant. The Church of the Good Shepherd, Ocean Park, has recently been freed from indebtedness. The fiftieth anniversary of the first Church service in Riverside was celebrated by All Saints' Church on June 19th. Plans for a large Girls' Friendly Society lodge in Los Angeles are being vigorously pushed. Central headquarters for the diocesan Woman's Auxiliary have been established in a Los Angeles office building.

PITTSBURGH: On St. Barnabas' Day the St. Barnabas' Free Home at Gibsonia celebrated its anniversary with early Holy Communion for the inmates, and a service with address later in the morning. After luncheon there was a brief service with addresses by the Rev. Dr. John Dows Hills, president of the Standing Committee, the Rev. Dr. J. H. Fairlie, and Mr. Gouverneur P. Hance, Brother Superior of the Order of St. Barnabas. Offerings amounted to \$3,000, which will pay outstanding bills and leave a balance for expenses of the summer. One new brother was added to the working force. The Pittsburgh Clerical Union held its last meeting for the year on June 20th, at the St. Barnabas' Home.

SOUTHERN VIRGINIA: During the ten months' rectorship of the Rev. W. L. Lofin, who has just resigned, the communicant list of St. Peter's Church, Norfolk, was quadrupled, the Church school attendance more than doubled, and about one hundred were baptized by him. Professor Miller, for more than thirty years organist at Christ Church, Norfolk, having declined a call to secular work will remain at Christ Church. The Easter offering was \$4,000, which goes towards the Christ Church debt. The children's Easter offering was \$250.33, which goes towards the mission house to be built in Pittsylvania county. At two new missions started last year (Ocean View in Elizabeth River parish and Cradock in Portsmouth parish) there are now thirty-two communicants, thirteen have been baptized, and nine confirmed. The Church of the Advent, Ocean View, not a year old, now has a lot, all expenses of the rented hall used since its organization paid, and a nucleus in hand of \$700 towards a building, besides having supplied the necessary equipment for the services. The Rev. Charles P. Holbrook organized and is in charge of the missions.

SPRINGFIELD: At the annual meeting of the diocesan Woman's Auxiliary held simultaneously with the synod in St. Paul's Church, Pekin, Ill., on May 11th and 12th, there were 33 delegates present and 13 branches represented. Mrs. Sherwood, wife of the Bishop, and Mrs. H. H. Candee were reflected honorary presidents, Mrs. A. P. Carman president; Mrs. Rendelman has charge of the box work, Mrs. Hartley of the Junior work, and Miss Caroline Forbes of the Little Helpers. Mrs. E. D. Hutchins is treasurer, Mrs. Jessie Black secretary, Miss Virginia Dresser treasurer of the U. T. O., Mrs. Geo. F. Luthringer educational secretary and Mrs. H. S. Dorsey extension secretary. Miss Dresser reported the U. T. O. already amounted to \$1,436—the whole amount of the last triennial being \$1,325. Mrs. Brackett, told of her work among the miners at Virden and Thayer, and Miss Whitley of her work among girls at the

University. The Auxiliary adopted a resolution starting a fund to be known as The Chapel Fund for University Students at the University of Illinois. Pledges were taken, Miss Burroughs promising that when the fund reached \$400 she would give \$100. Mrs. Biller, the guest of the meeting, spoke of the work of the United Offering throughout the world.

TEXAS: The cornerstone of Autrey House, the first unit of the community center for the Church's work at Rice Institute, was laid on June 5th with a simple ceremony. James L. Autrey, Jr., son of the late Judge James L. Autrey, in whose honor the building is donated and named, laid the cornerstone and short talks were made by the Rev. Harris Masterson, in charge of the community work near Rice; C. H. Atkinson, a member of the senior class; and Dr. Peter Gray Sears, rector of Christ Church.

WESTERN MICHIGAN: At St. John's Church, Grand Haven, on May 29th, the rector, the Rev. Heber C. Benjamin, preached in the evening to the G. A. R. Post who were escorted to the service by the Spanish War Veterans and the American Legion. On Memorial Day, the rector as chaplain conducted exercises in the cemetery. Mr. Benjamin also preached the graduation sermon for Akeley Hall on May 29th. The annual diocesan meeting of the Woman's Auxiliary was held in St. John's Church, Ionia (Rev. A. R. Mitchell, rector), on May 12th. Mrs. G. P. T. Sargent, Miss Lindley, and Bishop McCormick addressed the meeting.

WESTERN NEW YORK: The annual meeting of the diocesan Girls' Friendly Society will be held at Geneseo on June 28th and 29th. Bishop Brent will preach. After an early celebration of the Holy Communion at St. Michael's Church on June 29th, Bishop Brent will dedicate the diocesan Holiday House at Conesus Lake.

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It would be entirely possible to bring about these beneficent results if the mind of the world, speaking collectively, could be freed from fear which is largely without reason.—T. A. McNEAL in *Copper's Weekly*.

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