



The Living Church

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EVERY ONE can do what is meant by "going to church"; nothing should hinder us in this but absolute ill health, because it is the Lord's right, and the Lord's due, that we should "bring presents and come into His courts." . . . Oh, when we lie sick upon our bed and cannot go, then we miss it, and wonder that we should have held it so cheaply before. Yes, and we miss it also, even if we do not recognize the fact, in our daily trials and week-day business.—*W. C. E. Neubolt.*



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CHICAGO, ILL., AND MILWAUKEE, WIS., JULY 23, 1921

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EDITORIALS AND COMMENTS

By-Products

OF RECENT years some very creditable work has been done with the so-called coal tar colors in stained glass windows. The source of these brilliant hues recalls the discovery as well of the various things which have been derived from the same materials. The coal tar industry does not necessarily suggest aspirin, nor even brilliant scarlets and blues. Some ingenious person discovered a new use for a by-product. So valuable have been the by-products that the original industry is almost of secondary importance.

It is easy to discover other applications of this same principle. The boy who has an overpowering and vivid ambition to be a professional baseball player learns in proportion to the power of his desire a valuable gamut of accomplishment. If he apply himself he learns the technique of the game, the co-ordination of eye and muscles, the importance of training and self-denial, the significance of team play, and the great secret that the keener he is to win the game the more does he subordinate his interests to those of his team. He may not be a baseball player in later life, but who would doubt the value of the by-products of that once held overmastering ambition?

It is useful sometimes to turn aside from some of the main lines of our thinking and our action to ponder over our side lines. Some of our diversions in thought, we find, are exceedingly significant. We often come to know our friends best by their side lines—the digressions of their lives, the cross courses of their interests, the conscious revelations of themselves which they make accidentally. That of which they are often least conscious reveals to us their real selves. That which they and we both conceive as incidents may be the most significant part of them.

And in the line of human endeavor there is much analogous to this. Some of the side lines of man's activities are of supreme importance and enormous value. When we plan and strive for an end we have clearly in view, in any great venture of faith or dream of achievement, we consider ourselves successful in proportion as we get what we aim for. For the very reason that we conceive and plan the course of action it has our own limitations. What we do not plan for may turn out to have a value much greater than we had foreseen. As we plan clearly and concretely we limit ourselves. As results are attained we take stock. The extraordinary conclusion often follows in the event, that what we tried to do has not been

nearly so important as what we did without trying or intending.

When St. Francis created his order of mendicant friars he tried simply and solely to follow God's will in this regard. What he saw was the Fratelli. What he did not see was that he was generating an engine to break feudalism. What he was not conscious of was that he was creating something, the results of which were more far reaching than he ever dreamed of. He builded better than he knew. When he was compelled to put into words his *Canticle of the Sun* he simply gave utterance to what he had to express. He did not know that he was giving life and form to the Italian language. He consciously strove only to do God's will but could conceive it only in the terms of his own human reasoning. He achieved his end, and rightly the authorship, so to speak, of the Franciscans and the *Canticle of the Sun* are ascribed to him. But what of the bigger things which came from his acts? God gave the increase. What he did was according to God's will; what resulted beyond this it was God's will to do. To him belonged his own conception, work, and achievement; to God belonged the by-products. So, in a sense, even what we consciously do for God, and do consciously for a definite end, belongs to us; but such things have our limitations. The large, incalculably good results beyond our ken and conceiving, the heavenly by-products of human endeavor, these are the province of God.

No SCIENTIST ever realizes the full implications of either his researches or his discoveries. Descartes stated what was to him a series of obvious conclusions, and from them dates all modern scientific development. Darwin, though writing chiefly, if not solely, for biologists, influenced human thinking and action, and so saturated our ideas with the theory of evolution, until there is to-day no promise of human activity untouched by the ideas which follow from this theory. Not even the wildest of the proponents of the evolutionary hypothesis foresaw its implications and consequences. Beside and beyond all we do for God and for truth lies a great territory, conquered in advance, though we know it not, by our little acts. More truly it may be put another way: to God belongs the increase. We may not ever see the value and importance of what we do for God, but only perhaps the importance and value of what we know we try to do. And, in the

large, the by-products, pre-eminently "God's own", are of enormously more significance.

When we take stock from time to time, and see the end we had in view, review the means we had to achieve it, and total up the results, in the terms of our own plan, we are often discouraged and saddened. We wish to do a work for God. We scrutinize the opportunity, the means at hand, the cost, the difficulties. We get a clear grasp of our ideal once again, and plunge in. If, after hard struggling, disappointment, and discouragement in the process, we come at last to the end we have striven for, then oft times our joy turns to bitterness; what we have attained, though in perspective it seemed so alluring, so necessary, so excellent, now has become commonplace, small, petty. We came to the realization of our aim only to find disappointment. There is such a large disproportion between effort and result, between the agony and its accomplished achievement. How inefficient it all was! How wasteful was the energy in proportion to the results! What a feeble result it is, after all!

But there is one element we forget. We work for God in the Church, plan His work according to our understanding, and then are disappointed at the limitations of our own vision, not to be able to have conceived something less unworthy of His. Here is precisely God's opportunity—the utilization of the by-products, as we think them. To be even as efficient as we are, we must stick fast to a clear end in view, and this inevitably results in spiritual myopia. But God sees differently. He sees in our apparent failures and shortsighted plans, our violent exertions and weak results, our heroic struggles and minimum of achievement, more than we can see: the means of multiplying for us by His own grace what we neither could have nor should have conceived. What we do for good, He overrules for better. It is God only who sets such a stupendous value on human work done for Him, that He can see good where we may not. Perhaps it is only His way to show us that it is He who gives the increase, and not we who neither could see, plan for, nor even imagine the increase. Such values are not an achievement. To God belong the by-products.

How many of us to-day are feeling distressed, annoyed, and irritated by a certain new spirit which seems to be very urgent in the American Church! It is sometimes called a lust for organization. We have conferences, board meetings, committees galore, conventions and campaigns. We spend vast sums of money in the aggregate. Men toil and labor with unceasing energy toward a clear and definite ideal—the making more efficient of the Church's work in America. Some of us are passive resisters. Some of us are passive co-operators. A very few enter heartily into plans for new advances. Many of us do not quite know exactly what is being aimed at. There are protests and criticisms. Verdicts are being drawn up on the value of this or that commission, or the usefulness of the N. W. C. or of the Church's new Council and its departments. Back of it all we are ill at ease and uncomfortable. Things are not as they used to be. We do not quite feel at home in this larger room. Our parish, its familiar services, our rector, our own parish books, used to be our whole horizon. Now we are called to look on a larger field. Strange clergy come to us with disquieting messages as to the work of the Church in places we did not know existed, as to conditions in our Church finances, with "issues", "problems", "programs", etc., of which we had never heard. Perhaps against our will we are feeling drawn with a stream, and yet prefer the feel of our own home parish, and the view of the Church as limited by its four walls and its fabric.

What is all this uneasy stir about, this controversy and criticism of new methods? We feel somewhat the same sort of discomfort as we do when, on our holiday,

and after some search, we look up an Episcopal church, only to find everything, as Alice said, quite different. We are not at home at the country village mission, the seaside chapel, the summer resort church. The services are not what we are accustomed to. We may not know a person in the congregation. The hymns are unfamiliar. The whole atmosphere is different.

Now our summer church experience may serve to us as a parable. Each of us ought to be at home anywhere that he finds the Prayer Book in his pew. And we are not, because we think our church is the Church. Stated quite simply, almost all of us Episcopalians are suffering from this sort of near-sightedness. More than even our vices of criticism, party spirit, and distrust of innovation, this great vice of Parochialism has permeated all of our Church life.

We may be seriously disappointed in the Nation-wide Campaign. We may be indignant at the amount of "overhead" expense in our national offices. We may be distressed at the paucity of results gained thus far from the working out in practice of the new spirit in the Church. We may question the wisdom of concentrating experienced and competent clergy and laymen in one place, out of the circulation as it were, and think that they could be of infinitely better service to the Church had they not been drawn out of their normal environment in parishes and missions throughout the country. We may in short neither agree nor feel satisfied with the concrete aims set by the new organization of the Church in the nation. Thoughts of this nature may be evidences of profound thinking beyond that of others or they may be evidences that we are growing old and that the silvery tinge that has spread over our hair may have colored our brain processes as well. Change implies a disturbance of our inertia, and many of us never learned to apply the counsels of perfection to such changes. In any event it is obvious that there is a stirring of life. There are signs of restored circulation in the members of the Church. We are beginning to feel our membership not in a parish but in a Church. We may not like this to come to life in a new environment, but it is a call to a bigger self-consciousness. We may be suffering pains, but they are growing pains.

And if the new spirit of the Church, exemplified in new organization, new programmes, new plans, a new consciousness, seem to us to have failed of its end thus far, yet what of its by-products? Is there any possible agency that has ever achieved what is now being done: the arousing of the Church to think and act as a whole, the bringing home of the fact that being a Churchman means more than membership in a parish, in a diocese, a province, nay, even, in the Church in America?

What of the by-products? We may see, if we will. We may be vitalized into a new area of living if we will. Do we refuse to use God's by-products?

IN THE *Churchman* of July 9th, which was received at this office too late for comment to be made last week, the editor and several of the most distinguished of the clergy of New York defend the Rev. Dr. Shipman, saying many good words for him. We are glad that they are able to do so. Their testimony to his fitness, as they view it, for the high office to which his diocese has called him is an exhibition of friendliness such as does them credit, and an assurance that on some sides of his character the bishop-elect is admirably qualified for the episcopate; an assurance that we, for our part, gladly accept on the testimony of men who know Dr. Shipman personally, as we do not.

But it is significant that each of these testimonials refrains from giving any endorsement to the *Chronicle*.

The Responsibility of Executives

The editor, recalling that the *Churchman* "has not escaped the fulmination of our Poughkeepsie contemporary," wishes not to "discuss the merits of the *Chronicle*," but does not believe "that what has been only an episode in Dr. Shipman's life should suddenly be featured as the dominant fact of his career." Canon Nelson, Dr. Nichols, Dr. Sedgwick, and Dr. Travers bear testimony to various qualities of sweetness in his character and do not refer to the "episode" which is the only basis on which THE LIVING CHURCH has challenged the election. Dr. Chorley declares "unthinkable" the charge that the bishop-elect is "a party to repeated unwarrantable and unchristian statements which reflect gravely upon certain members of this Church," saying, "Herbert Shipman did not write them. He could not have written them. They are foreign to his whole nature." And Dr. Stires goes further in saying that "the majority of the members of the Convention of the diocese of New York" "have frequently disagreed with articles and policies of the *Chronicle*; at times they have disagreed violently, but they have never held Dr. Shipman even remotely responsible."

Now it is this last sentence that simply amazes us. Dr. Stires is good enough to recognize that "the editor of THE LIVING CHURCH is [not] consciously acting from partisan bias in this matter." We thoroughly recognize the same as to Dr. Stires' attitude. It ought to be possible for us to agree.

We are more than anxious that the matter should be laid before the Church in its proper light. We court Dr. Stires' assistance in such presentation of it. We would gladly have published his defense of Dr. Shipman if it had been sent to us for the purpose.

But does Dr. Stires seriously mean that the president of a society is not "even remotely responsible" for the policy of that society, for its avowed platform, or for the character and utterances of its official organ? Would Dr. Stires accept the presidency of any society whatever and feel no such sense of responsibility?

Suppose such a disclaimer of responsibility for the avowed position, the policy, and the official publication of the society were made on behalf of the president of the Red Cross, or of a bank, or of a social club, or of a commercial society. What would the world think of it? For the world has a keen sense of personal responsibilities. Dummy directors are not popular in the world of commerce. Are dummy presidents the best material from which to make bishops?

Why should societies have presidents? What relation, or what responsibility, do presidents bear in societies such as publish platforms, avow policies, and maintain official organs?

We are frankly perplexed. We have never had a more unpleasant duty than that which has seemed to rest upon us in connection with this unhappy case. There is no personal or partisan issue, and we feel that we ought to be backed up by serious minded men to whom personal responsibility means something vital.

Not one of these distinguished Churchmen defends the policy or the organ of the society in question, yet each of them seems to think it unreasonable to hold the president of the society in any degree responsible for that policy and that organ.

Yes, we are perplexed. Our own sense of personal responsibility differs radically from that which these distinguished priests of the Church avow. One or other of us is ethically wrong. Perhaps it is better that we should simply present the issue and not attempt to argue which of us is right.

For, obviously, on the hypothesis of these distinguished priests the election of Dr. Shipman ought certainly to be unanimously confirmed; and on our hypothesis as to re-

sponsibility these priests would scarcely deny that he ought not to be. At least that far we appear to be unanimous.

THE difficulties and handicaps resulting from the printers' strike compel us to ask the indulgence of subscribers and readers. Even with much of the late news material omitted it has thus far been impossible to get the paper to press on time, which necessarily involves delay in mailing. Especially has there been inconvenience from the fact that for two weeks it was impossible for us to get the mailing lists corrected, which resulted in the necessity for continuing to mail to old addresses after notification to change had been received.

We feel a little pride that no issue of any of our publications has been omitted, in spite of difficulties such as might easily have justified suspension of publication. But for delays in publishing what would ordinarily be printed promptly, and for delays in changing addresses and in mailing, we ask the kindly consideration of our readers.

THE LIVING CHURCH and *The Young Churchman* are being mailed from Chicago; the *Shepherd's Arms* and the *Evening Prayer Leaflet*, as formerly, from Milwaukee.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

ENQUIRER.—The general prohibition of remarriage after divorce during the lifetime of both parties is made by our American canon not to apply to causes arising before marriage, such as would render a marriage null *ab initio*, or to the "innocent party in a divorce for adultery," under certain specified conditions as to court record, etc.—(2) The later exception is challenged and is also defended by many both within and without the Church.—(3) Whether an unconsummated marriage is a true and life-binding marriage has been discussed by canonists throughout the Christian ages and has not been the subject of legislation by the American Church, unless it be inferred that the failure of consummation was due to causes arising before marriage, in which case a legal decree declaring the nullity of the marriage would be accepted by the Church.—(4) The answer would depend upon the foregoing inference. If the decree of divorce was held by the Bishop having jurisdiction to be equivalent to a decree of nullification of marriage for causes arising before the marriage, such as would canonically be sufficient to establish such nullity, both parties would be free to marry again.—(5) After a divorce on the ground of adultery, and the subsequent re-marriage of both parties, the guilty party to the adultery, becoming penitent and separating from the second partner, becomes eligible to admission to the sacraments though reconciliation with the canonical partner be impossible.—(6, 7) The penitent could not, and should not, seek such a reconciliation as would be incompatible with the second marriage vows of the original innocent party, whether or not the latter was justified in the re-marriage.

DAILY BIBLE STUDIES

[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.]

July 25—Perfection

READ Genesis 17:1-8. Text: "I am the Almighty God; walk before me, and be thou perfect."

Facts to be noted:

1. Assurance and command.
2. The covenant sealed and Abraham's name changed to mark it.
3. God's promise to his faithful servant.

Our prayer for to-day and for the rest of the week is that we may receive power from God to do His will, and our lesson for to-day tells us of God's command to be perfect. How can we do God's will and how can we be perfect? Impossible, you say; and yet we dare not adopt a lower standard. "All possibility lies in this: 'I am the Almighty God.' Do not train your eye to earthly distances and earthly magnitudes and limit your life accordingly, but live in the presence of Almighty God." Each day of your life hear again God's command: "Be thou perfect." Yes, we all sin in spite of our good resolutions, but the greatest sin is to lose faith and stop trying. Some one has said: "A saint in some few acts may be very bad: Noah is drunk, David is immoral, Peter denies his best Friend; and yet these persons were Heaven's favorites. Sheep may fall into the mire, but swine love day and night to wallow in it. A Christian may stumble, nay, he may fall, but he gets up and walks on in the way of God's commandments; the bent of his heart is right, and the scope of his life is straight, and thence he is deemed sincere."

July 26—A Clean Heart

Read Psalm 51. Text: "Create in me a clean heart, O God; and renew a right spirit within me."

1. The psalmist prays for pardon after confessing his sin.
2. He contrasts his own sinful deeds with the sincerity that God requires. He is confident of God's forgiveness.
3. He prays for inward strength and for the continuance of God's favor.

The psalmist has been guilty of a grievous sin. He is conscious of the cloud that now hangs between him and his God. Strength, joy, peace, and happiness have all fled. He is in the very depths, and out of the deep he cries: "Create in me a new heart, O God, and renew a right spirit within me." His desire to be restored to the favor of Jehovah was sincere. Is it your sincere desire to receive grace and help from God? Then examine your life carefully. Compare your standard of life with the standard of life set for us by our Lord; and where you discover that it is below the standard, where you discover that some sin is holding you down, confess that sin, give it up entirely. You cannot go on deliberately sinning and expect God's help. Pray daily and pray fervently that your heart may be cleansed and that you may develop a steadfast determination to live according to God's standard in the future.

July 27—A Lesson from the Snow

Read Job 38:16-29. Text: "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?"

Facts to be noted:

1. God challenges us as He challenged Job.
2. God is the "causeless Cause". He is the Creator of the universe.
3. God alone must be the source of our power.

When we look to any of God's creatures as the source of our strength, or to any created thing as the source of true happiness, we show quite clearly that we are lacking in wisdom and have many lessons to learn. The text for the day is very suggestive, and brings out the folly of trusting in the creature rather than in the Creator. One writer (Spencer) says that if you take a handful of snow, and crush it in your hands, it will melt away presently; but if you let it lie upon the ground it will continue for some time. So if you take the comforts of this life into your hands, and lay them too near your heart, they will quickly melt and vanish away; but if you leave them in the proper place they will continue the longer with you; as if you should line a garment with linen, it would do very well; but if you line it with pitch or glue, it will stick fast to the body and spoil both the garment and the man who wears it. So when the world is glued to your heart it spoils the comforts that you enjoy and you lose not only your comfort and pleasure but your power with God.

July 28—A God from the Machine?

Read Job 5:8. Text: "I would seek unto God and unto God would commit my cause."

Facts to be noted:

1. Man's inability to help.
2. The wicked are in constant danger.
3. God's power and the help He gives to those who trust in Him.

In ancient times when the writers of drama had so complicated their plot that there seemed there was no way out of the maze they had constructed, they introduced a "*deus ex machina*", a god let down from the machine, who straightway solved the problem without further aid. The difficulty with so many people in the world is that they go along for years without any thought of God at all, living their own selfish and sinful lives until the day comes that they find themselves in difficulty from which no human aid can extricate them; and then they turn to God and want to use Him simply as a *deus ex machina*. The time to commit one's cause to God is now, not to wait until some catastrophe comes or some crisis arises. To-day is our opportunity; with to-morrow we have nothing to do. To-day is ours and to-day let us commit our cause unto God, do our full part, and leave the result with Him.

July 29—The Fear of God

Read Isaiah 41:10-14. Text: "Fear thou not; for I am with thee: Be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness."

Facts to be noted:

1. God's assurance to His people of His guidance and protection.
2. The fate of those who oppose God and His own people.
3. The promise of ultimate victory over the enemy.

If we have learned to have a reverent fear of God we shall have no occasion to have any fear of man. Noah was commanded by God to make such a vessel as should save him and his from the flood. The people laughed at him and thought the poor old man demented. Many a jest, many a scoff, Noah had to put up with; but for all that he went on with his work and he was saved. Abraham, Lot, and David feared God and they were saved. Whoever really fears God need have no anxiety about men. "He is a fool, we say, who will be laughed out of his coat; but he is a fool indeed that will be laughed out of his soul—nay, out of his eternal salvation—because he is loth to be laughed at by lewd and wicked men. No! No! the true fear of God will make a man set light by such paper shot; it will carry him through the pikes, not only of evil tongues, but of the most eager opposition that either Satan or himself or any limb of his shall at any time be able to raise against him". (Pinner.)

July 30—The Significance of the Cross

Read I Corinthians 1:18-25. Text: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Facts to be noted:

1. The Cross has no message for those who are wrapped up in the wisdom of this world.
2. The Jew can't explain Christ, to the wise Greek it is foolishness to believe in Him.
3. By actual experience the Christian finds in the Cross of Christ the power of God.

The following is taken from the writings of one who wrote in 1658: "As the same light of the sun offendeth weak eyes, but comforteth those that are stronger sighted; and as the heat thereof hardens clay, but softens wax; or as the same star is to some a morning star, ushering in light and day, and to others an evening star, bringing darkness and night: so the Gospel is preached indifferently to all manner of persons, but it works in different manner. It hath not the like effect on all people; forasmuch as being received by the faithful it produceth in them life and salvation, as containing all the causes thereof in itself; but being rejected by unbelievers it becometh in them the occasion of a greater condemnation. To some it is a comfort, to others a terror; the rise of one man, and the fall of another." The question for us is: What actual place has the religion of Jesus Christ in our lives? Can we say in the words of the text for the day that it is for us the power of God and the assurance of our eternal salvation?

THERE ARE souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

What the Woman's Auxiliary Can Do for Social Service

A Paper Presented by Mrs. Hermon B. Butler at the Milwaukee Conference of Social Service Workers.

CHRISTIAN Social Service is the new expression of an old need. As long as the Church has existed there have been questions of policy, methods of organization, but above all, problems of people—people in the Church, people outside the Church, people not knowing the Church. With the great mission to "preach the gospel to every creature" as her age-long challenge, the Church has pushed forward her line of communication toward the "utmost parts of the earth", seeking to extend the knowledge of the gospel and to build up the faith of all believers. Missionary work, therefore, has always been one of the greatest business activities of the Church and, as such, has engaged a large part of the energies of Church workers.

Fifty years ago Churchwomen, banding themselves together in a Woman's Auxiliary to the Board of Missions, laid the foundations for sure, steady co-operative effort in behalf of this world wide project. Through half a century of growth and work the Woman's Auxiliary has organized and energized parish and diocesan missionary activity, has brought about the giving of life and the giving of money for missionary service, and has compounded its interest through the organization of branches in mission lands. Nearly half the women who have gone out as missionary workers have been financed by the United Thank Offering, the grateful expression in money of the Churchwomen of America.

Thus has the Woman's Auxiliary done its share toward enlarging the significance of the term "Church work" as applied to women. Emerging from a stabilized contentment with small things and narrow outlooks, Churchwomen began to see in "Church work" an enterprise that was all-inclusive. Missionaries at work on home and foreign fields were confronted by tasks of service that were social as well as personal. Large groups must be taken into consideration. Policies must be formed. Practical problems of housing, of living, of poverty, of disease, must be grappled with. The missionary workers of the Church, with an increasing social consciousness, found themselves facing some of the great questions of the day.

In 1919, the Detroit convention, through its reorganization of the Church into the Presiding Bishop and Council and the six Departments, set on foot a movement for enlarging the whole scope of Church work. Under the new regime the Woman's Auxiliary, becoming auxiliary to the Presiding Bishop and Council, has undertaken to serve not only the Department of Missions but also the Departments of Religious Education and Social Service. Thus opens the door of opportunity for greater efficiency and more knowledge, larger service with adequate training.

Who dares predict when the time may come that all the world shall have heard the gospel? Until that time comes the Church must extend ever farther and wider her lines of contact. But closely following the extensive spreading of the gospel must come the intensive cultivation of Christian living.

It is here that Missions must join forces with Christian Social Service, in the name of the Church to combat the organized forces of evil manifested in neglect and wrong, and to promote the life-filling powers of justice and right. Far away in famine-worn China, missionaries are finding themselves at the center of stupendous social transformations. Near at hand in any American city, Church workers are getting at the heart of the nation's social problems. Just beyond the first ranges of the Appalachian mountains, mission workers confront conditions primitive from isolation, needy from long neglect, and challenging to Christian America. In its present organized missions, the Church commands therefore a wide field for Social Service.

What can the Woman's Auxiliary do for Social Service? What has it done? As the one Churchwoman's organization that stands primarily for missions, the Auxiliary is in an opportune position of responsibility. As one of the strongest Church organizations, nationally, numerically, organically the Auxiliary has at hand the facilities for reaching far and wide, through the nation and beyond, into dioceses and parishes. The Auxiliary therefore is a means, through its great body of leaders among Church women, of setting in motion influences that may spread, to great numbers in the Church, new ideas of social responsibility and that may incorporate in mission work increasing efficiency for social betterment.

From the beginning, mission work has unconsciously included within its scope a social programme. The old idea—still current among great groups of Church people—that a

missionary is a person who sits under a palm tree reading the Bible to a semiclothed savage, and conversing with him about his soul, when his body is untamed and his mind is untrained to understand, is obsolete at least among those whose travel has brought before their eyes a modern equipped mission station with its hospital, its schools, its universities even, its organized parish activities, its parish visitor, and its extension work. Mission work has passed out of the pioneering stage. The time has come for a more conscious consideration of social conditions on the part of all people interested in missions. If the great needs of the needy world are to be met, Christian people everywhere must bring to bear their religion, with all its uplifting power and simple grace, upon the social problems of all lands.

More and more the social question is coming to be an international question. What happens to masses in China is of vital importance in America to-day. No longer can we live in isolated national units.

Japan to-day in its modern industrial growth has reproduced in intensified form some of the worst conditions of western industrial centers. The fact carries grave responsibilities to so-called Christian nations. To quote from the *Japan Review*: "It is not an exaggeration to state that, as regards the labor conditions of women, Japan maintains the worst record known to the civilized world". Out of 1,500,000 factory workers, nearly 900,000 are women; 60,000 women work underground in mines; about 200,000 country girls annually enter the spinning mills where they are practically confined. Take into account the fact that the law permits girls to work fourteen hours a day for seven days in the week, and the fact that crowded conditions make it necessary for from two to eight girls, coming off duty in relays, to occupy in turn the same bed, and realize the danger to health, to morals, to society, of this replica of "progressive civilization". The social unrest into which the whole population of Japan is being rapidly thrown must be reckoned with not by Japan alone but by America, by European nations, and by the islands of the sea.

In China to-day the people are slowly awakening to a social consciousness and are beginning to express themselves in mass movements. The recent so-called "Student strike", which was an effort at leadership on the part of educated young Chinese men and women, succeeded in stirring up the flame of patriotism for the resentment of wrong to the nation.

Missionaries living in China are keenly aware of the social changes. A year ago one of the Bishops wrote: "The question of Social Service is very much to the fore in the mission at this time". The clergy expressed it: "In view of changed conditions in China, the foreign clergy believe the time has come to reconsider the evangelistic work in the light of the opportunities for advancement that are opening through lines of Social Service". The American women workers passed a resolution: "That a special appeal be made to the Church at home for a trained social worker to direct Social Service in this diocese and train Chinese women to carry it on. We suggest that letters be sent to the American schools for social workers showing the need and opportunities for such work in China and asking for volunteers". The Bishop adds: "What is called Social Service we have been doing as we could in various ways all along, but the call seems to be now for more definite action in these lines and better equipment; and this I hope the Church will find us. It seems to be agreed out here that such an appeal to young men and young women will be understood, and that, whereas evangelistic work does not convey any definite idea to their minds, the words Social Service Work would attract the right sort of people, and I am inclined to think that there is something in this. One must use the language of to-day".

The suggestion was made that a typical Chinese industrial city be taken as a center for social service in which types of work could be developed, and a training center started. A committee met and drew up a report, among other things touching upon the particular forms of social service already open to missionaries. These were:

(1.) *In rural churches*: That the following are possibilities within the reach of most churches with but little initial expense:

(a) Recreation: Outdoor play and games; indoor games, as substitutes for gambling; dramatics for Sunday school children and church members.

(b) Education: Lectures and literatures on methods of

farming, silk-worm raising, etc.; simple classes for ignorant grown-ups; co-operation with country schools in lectures, etc.

(c) Religious: Services and ceremonies for the agricultural season (*i.e.*, seed-planting, harvesting).

(d) Hygiene: That the "Clean Home" doctrine be preached frequently, and the ideal kept always before the Christians.

(2.) *In city parishes:* Each parish to have a Social Service Committee to study conditions, suggest and initiate social activities.

(a) Graphic portrayals of the needs of the locality to be put before the Christian (*i.e.*, poverty, illiteracy, vice).

Each parish to strive to rent or own a *playground*, supervised, if possible.

Each parish to have a parish house, where the following forms of work could be done (in absence of anything better use the preaching hall): Lecturing: on social topics and against social evils; Magic lantern shows.

Rooms for use in the evenings and afternoons for games and reading and night schools.

Savings clubs, in which saving can be taught to children and others. Loans, etc.

Places for Sunday school children to meet on week days. Bathing place for women (heated in winter). Use of "Special Sundays" for teaching special social truths (*i.e.*, Mothers Sunday, Family Sunday, Recreation Sunday).

Emphasizing the use of Sunday for rest and recreation.

Conducting a marriage "agency", through which men can find Christian brides, and *vice versa*.

Work for factory children and women (especially in Wusih). The nature of this work would be determined by the trained social workers who we hope can be gotten for the work.

Co-operation with native charity organizations (*i.e.*, by giving money to them and thus winning their confidence).

Certain items on this list may sound amusing to the westerner. Matrimonial agencies perhaps seem remote from mission work. Yet from another missionary report comes the following: "We have our hands full just at present trying to arrange a Christian wedding for one of our teachers betrothed to a Christian boy. Her mother is a devout Buddhist and his uncle is wedded to fortune-tellers. Between them they are planning all kinds of orgies, including worshipping of idols and kowtowing to ancestral tablets, to take place at the marriage. Messengers keep busy going and coming. I have sent off three to-day to exhort the family to have a Church wedding and have promised a brass band and elaborate decorations, and a crowd, and anything else they want to make it what they call 'reh las'—a hot time". Thus in a land like China the practical workings of Christianity may be all bound up with problems of custom and of social need. Surely there is no field more ready to-day for Christian Social Service.

From less conspicuous places come similar examples of missionaries actually at work on social problems. A report from Guantanamo, Cuba, says: "After school we try to do our parish visiting, and meet many cases of want and distress. This winter has been particularly trying, between sickness, the lowering of wages, and the moratorium; the uncertainty of the results of the Presidential election and the fear of a revolution has kept everybody on 'uneasy street'".

Mission work in America shows the same close relation to social service. In a report from a United Thank Offering worker in California comes the following: "I am at present working in Sonora and Tuolumne. I have a great deal of relief work to do in both missions, although the Church has but little money to give. I can always depend upon the supervisors, Red Cross, and tuberculosis association for financial aid. I organized the Sonora chapter of the Red Cross and the tuberculosis association and am still an active member of both societies. All this means work, as every case has to be investigated. . . . We have the same difficulties that missionaries in other places have to encounter, but there is something stimulating in trying to overcome obstacles, and I would not give up my work in the mission field for the best position a parish could offer me".

Some of the conditions which the Church is meeting in the missionary districts of the far west call for services that are both Christian and social. From the district of Spokane comes the following: "In Roslyn we have a pretty little church, a rectory, and a parish house. The parish house is really almost like a settlement house, for it is the only safe place for the young people to be. Here they are always under supervision and our few rules are vigorously enforced. The only other places are movies and pool halls, and as Roslyn used to boast of twenty-two saloons it is easy to imagine what the pool halls are like now. Dago Red and White Mule, two drinks I believe of home brew, apparently

flow unchecked and make some of the men crazy drunk. We visit in five mining camps. In all there are twenty-two nationalities here, Croats numbering the most. We have also one family from 'the street called Straight', and quite a negro population which was brought in once in order to break a strike and has continued to live here. We are going through another strike now."

St. Elizabeth's Mission, Whiterocks, Utah, is next an Indian government school and finds work to do that is as varied as it is useful. From visiting in camps and trying to show the women how to take better care of their homes, and how to protect the food from exposure to the swarms of flies, to helping care for the sick and even to burying the dead, has been the assortment of humane tasks that came to one woman. Yet the thing of which she writes most thrillingly concerns a full blooded Indian girl who, under her guidance, is to go this fall to the Berkeley Training School to prepare to be a worker among her own people.

In Minnesota, a worker among the Indians for thirty years has watched the neighborhood grow. A church and primitive little log cabin mission house on a sand hill surrounded by weeds, and forty-two miles from the nearest railroad, were the community then. And there this worker lived among the most primitive conditions, her attic bed room being reached by a ladder and her water supply carried up a hill from a lake. The work of the Church flourished. Gradually came the encroachments of civilization. A railroad was built within three miles. New towns sprang up. "Not an unmixed blessing," writes this worker who, although she found it expedient to move from the log cabin and the weed patch into a cozy cottage with a spacious garden on the lake shore, in order to keep the common touch with the crowd, yet remembered the days when she had shared hardship and service with the Indians.

In the fastnesses of the Appalachian mountain ranges exist a people distinct and detached, with group consciousness reduced to the minimum, and independent individualism rampant. American to the core because untouched by the foreign invasion wrought by years of immigration, free from the commercialism of this generation because untainted as yet by any of the evils of industry and the marts of trade, these southern highlanders preserve within themselves some of the finest American traditions. It is as if a bit of the eighteenth century had been left behind in the flight of time to remind present generations of the customs and environment of their ancestors. Of the same general stock from which came the ancestors of Abraham Lincoln, these peoples, like him, are marked by their sturdy, simple, natural traits of character. In spite of the large percentage of illiteracy among them, their knowledge of the Bible is remarkable. They are always glad to sit down and discuss some point of Biblical history; and they will listen tirelessly for hours "in meeting" to one preacher, or two, or three, as the case may be. Such an isolated people have inevitably been left far behind in the economic and social life of the day. And yet they are a force to be reckoned with, as has been demonstrated in three wars. In the civil war, the Spanish-American war, and the great war the strength of their patriotism was felt.

A people numbering into the millions and occupying the highlands of eight states (Virginia, West Virginia, Kentucky, Tennessee, the Carolinas, Georgia, and Alabama), these mountaineers, as they are called, must some day be drawn into the maelstrom of present day life. How they will meet such changes as must come to them will depend largely on the Christian influences at work among them. No plan for bettering their condition without taking account of their spirit will suffice. And no form of Social Service without the Christian spirit can improve them. They must be met in the open without sham or unreality.

Already in the mountain missions some Church workers are learning the value of these people to the Church, once their prejudices against the strange and apparently formal things of the Church are broken down. From North Carolina comes this report: "All Saints Mission is situated on one of the highest points of the Blue Ridge at an elevation of 4,000 feet. In coming here six years ago I found the greatest need to be a better community and neighborhood spirit, more of social life and getting together. (The mission is near one of the famous southern resorts). As in the case of all resorts, everywhere, those who gather about them to profit where they can are not the best type of citizens. And I found this particular community greatly given to quarreling, jealousy, etc.

"Being a kindergartner by training, my first instinct was to train the children and work through them for a better neighborhood spirit. There are classes in industrial work meeting several times a week at the Mission House, doing sewing, basketry, and bead work. There is an organization

of the Camp Fire Girls which has helped greatly to bring the girls harmoniously together. Also a Sunday school, and Church services when we are fortunate in having a rector in charge. Occasionally we have social evening gatherings for the community, though there is much prejudice among the older mountain people against recreation of any sort other than 'preaching'—and as the preaching is almost always of a highly emotional revival type, by illiterate men from various denominations, one can readily imagine its disastrous effect upon the community at large. Our great hope, as everywhere, lies in the children, to train them to be more efficient and capable Christian women, that their homes in turn will be improvements on many of the present conditions."

From a mountain worker in Virginia comes an excellent description of the highlander: "These people have mixed very little with outsiders, since the early settlers, until the last few years. They are clearly of Norman Welsh forbears—Guilhams and Jones being the most common names. One of the leading authorities on folk ballads and songs—Mr. Cecil Sharp of England—found a wealth of folk lore material around us. The people are good stuff, with many admirable qualities, but generations of isolation, ignorance, and religious superstition have left scars that are not easily effaced. The overcrowding now is economically hopeless, and this rough, poor soil cannot begin legitimately to support the numbers here. My own list shows four hundred children within a radius of two and one half miles of this place. It seems incredible but you can hardly get out of call of a house. The mountain character is such that unless the people, young or old, can feel themselves equal to their class when they are away from home, they either go to the bad or give up everything and come back to some shell of a cabin and a most primitive existence in which they are no longer content. It seems to me more and more each year that the Church has a wonderful opportunity here and in places like this, in training our own people to be Christian citizens and also in responding to very real calls for help.

"These children must, most of them, go away to earn their bread, and it largely rests with the Churches how they go. Their parents are sadly limited, as you can imagine, the bulk of them being illiterate and totally unaware of their limitations, and the state, through the public schools, can do next to nothing. Given an educational board of trustees of this same type, homes in which no good teacher can keep her nerves or digestion from the lack of all privacy and the cooking, and you find schoolhouses a menace to health, and teachers who often know little more than the pupils—usually girls of seventeen or so.

"Our rector started this work with an acre of ground, on which was a little chapel, built by the mountaineers before he came to the parish, and a two story schoolhouse, 30 by 15 feet. The teacher lived on the upper floor and the whole was pretty primitive. The school began fifteen years ago with about twenty pupils. Now there are seventeen acres here and twenty at his further mission—St. John's. We have a teacher's house, a church under roof, a beautiful memorial school building with four class rooms and a community hall above, all completely equipped, garden, stable, etc. Best of all, the human material never lacks. We teach always eleven months—often twelve—in the year, so as to reach as many classes of children as possible. During our past winter term the day school roll has been one hundred and ten, and the attendance—the weak point always—better than usual. Our cooking, sewing, singing, and physical exercise classes were quite satisfactory. We started the term with five girls in the teachers' house, and are putting the attic in shape to act as a dormitory, and take in more if possible. This last part of the work is still most unsatisfactory, for the parents allow the children to do as they choose, and when a child gets tired of the steady attendance at school, and the regular life, home it goes, despite all promises. Patience, and yet more patience, is always needed. Yet in my fourteen years here I have found this keeping the girls with us, even for a few months, a most valuable thing. They are apt to return; and the twenty who have lived here long enough to be really trained in many things, and are now in their own homes, are perhaps our best assets."

One of the teachers at the school of St. Peter's-in-the-Mountains sends an account of a day at the school:

"We are early risers. We take turn about in the different housekeeping departments, this being my week to superwise the cleaning, with one of the girls. Still having a few minutes before school I took some of the children and went to weed the garden for a little while. At nine o'clock the school bell rang . . . In the afternoon I had my two sewing classes. The older girls are making themselves middies, but the little ones are just learning the various kinds of stitches. At three o'clock the bell rang for dismissal. I found three women waiting for me to go with them to the clothing bureau . . .

When they at last made up their minds to depart, I betook myself to the garden and plowed a little (with the handplow, of course) for recreation. In the evening we had a community gathering at the auditorium. A good many people came and we had to keep a sharp watch on some of the young men, to keep them from retiring too often to the yard and partaking of moonshine, which would undoubtedly have caused a disturbance. To do them justice, we never have trouble of that sort with our own people, but there are two or three real desperados who occasionally come from other neighborhoods. They do have a glorious time though: first, we sing all the old songs; then one of the boys plays a banjo and another a fiddle, while the rest all play husko, which really means that they dance the Virginia reel. You never saw anything as agile as they are, and they would keep it up all night if we'd let them, but we never break our rule of sending them home at eleven o'clock. Frequently there are so many more boys than girls that we have to play with them. We did Monday night, and so vigorously that when the clock struck eleven, and we finally put out the lights and came back to the house to have prayers and go to bed, we all concluded that we were deeply thankful to reach the end of our busy day. Though we had not been unusually busy either. In fact, this is a pretty fair sample of most of our days."

In the cotton mill villages of the South many mountain peoples get their first contact with the modern world. Mill operators are fast realizing the necessity for Social Service among their mill workers if these are to make happy adjustments to their new life. Person trained in social service are preferred for this social work and are given adequate equipment by the company. The Church too is at work in some of these communities. But the opportunities are greater than the Church is prepared to meet. May the day soon come when the Church too may arise to her responsibilities by sending workers of true Christian spirit but adequately equipped and adequately paid!

Through the United Thank Offering missionaries, the Woman's Auxiliary has helped to interest Churchwomen everywhere in the great humanizing and Christianizing work of missions. The rank and file of the Auxiliary having made possible the sending of these workers, the interest in their work is correspondingly widespread. Such a piling up of intelligent missionary sympathy is of great cumulative value. It makes the Auxiliary a force for reaching quickly, through its more than 1,800 officers, the outstanding Churchwomen of the country.

This force has been used most effectively in influencing public opinion in favor of the Sheppard-Towner Bill for Maternity and Infancy Protection. A state of affairs due to long neglected labor conditions has made America next to lowest on the list of western nations to provide adequate protection for mothers and babies before and after birth. It has been suggested by the Department of Social Service that the Woman's Auxiliary may well take up the study of such questions as this with a view to becoming able as well as influential advisers. No work could be more womanly or more in the spirit of Christian teachings.

The Woman's Auxiliary has always been an organization of large sympathies. Whatever it may do to answer the call of a needy world, whether it be to open up the dark places in China to the light of Christianity, or to right the wrongs of social neglect in America, it will do it in the name of Christ.

GLORIFY GOD IN YOUR BODY

SO INCONSISTENT are mankind, they ill-use their poor bodies most cruelly, most wickedly; they treat them as a boy does a plaything; sacrifice their well-being to every idle whim of the mind and every low caprice of the appetite. If they are remonstrated with they will pay no heed; they say, "Oh, I am very well," or, "I am never accustomed to think of my health," or, "I don't believe this will hurt me." They will go yet further; they will shut their eyes to the plainest indications of suffering health; they will not notice little ailments; they will think they are nothing and persist in all their evil practices, and all their friends encourage them; until at last the mischief gets a little worse, they become what they call ill, and all is terror and distress. A fuss is made, as unreasonable as the former neglect. Everything is sacrificed to this once-despised health, and yet when it is regained, it is only to be again trifled with in like manner. . . . I do not advocate people trying to keep well, out of a cowardly fear of being ill or suffering pain or losing life, but as a religious duty, in order that they may render to God the full service He demands of them.—James Hinton.

CONSECRATION OF THE MISSIONARY BISHOP OF HONOLULU

THE Rev. John D. LaMothe, D.D., was consecrated Bishop for the missionary district of Honolulu, on St. Peter's Day, June 29th, in Ascension Church, Baltimore, where he had been rector for five years. Bishop Tuttle, Presiding Bishop, was chief consecrator. The co-consecrators were the Bishop of Maryland and the Bishop of Southern Virginia. The Bishop of Southwestern Virginia and the Bishop of Delaware presented the candidate. Attending presbyters were the Rev. Dr. Edward T. Helfenstein, Archdeacon of Maryland and the Rev. Dr. William Page Dame. The Rev. Dr. Benjamin B. Lovett was master of ceremonies and had as his assistant the Rev. W. O. Smith, Jr., rector of the Church of the Good Shepherd, Ruxton. The Rev. Dr. Romilly F. Humphries, Archdeacon of Baltimore, acted as deputy registrar. Others assisting in the laying on of hands were the Bishops of Texas, Easton, Southwestern Virginia, and the Bishop Coadjutor of Southern Virginia. Between forty and fifty clergy were vested.

Bishop Coadjutor Thomson preached. The glory of the Church, he said, must ever be the message it is commissioned to deliver, that Jesus Christ hath brought life and immortality to light through the gospel. The whole organization of the Church—order, doctrine, discipline, even its worship—is subordinate to this supreme end. Difficult and trying situations there are, but to all of them applies the promise of the Master, "I am to be with you always, even unto the end of the world."

A pectoral cross was given the Bishop by his former congregation, St. Paul's Church, New Orleans, and members of his present congregation gave him an episcopal ring. Bishop LaMothe expects to leave shortly for his new field.

THE CRISIS OF THE COLLEGE

BY THE REV. LYMAN P. POWELL, D. D.

MANY a college campaign ended July 1st. But the college still is in grave peril. Without the aid of the state or millionaire, some of our best colleges look with anxiety toward the new fiscal year now opening.

Few colleges—save in the east—have the backing of large graduate groups trained to translate loyalty into "give or get". Nor is training usually possible in a few months. Extemporizing methods is in itself a frequent hurt to loyalty.

A while ago dignified publicity could be secured for worthy causes through the magazines. That vein has recently been worked out. Editors have reacted against exploitation. If every college thinks it is the best college in the country no college has a case conclusive.

Once responsive to the special plea of church and college big business has lately had to close its doors to both, except where there were normal contacts long developing. Solicitation has been most voluminous and insistent at the very moment business depression has been most profound. With financial uncertainty evident "on the curb" and "at the ticker", big business has developed a policy of self-preservation. "I feel", writes an honest and generous business man to a religious organization seeking funds, "you can get very little, if any, encouragement from business men in a campaign for donations." That is the language of the "street".

Colleges everywhere have lately felt this backward thrust. In increasing numbers they have turned in on themselves. Amherst and Alma, Wellesley and Wilson, with the advice of experts, have looked for aid—and not in vain—to their graduates. In addition Grinnell has localized responsibility in Iowa, and faculty, students, city, alumni friends have raised a spiritual standard to which

many institutions now are rallying. The Grinnell movement has been in the interest of many other colleges besides Grinnell.

Out of a year of doubt and difficulty a grim determination now emerges both to save the cultural college and to make its merits better known to the generous-minded beyond its immediate zone. The Norris plan in Iowa furnishes adequate means of lending Grinnell students money on easy terms and also to enable parents to invest far in advance both to prepay students' bills and to ensure the college against deficits. The Antioch plan in Ohio by ingenious balancing of study and work enables the student to pay his way through college by working in factory or on farm within a radius of thirty miles of college—a long step forward from the pauperization many generous scholarships have invited.

Weary to satiety of "drives", people who can help are demanding better methods to command their confidence. Ampler preparations are indicated for money raising. One important college has decided to spend two years in securing \$600,000. The "cough-up" campaign is doomed. Money gained without the heart usually costs too much. What shall it profit a college if it gain the whole world and lose its own soul? To wear down a president by money-getting may spoil for student contact a Tucker or Mark Hopkins. To misuse the men to whom parents in faith and hope and love send their children for four years of daily inspiration is spiritual homicide no college can commit and itself live.

Money must of course be raised. Education now costs more like other interests than education cost a while ago. But there is no magic process, no short-cut. Inflexibility succeeds only where institutions are already organized, at least potentially. Ordinarily each college must be surveyed as though in its possibilities and limitations it were alone among all colleges. The appeal it makes must be sought, and to those whom it makes appeal humanly understood. Publicity that really visualizes must be planned. The press, the personal letter, the film can frequently be used together in portrayal of the representative activities of the institution. Out of the college itself an effective organization must be erected in the light of all experience for quiet, insistent, enduring usefulness. To avoid those costly mistakes in method haste or provincialism or mere enthusiasm often brings, all available information about the successes and failures of other institutions must be at hand.

This means specialized direction. Some of the larger institutions are engaging permanent advisers to the president with a position matching his in dignity and prestige. But with money scarce, and economy necessary, the average cultural college will, for a while at least, probably have to share with others the expert counsel it requires.

HUMILITY

BECAUSE WE are religious, we are supposed to be saints: we ought to be such, or at all events we ought to be striving earnestly to become saints; but we shall not be sanctified by what other men think of us. As St. Francis used to say, What we are in God's eyes, that are we and nothing more. The habit and tonsure are worth little, or less than nothing, if our hearts are not clothed with purity and detached from the love of this world's vanities. What will it avail us to leave the world with our body only, if the world still lives in our hearts, and we cannot detach ourselves from self? How much need we have to dread the good opinion of men, and what a burden their trust in us lays upon our weakness! A peasant who was journeying with St. Francis of Assisi said, as they went: "If you are this Brother Francis of whom such wonders are told, take heed that you are not a deceiver, but that you are in the eyes of God what you seem to those of men." It is said that St. Francis fell at his feet, and embraced them, so joyful was he to hear such words of truth; and though perhaps St. Francis did not need the lesson, other men do. Worthless as we may be, we are always tempted, each in our own little sphere, to believe ourselves of some consequence.—*Percy Besson*.

The Housing Problem

By Everett P. Wheeler

WHEN we were struggling with our paper currency after the civil war and were considering the resumption of specie payments it was said that the best way to resume was to resume. This we finally did. The resumption of specie payments occurred without a jar and we have maintained our currency on a gold basis ever since.

The people are finding, in all the large cities, a scarcity of dwellings. No doubt this was due to the intensity with which we carried on the war and produced supplies of every sort for the armies in the field. But the war is over, the armies are mainly disbanded. Why should not people who have some capital invest this in tenement houses? The way to solve the housing problem is to build houses.

Let me support the suggestion by observation and experience. In 1874 my sister and myself decided to build three improved tenements. We selected the best architect we knew, Russell Sturgis, secured an honest and competent contractor, and put as much intelligent attention into the buildings as if we had been building for ourselves. They were far inferior to the improved tenements of to-day, such as those the Open Stair Tenement Company and the City and Suburban Homes Company have built. Then, too, there are the Vanderbilt tenements of equal excellence. Anyone interested in seeing the best structures of the kind in New York can examine them as they stand on the north and west sides of John Jay park, looking out on the East river from Seventy-seventh to Seventy-eighth streets and along the latter street. There were no palaces a century ago that were as convenient or as sanitary as these tenement houses are to-day. They are far superior to those that my sister and I constructed; but these were thoroughly well built, they were airy and convenient, they have always been well filled, and have yielded us good interest on our investment. We have ourselves watched their management, have kept them in good repair, have done everything that was reasonable for the comfort and convenience of the tenants, and have had an ample return, not only in money but, what is of more value, in the pleasant relations that have existed between the owners and the tenants. Of the possibility of this, Octavia Hill set us all an example in 1880 and the following year, as Mrs. Barnett tells us in her life of her husband.

I may say here that in 1865, when I first went to London, I examined the improved tenements that Sir Sidney Waterlow had built on the site of old rookeries. It must be remembered that, as cities grow and the residential districts change, houses which were once quite convenient for a single family become very inconvenient when applied to the uses of several families. We have seen this in New York. Very unjust criticisms have sometimes been passed on the owners of these single dwellings who did not immediately transform them into improved tenements. Such an operation requires care and study and cannot be effected in a moment. Then also it has to be remembered that the standard of living, as it is called, the popular demand for increased conveniences, has arisen greatly in the last eighty years. In 1840 there were very few houses in New York that had water closets or running water on every floor. The building of the Croton aqueduct had made these possible but they came slowly into use. As late as 1870 there were very few tenement houses or school houses that had water closets,

still fewer tenements that had baths. Now practically almost all of them are provided with these comforts. Of course these improvements cost money and it is not surprising that the rent for apartments has greatly increased. The sense of municipal obligation has developed. The City of New York provides the City College for young men and the Hunter College for young women, where tuition and text books are free. It has developed a great system of primary, grammar, and high schools, the expense of which is one-fifth of the total budget. All these are paid for by taxes. These taxes are mainly levied upon real estate, the rate of taxation is steadily increasing, and inevitably rents are higher. No doubt there are greedy landlords who have taken advantage of this to extort unreasonable rents. The newspapers have joined in the cry against them. But let no one who is considering a tenement house investment be deterred by the fear of being called a profiteering landlord or of having trouble with tenants. A reasonable landlord generally makes a reasonable tenant. I have owned these pieces of property for more than fifty years. I have never evicted a tenant and my relations with them have been satisfactory.

This brings me to another point. There is no way in which a man or woman can come to understand the real conditions of life among the wage-earners better than by personally managing and collecting the rents of tenement houses. The relation is entirely normal. There is a business reason for calling at least once a month. Sometimes the rent is not ready the first time and there comes a second call. Some of the companies follow the English example and collect the rents weekly, but my own experience is that this is unnecessary. The loss from unpaid rents is much less than 1% of the rental; so small that it does not justify the additional amount of labor involved in a weekly call. The collector may, and should, maintain pleasant and sympathetic relations with his tenants. He hears of all the events of family life—marriages, births, sickness, and death. I never placed flowers upon a bier with more respect than I did upon that of a good old Irish woman who had lived in one of my houses for thirty years. Her children had married, her grandchildren had come about her, her rooms were clean, comfortable, well-kept, with pictures on the walls and books on the table. It is a great mistake to suppose that the majority of wage-earners live in squalor. There are slums, undoubtedly. There are mean, grasping, and short-sighted landlords. But my observation is that the working people get a great deal of good out of life and enjoy it on the whole quite as much as their rich neighbors. The statement that is made sometimes by well-meaning but ignorant reformers and sometimes by revolutionary agitators, that the majority of our working people live under conditions which cramp their lives and deprive them of comfort and happiness, is absolutely untrue.

It goes without saying that to be satisfactory the relation between landlord and tenant in such houses should be on a business basis. It should be expected that the tenants pay a fair rent, which will enable the owner to pay the taxes, keep the building in proper repair, and pay a fair interest on the investment. The tenants understand this quite as well as the landlords and make no complaint. On this basis of mutual respect and fair dealing, there can easily be erected a structure of friendliness which is good for both parties.

Let me give an illustration from my own experience during the civil war. I will premise by saying that when I began business my father thought it wise that I should personally undertake the management of some tenement houses that belonged to him. He put them in my hands, and I collected the rents. I learned to know the people in the most natural way. The block which was known by the name of the Dutch Row would have startled some of the builders of improved tenements at the present time. The building had been a linen factory, erected during the war of 1812. That war had much the same effect as a high protective tariff in stimulating industries in the United States. But after the war we found that Irish linen could be obtained cheaper, and the proprietor of the linen mill turned his attention to more lucrative business. Partition walls were then erected, and at such distances apart that each family had a floor. About half the houses were occupied by Scotch tenants and the other half by Irish. I made many real friends among the tenants and can recommend that method of studying human nature to any young man who desires to learn what plain people really are.

One incident may be told in connection with my experience as a rent collector, or agent, as that person is called in the tenement districts. In 1861 one of my tenants, a Scotchman, enlisted in the army for three years. He had a wife and several children but he sent very little money home. The children were young and the wife had hard work to get along. I did not adopt the practice which prevails among the managers of the model tenements and insist upon punctual payment of the rent. The result was that in 1864 there was an indebtedness of about \$300. I could not reconcile it with my sense of duty to turn out the wife of a soldier. Finally the term of his enlistment expired. The men who had served three years were very much in demand by the government. A veteran was worth two raw recruits, and the government had come to appreciate that, instead of raising new regiments, it was much better to fill up the ranks of the old. Accordingly very large bounties and a furlough for thirty days were offered for re-enlistment. My Scotchman took his bounty—it was, I think, \$800, and came home for his furlough. Never in his life had he seen so much money and he was glad that his wife and children should share it. Accordingly he sensibly turned the major part over to his wife. One morning about breakfast time I was told that this good woman wanted to see me. Accordingly I went down to my study, which was in the basement of my father's house, and she told me her story and said that she wished to pay up her rent. I was really very much touched, and inclined at first not to take any part of it, but I considered, on the whole, that it was better for her and her husband that she should pay part, and accordingly told her that I would not ask more than \$150, which I would accept in full satisfaction of the rent. This she paid and went away rejoicing. But before she went she said to me: "Mr. Wheeler, some of the neighbors told me that I had better quit the house and go away; that Mr. Wheeler was a rich man and did not need the money and that it was much better that I should keep it. But I said that I could not come to the Lord's Table and think that I had been dishonest to you who had been so kind to me during all the years my husband was away."

Let me add that one of my daughters now manages one of the houses that my sister and I built in 1874. Her relation to the tenants is just as pleasant as was mine. But I know that there are many who might be willing to make such an investment who could not undertake the personal management of the property. The simplest and easiest way in New York is to invest in the stock of one

of the two companies earlier mentioned; the Open Stair Tenement Company and the City and Suburban Homes Company. No doubt there are similar companies in other cities. There ought to be in every large city.

There is one improvement in the law that should be made. The housing of the people is certainly a public use. The courts of this country have gradually extended the meaning of that term. They began, about 1830, by holding that the building of a railroad was a public use and that therefore the state could confer upon the railroad company the power of eminent domain and enable it to buy land necessary for the public use at a fair price even though the owner did not wish to sell or tried to exact an extravagant price. At a later date, the courts held that an elevator which transferred grain from ships to warehouses and from them to railroad cars was a public use. It is equally clear that the building of houses for our increasing population is also a public use and companies that are formed to construct such buildings should have a right, if they cannot agree with the owner upon a price for land, to apply to the court to appoint a commission which shall fix the price to be paid. There are instances now where building is prevented by the exaction of an exorbitant price. There are also instances where there are defects in title and it is impossible for individuals to convey a good title. When proceedings in court are taken, these questions can be dealt with equitably.

There is sometimes fear that the state supervision of tenement houses which has been undertaken in many cities is oppressive. No doubt occasionally an unreasonable and possibly even a corrupt inspector appears; but on the whole my experience is that that part of the city government is not conducted so as to be burdensome to the owner. However careful the supervision of his agent, there are times when the criticism of the public inspector is beneficial. The one rule is: never, under any circumstances, to pay him a gratuity. Citizens who, on the one hand, are respectful to authority and, on the other, "know their rights, and, knowing, dare maintain," soon produce a just attitude on the part of the officials with whom they have to deal.

BLESSED ARE THEY THAT MOURN

IT IS POSSIBLE to mourn for sin—would that it were a more common experience!

Such mourning, strange as may be the saying, is comfort. There is comfort at once in confession. When you have sounded the very depths of your sinfulness; when your foot has touched the very bottom of that salt and acrid sea; when you have faced the truth, and dared to see yourself as God sees you; then there is a beginning, at least, of a peace which passeth understanding; you are a true man again, disguises stripped off, and the worst met and known. I say that in that shame, in that fear, in that dread exposure, there is already the glimmering, and already the germ, of peace. Light is sprung up—light has entered—and the light which makes manifest is evermore also the light that cheers. How much more when Christ speaks, saying, I was made sin for thee! Behold the Lamb of God, that taketh away the sin of the world. Art thou guilty? My blood cleanseth from all sin. Art thou self-despairing? My grace is made perfect in weakness. Art thou defiled, and sin-stained, and sin-eneebled? My Spirit, whom I will send unto thee from the Father, is comfort, and life, and grace and strength. Blessed indeed are they who thus mourn: for they shall be comforted.—*C. J. Vaughan.*

WE SHOULD think of Sunday as the children's day, the home day, and the servants' day. While you are young yourselves, don't grudge your parents the pleasure of having you with them on Sundays. Some day you will look back to those Sundays with gratitude. When you have—if you do have—children of your own, do prize those precious hours with them, do not give them up to society. Do think of your servants; and, I may add, of cab-drivers, postmen, and others whom you casually employ. Spare them as much as you can on Sundays. When a letter will do just as well on Monday, why increase the pressure of Sunday work?—*Elizabeth Wordsworth.*

Americanization and Immigration.—IV

By Clinton Rogers Woodruff

IN a most suggestive address before the Chicago City Club, Allen T. Burns (who has been in charge of the Americanization work for one of the Carnegie Foundations) described the new Americanization movement as starting with the realization that it was an organic rather than a mechanical problem. The life of the newcomer must be planted in the new soil of America, he said, "so that it will obtain the nourishment necessary to make it an integral part of the nation. Many of the old world traits offer a channel of appeal through which the love and loyalty of the immigrant can be transferred to America. The new Americanization effort must be to turn the interest and affection of immigrants from the greatness of the past, which their native countries hold for them, to the greatness of the future offered by America".

This necessity of transplanting rather than suppressing old world traits arises from the fundamental law of the conservation of human resources. "Immigrants", he declared, "show great sensitiveness toward attempts at suppression. They fear that the inheritances which they prize beyond all else will be taken from them. Such an inheritance is the freedom to use the mother tongue. They extol their languages more highly as a symbol of the old life than the old life itself. This love of native tongue has been utilized to join the immigrants to America with bonds of love and gratitude. Books in their own languages, provided by our libraries, fill a far greater place in their lives than mere acquisition of information. And furthermore, without belittling the importance of providing a chance to learn our language, it must be recognized that for adults to gain an effective use of the new language is almost impossible. Our hesitancy in adopting the modern method of transplanting in place of suppression lay chiefly in our suspicion and anxiety that these racial differences might cause a divided loyalty at a time when undivided citizenship was essential. But we now realize that we cannot afford to scrap all that is good in the past if we wish to prevail in the future. These immigrants may be made into Americans, through and through, by the spirit of their native land. They will continue to fight for freedom in America as their forefathers have fought for centuries against the forces that have checked freedom in their native countries."

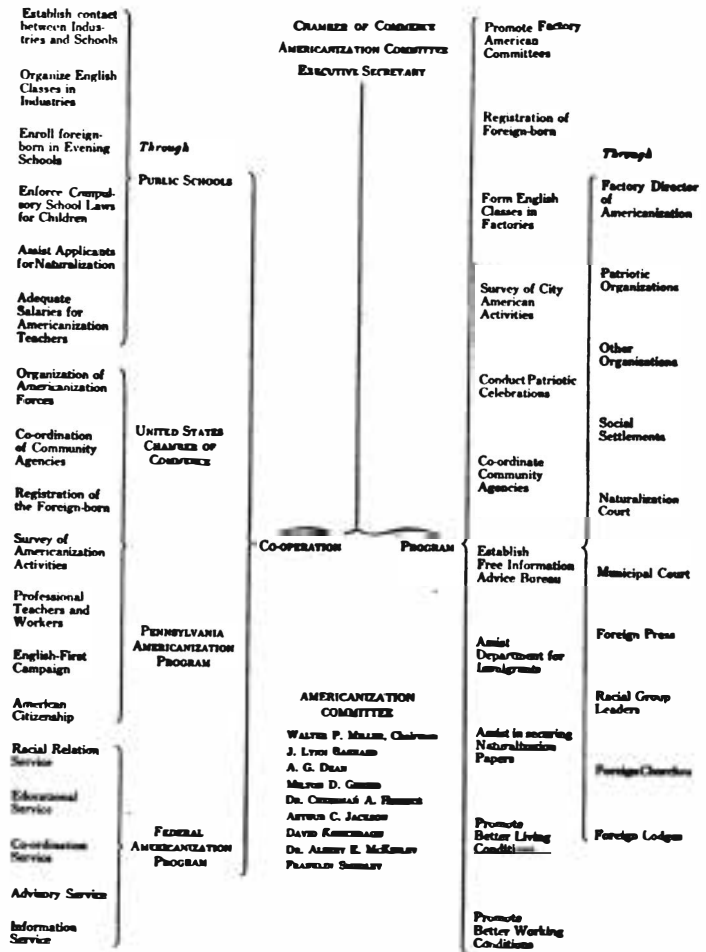
At the same time it is essential that these adults be given instruction in the English language and in American traditions and that their children be brought up as Americans and not as native children of another country. In this connection it may be helpful to give attention to the experience of our neighbor Canada, where a great mass of its citizenship has been brought up to speak a foreign language and to cultivate, to the exclusion of all others, their own peculiar racial traditions and characteristics.

Those who may be interested in studies of nationalities, especially where they are living under the same government and the same flag, will find William Henry Moore's *The Clash** most suggestive. The *Clash* of which he wrote is the conflict between the French and the English in Canada. It is in the interests of peace and harmony that he writes, and to prevent the clash becoming a still more serious matter. As the *Christian Guardian* puts it, he tells "the English-speaking section its faults in the matter fully, fearlessly, and faithfully. He says some strong things; they do not make very pleasant reading at times, and we have no doubt that some of his readers will curse him roundly for them, but we have no doubt that they are all true. Of course they are only a part of the truth, and just about as strong things could be said on the other side. But that for the present ought to be another matter. We ought to read what Mr. Moore has to say, read it honestly and carefully, and perhaps prayerfully, and then think it over for a long time and try to decide what we are going to do about it. There is a way out for us in Canada, but that way out will not be found

until we of the English-speaking race are willing to do that. Of course, it is just as necessary that they of the French-speaking race should do the same—but then the responsibility for their doing it does not rest on us."

There are a good many clashes on this side of the border, but their very multifariousness is in a way a matter of protection. Yet danger lies in the situation unless we take heed; and we seem to be in a fair way to do that. It is most encouraging that so many civic and commercial bodies are turning their attention to this problem. Only the other day I attended a great luncheon meeting of the Philadelphia Chamber of Commerce where some seven or eight hundred men and women listened to thoughtful addresses on this subject. The meeting was under the auspices of its Americanization Committee. Its programme is so comprehensive and interesting that it is worthy of reproduction here:

AMERICANIZATION PROGRAM FOR THE PHILADELPHIA CHAMBER OF COMMERCE



One of the speakers at this luncheon was William H. Barr of New York, President of the Inter-racial Council (which has its offices in the Woolworth Building). This Inter-racial Council, founded in March, 1919, is a national organization of industries representing over one thousand of the large industrial plants in the United States, and racial leaders representing thirty-two races included in our 16,000,000 alien population. Together they are working out a solution of the immigration problems so vital to the development of American life and industry. Formed to work with it is the Publishers' Association of the American Press in Foreign Languages, representing a large number of the leading foreign language publications published in the United States.

So far as I am informed, the Council is the only national organization that is operating through the advertising

* E. P. Dutton & Co., New York.

and news columns of the foreign language press, in amount to date in excess of twenty million agate lines, and, with the coöperation of the American and foreign language press, counteracting the ultra-radicalism that preaches overthrow of our institutions by force and violence. It is also working in close coöperation with the "Americanism Committee of the Motion Picture Industry", which has already produced a number of films and has many others in course of preparation preaching Americanism.

The Inter-racial Council has been largely responsible for the checking of the wholesale *emigration* of the foreign-born workmen that threatened the country so seriously in 1919 and the early part of 1920.

Speaking of emigration it is pertinent to note that, according to F. J. Raymond of the Council, the number of immigrants arriving in the United States since the armistice has exceeded the number of aliens departing by only 37,621, and in the year ending June 20, last, emigration exceeded immigration by more than 6,000. In 1919, 86 per cent. of those who returned to Europe were able bodied men and only 76 per cent. of the immigrants were producers. The male aliens who left the country last year each carried away an average amount of \$3,100 which had been earned or accumulated in this country. In the year ending June 30, 1914, there were admitted to the United States 839,755 males and 440,553 females, a total of 1,380,308 immigrants of all classes and from all countries. For the year ending June 30, 1913, which was wholly uninfluenced by the beginning of the war, the total number of immigrants admitted was 1,197,892. In the year ending June 30, 1919 (the latest for which reports have been published), immigration increased to 141,132 from 110,618 in the previous year, but was almost completely cancelled by the departure of 123,522 immigrant aliens, who left this country for permanent residence abroad; leaving a net increase of population of only 20,790. And not all of this represents increased labor supply, since it includes women, children, and their dependents in the workmen's families. What the figures would have been had there been no definite, concerted effort to offset the movement, it would be difficult to tell.

Examining the occupation of the immigrants arriving during the last six months of 1919, we find that 6,408 were professional men; 25,849 were skilled workers, clerks, and accountants, mariners, carpenters, machinists, dressmakers, miners, and unclassified merchants, in the order named, being the largest classification; while there were 20,375 laborers, 3,970 farm laborers, 4,186 farmers, and 240 teamsters and hackmen. There was a net gain of 4,250 professional men, 14,131 skilled laborers, 2,224 farm laborers, 255 farmers, but a loss of 88,833 laborers.

Tentative reports of immigration during the latter part of September 1920 show the arrival of aliens from Europe at the rate of more than 20,000 a week with several days having a record of 9,000, which, if maintained, would be more than 3,250,000 a year. It is not, of course, possible to maintain any such number, but predictions have been made that there will be 1,500,000 admitted within the next twelve months and there have already been as many as seven shiploads of immigrants anchored in New York harbor at one time waiting an opportunity to land their steerage passengers.

From Warsaw it is reported that from 500 to 1,000 Polish Jews are daily receiving passports and visés to the United States, as many as 8,000 having been in line for that purpose at one time. As there are more than 100,000,000 peasants in Poland and Russia, the supply is sufficient to keep this rate up for a long time, but it is an open question of serious import whether they represent a desirable addition to our body politic.

Speaking of these phases of immigration brings to mind the fact that there is a new commissioner of immigration at Ellis Island, Frederick A. Wallis, who shortly after taking office was interviewed and gave expression to some ideas which are worthy of the thoughtful attention of Americanization workers. Here is the *Evening Mail's* story that may well be pondered carefully:

"Official orders that the smile and not the frown in manner must be worn by all employees at the immigrant receiving station were issued by Commissioner Wallis as the very first offering from his new headquarters. It all came about because Commissioner

Wallis took a private trip to the island before he made his official appearance there, and somebody 'treated him rough'.

"That 'somebody' is now famous on the island, for he had to stand and hear his official chief tell the whole story to himself and fifteen other chiefs of departments while the moral was carried home that 'it pays to be pleasant, for the new immigrant must not get a first thought of America coupled up with growling, crass, officious use of authority'. The idea of doing away with all roughness in the use of authority is only the beginning of the reform plan of the new commissioner, who was a world-beating salesman of liberty bonds, and a raiser of police department funds, before he accepted the post of immigration commissioner.

"Commissioner Wallis proposes to make the island as a whole smile at the immigrant as much as does the authority of the place, in breathing its new spirit of accommodation and courtesy. To carry out this idea he is going to use the paint brush very freely until every shabby shed and ugly building takes on a fresh tint of gay color and an appearance that suggests an owning Uncle Samuel who has some pride. Then, after the place is all painted up, Mr. Wallis proposes to give his love for flowers, especially roses, full swing in all the spots of tillable soil.

"The new chief of America's most important island explained his plan to the *Evening Mail*. 'I am perfectly disgusted', he said, 'when I find men in official position using their power officiously. It is the wrong thing to do and gives the wrong impression. They shoved me around when I came unknown to them, and one man barked out at me so fiercely that I told him I was the commissioner just for fun. You never saw a growling person become a fawning person so quickly in your life. That is all wrong. A decent approach should be more carefully accorded to the weak and puzzled than to the strong and assured. For the strong can take care of themselves.

"Among the immigrants are many who will retain their first impressions of America as long as they live, and more vividly than they will retain any other impressions. It is an unusual opportunity we have to make these impressions pleasant.

"So I called the sixteen heads of departments in and explained it all and was assured of the coöperation of every last man of them."

Besides forming an executive council to see that the policy of uniform courtesy to immigrants is carried out, Commissioner Wallis has formed a cabinet of five men who will meet daily to assist in management.

As the new immigrants find their way out into American life Commissioner Wallis plans to follow them with an interest and a card-index system such as has never before been used to help immigrants learn of American ways.

Commissioner of Education John H. Finley will have charge of this particular branch of immigration work. As soon as an immigrant settles down anywhere in New York, Commissioner Finley will be notified and a teacher will at once call on the immigrant with an offer to teach him English and answer all questions about America that the immigrant may wish to ask. After English has been taught for some time, in night classes, the immigrant will be treated to a generous course in American history and ideals.

"And if we do this," Commissioner Wallis said in accepting Mr. Finley's proposal to coöperate, "we will solve at the outset a great many of the problems which as a member of the police department I had to help to handle."

Altogether the new era at Ellis Island is getting under way with praise and approval on all sides and a stack of congratulatory messages reach several feet above the top of Commissioner Wallis' desk.

Mr. Wallis learned to find his way around New York as a greenhorn youngster from Kentucky. He liked the big town and settled down to be a banker. Then he took charge of the social service of the Fifth Avenue Presbyterian Church, and took a hand in helping raise funds for the police field days. He quadrupled the usual income from such days, and then led the police drives for liberty bond sales until they exceeded all other drives in the metropolitan district in results.

The new commissioner is still a young man. He hopes to finish the work of freshening up Ellis Island methods and appearances—and get away from there within two years. He is not the kind of a man who would like to warm an official chair for a long enough spell to become a routine bureaucrat. That type of official he thoroughly hates.

That is a mighty good story and one we may all ponder over to the benefit of ourselves and of the community of which we form a part.



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 CHURCH TO-MORROW

To the Editor of *The Living Church*:

THE dim notion that the Christian ministry needs recruits must become a keen conviction. An army as short in officers as our Christian army is will lose in power. To-day there are not nearly enough able ministers. Ten years from now, how many will be the unfilled and ill filled parishes! These painful facts need not be proved by statistics or explained by solemn reasoning. It is the fact that counts, and it is the future that matters. Let us spend not a line of type or a throb of regret on things as they are. What shall we do about it? What's the solution? That alone can interest the Christian who, seer-like, thinks in terms of decades or generations.

Our ministry, and our forms of service, and our relation to other Christians, are the three dominant Church problems to-day. More and better men as ministers, revised forms of public worship, and hearty affiliation between churches—these themes of the Kingdom should beset the minds of us who pray "Thy kingdom come." What shall be done about the ministry? How shall our Church stimulate more men and better men (never forgetting an improved supply) to dedicate themselves to the happiest of careers?

The following plan, still chaotic, concerns the Church's boys. Not the lad of twelve or the youth of twenty, but the boy of high-school age. At that point lies the true seed-bed of vocation. To wait till our boys are in college is to wait too long. From fifteen to seventeen the question, What shall I do? What shall I be? possesses a boy's mind. All of which is of course normally concealed—but it is there. Nor is it tampering with personality to help a boy settle on a vocation, so long as we are honest about it. The Church, and the parish, and the minister, and the parent, and the friend should think with prayerful purposefulness about the boy, the boy of sixteen, and lead him openly and honestly to an outspoken study of the ministry as his work in and for the world.

If a parish or a pastor or a parent will lead a fine boy to such a clear-cut consideration of the ministry, when and where shall all such boys be got together? The answer is: At St. Paul's School in Concord, New Hampshire, on August 1, 1922. There is no harm in being definite; there is every loss in being vague. St. Paul's School is available. It is well equipped with needful diversions. If, like all New England, it is generally considered off the centre of things, then let's meet in Ohio or Michigan or Illinois. But let us meet. If a better place or a better plan will be offered, I shall give up this and throw all my energy into that. Let us have a gathering (I hesitate to use the word conference) of at least two hundred boys from all over the country, inwardly to digest the subject of the Christian ministry. Let us air the project now, criticize it this summer, get it into the minds of people a year ahead. For it must be a success; it must be well-attended; it must be furthered and fathered by the best men in the Church. We do not contemplate failure, or rest content with a handful of perhaps 23 or 57 pale, adolescent pietists—youthful ghosts; but we should gather an earnest, big group of our best boys from everywhere, led by our most alert laymen, our ablest priests, our most zealous bishops.

Can you picture it? Do you at all get the vision? Or do you, glancing over this, say: "What an interesting idea—a trifle wild, to be sure, but interesting", and forthwith forget all about it? It is the Christian's privilege to love the Church, and to work for her welfare. Though our highly specialized ministry and our tight parochialism may be wrongly emphasized, surely we cannot have a Church without ministry. And, unless we think remedially and constructively about ministry, pretty soon there won't be any ministers.

This is all preliminary. It is chaotic. It is without form and void. Let us give the project that momentum which will whirl it into shapely definiteness. This summer let us air it. In the autumn let us define it. In the winter let us organize it. In the spring let us enroll our representatives. And next summer let us have it.

The data so far submitted, the ideas so far suggested are:

(a) To interest boys of high-school age in the ministry, have

(b) only the best and manliest candidates selected (c) to attend and represent a parish (which will not pay the boy's way) at a week's summer meeting somewhere (d) on August 1, 1922. These thoughts should be discussed, criticized, and amplified. It is taken for granted that the thing must be done in a big way, that any officer of the Church would be glad to be asked to help it in any possible way. The whole idea is to benefit the Church ten years from now. The future is as real as the present and as sacred as the past. To-day let us nourish to-morrow. SAMUEL S. DRURY.

Concord, N. H., July 7th.

THE SECOND SUFFRAGAN-ELECT OF NEW YORK

To the Editor of *The Living Church*:

I LEARNED some years ago in a controversy at the meeting of the General Committee of the Church Congress, in which you and I held diverse opinions, that you were a man of strong convictions, and eminently fair in presenting them. I have seen no reason to change my view. A time has come when as the distinguished editor of *THE LIVING CHURCH* you have clearly and forcibly expressed your opinion of the qualifications, or want of such, of the Rev. Herbert Shipman for Suffragan Bishop of the diocese of New York. Several eminent clergymen have written letters to the *Churchman* with a purposed view to influence favorably the standing committees which must vote before the election can be confirmed, and the candidate be consecrated.

The purpose of these writers is laudable, but it is likely to be defeated because presumably those standing committees most needing the information these letters convey are more than likely readers of *THE LIVING CHURCH* to a much greater extent than the *Churchman*. Therefore I write to you, in the interest of fairness and justice, for I know you are both fair and just, or mean to be.

I have known Herbert Shipman from his boyhood, having also known his father well. Herbert was tutor of my son in Trinity school. While he was chaplain at West Point I visited him with more or less frequency, always guest either at his own home or with the commandant, General Mills, who was ever ceaseless in his appreciative praise of his competent chaplain. Asked by the rector of the Church of the Heavenly Rest, I wrote a letter strongly recommending Herbert Shipman as his successor. Members of Dr. Shipman's family I have had as parishioners and value them highly. By every test applied in personal character, in learning, in dealing with his fellow men, Herbert Shipman is a hundred per cent man of integrity and a devoted follower of Christ. His disposition and habits remind one much more of the beloved than of the intrepid apostle.

Now, the only thing one can possibly question about Herbert Shipman's fitness for the episcopate is his association with the publication of the *Chronicle*. If you, my dear Mr. Editor, knew the facts, this whole matter about which both you and I have written too much at length, you would see that they explain every thing to the entire satisfaction of every reasonable man.

The editor of the *Chronicle*, at first a parish paper, subsequently a monthly magazine, finally the official organ of a venerable society organized for the specific purpose of promoting Evangelical Knowledge, succeeded in inducing first the Rev. Dr. McKim to become the president of the board of trustees of this society. Anything named Evangelical would naturally appeal to Dr. McKim, just as anything called Catholic has a power of appeal for you. When Dr. McKim died, the editor of the *Chronicle*, commonly called the "Poughkeepsie *Chronicle*", asked Herbert Shipman, his old-time friend and classmate, to become the president. With his usual good nature he consented. It is not like him now to resign, though everybody who knows him, including Dr. Cummins, knows very well that as Bishop he will no longer remain on the editorial board.

Herbert Shipman believes in asserting the Protestant character of our Church. He also believes in asserting its Catholic character or he would not believe in the creeds.

We who know him know that he will make a good Bishop. He is pre-eminently a just man, and justice is what next to

Godliness we need in a Father in God. No man ever received less than fairest treatment at the hands of Bishops Potter and Greer. Nor will they from such Bishops as Manning and Shipman.

"Let brotherly love continue."

GEO. R. VAN DE WATER.

New York, July 11th.

To the Editor of *The Living Church*:

IN a recent issue dealing with the election of the Rev. Dr. Herbert Shipman as one of the suffragan bishops of the diocese of New York you say editorially, "He appears what politicians term a 'dark horse' in the election. It is not strange that no one could produce his record at a moment's notice."

Permit me therefore to say that Dr. Shipman was no more a "dark horse" than any other of the thirteen nominees. With the exception of Dr. Gray they were all canonically resident in the diocese of New York, and, with one exception, residents for several years. Inasmuch as the nominations were made the day before the election and Dr. Shipman was in the list, no one was compelled to "produce his record at a moment's notice". The fact that he was one of the contributing editors to the *Chronicle* was perfectly well known to most members of the convention as was also the general tone and temper of that magazine.

For twenty-seven years Herbert Shipman has been a minister in the diocese of New York. A graduate of Columbia University and of the General Theological Seminary, he was for eight years chaplain of the United States Military Academy at West Point, and then assistant, and, later, rector, of one of the prominent churches in New York City. His military record is in the highest degree honorable. We knew of his work with the troops on the Mexican border, at Spartanburg, and at the seat of war in France.

The convention of the diocese of New York has from time to time chosen him for such responsible positions as member of the Social Service Commission, member of the Standing Committee, trustee of the Cathedral of St. John the Divine, and an alternate deputy to the General Convention. There was no necessity to "produce his record". It was well and honorably known, and by none more than by Bishop Manning, who by his gracious and generous words of welcome, placed the seal of his approval upon the choice of the diocese—a choice which was made unanimous.

As to his work, it is well known by all in the diocese and far beyond its bounds. The work of the chaplain at West Point is extremely difficult. He must minister to three classes—officers, cadets, and enlisted men—and the combination is not easy to handle. It happens that my parish is just across the river from West Point and has many contacts with the Military Academy. I can testify that Dr. Shipman is respected and beloved by officers, cadets, and the rank and file. I have personally seen him in camp with his regiment at Plattsburg, and have a vivid recollection of the rousing cheers which greeted him as he entered the recreation hall. The fact that he was made senior chaplain of the first army corps in France speaks for itself. The success of his ministry in New York is equally well known. The Church of the Heavenly Rest is surrounded by business buildings and time was when there seemed to be no future for the parish. Under his inspiring ministry the congregations have largely increased and the work has been placed upon a sound footing. The poor who live between Fifth avenue and the East river have been constantly cared for and the parish is one of the few that has found it possible to gather a satisfactory Sunday evening congregation.

As I am not a member of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, I cannot speak with authority on its behalf. It is objected that Dr. Shipman should not become a bishop because this society of which he is president has misused its trust funds in subsidizing the *Chronicle*. Obviously that is a very grave charge to make against men like the late Rev. Dr. McKim, Mr. Frank Lewis of Philadelphia, long an honored deputy to the General Convention, and the other clergy and laity who constitute the governing body of that old society. It affects their personal integrity in handling trust funds, and few more serious charges could be made. Technically, its truth depends upon the terms of the trust. You must know those terms or you would not have spoken so positively. I do not know how the trust deed reads, but one general observation can be made. This society was established to promote evangelical principles, in other words for evangelical propaganda. At the time the only known means of propaganda were tracts, religious books, and the Church papers. In these modern days propaganda takes another form—publicity, and one of the most effective methods of publicity is the press in one form or another. Most Church societies find it necessary to publish a paper or a magazine in order to reach their supporters and gain new ones. Presumably this society found such a necessity and, under the presidency of Dr. McKim, made the *Chronicle* its official organ and contributed towards its maintenance. You urge that the *Southern Churchman* should have

been selected. That may be so. The choice of the *Chronicle* may have been an error of judgment, but that is far from the misuse of trust funds. It may also be noted that several articles which first appeared in that paper have been issued as pamphlets and I think that all who have read them will be ready to admit that they are definitely evangelical.

The effort is further made to hold Dr. Shipman personally responsible for everything which has appeared in the *Chronicle*, and especially so for its attitude towards other schools of thought in the American Church. I hold no brief for the *Chronicle*. Its militant editor is perfectly well able to defend himself. From time to time things have appeared which I personally greatly regret. I do not write in any sense whatever as representing Dr. Shipman, but I venture to say that he is far from approving everything which has been published from Poughkeepsie. Nor can he justly be held responsible. The relation of a contributing editor is a very loose one. He writes for his paper occasionally and can only be held responsible for what is published under his signature.

No one in the diocese of New York questions the right of the bishops and standing committees to exercise their own judgment in voting or refraining from voting in the matter of confirming the election of bishops who have been elected by the dioceses. All that we ask is that they should give some weight to the significant fact that when it was proposed to make this election unanimous not a dissenting voice was heard. And we further ask that they should form their judgment when the full facts of the case are before them. If Herbert Shipman is the man his opponents represent him to be it is inconceivable that the diocese in which he has lived for so many years would elect him to this high and responsible office, and that the election should be publicly approved by the Bishop of the diocese.

E. CLOWES CHORLEY,

Rector of St. Philip's Church in the Highlands.
Garrison, N. Y., June 30th.

EDITOR'S NOTE.—We must make it perfectly clear that we make no charge against Dr. Shipman or against the society of which he is president of any misappropriation of trust funds, nor have we seen such a charge elsewhere. It was entirely within their discretion to take over the *Chronicle* and to subsidize it if such was their conception of the right way by which to promote evangelical knowledge.

We believe it was bad judgment on their part, but they were entirely within their rights in acting upon their own judgment. The only importance of the incident in this present issue is in determining whether it is for the best interest of the Church to consecrate as bishop the president of a group of men who elect to "promote evangelical knowledge" by slanders, venomous charges, and insults to other Churchmen.—Editor L. C.

To the Editor of *The Living Church*:

I WISH to thank you on behalf of all unprejudiced Churchmen for your editorial in *THE LIVING CHURCH* in regard to Dr. Shipman's consecration as suffragan bishop of New York. I think that you stated the case fairly and without a trace of prejudice. That the editor of *THE LIVING CHURCH* has never opposed the elevation of any man to the episcopate, until Dr. Shipman, shows plainly that it is not mere partisanship that prompted the editorial. What it does show is that his consecration would be unfortunate to the great diocese that elected him as well as to himself.

Referring to Mr. Prichard's letter of the same date, may I ask him if the attempts of certain people to lift the seriousness from holy matrimony has not done much to make so prevalent the appalling and disgusting number of divorces? If we must treat holy things in an amusing way, then we not only lower their meaning but take away any feeling of love we have for them. Dry rot is a strange term to use in connection with holy things. I fail to find any mention in the Bible of our Blessed Lord treating either those things which He Himself instituted and ordained or those of the Jews in an amusing or light way. Naturally, as the "Clerical Babs" were the children of Mr. Prichard's own brain, he should fail to see that they could cause harm and mischief. Perhaps Dr. Shipman did not read them, but as they were printed in a magazine that bore his name it was his duty to see what this magazine printed as so-called "evangelical knowledge".

Referring to Mr. Ferris' article in the issue of June 18th on the same subject, Dr. Shipman's elevation, may I ask Mr. Ferris whether he is trying to elect a sheriff, alderman, or what not? Dr. Shipman did fine and splendid work as a chaplain in the late war; he has done good work in his parish; but because a man is a skillful doctor does not mean that he will be an equally able instructor and head of a medical college.

As for Mr. Ferris crying out about the partisanship of

THE LIVING CHURCH, let him remember the blind bigotry of men of his Churchmanship in the case of Dr. de Koven. When we accuse others of prejudice and partisanship, let us "first cast out the beam that is in" our eye.

WM. M. DORR.

Louisville, Ky., July 8th.

FOLLOWERS OF THE LAMB

To the Editor of *The Living Church*:

FOR at least nineteen centuries, mankind has been divided into two great classes: the followers of the Lamb and the followers of the Beast. St. John, in the Revelation, depicts these two classes in no uncertain colors, showing the Lamb's followers as the only real heroes of human history.

The Lamb heroism, however, is shamelessly flouted to-day. Men are being deceived into mistaking brute nerve for bravery. Through militarism, prize-fighting, and unpunished mob violence, North and South, they are gradually led to worship the Beast. The "ape and tiger," which Tennyson urges us to destroy, are being assiduously cultivated.

Look at a few illuminative facts. In the spirit of the Lamb, a pathetic appeal is issued for a million dollars' worth of clothing to cover the destitute children of Europe. At the present pace of "charity," weeks, if not months, will be required to collect this clothing. Simultaneously with this appeal comes the news that considerably more than a million dollars is paid as gate money to witness a slugging match. How much quicker does this country respond to the Beast than to the Lamb!

Again, suppose Congress should appropriate a half-billion dollars to rehabilitate Europe; such a comparatively magnanimous act would electrify the whole world and would score a new victory for the Lamb. But no, Congress is not even dreaming of such a humane venture; instead, the Beast instigates our professed representatives to appropriate good money by the near-billions for works of wanton destruction and wholesale murder politely called war. To offset this madness a "Disarmament" petition was recently sent to 100,000 ministers for their signatures; 20,000 signed. Where are the 80,000?

When such indifference or enmity toward the interests of the Lamb is manifested by both Church and State, how can the followers of the Lamb function socially? Where is that "New Age" which was promised us, if we would support the world war? Our boys suffered and died for the high ideals of democracy and peace. Thank God, the heroic dead are blissfully ignorant of the war's aftermath. But alas, the crippled, the gassed, the blind, are painfully disillusioned. A world of ruins, social, financial, industrial, is the harvest.

The whole situation may be likened unto a malignant epidemic, during which the doctors and nurses have all cravenly retired to their laboratories, ostensibly to study and experiment, while countless victims are dying daily. In like manner, the vast majority of theologians to-day are theorizing, gathering statistics *ad infinitum et nauseam*, and writing academic treatises, while a world-wide epidemic of brutality is raging.

What shall we do? First, let us disabuse our minds of the heresy that a little "charity," here and there, will solve the whole problem. We are only patching, patching, and that very partially. The unprecedented situation challenges the followers of the Lamb to definite and heroic action. If we cannot move the Church or the State officially to do the will of the Lamb, we must assume the Apostolic position and "obey God rather than men". Christ sends us forth as lambs among wolves; we must dethrone the Beast, at any sacrifice.

Isaac Watts' inspiring hymn challenges each and all:

"Be Thou my Pattern; make me bear
More of Thy gracious image here:
Then God the Judge shall own my name
Amongst the followers of the Lamb."

I shall be glad to hear directly from every one who wishes to participate in a definite course of action.

Annapolis, Md., July 4th. JAMES L. SMILEY.

CATHOLIC HABITS AND CONSTRUCTIVE THEOLOGY

To the Editor of *The Living Church*:

THE Rev. Dr. Stuart Tyson need not look very far to get the information he seeks with respect to the constructive theology of what he prefers to term the "Catholic Party". He might consult Dean Lathrop, who is in a position to tell him; he might read the *American Church Monthly*. It would be interesting to have his informed opinion as to how this dignified and useful organ compares with the corresponding monthly publication of those committed to the propagation of Evangelical Knowledge.

Probably the difficulty lies in the fact that the "Catholic Party" does not, characteristically, express itself by means of field-secretaryism, conferences, questionnaires, and other similar paraphernalia so dear to the hearts of the opposite wing, but rather goes into the conflict armed with knowledge and singleness of purpose and does the work. This attitude of the "Catholic Party" may not be altogether intelligible to those enamored of the academic side of social service, but examination of the work done by, let us say, a representative "Catholic Parish" such as the Church of the Advent, Boston, or St. Alban's, Hoihorn, would seem to supply an adequate rejoinder to Dr. Tyson's questions.

One does not wish to be categorical, but perhaps it would be fair to suggest to Dr. Tyson that he prepare a list of the points in which "modern knowledge and thought" have raised issues to be met by the Christian Religion, submit the list, and see if there would not be forthcoming enough categorical answers to settle the point.

It is curious to read what amounts to an accusation against the "Catholic Party" that its members have not a constructive policy. One would imagine that its record for, say, the past fifty years, would indicate that it had the constructive policy *par excellence*. Certainly its theology and its Christian practice will compare with the moribund Calvinism which is the best the modern Evangelical has to offer, or the diversified "isms" of the Modernist wing.

HENRY S. WHITEHEAD.

Boston, July 3rd.

THE "OLDEST CHURCH SCHOOL"

To the Editor of *The Living Church*:

IN YOUR issue of June 18th is found an account of the closing exercises of St. Agnes' School, Albany, N. Y., in which occur the words: "this oldest Church school for girls." If oldest in the United States is meant, may I say that there are at least three others which are older?

St. Mary's, Faribault, Minn., celebrated its jubilee five years ago, having been founded in 1866. St. Mary's, Knoxville, Ill., began its career the year following. And St. Mary's, Burlington, N. J., far ante-dates them all, having been founded by the elder Bishop Doane, as St. Agnes' was by his son, the Bishop of Albany.

MARY W. CLARK.

Class of 1873, St. Mary's, Faribault.

STEPS TOWARD REUNION IN CANADA

To the Editor of *The Living Church*:

YOUR Church correspondent for the Montreal Reunion Committee in your issue of June 18, pages 224-225, states nothing about Confirmation being given before these Presbyterian clergy receive the Anglican Commission. Does the Commission put them on the same basis as our own clergy, to preach and dispense the seven sacraments of the gospel?

Well do a good many of us remember the Stoneman Fellowship some years ago, a movement remarkable at the time for in accessions, etc., until the third degree was announced, being no more or less than apostolic Confirmation by one of our own bishops. This the Protestants would not have, and to-day a stoneman is a rarity in Philadelphia . . . Anglicans of Canada would do well to accept a little watchful waiting before conferring sacerdotal orders on those who secretly detest anything of a priestly character.

FREDERIC PUSEY LANGDON.

Philadelphia, June 19th.

IF THERE WERE no future—no judgment—nothing but this earthly life, and sheer extinction at the end of it, prayer might still be prompted by a sort of faith in a ruler of life—in a dispenser of its blessing; praise might now and then be suggested by occasional gratitude; but the greatest of all motives for worship, public and private, would not exist. As it is, we Christians adore our God, the Father, the Son, and the Holy Spirit—if intelligently—we adore Him with a view of that vast eternity which is certainly before us, and compared with which the claims and occupations of all here are infinitely little. We try to learn in worship, as by God's grace we may, to tone the manners, the occupations, the mental and moral bearing which will engage us in the countless ages of life to come.—H. P. Liddon.

THE TRUE WORTH of Sunday to us all depends on our coming to find in it the opportunity, the hope, the means of some such rising above this world as that of which S. John speaks: some approach towards that entrance among things eternal which he links with the Lord's day.—Francis Paget.

Church Kalendar

July 1—Friday.

- 3—Sixth Sunday after Trinity.
- 10—Seventh Sunday after Trinity.
- 17—Eighth Sunday after Trinity.
- 24—Ninth Sunday after Trinity.
- 25—Monday. S. James.
- 31—Tenth Sunday after Trinity.

KALENDAR OF COMING EVENTS

Summer Schools and Conferences

- July 12-29—Racine (Wis.) Conference for Church Workers. Miss Rosalie Winkler, Sec., 131 11th St., Milwaukee, Wis.
- 29-Aug. 5—Asilomar, Cal. Summer Vacation Conference. Rev. Lloyd B. Thomas, 523 29th St., Oakland, Cal.
- 30—Oxford, England, Vacation Term Bible School.
- Aug. 1-12—Charlottesville (Va.) Summer School. Rev. J. F. Ribble, D. D., Sec., Richmond, Va.
- 9-24—Sewanee, Tenn. Summer Training School for Workers. Rev. Mercer P. Logan, D. D., Sec., Sewanee, Tenn.

Summer Addresses

THE Rev. THOS. ALLEESON is locum tenens at Trinity Church, Seattle, during the vacation of the rector, the Rev. Wm. Bliss.

THE Rev. W. H. ANTHONY will spend six weeks in Newfoundland, returning in the first week of September to his parish in New Brighton, Pa.

THE address of the Rev. PAUL S. ATKINS, rector of St. John's Church, York, Pa., is 151 Leete street, West Haven, Connecticut, until September.

THE Rev. A. J. GAYNER BANKS, rector of the Church of the Redeemer, Eagle Pass, Texas, left New York on July 16th on the S. S. Olympic for a visit to his parents in England. He hopes to return in September by way of Canada.

THE Rev. HARRY J. BODLEY will officiate at St. James' parish, Farmington, Conn..

THE Rev. HENRY C. BRIGGS will be locum tenens at Christ Church, Bedford avenue, Brooklyn, during August. The Rev. SNYDER N. USSHER is acting during July.

THE address of the Rev. G. D. CHRISTIAN until October 1st is St. Luke's Church, Germantown, Philadelphia, care the Rev. Samuel Upjohn.

THE Rev. ROY ELLICOTT DEPRIEST, of St. Andrew's Church, Barberton, Ohio, is in charge of Grace Church, Cleveland, Ohio, during July and may be addressed at Grace Church Parish House, Prospect avenue and Bolivar road.

THE Rev. PROF. A. H. FORSTER of the Western Theological Seminary has charge of vacation services at Trinity Church, Chicago.

THE Rev. FREDERICK GRANT of Trinity Church, Chicago, is spending his vacation at Tabor's Resort, near Sodus, Michigan.

THE Rev. AMBROSE D. GRING, a retired missionary to Japan, will be in charge of St. James' Church, West Somerville, Mass., during August.

THE Rev. THOMAS JENKINS will spend July and August in Alaska, but will remain as rector of St. David's, Portland, Ore.

THE Rev. JEFFREY JENNINGS, rector of Grace Church, Pittsburgh, will preach Sunday morning during August at St. Matthew's Church, Brooklyn, N. Y., where he was baptized. His address during that month will be the Rectory, 180 Macon street.

BISHOP MANNING will spend the remainder of the summer at Seal Harbor, Maine.

THE Rev. DR. JOSEPH P. MCCOMAS, vicar of St. Paul's Chapel, New York, has sailed for England, where he will spend a holiday of two months.

THE Rev. E. P. NEWTON, D. D., rector of St. James' Church, Hyde Park, N. Y., with Mrs. Newton, is on vacation until September, visiting the Yellowstone Park and Colorado.

THE Rev. WILLIAM HENRY PETTUS, rector of St. James, Church, West Somerville, Mass., during August will be at "Church Haven", Nantucket, Mass.

THE Rev. GEORGE A RAY has severed his connection with Grace Church, Oak Park, Chicago, and is spending July in Minnesota and Canada.

THE Rev. C. E. ROBERTS of Farmington, Conn., left New York on July 12th for three month's vacation in Europe.

UNTIL mid-September, the Rev. FRANCIS C. STEINMETZ, D. D., should be addressed at Lockport, Nova Scotia.

THE Rev. GEORGE CARLETON WADSWORTH, rector of Grace Church, Cleveland, Ohio, is spending July at Willoughby, Ohio, occupying the rectory and taking Sunday morning services in Grace Church.

THE Rev. LEWIS E. WARD, rector of Emmanuel Church, Elmira, N. Y., will have charge of the services at St. Peter's by-the-lake, Fourth Lake, in the Adirondacks, during July.

THE Rev. W. E. WARNER, rector of Epiphany parish, Independence, Kansas, is spending his summer vacation on the Mexican border.

THE Rev. L. H. WEBB, chaplain of St. Paul's School, Garden City, N. Y., will be locum tenens at St. James' Church, Hyde Park, N. Y., until September.

THE Rev. DR. WILLIAM COPLEY WINSLOW, of Boston, may be addressed during the summer at Windham, N. H., (R. F. D. 44),

Personal Mention

THE Rev. ROBERT HALL ATCHISON has been instituted rector of St. George's Church, St. Louis, Mo.

THE Rev. JAMES HORTON BISHOP, rector of St. Paul's Church, Dowagiac, Michigan, has been elected rector of St. Luke's parish, Kalamazoo, and will enter into residence September 1st.

THE Rev. H. E. BUSH of Newport, Ore., has become vicar of the mission at Choteau, Mont.

THE Rev. W. STIRLING CLAIBORNE is devoting his entire time to the DuBose Memorial Church Training School and the Emerald Hodgson Hospital, Sewanee, Tenn., and his address is Sewanee.

THE Rev. E. J. GATES of Camden, N. Y., will be rector of St. Paul's Church, Oxford, N. Y., after September 1st.

THE Rev. EDGAR W. HALLOCK of Louisville, has become rector of Grace Church, Waycross, Ga.

THE Rev. HAROLD G. HENNESSEY will have charge of Grace Church, Oak Park, Chicago, during August.

THE Rev. WALLACE MARTIN, rector of St. Paul's Church, Montrose, Pa., became rector of the Church of the Redeemer, Charleston, S. C., and chaplain of the Harriott Pinckney Home for Seamen, on July 1st.

THE Rev. LESLIE F. POTTER, until recently Dean of St. Mark's Pro-Cathedral, Grand Rapids, has taken temporary charge of St. Mark's Church, Frankford, Philadelphia, on account of the rector's illness. He may be addressed accordingly.

THE Rev. CHRISTINE A. ROTH is now rector of St. John's Church, Marcellus, N. Y.

THE Rev. W. B. SAMS has resigned as vicar of Christ Church, Cordele, Ga., to accept a call to Christ Church, Mt. Pleasant, S. C.

THE Rev. LEONARD C. WOLCOTT, will on September 1st become curate at Grace Church, Oak Park, Chicago.

Degrees Conferred

HOBART COLLEGE.—D. D. upon the Rt. Rev. GEORGE WILLIAM DAVENPORT, Bishop of Easton; the Rt. Rev. HERBERT H. H. FOX, Suffragan Bishop of Montana; and the Rev. PIERRE CUSHING, rector of St. Mark's Church, Le Roy, N. Y. LL. D. upon Major General CHARLES PELOT SUMMERALL, U. S. A.; JAMES NELSON FRIERSON, Dean of the Law School of the University of South Carolina; and BRANDRETH SYMONDS, M. D., medical director of the Mutual Life Insurance Co.

Ordinations

DEACONS

ALASKA.—In St. Paul's Mission Church, Eagle, Alaska, on the 21st day of June, 1921, BURGESS WOOD GAITHER was ordained to the diaconate by the Bishop of Alaska; the Rev. E. J. Randall, rector of St. Barnabas' Church, Chicago, presenting the candidate.

In St. Stephen's Church, Fort Yukon, Alaska, on Sunday, June 26, 1921, GRAFTON BURKE, M. D., was ordained to the diaconate by the Bishop of Alaska, the Rev. E. J. Randall presenting the candidate.

ATLANTA.—MR. HIRAM K. DOUGLASS was ordained deacon in Trinity Church, Florence, Ala., on Sunday, July 3rd, by the Bishop of Atlanta. The candidate was presented by the Rev. C. L. Price, rector, and the Litany was said by the Rev. Ellis Bearden. Bishop Mikell preached. Mr. Douglass has been a student at Keble College, Oxford, taking his degree there in March. He is to serve during his diaconate at Fort Benning, Columbus, in the diocese of Atlanta.

GEORGIA.—MR. MANNING MASON PATILLO was ordained to the diaconate on St. Peter's Day in Christ Church, Savannah. The Rev. John Durham Wing, D. D., preached and presented the candidate. The Rev. S. B. McGlohan said the Litany and the Bishop celebrated Holy Communion. Mr. Patillo studied at Johns Hopkins University and at the University of the South before completing his theological studies at the Episcopal Divinity School in Philadelphia. He served in the world war with a unit of Sewanee students. He will go as a missionary to Cuba, on August 1st.

LONG ISLAND.—On Trinity Sunday, at the Cathedral of the Incarnation, Garden City, Bishop Burgess ordained to the diaconate Messrs. ROBERT CORNELL and HOWARD STANLEY FRAZER. Mr. Cornell was presented by the Rev. Henry D. Waller and Mr. Frazer by the Rev. John Graham. The Rev. Albert J. Lovelee was the preacher. Both Mr. Cornell and Mr. Frazer will work in the missions of the diocese.

WEST TEXAS.—HARRY RUDY ZIEGLER was ordained deacon by the Bishop of the diocese on St. Peter's Day, at Christ Church, San Antonio. The Rev. L. B. Richards, rector, preached and the Rev. Benjamin Bean presented the candidate. Other clergy present were Archdeacon McKenzie and the Rev. S. Arthur Huston.

Mr. Ziegler was formerly a Baptist minister, having served most of his ministry in Massachusetts. The Bishop has placed him at Pearsall.

PRIESTS

PENNSYLVANIA.—On Sunday, July 3rd, at the Pro-Cathedral of St. Mary, Bishop Rhinelander advanced to the priesthood the Rev. LOYAL Y. GRAHAM, the Rev. GEO. G. MATCHETT, and the Rev. THOS. A. MERYWEATHER. The Bishop also preached the sermon. The Rev. C. C. Dickens, chaplain U. S. N., presented Messrs. Graham and Meryweather, and Mr. Matchett was presented by the Rev. A. H. Hord. The Rev. G. Woolsey Hodge, D. D., read the epistle and the Rev. George L. Richardson, D. D., the gospel.

WEST MISSOURI.—On Sunday, July 10th, in St. Paul's Church, Kansas City, the Rev. RAY MILTON WILCOX, deacon, was ordained to the priesthood by the Bishop of the diocese. The ordinand was presented by the Rev. Benjamin M. Washburn, rector of the parish; the sermon was preached by the Rev. E. J. Craft. The Rev. Mr. Wilcox will continue as assistant at St. Paul's Church, where he has ministered during his diaconate.

DIED

DWELLE.—Early Friday morning, July 8th, after a brief illness, FRANKLIN DWELLE of Grass Lake, Michigan, in his 77th year. Interred at Troy, N. Y.

FISH.—At the Southampton Hospital, July 12th, CORNELIA DONALDSON, aged 10 years, elder daughter of the Rev. Samuel C. and Elizabeth Donaldson FISH. Funeral at St. Ann's Church, Bridgehampton, L. I., Thursday, July 14th.

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb to-night".

SABINE.—Deaconess BERTHA SABINE died at Spring Lake, N. J., aged 76. She was a pioneer woman worker in Alaska, and was stationed at Anvik for a long time. She had been ill for months. Funeral on the 16th, 4 P. M. from Trinity Church, Asbury Park, N. J.

SMITH.—Mr. WALTER KEIM SMITH entered into Eternal Rest on May 27th. Funeral services from St. Matthew's Cathedral, Dallas, Texas, where Mr. Smith had acted as superintendent of the Sunday school.

SNOW.—Entered into rest on June 30th. at Ukiah, California, JOHN SNOW, in the seventy-ninth year of his age.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him!"

Memorial

ARTHUR RITCHIE

Whereas God, in His infinite mercy and love, has taken from this world the soul of ARTHUR RITCHIE, priest and doctor, for thirty years rector of St. Ignatius' Church in the City of New York:

Be it resolved that we, the rector, churchwardens, and vestrymen of St. Ignatius' Church, hereby record, for ourselves and for the people of the parish, our grief and loss in his death, and express, however inadequately, our love for him and our gratitude to God for his life of service to men and of consecration to our Lord and saviour, Jesus Christ, and to His Body, which is the Church.

Rest eternal grant to him, O Lord,
And let light perpetual shine upon him.

NOTICE

Rev. EDWARD REGINALD LEWIS

Lying on a bed in the Cincinnati General Hospital is the Rev. EDWARD REGINALD LEWIS, a Hindu minister of the Church of England, suffering from a nervous trouble and under medical observation. He says that he was ordained by the Bishop of Bombay in 1911 and that he was stationed at Allahabad, where he has a wife and child. He says he was chaplain during the war of the Third Bengal Regiment, with the rank of lieutenant. He is a member of the Masonic fraternity. He came to this country via Cuba and Florida. The Church and social workers of Cincinnati are seeking further information about him and if this publication comes to the attention of any one who knows him they are asked to communicate with Archdeacon Reade, 223 West Seventh Street, Cincinnati, Ohio.

MAKE KNOWN YOUR WANTS

THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.

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

POSITIONS WANTED

CLERICAL

PRIEST, SINGLE, DESIRES PARISH September 1st. Highly recommended. Address G-360, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

MID-WEST PRIEST SPENDING AUGUST in New York will be glad to assist over-worked rector or one who cannot afford a vacation. No charge. Write to MID-WEST 377, care of LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

YOUNG MARRIED PRIEST DESIRES PARISH work beginning September. Five years' experience, two years in army as chaplain. Fourteen months overseas. Stipend \$2400 and rectory. Address H-365, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

CATHOLIC RECTOR DESIRES LOCUM-TENENCY any five weeks August and September. Good preacher. References: quarters expected for self and wife. Address ADAPTABLE, lock-box 39, East Haven, Conn.

MISCELLANEOUS

CHOIRMASTER, CHURCHMAN, EXCELLENT director and voice trainer desires opening in Illinois, Wisconsin or Indiana, near Chicago preferably. Address E. D. 371, care of LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

REFINED SOUTHERN GIRL, CLERGYMAN'S daughter, desires position as companion or governess. Box 374 Libertyville, Ill.

ORGANIST-CHOIRMASTER DESIRES POSITION. Young, Churchman. Graduate pupil of G. Edward Stubbs. Capable of training boy or adult choir as well as the individual voice. Full Catholic ritual up-to-date organ and good vocal teaching ground necessary. Address, Box 370, LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

ORGANIST-CHOIRMASTER, (40), CHURCHMAN, married; efficient musician, wishes position in parish having good field for teaching. Highest references. Address ORGANIST, 4054 N. Hermitage Ave., Chicago, Ill.

ORGANIST-CHOIRMASTER 27 YEARS, School Music 17 years, thorough Churchman. Highest references, address K-368, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

CHURCHWOMAN EXPERIENCED IN institutional work desires position in a Church institution by September 1st. Address M. G. F.-353, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

HOME WANTED:—CHRISTIAN WOMAN, age about 60, good health except slightly impaired vision, used to simple home life, desires place where light household duties and companionship will pay for her maintenance. Address Rev. W.M. A. BRAITHWAITE, Gouverneur, N. Y.

POSITIONS OFFERED

MISCELLANEOUS

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. MR. GEORGE S. LAW, Shell Beach Road.

EXPERIENCED TEACHER, ONE TO TEACH Latin or Latin and French, at St. Albans School, Sycamore, Ill. for the coming year. Preferably a Priest or Deacon. Address HEAD MASTER 373, Sycamore, Ill.

WANTED YOUNG MAN CAPABLE OF playing the pipe organ for the services at St. Albans School, for the coming year. Preferably some young man who wants to do High School work. Compensation a part scholarship. Address HEAD MASTER 374, St. Albans School, Sycamore, Ill.

GENTLEWOMAN, TO ASSIST DURING summer in Girls' Boarding House in exchange for board and lodging. Apply 300 E. 4th St., New York.

WANTED CHURCH FAMILIES, THE VESTRY of a progressive Parish, located in one of Chicago's nearest and most attractive suburbs,—a refined American community, with excellent transportation, where desirable homes can be bought or vacant property obtained at moderate cost; will gladly furnish further information to those interested, without obligation. Address B. B. G. 369, care of LIVING CHURCH, 745 Postal Tel. Bldg., Chicago.

DEACONESS WANTED—PITTSBURGH Parish, for intensive Church School work for parish and general neighborhood. One conversant with social service work, forming of organizations, etc., preferred. Please reply promptly stating experience and remuneration desired. Box-362, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clev. 52.

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

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

ORGAN.—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe

organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

AUSTIN ORGANS. REGRET INVARIABLY follows choice of a cheaper organ. Contracts that at first look inviting because of lower cost turn out to be more expensive in upkeep and never perfectly satisfying in tone. The chorus of approval from the thousand Austin organ owners, continues, as always, unanimous. AUSTIN ORGAN Co., Hartford, Conn.

UNLEAVENED BREAD—INCENSE

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

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

MERCHANDISE WANTED

MISSION IN SLUMS, UNSUPPORTED, needs non-inflammable movie projector and booth (Pathoscope or Victor Animatograph. \$300) to hold the children. Who will help? Address G-321, care LIVING CHURCH, 745 Postal Telegraph Bldg., Chicago, Ill.

CLERICAL OUTFITS

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

IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land for sites next season.

Interested persons will be furnished with detailed information upon application to The Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

RETREATS

TENNESSEE.—A retreat for clergy, St. Andrew's, Tennessee, conducted by the Rev. F. L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, begins on the evening of Tuesday, September 20th, closing on the Friday morning following. Notify GUEST MASTER, O.H.C., St. Michael's Monastery, St. Andrew's, Tennessee.

HOLY CROSS WEST PARK, N. Y.—An annual retreat for clergy and candidates will be held D. V. beginning Monday evening, September 19th, and ending Friday morning, September 23rd. Conductor, Rev. Fr. Whittemore, O.H.C. Address GUESTMASTER.

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

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework. 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."

SISTERS OF THE HOLY NATIVITY

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

BOARDING—PENNSYLVANIA

RESTMORE MONTROSE, PA., 2000 FT. ALT.
Large shady grounds. No Mosquitoes; Home table. \$18 to \$30 per week. M-364, care LIVING CHURCH, 745 Postal Tel. Bldg., Chicago, Ill.

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

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

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey; under the care of Sisters of St. John Baptist. Open from May 15th to Oct. 1st. For women under 60 recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
Rev. WILLIAM T. WALSH, rector
HEALING SERVICES, Thursdays 10.30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

CATHEDRAL SS. PETER AND PAUL CHICAGO

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

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

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

CHRIST CHURCH, PORTSMOUTH, N. H.

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

ST. URIEL'S, SEA GIRT

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

ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8, 11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

INFORMATION BUREAU



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

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

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

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

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 745 Postal Telegraph Building, Chicago, Ill.

BOOKS RECEIVED

- THE MACMILLAN CO., New York City.
Industrial Government. By John R. Commons.
The Labor Problem and Social Catholic Movement in France. By Parker T. Moon.
P. J. KENNEDY & SONS, New York City.
The Morality of the Strike. By Donald A. McLain.
E. P. DUTTON & CO., 681 Fifth Ave., New York City.
Spirit. By E. P. S. H. (75c net)
COLUMBIA UNIVERSITY PRESS,
LONGMANS GREEN & CO., New York City,
Sales Agents.
Parliamentary Franchise Reform in England from 1885 to 1918. By Homer Lawrence Morris, Ph. D.
THE MACMILLAN COMPANY, New York City.
American Police Administration. By D. Graper. (\$3.50 net).
MT. LEBANON PUBLISHING CO., Pittsburgh, Penn.
The Judgment of Nations or The Ending of Temporal Power. By Wm. Parker, Author of *Eternal Life*, *The Fundamental Error of Woman Suffrage*, and other publications.

BULLETINS

- UNION THEOLOGICAL SEMINARY BULLETIN, 3041 Broadway, New York City.
Announcement of Courses of Study 1921-1922.
GUNSTON HALL, Washington, D. C.
Bulletin 1921-1922. Gunston Hall, a Resident and Day School for Girls and Young Women. Established in 1892. Mrs. Beverley R. Mason, Principal, Miss Edith M. Clark, M. A., LL. A., Academic Head.

PAMPHLETS

FROM THE AUTHOR.

The Cross Triumphant. A Pageant of the Church in England and America. Based upon history and tradition, with four interludes showing the Influence of Poetry, Music, Art, and the Drama upon the Religious Thought of the World. The first Performance to be given in the Cathedral Close at Washington,

D. C., for the benefit of St. Mary's School, Raleigh, N. C. Written and Arranged by Marietta Minnegerode Andrews, Author of *The Songs of a Mother*, and *Out of the Dust*.
INTERNATIONAL COMMITTEE OF Y. M. C. A. OVERSEAS DIVISION, 347 Madison Avenue, New York City.
For the Men Who are Rebuilding Europe. (Number Seventeen).

CUBA'S ANNUAL CONVOCATION

THE OPENING services of the annual convocation of Cuba were held in Holy Trinity Cathedral, Havana. Morning prayer was said by the Rev. Loreto Serapion, lately of the Philippine Islands, and at the ordination of a priest the Bishop was officiant and celebrant, Dean Meyers delivering the sermon.

The business sessions were held in the Cathedral school building in the Vedado, a suburb. Some of the elections and appointments follow: Secretary; The Rev. P. H. Asheton-Martin; Treasurer, Mr. W. L. Platt; registrar, Mr. E. G. Harris. Archdeacons: Of Havana, the Rev. W. W. Steel; of Cuban work in the Provinces of Havana and Matanzas, the Rev. F. Diaz-Volero; and of the Oriente, the Rev. William Watson, of Guantanamo.

Council of Advice: The Rev. Messrs. W. W. Steel, G. B. Meyers, and F. Diaz-Volero; Messrs W. L. Platt, H. A. Himely, and E. G. Harris.

Business was mainly routine, chief interest centering in discussion of that part of the Bishop's address urging the importance of increased contributions, with reference to early self-support.

The following is the gist of the Bishop's address in this connection:

"The Roman Church could not maintain itself in Cuba were it not for the rich inheritance of the past which came to it from royal grants, and it could not find men enough for its ministry but for the constant supply of priests coming from Spain. The various religious bodies in Cuba are supported by contributions from the North, supplemented by gifts of the faith here, and they are largely manned by ministers from the United States, but they seem to have a larger proportion of native Cubans in the ministry than does the Roman Church. Our native ministry is larger in proportion than that of any other communion working in Cuba, larger than obtains in the Roman Church.

"From the beginning the Christian Church in Cuba has been to a very large extent foreign, something imposed from above, or abroad, upon the people, rather than springing from the heart of the people. Those of us who come from the North are no more foreign than those who come from Europe, and in some respects may be less alien to the aspirations of the people. The Bishop's prayer is that Christianity may not only be at home here, but that in all respects it may be native, representing the aspirations and the sacrifices, the gifts and the prayers of the Cuban people themselves."

The members of the convocation devoted most of their time to discussion of the self-support of the Cuban Church and the best means of its attainment.

Another subject of considerable interest was the new Church Hymnal being prepared by the Ven. William Watson, Archdeacon of the Oriente. A provisional Hymnal with one hundred hymns will be printed first, and later the larger work with several hundred hymns.

EDUCATIONAL

SUMMER CONFERENCE AT SIOUX FALLS

A SUMMER CONFERENCE, for Church workers was held at All Saints' School, Sioux Falls, S. D., from June 21st to 30th. Over one hundred registered delegates, and representatives of eleven dioceses, attended.

The Faculty consisted of four Bishops, four women workers, one presbyter, and nine conference leaders. The camp for boys and young men was led by Bishop Remington, and there was a ten days' gathering of girls and young women. Bishop Wise and Mrs. George Biller held young peoples conferences. The study of missions was conducted by Bishop Burleson, and who also directed the conference.

Religious education, with the work of the C. S. S. L., was handled by the Rev. W. A. Jonnard, Miss Eunice D. Peabody, of All Saints' School, Miss Charlotte Tompkins, of Nebraska, and Miss Elizabeth Baker, of Sioux Falls. Bishop Ferris contributed a valuable spiritual atmosphere by his inspiring sermons and addresses as chaplain.

Pageantry and Church Drama were featured under the lead of Miss Jane Cleveland of New York, assisted by Mrs. Burleson.

CONFERENCE OF COLLEGE STUDENTS

EIGHT HUNDRED STUDENTS, representing one hundred and nine colleges of the middle west, met for ten days of conference at the Y. M. C. A. camp on the shores of Lake Geneva, Wis. In this group were fifteen Church students, including two Chinese communicants, one Russian (Greek Orthodox), and one Filipino.

The Church was officially represented by the Rev. Le Roy Burroughs (Department of Education) and the Rev. H. A. McNulty (Department of Missions). The Rev. Frederic Randolph and the Rev. Dr. Tsu, professor of Chinese at St. John's University, Shanghai, China, also helped, taking services, holding interviews, and making friends.

As showing the type of students who attend, it might be said that out of fifteen Churchmen three were volunteering for the ministry, one for teaching in the foreign field, two Chinese students were prepared to go home and make Christianity the dominating influence in all that they might do, one engineer was planning to return to the land of his fathers to try to improve living conditions in southern Italy, and two medical students are willing to consider the call of the foreign field.

Year by year the Church is taking an in-

creasingly important position in these camps.

NEW DEAN OF NASHOTAH HOUSE

FOR THE first time in its history, Nashotah House has chosen one of its own alumni to be dean of the institution. The newly chosen dean is the Rev. Benjamin Franklin Price Ivins, now rector of St. Luke's Church, Kalamazoo, Mich. The degree of D. D. has been voted to be conferred upon the dean in the autumn.

Dr. Ivins was born in South Bend, Ind., October 6, 1884. He was graduated at Nashotah in 1907, and afterward took post-graduate work at Valparaiso University, with a degree of A. B. in 1912, and still later



REV. B. F. P. IVINS, D. D.

at the University of Wisconsin, from which he took the degree of A. M. in 1918. He was ordained deacon in 1919, and priest in 1910, by Bishop White of Northern Indiana. His first clerical work was at St. Thomas' Church, Plymouth, Ind., where he was rector from 1909 to 1913. He was then a master at Howe School, 1913-15, rector of Christ Church, Gary, Ind., 1915-16, where he came into touch with the now nation-wide re-named Gary System of education. Since 1916 he has been in his present work at Kalamazoo. For some years he has been a member of the Board of Religious Education of the Province of the Mid-West, has been special lecturer on sociology at Nashotah, has been a member of the Standing Committee and of the Board of Missions as well as chairman of the Social Service Commission in his diocese, and was a deputy to the last General Convention. He spent six months in war service.

Dr. Ivins married Sarah Seeber, of Waterloo, Wis., May 26, 1908. He is the

first married priest to be at the head of Nashotah for a number of years, although not by any means, as the daily papers have stated, the first married priest ever to occupy that position.

OREGON SUMMER SCHOOL FOR CLERGY

THE OREGON SUMMER SCHOOL for clergy was held at St. Helen's Hall, Portland, June 20th to 25th, with a Church worker's conference. Dr. Gardner spent the preceding week in Portland, with splendid result. Meetings were conducted by him and Mrs. Kydd of Seattle as part of the conference. At the summer school lectures were given by Dr. H. H. Gowen, Dr. Lester Bradner, and the Rev. F. W. Moore. Looking forward to developing interest in 1922, the committee was enlarged to five members, and the Rev. John D. Rice was elected chairman.

SUMMER SCHOOL OF THE SECOND PROVINCE

THE SUMMER SCHOOL for the clergy and the Summer School for Church workers of the Province of New York and New Jersey were in session at Princeton, N. J. from June 27th to July 9th, with large attendance.

The School for the clergy was conducted in the parish house of Trinity Church, the faculty consisting of Bishop Hall, the Rev. Drs. W. A. McClenthen, and H. P. Nichols, and Professor Root of Princeton University. One evening was given to the subject of Spiritual Healing led by the Rev. H. St. C. Hathaway. The faculty of the School of Church workers consisted of Miss Geleste McJilton, Miss Eveleen Harrison, Canon Lewis, the Rev. B. T. Kemerer, Dr. Wm. H. Jefferys, the Rev. Augustine Elmendorf, Canon S. Glover Dunseath, Miss Laura F. Boyer, the Rev. Herbert Parrish, Miss Evelyn Withers, Mrs. Charles E. Hutchison, the Rev. C. K. Gilbert, Miss Sarah W. Ashurst, the Rev. J. Wilson Sutton, Miss Mary E. Vincy, the Rev. Theodore C. Foote, Ph. D., the Rev. B. T. Kemerer, the Rev. W. L. DeVries, Ph. D., The pastor was the Rev. G. Ashton Oldham.

RACINE CONFERENCE

THE RACINE CONFERENCE has started with a record attendance and with real interest in all classes. Bishop Johnson (of Colorado) is especially happy with the young people and Bishop Weller is again at his best in the evening twilight services. The faculty is most excellent.

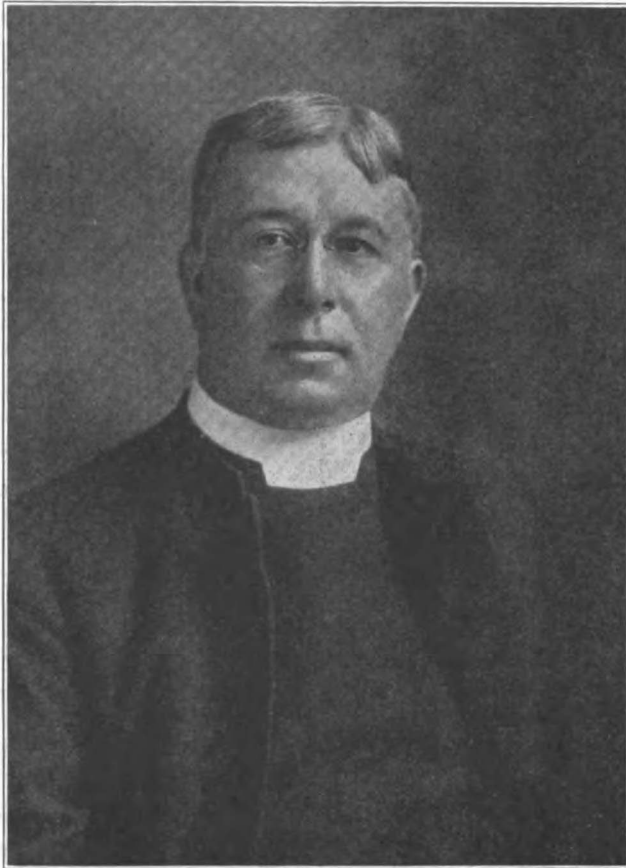


AT THE FIRST CONFERENCE FOR CHURCH WORKERS, SIOUX FALLS, S. D.

NEW DEAN FOR BEXLEY HALL

THE REV. DR. WILLIAM L. DEVRIES, Canon of the Washington Cathedral, has been elected to the vacant Deanship of Bexley Hall, the divinity school of Kenyon College. On commencement day a \$50,000 endowment of the deanship, from Mr. Samuel Mather, of Cleveland, was announced, and the unanimous election of Canon DeVries by the trustees followed. Dr. DeVries has not yet announced his decision.

Dr. DeVries is a native of Baltimore and a graduate of Johns Hopkins University and of the General Theological Seminary. His entire ministry thus far has been spent in Washington and in Maryland. He has been especially interested in religious education and was at one time editor of such a department in THE LIVING CHURCH. His election to this new position will be generally commended.



REV. W. L. DEVRIES, PH. D.

EDUCATIONAL NOTES

FOUNDERS' DAY at DeVaux School, Niagara Falls, on June 18th, attracted many. Bishop Brent in an address pleaded for the "idealistic professions". The headmaster has received from the Nation-wide campaign in New York a check for one-quarter of the school's grant of \$25,000.

THE PENINSULA SUMMER SCHOOL met at Ocean City, Md., from June 20th to 26th, for an excellent programme, closing on Sunday with special services at which Bishop Davenport and Bishop Cook were preachers. The Rev. Thomas Getz Hill is president, and the Rev. Percy Lowry Donaghay, secretary.

THE SUMMER CONFERENCE and training school of the diocese of West Texas, held in St. Mary's Hall, San Antonio, overcame the difficulties of high railroad fares in a successful session. Next year the session will be for ten days, at it is hoped, some place on the coast where the school may become a community.

ARCHDEACON DODSHON was re-elected president at the June session of the Gambier summer school for the clergy; and the Rev. Victor Smith is secretary.

NEW YORK S. S. COMMISSION RETURNS TO DIOCESAN HOUSE

TWENTY-THREE years ago, Bishop Potter appointed the New York Sunday School Commission to study the problems of religious education and endeavor to solve them. Since that time this Commission has been a leader in the promulgation of high ideals in religious educational methods. From it sprang the Religious Education Association, the Federation of Sunday School Commissions, the Joint Commission on Sunday Schools, and the General Board of Religious Education. Its huge exhibit of material for religious education, numbering over 45,000 pieces not counting the pictures, has been

For fifteen years the Commission was located in the Diocesan House, 416 Lafayette street, until Bishop Greer required more room, in that building making it necessary that the Commission rooms be vacated. The Commission then moved to 73 Fifth avenue, where it has been located for nearly eight years. Recently the owner of the building raised the rent more than 300%, so that, with a surplus of \$200 profit for the year, there was nothing to do but move. Fortunately, Bishop Manning and the trustees of the Diocesan House, finding the building practically vacant, offered it again to the Commission, which will occupy fourteen rooms of the building by August 1st. The rent paid will be used entirely for missions in the diocese. The Commission asks that the clergy and teachers will not only frequent the exhibit and order supplies necessary for their schools, and secure expert advice and guidance, but will make use of the very large loaning library covering more than 4,000 volumes dealing with religious education, doctrine, and sociology.

OPEN-AIR SERVICES IN PITTSBURGH SUBURB

FOR SEVERAL YEARS, during the Sunday evenings of July and August, the churches of Wilkensburg, Pa., have held in the public square a series of community open-air services. First-class instrumental music, a director of congregational singing, a printed programme, and a special preacher are elements in the service. A committee on arrangements assigns a certain Sunday evening to each communion. Sunday evening, July 10th, was "Episcopal Night", under sole supervision of St. Stephen's Church, and three thousand people were present. The Rev. William Porkess, rector, was the preacher and the Rev. L. N. Tucker presided. Mr. John S. Taylor, a licensed lay reader, read the scripture lesson. Twenty-eight laymen of St. Stephen's parish acted as ushers. This movement, in operation eight successive summers, has developed a remarkable community spirit.

ORIENTAL RESEARCH

THE AMERICAN SCHOOL of Oriental Research in Jerusalem, founded in 1900, has been incorporated in the District of Columbia under the title of the American Schools of Oriental Research. The charter proposes that the institution may extend its archaeological work to other lands than Palestine, especially to Mesopotamia, where it is hoped that a school may soon be established in addition to that in Jerusalem. Plans for excavation in Palestine and Mesopotamia are in progress.

the center of inspiration and uplift and is visited annually by thousands of clergy and Teachers.



AT THE GAMBIER SUMMER SCHOOL

CANADIAN CHURCH CONFRONTS AN UNCONFIRMED PRIESTHOOD

As Hinted by Montreal and Lambeth—Archbishop Worrell to Bermuda—Campaign for King's College, Windsor.

The Living Church News Bureau.
July 11, 1921.

THE question as to whether ministers of other communions should be admitted to the priesthood of the Church of England without receiving the rite of Confirmation, as would seem to be suggested by the Montreal proposals, and even by the Lambeth Appeal, is attracting considerable interest. It has been decided to memorialize the House of Bishops on the matter. A circular letter is being sent to all Anglican clergymen asking them to secure signatures from their confirmed Church members to the following memorial:

"To the Bishops of the Church of England in the Dominion of Canada; Right Reverend Fathers in God:

"It is with the deepest respect for you our bishops that we desire to approach you on the subject of the 5th section of An Appeal to all Christian People from the Bishops assembled in the Lambeth Conference of 1920. We regret to see that in the 6th section of the Appeal, in the statement of that which the visible unity of the Church will be found to involve, there is no mention of the apostolic rite of the laying on of hands in confirmation. We are sure that the admission of the ministers of other communions to the ministry of the Church without the requirement of confirmation would occasion not only great pain to the members of our communion but would be an irregularity which would cause great perplexity and doubt in the minds of many as to what our action should be.

"Praying that such a contingency may never arise, but that you, our right reverend Fathers in God, will shield us from the possibility of such a position, we have the honor to be", etc.

Toronto Presbyterians to Confer with Anglicans on Reunion.

Following the lines set by Montreal, the presbytery of Toronto has appointed a committee of twenty ministers and elders to confer with a proposed similar committee of the Anglican Church on the questions respecting reunion arising out of the Lambeth Conference proposals. The Rev. Prof. R. Davidson, of Knox College, Toronto, is convener.

Archbishop Worrell Goes to Bermuda

It is announced from Halifax that Archbishop Worrell will resign the bishopric of Nova Scotia to accept that of Bermuda. The Archbishop stated that the announcement was unauthorized, as he had not yet formally tendered his resignation.

The Archbishop was born in 1854, educated at Trinity College, Toronto, and has twice married. The present Mrs. Worrell being a sister of the Rev. Dr. Almon Abbott, of Cleveland, Ohio. When elected diocesan of Nova Scotia, in 1904, in succession to Bishop Courtney, he was rector of St. Luke's, Kingston, professor of English literature at the Royal Military College, Kingston, and archdeacon in the diocese of Ontario. His episcopate has been marked by constructive work, and the diocese will

greatly miss his leadership. He organized the present diocesan mission board, led in building All Saints' Cathedral and in the bicentenary celebration of 1910. He is Metropolitan of the ecclesiastical Province of Canada.

The Campaign for King's College

The million dollar campaign for King's College, Windsor, began with the canvass of Windsor and Hants county in which the College is situated. Subscriptions here totalled \$34,773. A number of good "prospects" have yet to be seen and it is hoped that a considerable addition to the above will be made.

To date there have been 256 subscriptions, with one for \$10,000, and nine for \$1,000.

St. John's Ambulance Brigade at Toronto Cathedral

"I look on this association and on this brigade as one of the most benevolent and patriotic associations for the cause of humanity all the world over, and I know of no association that would stand higher in the service of God in the time and labor it puts forth in the cause of humanity," said Canon MacNab in addressing the members of the St. John's Ambulance Brigade at their annual parade service in St. Alban's Cathedral, Toronto. He went to the story of the Good Samaritan for his supreme illustration. The world needs more neighbors than it has. "The world can dispense with

men and women who are always asking questions and do nothing, but of the men and women who do things we can never have enough."

Resignation of the Rector of Montreal

The resignation of the Ven. George Norton, D. D., as rector of Montreal and of Christ Church Cathedral was announced last Sunday. The great age of the rector, who is 80, and an infirmity as to hearing have made it impossible for him to continue active work. He has held the rectorship for the past 39 years.

With the recent death of Dr. Symonds this leaves the Cathedral without a rector or vicar, while the office of dean is also vacant through the death of Dean Evans.

Successful Summer Schools

Exceedingly successful summer schools under joint auspices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service have been held in Eastern Canada at Lennoxville, Ottawa, Parry Sound, and Lake Conchiching, and the concluding school of the series is now being held at Port Hope. As far as possible the course at each is uniform. All start the day with the Holy Communion. Breakfast is followed by Bible study, Mission study based on Dr. Taylor's book, *Our Church at Work*, social service lectures based on the Lambeth Report, and teacher training classes. The afternoon is given up to recreation. In the evening on open air talk is given, generally by a returned missionary, and the day is closed by a devotional service.

FUNERAL SERVICES FOR THE LATE DR. ARTHUR RITCHIE

Are Held in St. Ignatius' Church, New York City, with Simple Ceremonies—Memorials—St. Paul's Chapel Closed for Renovation.

The Living Church News Bureau.
New York, July 18, 1921.

FUNERAL services for Arthur Ritchie, priest and doctor, late rector emeritus of St. Ignatius' Church, were held in that church on Wednesday morning, July 13th. A large congregation, including sixty priests, many members of the Clerical Union for the Maintenance and Defence of Catholic Principles (of which Dr. Ritchie was for many years an active member and officer), was present. Reverence and sorrow pervaded the building.

The body was brought from New York, N. Y., and lay in state in the church from noon of Tuesday.

Bishop Manning was unable to be present at the funeral. He sent a telegraph message of condolence from his summer home in Maine, and designated the Rev. Dr. George F. Nelson to represent him on that occasion.

Dr. Ritchie had left directions for a simple funeral service. His wishes were faithfully carried out by the clergy of the parish.

The rector, the Rev. Dr. William P. McCune, read the opening sentences. The burial anthem was read antiphonally with the congregation. Canon Nelson read the lesson with great impressiveness.

A mass of requiem was said, the celebrant being the Rev. William H. A. Hall, curate of the parish.

The rector officiated at the absolution of the body.

A number of friends accompanied the body to Sparkhill, N. Y., where interment was made. Dr. McCune reading the committal service.

And so a faithful parish priest; trained theologian; guide in Spiritual matters by voice and pen; forceful preacher and teacher; affable and charitable to those who



THE LATE REV. ARTHUR RITCHIE, D. D.

differed with him in doctrinal matters, has passed from the Church militant to the Church Expectant.

Arthur Ritchie was born on June 22, 1849, at Philadelphia. He was educated there at the Episcopal Academy and the University of Pennsylvania. After final graduation from the university at the age of eighteen he taught for one year in the

Episcopal Academy and then entered the General Theological Seminary in New York. He was ordained deacon on Trinity Sunday, 1871, by Horatio Potter, Bishop of New York. Because of his youth he had to wait two years to be ordained priest, and this period was spent at the Church of the Advent in Boston, at St. Clement's Church, Philadelphia and at Oxford with the Society of St. John the Evangelist. On his twenty-fourth birthday he was ordained priest at the Church of the Advent, Boston, by William Woodruff Niles, Bishop of New Hampshire. The next two years were spent in Boston, at the Advent, and in Baltimore, at Mount Calvary Church. In August 1875 he accepted a call as rector of the Church of the Ascension, in Chicago. In May 1884 he came to New York, succeeding Dr. Ferdinand Cartwright Ewer as rector of St. Ignatius' Church, then located on Fortieth street, between Fifth and Sixth Avenues. His career there made him prominent as a leader in the Catholic revival. During the years 1888-1901 he was editor of the *Catholic Champion*, which was afterward merged with *THE LIVING CHURCH*. In 1902 St. Ignatius' was moved to its present location at West End Avenue and Eighty seventh street, where Dr. Ritchie continued his work until in 1914, he became rector emeritus. Since then he has been living at Nyack. He has been in bad health for some time and confined to his bed for about three months, and the end had been looked for for some four weeks.



PIETA IN CHAPEL OF ST. CORNELIUS THE CENTURION, GOVERNORS ISLAND

GENERAL ALLISON MEMORIAL PIETA

A prie-dieu just presented to the post chapel of St. Cornelius the Centurion, Governors Island, by Mrs. Allison is in memory of her husband, the late Brigadier General James N. Allison, U. S. A. Carved from solid oak, it contains the entire group of the traditional Pietà, our Lord, the Blessed Virgin, Mary Magdalene with the jar of spikenard, the other Mary, St. John, St. Peter, and St. Joseph of Arimathea. The artistic work of the sculptor, of the highest order, is believed to be Italian, although the piece came from the Province of Navarre, in Spain, and is of the accredited date of 1530. The details are worked out with exceeding beauty. The head carved at the top is supposed to be either the donor or the original owner, or possibly the sculptor. This prie-dieu stands at the head of the nave at the choir arch, and is a fitting balance to the Jeanne D'Arc credence opposite.

ST. PAUL'S CHAPEL UNDER RENOVATION

For the first time in very many years, St. Paul's Chapel of Trinity Church is

closed for a period of redecoration and renovation. The down-town business people who go to St. Paul's will find the regular schedule of services maintained on Sundays and work-days in old Trinity, where a full staff of clergy will be on duty during the summer. It is expected that St. Paul's Chapel will be reopened on September 29th.

DR. HOLDEN IN NEW YORK

The Rev. J. Stuart Holden, D. D., of London, is now in this country meeting engagements which will require a visit of some weeks. Dr. Holden is rector of St. Paul's Church, Portman Square, London, and is the editor of *the Christian*. He will spend July in New York, preaching in St. James' Church at the 11:00 o'clock service on July 24th and 31st and August 7th. On the afternoons of these days he will preach at the chapel of Columbia University.

DEATH OF CATHEDRAL WATCHMAN

Warren Pettit, head watchman of the Cathedral of St. John the Divine and superintendent of the Synod House, connected with the Cathedral for twenty-two years, died after a short illness in St. Luke's Hospital on July 11th, aged sixty years. Funeral services and interment were on Wednesday at Hazleton, Pa.

Mr. Pettit was well known to hundreds of people visiting the Cathedral, and to members of the diocesan convention and other associations of Church people meeting in Synod Hall. He will be gratefully remembered for his constant fidelity and unflinching courtesies. Bishop Manning, Dean Robbins, Canon Jones, and other clergy visited him in the hospital.

VILLAGE GREEN ASSOCIATION INCORPORATES

The directors of the old St. Paul's Colonial Village Green association have decided to incorporate the society for the purpose of preserving the pre-revolutionary and its adjoining green at East Chester. On the Fourth of July the association took charge of the celebration, which has been held annually for a hundred years. The green has been restored and a flag-pole has been erected on it. It is the intention of the association to erect an iron fence around the flag-pole and to place a bronze tablet there to mark the spot.

Additional directors to the maximum number of twenty-four will be selected from the prominent citizens of the community, and a drive will be made for 5,000 members. This is a practical Americanization programme.

OBSERVANCE OF INDEPENDENCE DAY

On Sunday, July 3rd, in many of our churches there were sermons and addresses appropriate to the eve of the birthday of the American Republic. God and Country—Loyalty to the Flag—The Ideals of the Republic—were favorite themes. Programmes of Music were arranged for these anniversary services.

On the day itself there were survivals of the old-time Fourth of July, but the number of accidents, casualties, fires, and noise due to the use of fireworks was greatly diminished. Flag raisings, parades, musical concerts, patriotic rallies, and excursions to the seashore and mountain and country resorts gave a variety of pleasure and entertainment to the people of the city. It was a day of blistering heat, but otherwise decidedly a "Safe and Sane Fourth." In contests throughout the city more than 20,000 men and boys participated. In flag-drills, dancing, and similar events more than 50,000 women and girls took active part.

FUNERAL OF COMMANDER OF AMERICAN LEGION

Trinity Church was crowded on Sunday afternoon, June 26th, when an impressive memorial service for Colonel Frederick W. Galbraith was held. He was national commander of the American Legion. Delegations from every legion post in the five boroughs were present, most of them in uniform.

Prefacing his memorial address, Bishop Manning read a letter from President Harding, explaining "that public engagements of insistent character make my absence from Washington impossible at that time. Nothing less would keep me from joining with you, at historic Trinity Church, in the noble and impressive tribute that I know will be paid."

The Bishop commended the position Colonel Galbraith took towards hyphenates, and said that the man who cares as much for some other country as he cares for America is "no American at all."

After prayers and benediction by the Bishop, taps were sounded, everybody reverently standing.

CLERICAL UNION

The New York branch of the Clerical Union met at Grace Church, White Plains, on June 28th. The Rev. F. H. Simmonds, rector of the parish, was celebrant and a choir of priests sang Merbecke's setting. A goodly number of lay people were in the congregation. After luncheon at a business meeting the Rev. Dr. Arthur W. Jenks, president, gave an interesting account of his recent visit to Canada and the Mid-West. After considering some proposed legislation the Society adjourned for the summer.

ELECTION OF SEMINARY TRUSTEES

The term of office of three trustees of the General Theological Seminary (elected by the alumni) expires on December 31st. Members of classes whose year of graduation ends in "1" or "6" are entitled to make nominations of a bishop (alumnus or partial student), a presbyter (alumnus), and a layman (communicant).

The outgoing trustees are the Right Rev. Thomas F. Gailor, D. D., the Rev. John Keller, '86, and Mr. Robert L. Gerry.

Nominations should be mailed to the Secretary, Associate Alumni, 175 Ninth avenue, New York City, before September 15th.

NEW JERSEY G. F. S. PURCHASES HOLIDAY HOUSE

THE GIRLS FRIENDLY SOCIETY of New Jersey marked its twenty-fifth anniversary of Holiday House work by purchasing The Springs at Island Heights, which has been rented for about ten seasons. The property is a memorial to Miss Caroline Conover, for many years a beloved diocesan officer. The purchase was made through the generosity of Mr. Bradford of Princeton, supplemented by gifts from friends and relatives of Miss Conover. On June 25th, 150 people gathered for the formal dedication. The Rev. James Conover conducted the opening service, and Bishop Matthews followed with an address, presenting needs large and small so persuasively that the treasurer's fund was materially increased. The house is admirably situated, having its private bathing beach, together with an orchard, and a small wooded tract, five acres in all. A large screened porch is a delightful feature, and a new wing is contemplated in order that many more girls may be given a holiday.

CLERGYMAN SETTLES STRIKE OF THE BOSTON STEAMFITTERS

Involving Equitable Reduction in Wages—End of Wellesley Church Conference.

The Living Church News Bureau.
Boston, July 18, 1921.

RECTOR MATTHEWS gives the Steamfitters of City 95 cents Hour" is the headline running across the entire front page of last week's Brockton Daily Enterprise.

Dr. Matthews, who is rector of St. Paul's Church, Brockton, was recently selected as the third member of an arbitration committee to settle the strike of the steamfitters of his city.

Personally, this selection of Dr. Matthews as arbitrator between the employes and the steamfitters' union seems to me more than an expression of confidence which a city has in a representative of the Church. My own impression of this incident is that this is a real recognition of the rightful place of the Church in such a dispute. My impression is considerably strengthened in this view as I read the decision which Dr. Matthews gave to the public. I venture to say that few sermons could be printed which an entire city would read as the decision of Dr. Matthews in the following words:

"It was with a great deal of hesitancy I permitted myself to be drawn into another labor dispute because I fully realized the great responsibility of such an office, the difficulty confronting one in making a decision acceptable to both sides of the controversy, and the time, thought, and very careful consideration necessary to be given to each detail, so often obscured from the sight of the strong partisan or the superficial onlookers. And yet I felt and feel that if my fellowmen have confidence enough in me to appeal to me, if I can be of any service interpreting labor to capital, or vice versa, aiding in settling their difficulties, it was, and is, a sacred opportunity that must demand my services, regardless of any of the objectionable features mentioned.

"I have reviewed the case as presented by both sides. It is pleasing to see an absence of any bitterness, sarcasm, or wild charges. The appeal is made squarely and fairly with facts that weigh one against another, demanding judicious treatment.

"Two years ago the employers on the first of May advanced the steamfitters to \$1.05 an hour and also advanced the helpers to 56¼ cents an hour, and stated at that time that this extra wage must be considered as a bonus to tide them over and take care of the extra costs for living, etc., to cover the period of the war while prices remained high. The employers realizing the tendency toward lower prices and also being cognizant of the fact that wages are being reduced throughout the country now that the war prices are receding and that the building operations would certainly be stimulated by a lower cost of construction, offered their employes a reduction of 20 per cent to take effect at the termination of their agreements, which expired at various times from April 1st to June 30th. This was refused by the said employes.

"Later the employers made another offer of a 10 per cent. reduction, on the grounds that the Sheet Metal Workers and the car-

penters both were given a 95 cent wage, but this was refused.

"The argument advanced by the employes is that they have not the same opportunity to work all the months of the year. Three months in the spring there is little if any steamfitting; that it is a very laborious and disagreeable trade in the cold weather when they have to work in open buildings and general repair work to enable the other trades to work.

"Reviewing the arguments, I am first compelled to say that undoubtedly the general public, termed the consumer, is not investing his money in building on account of what he considers the exorbitant cost of construction. Naturally this causes a certain stagnation in the building trades affecting all engaged in any way whatsoever in the erection of a building, and even affecting the whole community, for if one member suffers all must suffer to a greater or lesser extent. This truth is too apparent to take the space to show how it even affects the shoemaker, the merchant, the professional man, and even the child in school trying to get an education. Building operations must be stimulated and in order to do these prices must be reduced.

"Do not, however, think that the employe should be called upon to take all the reductions necessary to bring about a more healthy development in the building industry.

"I think that the employer should take his reductions also, even though I appreciate the difference in the positions of the one who gets a steady wage and the one who has invested capital that is always in danger of being lost by the uncertainties of the business world. Let there be a fair apportionment of the post-war reductions, and there will be less discontent.

"In passing I feel it incumbent upon me to say that every honorable employe is ready to pay every honorable employe all that is just and fair. Dishonesty is not all on the side of capital, nor is all on the side of labor. Strict honesty is the requirement of the hour on the part of both labor and capital. Capital must pay justly and honorably their employes, but labor must work the required hours per day and not loaf on the job; for loafing is dishonesty and has been responsible for much of the high cost of construction, as well as for the high cost of other things.

"My judgment in this questions is that the same wage paid the carpenter, 95 cents per hour; the same wage paid the sheet metal workers, 95 cents an hour; should be the wage paid the steamfitters, with 50 cents an hour for the helpers, and I therefore so decide."

WELLESLEY CONFERENCE

The Conference for Church Work at Wellesley College closed last Thursday. Not counting guests who took no active part, the registration was 503. Of these 56 are clergymen, 14 deaconesses, 3 sisters, 40 laymen and 110 juniors. Forty-six dioceses were represented, reaching from Maine to Porto Rico and from the Atlantic seaboard to China and the Philippines.

That part of the Conference to which the Boston papers gave most space was Pageantry and Church Drama. The Boston Post last Wednesday contained the following:

Typical of the plays that the Episco-

pal Church will shortly produce within its sanctuary as part of actual religious ritual night as the closing function of the Church work conference of the Episcopal Church, which had completed a week's session at Wellesley College.

The story of the Prophet Hosea, his bitterness to his faithless wife, Gomer, and his final realization that God was a God of forgiveness and love rather than of punishment and wrath, was depicted at the out-of-door theatre near the lake side on the college campus just at sundown. The cast, brilliantly costumed after the manner of the old tribes of Israel, were selected from among the most prominent leaders in this new line of Episcopal Church work.

"The play itself is the work of the advisory board of the episcopal Church Commission on Church Drama and Religious Pageantry of which one of the leaders is the Rev. Phillips Osgood, who played the part of the Prophet Hosea. The leading role of Gomer, the wife, was portrayed by Miss Marjorie Lacey-Baker, who was associated with Mr. Osgood in producing the pageant.

"The convention itself, with its morning sessions devoted to actual class room work, will close on Thursday. The afternoons have been devoted to rehearsals for the pageant, in which nearly 100 of the 500 delegates from all over the world participated.

"The pageant was given as the final exercise of the normal course in religious pageantry, and was offered as an illustration of the possibilities that lie in this new field as a form of worship. The idea has been entered into with the thought of restoring to the Church the long ago lost child of mystery plays and religious dramas."

DEATH OF LYMAN G. SMITH

One of Massachusetts' most prominent Churchmen died last Monday, Lyman G. Smith. The funeral service was read by Dean Rousmaniere in the Cathedral. Mr. Smith was born in Salem, Mass., on December 28, 1869, of distinguished New England stock. A member of his family accompanied John Winthrop to Salem in 1639. Three of his ancestors fought in the battle of Bunker Hill.

During his later years Mr. Smith was a devoted member of St. Paul's Cathedral, where he acted as chief usher. A man of vigorous patriotism, he was a leader in the movement to establish the Naval Service Club in Bromfield street, conducted by the Cathedral during the war. His devotion to this work was unremitting and its success was largely due to his efforts. When the diocese of Massachusetts undertook the opening of the larger Service Club at 11 Beacon street, Mr. Smith had a chief part in formulating the plans. His wife, Mrs. Charlotte M. Smith, and one daughter, Miss Carol M. Smith survive him.

RALPH M. HARPER.

DEATH OF REV. F. A. VAN SCIVER

THE Rev. FRANK A. VAN SCIVER, rector of Christ Church, Forest City, Pa., was stricken with paralysis on June 29th, and passed away on July 1st. For thirteen years Mr. VAN SCIVER had served in the ministry of the Methodist Church and was admitted into the ministry of the Church by Bishop Talbot last year. Archdeacon E. G. N. Holmes had charge of the burial service on July 4th, assisted by the Rev. Messrs. F. W. Sterrett, H. P. Walter, Glen B. Walter, D. P. Griffiths, S. E. Neikirk, and F. P. Houghton. The deceased clergyman is survived by a wife and daughter.

BISHOP GARLAND WARNS OF AMERICA'S HIDDEN ENEMIES

In July 4th Address—Rev. S. B. Booth on Co-operation of Church and State—Vacation Bible Schools.

The Living Church News Bureau.
Philadelphia, July 18, 1921.

WARNINGS against the forces threatening to undermine the Christian foundations of the nation were uttered by Bishop Garland at the Independence Day religious service in Old Pine Street Presbyterian Church, Philadelphia. The service was a part of the City's official programme of the day. The Mayor and other city officials were among those present. Representatives of numerous patriotic organizations, including the Grand Army of the Republic, the American Legion, and Descendants of the Signers of the Declaration of Independence, attended. All clergymen taking part represented religious bodies influential in the city's activities in the days of Franklin and Washington.

Bishop Garland said there have been "insidious attacks" upon American institutions in various ways. "One is on our public school system," he declared. "Many pretend to believe in our public schools and yet they want to rewrite our history so as to make it appear that this nation was not founded by men having religious ideals. There are men who vilify the character of George Washington. They say he was not a religious man. But we know he was a Churchman and a vestryman and that in a letter to Congress he upheld the things for which the Church stands."

The Rev. Dr. Rufus W. Miller, general secretary of the Publication and Sunday School Board of the Reformed Church in the United States, spoke on The Christian Church and Democracy.

"As a debt of gratitude to Europe America should enter into some form of an association of nations and bring peace and good will to Europe by her efforts. Let us have in mind the well-being of the greatest number, not only in America but throughout the world."

The need for co-operation between the nation and the Church was the theme of the Rev. Samuel B. Booth at the open-air service at the Cathedral site on the Parkway, Sunday afternoon, July 3rd.

Mr. Booth, in charge of the association mission at Wrightstown, is one of three clergymen of Bucks county who are farmers by choice when they are not busy preaching and overseeing the outlying missions.

"The greatest need of the Church and State to-day is the revaluation of social and economic life in terms of the Gospel of Jesus Christ. The welfare of the state is not assured without the aid of the Church." Calling attention to the recent work of a Harvard economist, who attempts to show that the social and economic structure of the nation is tottering, Mr. Booth said the time was at hand for a more public and general recognition of the place of religion in the life of the city and nation.

VACATION BIBLE SCHOOLS OPEN

The Vacation Bible School Association, of which the Rev. Floyd W. Tomkins, D. D., is president, has arranged for 120 daily vacation Bible schools in the city this summer. The majority of these opened on June 29th,

enrolling 15,000 children in charge of 400 teachers, most of whom have received special training.

The schools open at nine o'clock and close at twelve, in congested districts, and their object is to keep the children away from the physical and moral dangers of the streets. Chief emphasis is given to Bible study, but the curriculum also includes handcraft, habit talks, and calisthenics.

FORMER ROMAN PRIEST PREACHES

The Rev. John W. Torok, D. D., former Roman Catholic Monsignor, received as priest into the ministry of the Church by the Bishop of Maryland on June 9th preached his first sermon in an Anglican pulpit in St. Luke's Church, Germantown, on July 3rd.

An account of the admission of Father Torok and the story of his life appeared in THE LIVING CHURCH of June 18th. Coming to this country only a few months ago, after a thrilling war experience in Hungary, Father Torok has taken out his first papers. He has been assigned to the staff of the Foreign-born American Division of the Department of Missions.

ORGANISTS' CONVENTION

The National Association of Organists holds its convention in Philadelphia from

July 26th to 29th. There will be recitals and excursions, prominent organ builders and voicers will show modern methods.

MISCELLANEOUS ITEMS

The committee trying to raise \$50,000 for diocesan institutions reports the money coming in slowly. At last reports \$16,000 had been received.

Open-air services are being conducted at the Cathedral site on the Parkway.

Sunday afternoons as in former seasons. Christ Church, Germantown, has adopted the free pew system, as "more in line with the changed conditions of society, in closer harmony with the genius of American democracy, and in nearer accord with the principles and spirit of Christianity."

More than one hundred happy youths are enjoying experiences suggestive of Plattsburg days at Camp Bonsall near Downingtown. The camp, opened a few days ago under most promising auspices, offers vocational training of a high order to the coming leaders of the Church.

An Advent teaching mission, similar to last year, will be held at the Pro-Cathedral of St. Mary from St. Andrew's Day through the Third Sunday in Advent. The Rev. Bernard I. Bell, president of St. Stephen's College, the chief missionary, will be assisted by Bishop Rhinelander, the Rev. Dr. Richardson, and the Rev. S. W. Creasey.

The vicar of the Pro-Cathedral conducted the annual retreat of the association of the Sisterhood of St. Margaret at the Mother House in Boston, during the third week in June.
THOMAS S. CLINE.

CHICAGO CHURCH FEDERATION MAKES ITS ANNUAL REPORT

Of Interdenominational Activity—Anniversary at Lawndale—New Diocesan Headquarters—Chicago and the Racine Conference.

The Living Church News Bureau.
Chicago, July 18, 1921.

THE Chicago Church Federation is a distinct Protestant organization, representing fourteen denominations, and over 600 congregations, working peacefully together to advance "interdenominational interests of the Kingdom of God." The ministers of the Federation have been meeting twice a month to discuss and act upon vital, moral and religious questions and to promote interdenominational fellowship. A brief summary of the work of the last six months has just been sent out by the secretary, Mr. Walter R. Mee.

The Federation has just been privileged to be the host of the World Alliance for International Friendship through the Churches in connection with its annual meeting and Congress on Reduction of Armaments. The message of the Congress has been flashed to all parts of the world. The Federation is co-operating with the department of endorsements of the association of commerce in beginning an effort to coordinate the various children's homes in the Chicago area under some plan for a standardized programme of work. The industrial conference held in January has proved to be very significant, in that copies of the findings of that conference have been requested from all parts of the country.

"The marked success of the Easter noon-day loop meetings and the statistics covering recent ingatherings into the churches, conservatively reported as 25,000, have led the denominational leaders in the Church Federation to urge a city-wide evangelistic campaign next winter. Preliminary plans are under way, so that adequate preparation may be made for an efficient and fruitful effort. A clinic on open air evangelism held early in April rallied a large company of these most vitally interested in this type of evangelism.

"The Federation is co-operating actively in an effort to encourage the Chicago Churches to organize 200 Daily Vacation Bible Schools, which will no doubt affect the lives of 25,000 boys and girls of the city streets."

ANNIVERSARY AT LAWDALE

Lawndale on the southwest side of the city has become a section where the Czechs preponderate. The Church of the Good Shepherd has now a congregation almost wholly made up of these new people, and one of their own race, the Rev. Adam Y. Hanunian, a graduate of the University of Chicago, is in charge, assisted by Mr. J. Arthur Scroggins as lay reader. The twentieth anniversary of the dedication of the church building took place on June 26th, and the anniversary services begun then were continued on June 29th, St. Peter's Day.

The celebration was a success, although attendance could have been better. The Rev. W. C. Emhardt, field director for the work among foreign-born Americans, preached. Of the former priests only the Rev. B. L. Smith, now of Dallas, Texas,

was present. Many sent regrets. The parish started its 21st year and the mission its 46th under the best auspices. A generous gift of \$2,000 from the Bishop and Council has enabled the parish to purchase a house and lot for a rectory adjoining the present church property. The balance of the price of purchase will be paid by the parish.

The Czech neighbors begin to display interest, and 75% of the choir is of Czech descent. The rector has organized a boys' club, which is already an attraction for the Czech boys. A larger hall is badly needed for boys' work, the present hall being chapel, hall, choir room, and gymnasium all in one. The success of the work depends upon the addition of basement and two more rooms.

Says the rector: "There are about 20,000 people in the immediate neighborhood of the church, most of them Czechs, and only 25% of them are members of some Church. The Czech parents are anxious to see their children brought up in the Christian faith. We are doing our best, but our hall is too small already."

NEW DIOCESAN HEADQUARTERS

The lease has just been signed for new diocesan headquarters in the Lemoyne Building, at 180 N. Wabash avenue at the corner of Lake street. The headquarters for diocesan administration and work were moved from the Heyworth Building, at Madison and Wabash some months ago to the clergy house at the Cathedral. Here was plenty of room for all our activities, but the situation has proved most inconvenient as a meeting place and an office for our people. The new offices like those in the Heyworth Building are in the Loop, and will be ready for occupation on August 1st. The Bishop and Council, the Church Club, the Woman's Auxiliary, and the Bishop Book Shop have made themselves responsible for the move.

CHICAGO AND RACINE

This diocese has always had a keen, active interest in the Racine Conference. The conference of a year ago was hardly over before we were urged in Chicago to get ready for the next. As a result the representation from Chicago this year has been large. The registration at the end of the first week was approximately three hundred. The proportion of Chicago clergy and laymen—we should better say, laywomen has been larger than that of any other diocese, as was true last year.

Most of the clergy were the younger ones. Most of the delegates were young women. In fact one was struck with the preponderance of the feminine. Probably more women attend these helpful conferences for the same reason that more women attend our churches.

The conference is worth while for the religious earnestness that is there. And no setting for this spirit could be more congenial or fitting than this beloved school and college. The chapel under the walls of which, lie the bodies of those two saints and leaders, Dr. Roswell Park and Dr. Reginald DeKoven, is the natural center of the conference. From early morn to late at night, from the first Eucharist to compline, one felt the pull.

The way of the delegates was from chapel to class room. There is always an atmosphere to the chapel at Racine, and one felt it particularly at the early celebration when invariably all of the delegates came each morning. The conference had its fun and frolic, swimming pool, red and blue contests, public reception, and

gatherings in the dormitories that lasted till the early morn.

REV. H. W. PRINCE GOES TO DENVER

At the morning service at Epiphany Church, on Sunday, June 26th, the Rev. Herbert W. Prince, rector since 1913, announced that he had accepted a call to St. Mark's parish, Denver, to succeed Bishop Ingley. Mr. Prince will go to his new parish within the next month. He was born in London, England, graduated from the Church Missionary College, and was ordained deacon by the Bishop of London in 1907. After serving as curate at Croydon, he did missionary work in Southern India. He came to Chicago in 1909, and was ordained priest in that year by Bishop Anderson. Before coming to the Epiphany, Mr. Prince was assistant at Grace Church, Oak Park; rector of St. Mark's, Glen Ellyn, and associate rector at St. Paul's Kenwood.

GUILD OF ALL SOULS

The Guild of All Souls held its annual festival and service at the Church of the Redeemer, on June 27th. The Rev. W. B. Stoskopf preached on Defense of Catholic Principles. The music was Merbeck's: Mass in E. The attendance was good, some coming from Ohio and some from Wisconsin the Rev. E. A. Larrabee presided at the council meeting when a good year was reported, with more members, and more devotions than usual. The council was reelected, with Mr. T. E. Smith as secretary-treasurer.

ST. MARGARET'S GUILD

The Church of the Atonement has a new organization, St. Margaret's Guild. For some years the rector, the Rev. F. S. Fleming, has desired a society for young women in business, and such a guild, led by Mrs. Lloyd C. Norman was formed on June 2nd. The new guild has more than forty members. It is hoped that this society will provide a field not only for the employed but also for a number of young married women. The members are devoting one evening each week to welfare work, and are making a hospital their special care, several wounded soldiers receiving personal attention. The members intend to look after the families of these men.

WILMETTE AND RELIGIOUS EDUCATION

Wilmette, which next to Evanston, is the largest suburb on the North Shore, has cast in its lot with many other towns and cities in demanding some plan of community religious education. St. Augustine's, Wilmette, is enlisted in the plan.

The newly elected Wilmette Church Council, comprising three laymen and ministers from different congregations, have been busily working for a community school of religious education next autumn. At a recent meeting Dr. John E. Stout of Northwestern University explained the organization in detail. The plan is to have spring and fall sessions one night each week for eight or twelve weeks.

The Rev. Dr. Carleton rector of St. Augustine's, was secretary of the Brotherhood of St. Andrew in this country for fourteen years and also secretary in England and Canada. One of the Brotherhood camps, at Angola-on-the-lake, Angola, N. Y. has been named after him.

Dr. Carleton has been asked by the Brotherhood to attend the camp named in his honor, and he will therefore be looking after these Church boys from July 25th to August 6th.

ST. LUKE'S PARISH, EVANSTON

The board of education of District 76, Evanston, has adopted the Evanston plan of week-day religious education and will excuse children two hours a week for definite religious instruction in churches near the schools. Dr. Geo. Craig Stewart is president of the group of clergy and laymen who are carrying out the programme.

H. B. Gwyn.

BISHOP McCORMICK ON WORLD NEED

IN Grace Church, Grand Rapids, Mich., on July 3rd, Bishop McCormick preached, emphasizing aggressive goodness as the greatest need of the world, and urged that America must take the lead in exemplifying that kind of goodness.

"It requires no argument to prove that there is a real and immediate danger of being overcome of evil. All over the world we have been warned since the war against a moral reaction and spiritual letdown. The aftermath of the world war has revealed the depth and danger of the world shock. There are unmistakable evidences, national, racial, industrial, and religious jealousies and antagonisms. There are unmistakable evidences of recklessness, extravagance, lawlessness, and viciousness. Free and easy manners, vulgar plays, picture shows, dances; brutal public behaviour; coarse and offensive books; and in the individual, either moral lassitude or else disregard of human decency and divine control, are signs of a resurgence of evils which, if we do not resist them, will mean a tidal wave of evil already apparently set in motion by the evil one himself. If we lie down, or if we drift like dumb, driven cattle, our latter post-war state will be worse than our former pre-war state, and every expelled devil will return with seven others more devilish than himself.

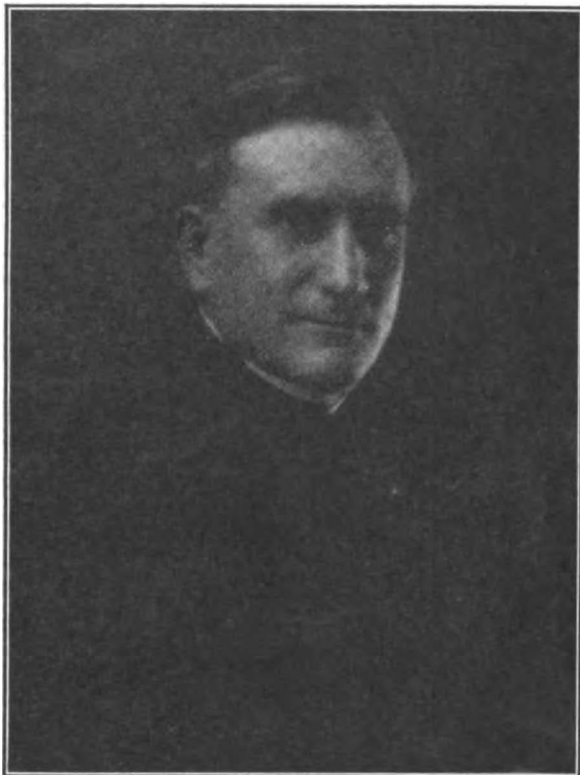
"The danger is that we shall be betrayed into trying to overcome evil with evil and to fight the devil with fire. This is the short and easy method—meeting hate with hate, cruelty with cruelty, cunning with cunning, force with force. From the angle of war it would mean standing armies, competitive armaments, huge navies, and a militarism raised to the nth power. From the angle of international relation it would mean, instead of a League of Nations or any covenant of peace-desiring peoples, the old discredited secret diplomacy, the old discords and distrusts. From the angle of industrialism it would mean labor and capital fighting tooth and nail; strikes and injunctions; rebellions and repressions. In general society it would mean renewed religious hatreds; class antagonism; racial distinctions sharpened and deepened; law and order openly defied.

"To seek to overcome evil with evil, to act as if two wrongs made a right, to drop back into the old contentions and confusions, might be the easiest way, but it is the devil's way of ultimate spiritual death. It is the moral abdication of civilized society. It is a shameful confession of religious inaptitude. It is infamy to the dead who died for the world's betterment. It is, in the long and final results, the suicide of all civilization.

"Above all others we Americans seem to be called to exemplify a better method—to overcome evil with good. Unless we are false to all our history we must stand for positive, constructive, unselfish good. We must show the world that hate is to be conquered not by more hate, but by love; that selfish-

ness is to be overcome not by more selfishness but by unselfishness; might is to be offset not by more might, but by more right. Idleness must give place to industry; passion to patience; cruelty to charity; pride to humility; doubt to faith; cowardice to courage; fear to hope; vice to virtue. The essential American characteristics, like the early Christian virtues, are positive, declarative, strong, and victorious.

"The call of the day is for aggressive goodness. We must fight unflinchingly against the spirit which would revive religious prejudices—Jew against Gentile, Roman Catholic against Protestant, class against class, race against race. We must meet unflinchingly open and defiant evil with open and unafraid good. The light must cast out the darkness."



REV. L. R. S. FERGUSON
Rector Church of the Messiah, St. Paul

ANNIVERSARY OF ST. PAUL PARISH

THE CHURCH OF THE MESSIAH, in St. Paul, Minnesota, was in its inception the fruit of the faith and foresight of the Rev. C. E. Haupt, who upon his graduation from Seabury in 1889 was given permission by Bishop Gilbert to organize a mission in unoccupied territory in what was then the northern portion of the city. From a little group of ten people who assembled in September 1889 the work has grown into a self-supporting parish of over three hundred communicants.

The parish was formally organized on June 30, 1891, and from the beginning until his resignation to become Archdeacon, Mr. Haupt labored unceasingly. He was succeeded by the Rev. Henry Dixon Jones. The third rector was the Rev. A. Overton Tarrant. During his administration beautification of the interior was begun by erection of the memorial altar and the credence table and bishop's chair, all of polished Kasota stone. Mr. Tarrant in 1905 was succeeded by the present rector, the Rev. L. R. S. Ferguson, whose rectorship has covered fifteen years of growth and development. Since outbreak of the war the pastoral work has been done by associate rec-

tors, Mr. Ferguson having been obliged to give up active work owing to his over-seas service and later to his engagement as director of the department of education of the city.

The Church of the Messiah is one of the few parishes in the West where there is consistent development of Plain song.

The thirtieth anniversary of the parish was marked by a home-coming week—June 26th to July 3rd. The first rector, the Rev. C. E. Haupt, D. D., preached on the morning of June 26th, and Bishop McElwain in the evening. Two celebrations of the Holy Communion marked the anniversary day,

December 1883. With the exception of six years at Marinette, Wis., he devoted his life to missionary work in various parts of the United States, and was forced to give up active work at Oneida in September 1920, on account of partial blindness and ill health. At the time of his death he was sixty-one years of age, and leaves, to mourn his loss, his wife, one daughter, Mrs. Edward H. Krueger, of Green Bay, with whom he had made his home, one son, Edwin W. Thorn, of Paris, France, and four grandchildren.

For many years, and at the time of his death, he was one of the examining chap-



INTERIOR DETAIL, CHURCH OF THE MESSIAH, ST. PAUL

June 30th. There was also a well attended social gathering in the evening. The Rev. L. R. S. Ferguson preached on the morning of July 3rd and the Rev. C. E. Brandt, a former associate rector, in the evening.

DEATH OF REV. WILLIAM B. THORN

THE DEATH of the Rev. William B. Thorn, who was missionary to the Oneida Indians, on the Oneida Reservation, in the diocese of Fond du Lac, for many years, occurred at a hospital in Geen Bay on Tuesday evening, June 28th, after a lingering illness of diabetes. Father Thorn had been disabled and practically blind during the last few years. The funeral service was held on Friday morning, July 1st, at Christ Church, Green Bay, where Bishop Weller officiated, assisted by several of the diocesan clergy. The remains were taken to Philadelphia, where the committal service was said by the Rev. Dr. G. Woolsey Hodge.

Father Thorn was born November 16, 1859, at Philadelphia, graduated from the Philadelphia Divinity School, and ordained deacon by the late Bishop Stevens of Pennsylvania on June 19, 1881, and ordained to the priesthood by the late Bishop Scarborough of New Jersey, at Camden, in

lains of the diocese of Fond du Lac, and had been a deputy four times to the General Convention.

CZECHOSLOVAK CELEBRATION

BOHEMIA, L. I., a Czech settlement, was the scene of a unique celebration on July 3rd in commemoration of John Huss. Some three hundred people marched through the principal streets led by the Choir and trumpeter of St. Paul's Church, Patchogue. The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, conducted a short service on the steps of St. John's Chapel, which was too small to accommodate the large congregation. The Bohemian National Hymn was sung and Dr. Lacey made presentation of an Hussite flag to St. John's Church. Bishop Darlington sent a hundred Bohemian testaments suitably inscribed to be presented to heads of families.

After the service the people marched in procession to the Huss monument in the adjoining cemetery where Dr. Vincent Pisek delivered an oration in Czech. Parties motored from many adjacent towns to participate.

FLUCTUATION IN NATION-WIDE RECEIPTS

THE TREASURER of the Presiding Bishop and Council, Mr. Lewis B. Franklin, states that a decrease in Nation-wide receipts occurred during June amounting to the alarming extent of \$130,042. This wipes out nearly seventy per cent. of the gain registered up to June 1st, although there is still a considerable increase in receipts up to July 1st, as compared with the same period last year. Mr. Franklin inquires whether treasurers have again become lax in sending amounts in their hands, and urges promptness in order to avoid the payment of interest at national headquarters.

LAYING OF CONVENT CORNERSTONE IN MARYLAND

THE CORNER STONE of the convent being built by All Saints Sisters of the Poor at Orange Grove, twelve miles from Baltimore, was laid with appropriate ceremonies by the Bishop of Maryland on June 25th. The new building will cost \$90,000, much of which is already in hand. It stands on a beautiful elevation in extensive grounds comprising seventy acres. The mother-house of the community is located here, and there are five other institutions in Baltimore beside St. Anna's Home for Aged Women in Philadelphia. The Sisters hope that in a larger building they may increase and develop their work.

The destruction by fire in April 1920 of the temporary home for the Sisters, destined ultimately for convalescent patients, called for immediate erection of a permanent convent, and brought many expressions of kindly feeling with some substantial aid.

HEALING MISSIONS IN CHINA

A LETTER PRINTED in the *China Press*, signed by Bishop Molony, English Bishop of Chekiang, tells of the remarkable results of the mission of healing conducted by Mr. Hickson in Shanghai from May 9th to 14th, and afterward in other Chinese cities. Bishop Molony speaks of being in close touch with Mr. Hickson's work throughout, often kneeling with him in prayer in church or chapel, and by the bedside, as he laid hands upon the sick. The Bishop states that great results have been achieved, both spiritual and physical. There have been "a large number of cures". He mentions especially two cases with which he came in contact in Shanghai, and one in Ningpo. He knows of many other cases only less remarkable. He has the names and particulars of thirteen cases at the small town of Tzeki, where Mr. Hickson held one service in our little church. Of the thirteen cases, there were seven cures and six cases of improvement. The Bishop states that arrangements are being made to continue the ministry of prayer for the sick in private and in public, and that a service of prayer for the sick, with the laying on of hands, is appointed to be held at Holy Trinity Cathedral, at which those who have been benefited are invited to offer thanks.

With respect to the report of the cure of a leper at Hangchow, Bishop Molony writes that the report is not true. The man had been a leper for over twenty years, and was in an advanced stage of the disease. He feels better, and some of the distressing symptoms have disappeared, but a doctor who has examined him finds him still a leper. The Bishop states that the case will be watched.

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CONSECRATION OF ST. PETER'S CHURCH, NEW ULM, MINN.

ST. PETER'S CHURCH, New Ulm, Minn., was consecrated on June 29th by Bishop McElwain, assisted by the Rev. H. M. Ramsey, D. D., and the Rev. A. E. Fillmore, morning prayer having previously been said by the rector, the Rev. Charles W. Baxter. The instrument of donation was read by Mr. A. G. Meile, the warden, and the sentence of consecration by the rector. Evening prayer was said by Bishop and rector, and the former made a brief address, paying tribute to the late Bishop Edsall and the first warden of the mission, the late A. W. Bingham, who chiefly responsible for building the church, which Bishop Edsall named after his first and only parish in Chicago. After the service, in the guild rooms, a reception was given by the ladies' guild,



ST. PETER'S CHURCH, NEW ULM, MINN.

when letters from former pastors were read, and a number of speeches were made.

The first service of the church in New Ulm, so far as records go, was held by Bishop Whipple, on December 4, 1861, in the dining room of the Dakota House. Governor Swift was present. The mission was organized in 1903, with Bishop Edsall as rector, and Mr. Bingham as warden. The Rev. Elmer M. Schmuck took charge of the church while still a student at Seabury, and remained until 1906, during which period a lot was purchased and the church building erected. The first service here was held on Christmas Day of 1905 by the Rev. J. J. Hillmer, Ph. D., and the rector. The church was formally opened for service on the 10th of the following month. Late in 1919 the people felt that the mission ought to become self-supporting, and they arranged to secure a resident priest, although before he came the enthusiastic and hard-working warden, Mr. Bingham, died. The Rev. Charles W. Baxter assumed charge as the first rector on January 1, 1920.

APPROACHES TOWARD UNITY IN AUSTRALIA

ACTING on the Lambeth recommendations, an important conference on the subject of Reunion was held in Victoria Hall, Adelaide, Australia, on May 12th and 13th, when representative Anglicans, Methodists, Presbyterians, Congregationalists, Baptists, and members of the Church of Christ, were in serious consultation. After careful discussion, it appeared that the Lambeth conditions generally acceptable to those represented, and, though there was discussion of many points, there was tentative acceptance of all of them in substance. A continuation committee was then appointed, and it was determined that a similar conference should be held next year.

RECEIPTS FOR CHINA FAMINE

THE INFORMATION already published that no further remittances for actual famine needs in China are required has led the American Committee responsible for the China Famine Fund to issue a statement, this determination having come more quickly than had been anticipated. Since post-famine problems will be large and expensive, the committee, recognizing that sums contributed by churches and individuals for famine relief are no doubt in the hands of various local treasurers, requests that any such moneys in the hands of treasurers, or others, be sent to the various boards doing work in China, that these may distribute them according to their judgment, in the interest of post-famine relief and constructive building.

DEATH OF REV. DR. M. A. JOHNSON

THE DEATH of the Rev. Myron A. Johnson, D. D., an aged and retired priest of the diocese of Southern Ohio, occurred at the Northampton, (Massachusetts) State Hospital on Monday of last week, after an illness of several years standing. He was born in Hadley, Mass., in 1836, and received his college education at Amherst, after which he studied at the Harvard Law School with the expectation of practicing law. A few years later he came into the ministry, and was rector successively at Bennington, Vt., Niagara Falls, N. Y., Calvary Church, Cincinnati, Jackson, Mich., Whitewater, Wis., Burlington, Iowa, and in other places. He was some years president of the Standing Committee, and deputy to General Convention, from Iowa, and was prelate of the Iowa grand commandery of Knights Templar in 1885. He had been chaplain of the Iowa national guard.

Dr. Johnson married Frances Adelaide, daughter of Prof. and Mrs. William Gordon Mitchell of Ithaca, N. Y., who survives him with two sons, Rev. Walter De Forest Johnson, rector of Christ Church, Brooklyn, N. Y., and Prof. Reginald Hall Johnson, professor of Romance languages in the University of Pittsburgh, and a daughter, Mrs. Nathaniel Green Pendleton.

BEQUESTS

THE WILL of the late Mr. William Irwin, trustee of St. Paul's Cathedral, Cincinnati, includes several bequests to the Church. The Cathedral is to receive \$3,000 the income to pay insurance premiums on the church property. Any surplus is to be applied on clerical salaries. A bequest of \$1,900 is made to the Children's Hospital of the Church, Mt. Auburn, Cincinnati, and the General Board of Missions receives \$250. The Cathedral Chapter of the diocese receives \$250 to be used in City Missions under direction of Canon Reade or his successor. St. Andrew's Mission (colored), Cincinnati, receives \$500 as an endowment, the income to apply on the rector's salary. St. James' Mission, Westwood, Cincinnati, receives \$500 to aid in building a church. If this is not built within five years from December 5, 1918, the money is to be used to aid in building a church or churches in Cincinnati or vicinity. The Home for the Friendless, the Children's Home, and the new orphan asylum for colored children each receive \$250. Mr. Irwin has been a life long friend to all work of the Church, and his will is an indication of his loyalty.

THE WILL of the late Mrs. Anna E. Safford leaves \$2,000 to the Church of the Redeemer, Cairo, Ill.

DEPOSITION OF REV HARVEY OFFICER

A VERY SAD chapter in our Church life is closed by the deposition of the Rev. Harvey Officer, which was pronounced by the Bishop of New York in his Cathedral on July 5th. The official notice states that the priest deposed had declared in writing his renunciation of the ministry and requested deposition.

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NEWS IN BRIEF

ARKANSAS: Bishop Winchester is in direct charge at the Cathedral in Little Rock during July and August.

BETHLEHEM: On June 29th, a special service was held in St. John's Church, Hamlin (Rev. Frank Marshall). The Bishop after confirming a class of four, preached and consecrated anew to the worship and service of God the church which has recently been improved and beautified. Improvements include installation of eight memorial windows given by members of the parish, and an altar window, Christ in Gethsemane, presented by Mr. Horace A. Beale of Parksburg, in memory of his grandfather, the Rev. Edwin Mendenhall, founder of the parish and rector for fourteen years. A restoration fund was started by the ladies guild seven years ago and mainly through their untiring efforts the work was done.

CENTRAL NEW YORK: A sedan car has been presented to the Rev. Robert J. Parker of Clinton. All Saints' Church, Johnson City, will have a vacation school; and a recent fete increased its parish house building fund by \$1,200. A painting of the late Bishop Huntington (class of 1839) was unveiled at Amherst College commencement.

CONNECTICUT: The vestry of St. James' Church, Danbury, will rent no more sittings. Seats will be assigned without charge to those promising to use them. The new steeple of Grace Church, Hamden, built to replace the one blown down in 1915, is in place, together with the bell which had hung in the belfry for seventy-five years and was blown down with the steeple. Damage estimated at \$1,000 was done to the Church of the Ascension, New Haven, recently, when the building was struck by lightning.

DALLAS: The Dallas clericus departed from its rule of meeting in the see-city early in June, when Bishop Moore and an exceptionally large number of the clergy met at St. Andrew's Church, Fort Worth, as guests of the rector. The programme comprised a Eucharist and address by Bishop Moore, and *ad clerum* conferences. An impromptu feature of the latter was a discussion of phases of social immorality. It was decided to publish a memorandum on the subject and to advise parents to instruct their adolescent children in the morality and hygiene of sex. The acoustics of St. Andrew's Church, notoriously bad ever since the opening nine years ago, have been successfully corrected at a cost of about \$3,500 by the "Sabine process"—an application of principles formulated by the late Prof. Sabine of Harvard University.

GEORGIA: Extensive alterations in the basement of Christ Church, Savannah, will provide individual class rooms and a modern ventilating system.

HARRISBURG: At its first meeting after the convention the Harrisburg Diocesan Council reorganized its departments and created a new department of Annual Diocesan Canvass to succeed the Nation-wide Campaign Committee. A policy of gradual reduction of aid to mission stations was adopted.

MARYLAND: On June 12th the Rev. Charles E. McAllister, rector of Pickney Memorial Church, Hyattsville, and St. Luke's Church,

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Bladenburg, delivered sermons at both charges on reduction of armament. The congregations afterward, adopted a resolution urging disarmament which was sent by Mr. McAllister to the members of Congress.

MINNESOTA: An appeal to the President and the Secretary of State, urging immediate and definite governmental action to remedy the Armenian situation, was placed in the tower vestibule of Gethsemane Church, Minneapolis, on June 25th, and received the signatures of the rector and members of the congregation.

MISSISSIPPI: A conference on the Nation-wide Campaign on June 21st and 22nd was attended by clergy and a few men and women from Mississippi and Louisiana. Dr. Patton led the conference, which was housed in All Saints' College, with Bishop Bratton and Miss Newton, principal of the school, as hosts. Mississippi parishes and missions, according to observers, reflect increased activity and interest ascribed in large measure to the Nation-wide Campaign. Bishop Green also stated his belief that the rapidity with which the Church Service League plan is being accepted is a result of the Nation-wide Campaign. At the same time that the Church Service League was organized, three women were chosen to serve on the new Executive Committee. The women members were later appointed to a newly created "Department of Women's Work" and requested to complete its organization, choosing four other women to serve, but without membership in the executive committee.

NEW MEXICO: St. Michael's Church, Tucumcari (Rev. Wm. B. Allen) needs a new church, the present building being far too small. Plans are being made to erect a new structure this fall. The old church will be used as a parish house. The Rev. W. W. Brander is building a new church at Clovis, to cost about \$16,000, one of the handsomest churches in the great South West.

SOUTHERN OHIO: Diocesan confirmations six months' exceed by nearly three hundred the 1920 total.

WESTERN MICHIGAN: At St. John's Church, Grand Haven, the rector having called attention to the shabby appearance of the church, a communicant offered to furnish the paint if other men would apply it. The challenge was issued on Sunday morning with the men, working evenings, had applied the first coat before the end of the week and the rector, the Rev. H. C. Benjamin, had painted the tower, the ladies providing refreshments. The church has also recently received a new roof and the organ has been overhauled. By the ingenuity of a young ex-service man, an electric motor has been installed to work the bellows of the large cabinet organ in St. Paul' Church, St. Joseph.

WYOMING: The retirement of the Rev. John Roberts, after thirty-eight years of service to the Indians of Wyoming, removes the senior priest and one of the most beloved characters of Church history in Wyoming. Mr. Roberts remains on the Wind River Reservation, where his remarkable influence will continue. The Rev. Harold Johns, priest in charge of the Jackson's Hole region, is spending Thursday and Friday of each week in Kelly, where a Camp Fire group, and a troop of Boy Scouts have been organized. The Boy Scouts in Jackson have planted trees about the mission property, and are caring for the grounds.

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