

The Living Church

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

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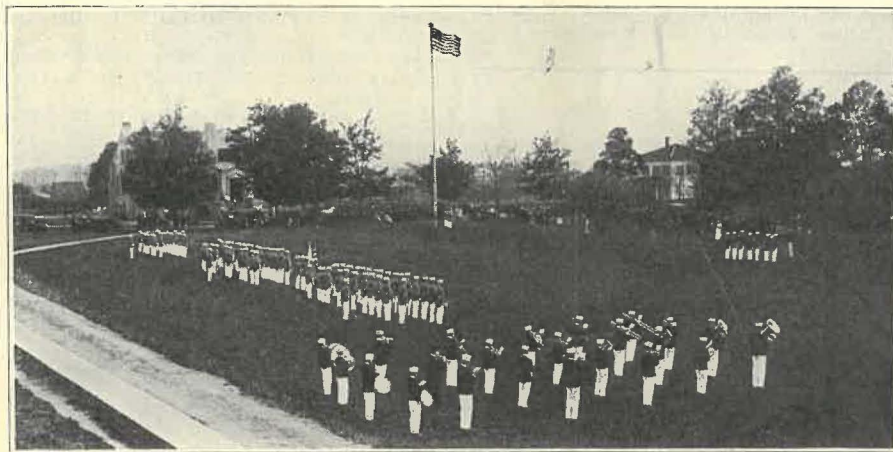
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A Weekly Record of the News, the Work, and the Thought of the Church

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LET EVERY man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.—*Jeremy Taylor.*



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VOL. LXIII

MILWAUKEE, WISCONSIN, JUNE 12, 1920

NO. 7

An Appeal to All Religious Leaders in the United States

FOR humanity crushed, enslaved, bleeding, we plead; exiles wandering in the desert, children orphaned, Christian girls prisoners or slaves in Moslem harems; a stricken nation amidst implacable foes, its ancestral territory, made sacred by the martyrdoms of fifteen centuries, seized by others; homes in ruin, hopes crushed, life imperiled. This prostrate Armenian nation awaits the fulfilment of the promises embodied in the terms of the Armistice.

America helped crush the brute force that aspired to rule the world—but beyond that has declined, except to provide food and clothing to a limited degree, to share responsibility in carrying out the provisions there made for the protection of the weaker nations. We entered the war for the freedom of mankind, and yet we refuse to lift our hands in the interest of human rights and the reorganization of the world upon the basis of justice and freedom.

While we sit in smug content and boasted security, apparently as a nation satisfied with the part we have already played, the Near East is in the paroxysms of internal strife, accompanied by the massacre of Christians, characterized by all the horrors so well known in the days of Abdul Hamid and Talaat. The Armenian nation is in danger of annihilation. Nearly one-half of the race have perished or are now in exile. Their ancestral lands are being divided among land-hungry nations or left to the control of the Turk as the people perish.

In view of this situation more desperate than at any other period in the history of the Near East, we in the name of humanity and justice urge you—

1. In public and private prayer to petition unceasingly the Throne of Grace and Power for protection of the crucified Christian people in the Near East and the establishment of an order that will guarantee permanent safety.

2. To bring to bear upon the public sentiment of this country, and especially upon Congress, all the influence at your command, that we as a nation do not sit idly by and permit the Armenians and other helpless Christian peoples in the Near East to be outraged and murdered with impunity.

3. To set movements into operation that shall convince Congress and the Administration at Washington that the people of America demand that we shall show ourselves the elder brother of those who are perishing and that we undertake our legitimate part in the redemption of the political situation in the Near East.

These movements can be in the form of meetings, sermons, addresses, resolutions, personal letters to Senators and Congressmen, articles in the press, expression of personal convictions.

This statement and appeal is submitted to the religious leaders of our country, to people influential in shaping and directing public opinion, and to the press. It is unthinkable that great, rich, liberty-loving America should have no part in the work of international readjustment and reorganization following the war.

Sincerely yours,

C. V. VICKREY,

General Secretary.

JAMES L. BARTON,

Chairman.

Endorsed by:

JAMES CARDINAL GIBBONS, Archbishop Diocese of Baltimore.

LEO M. FRANKLIN, President of Central Conference of American Rabbis.

CHARLES S. MCFARLAND, General Secretary Federal Council of Churches of Christ in America.



The Anglican Episcopate

WHOLE cargoes of Bishops are now *en route* to England. They proceed from Africa, from Asia, from the United States and Canada, from the isles of many seas. With their episcopal brethren of the British isles they will form a large company, when they gather for the sixth Lambeth Conference, the number of acceptances received being placed at 279.

The conference itself is a momentous event. Very precise people have reminded us that it has no precedent in history. Neither, we may remark, had any thing else when it was started. Quasi-precedents there are in abundance. The Vatican council of 1870 was a Romanized Lambeth Conference. Being Romanized, it thought of itself as representing the whole Catholic Church. Being Romanized, it paid no attention to the rights of national Churches. Being Romanized, it saw no reason why it should not add a new clause to the deposit of the Catholic Faith, thus making heretics of many of the saints of earlier centuries.

The Lambeth Conference is not Romanized. But human nature was responsible for much of the Romanization of the Vatican council, as of other outposts of Romanism, and human nature is very prone to dwell within sleeves of lawn and inside the remainder of that nameless attire that the Prayer Book so chastely describes as "the rest of the episcopal habit." What Latinized human nature has done for the Romanization of bishops that are made in Germany and Austria and Italy and France, Anglicised human nature might easily do for bishops that are made in England and America and the great missionary provinces of the Anglican Communion. We need not fear that the Lambeth Conference will declare any of its number to be infallible; its members are too well acquainted with each other for that; but to avoid this excess is not necessarily to be free from other forms of that same working of episcopal human nature. All of us, be we humblest of the laity, may well seek to establish a right perspective of the position in the world of the Lambeth Conference.

I. THE LAMBETH CONFERENCE does not represent the whole Catholic Church. It must never be forgotten that however necessary, or however inevitable, was the breach between the Anglo-Irish provinces and the other provinces of the Catholic Church four centuries ago, the breach was, itself, an abnormality and a grave evil. So also, notwithstanding that it proved impossible to keep the whole body of baptized people in England loyally within the communion of the Church of that land, it is an abnormality and a grave evil that there should be separate and independent communions of such people who admit no allegiance to the Catholic Church of the same country. These abnormalities, these evils, may well cause humility to all Christian men. They may well challenge the consecrated ingenuity of all of us to find the beginning of a way out of abnormality into the normal unity of the Church. If they do not justify surrender to the autocracy of the Vatican or acquiescence in the first draft of a hasty Concordat with Protestants, they do yet demand that the eye should be focussed upon the ultimate hope of unity.

There is no such thing as "the Anglican Church". Viewed nationally, there are the Churches of various nations; of England, of Ireland, of Scotland, of the United States, and others. Viewed collectively, there is the Catholic Church, which embraces them all. But there is no Church betwixt and between. Whoever speaks of "the Anglican Church" is the victim of that same form of human nature that has created a "Roman Church". We do not care for it. There are, in the plural, Anglican Churches, but the sum total of

them does not constitute the Anglican Church—much less, the Church of England.

What the informal gathering of bishops represents is the Anglican *Communion*. Incident to the unhappy breach in the Catholic Church is the partially redeeming circumstance that at least the Churches of the Anglo-Saxon people, with the missionary Churches that these have founded, are so united in fact that perfect inter-communion exists between them. To obtain this, none of the national Churches has been obliged to surrender its autonomy. Their mode of government, their Prayer Book, their hymns, their discipline, are not identical. Between the State-bound condition of the Church of England, and the free power of legislation preserved by most of the other Churches, there is an ocean of difference. The Lambeth Conference is therefore an object lesson demonstrating the fact that the trampling down of national Churches in the interest of the Papacy was not a necessity, as Romans maintain. Catholic unity was not dependent upon such uniformity. When the Gallican Church, for instance, lost her freedom, it was not an inevitable consequence of Catholic unity; it was a betrayal by the extremists of the Roman communion. When the English Church refused to part with her freedom, and the Roman Churches withdrew from communion with her, this was a like repudiation by them of the principle of Catholic unity. The Lambeth Conference is the model upon which the unity of the Church may sometime be restored. If, happily, inter-communion with Greeks may be a result of the deliberations of the present Conference, an Anglo-Greek Conference of like character will logically follow.

II. The Romanized Latin Churches tore down the freedom of their own units. Human nature, latent in the Anglican bishops, has the same tendency among them.

Why, for instance, do the English bishops constantly write into the Lambeth papers and resolutions such expressions as "the home Church", "the home episcopate"? If six or more independent Churches are brought into contact, which one of them is the "home" Church? Obviously each of them is the "home" of its own members and no one of them is the "home" of the members of any other Church.

American Churchmen feel the most cordial sentiments toward their fellow Churchmen in England and toward the British nation. In this unhappy time when politicians are criminally wrenching the Anglo-American entente, it is especially the duty of Churchmen, and of our bishops as representing them, to stand as adamant against that tendency. But yet we are Americans. We have no "home Church" but the Church in the United States. We have no "home episcopate" but the bishops who represent that Church. We, remaining at home, shall resent the acquiescence of our bishops in formularies that use that term as designating England. Englishmen are justified in using the expression in their own internal documents. They are not justified in incorporating it in papers of an international character. The only "home Church" that is common to the entire body of bishops represented at Lambeth is the holy Catholic Church, and the head of that Church is neither at Lambeth nor at Rome, but upon the throne of heaven.

III. The Romanized Latin Churches have tampered with the deposit of the Catholic Faith. The human nature that exists among Anglicans quite as truly as among Romans tempts us to do the same thing.

We do not want an Anglo-Saxon religion. The verities of the Christian Faith are Catholic, not racial. Discipline and details of worship are largely racial; we have every right to develop and to alter our own. Fundamentals, doctrine,

sacraments, are not ours to vary. We inherit them, we seek reverently to apprehend them aright and to make them intelligible to our own generation in language understood of the people. In no other sense do we assume jurisdiction over them.

But that means that we ought rigidly to challenge and impartially to examine the details in which our formularies are not in accord with those of the Catholic Church elsewhere. A concrete case must probably be dealt with at the approaching Conference. The Greek bishops put to us directly the question: do you reckon your orders to be sacramental?

The whole trend of Catholic thought throughout the Christian ages attests the fact that Holy Order is a sacrament. Indeed we can think of no legitimate argument to the contrary. Certainly Holy Order fulfils our Catechism definition of a sacrament: "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." "Ordination", writes the Bishop of Vermont, "is a sacramental act setting apart and enabling by a gift of the Holy Ghost the man to act on behalf of the Church in the Ministry of the Word and Sacraments" (*Thoughts on "the Seven Sacraments"*, p. 15). Says the cautious Blunt: "Holy Orders are not denied, in a large sense of the word and in another nature, the name of a Sacrament, by the ninth of the second Book of Homilies of the English Church; but, as being restricted to a class in the community, as lacking the promise of remission of sins, and not having any visible sign or ceremony ordained of Christ (Art. XXV.), and not being generally necessary to salvation, they are so called in an inferior sense to the two Sacraments of the Gospel. With this reservation, the Church of England regards Orders as a Sacrament, or rather as sacramental." He quotes from the Homily "On Common Prayer and Sacraments": "Neither Orders nor any other Sacrament else be such Sacraments as Baptism and the Communion are" (P. 1, p. 316). Post-Reformation authorities distinguish carefully between the sacramental character of Holy Orders and that of Baptism and Holy Communion, as every theologian would undoubtedly do, but there are many instances in which the term *sacrament* is applied to the former. Indeed the distinction between clergy and laity that is so integral a part not only of our teachings but also of our ecclesiastical life would be unreasonable if there be no sacramental character to Holy Order. Neither does the acceptance of that character depend, in any sense, upon the mediaeval designation of seven rites, and only seven, as sacraments. There have been Catholic theologians throughout the centuries, as there are among our own Catholic theologians to-day, who have denied the sacramental character of one or another of these seven, but we know of none worthy of the designation who denies that character to Holy Order. The Lambeth Conference will be in line not only with unbroken teaching of the Catholic Church in all the centuries but also with the best Reformation and post-Reformation thought of the English and American Churches if it will definitely answer the question of the Greek bishops in the affirmative. Though on a distinctly different level from Baptism and Holy Communion, Holy Order is undoubtedly to be esteemed a sacrament. We do not wish to follow Roman precedent and tamper with the Catholic Faith.

IF THE LAMBETH CONFERENCE could have for its chief object this year the healing of the breach with the Orthodox Churches, it would justify its own dignified sessions. But if this vital matter be played with, if a policy of evasion be adopted, the opportunity of the present generation—perhaps of many generations—will be thrown away. There are important internal questions for discussion upon its agenda, but nothing, in our judgment, that compares, in importance, with this.

The bishops assembling at Lambeth have, therefore, a responsibility resting upon them such as has scarcely devolved upon any other ecclesiastical body for many centuries. The Eastern communion is very sympathetic in its desire for unity. With the body of Anglican bishops, in their coming session, rests the power to make that desire effective.

THE following is the balance sheet for THE LIVING CHURCH WAR RELIEF FUND covering the period from November 15, 1919, to June 5, 1920, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of November 22, 1919, page 105:

RECEIPTS	
Acknowledged, November 22, 1919, to June 5, 1920, inclusive	\$22,517.98
Received from <i>The Young Churchman</i> Fund.....	257.60
Balance on hand, November 15, 1919.....	1,739.72
	\$24,515.30

APPROPRIATIONS	
November 15, 1919, to June 5, 1920, inclusive	
Transmitted to Paris.....	\$ 357.20
" " Rome	267.00
" " Munich	36.00
To Special Funds:	
The Fatherless Children of France \$ 7,175.87	
Returned to Benefactors of The Fatherless Children of France..	111.28
Orphans of Belgium Fund.....	419.75
Returned to Benefactors of the Orphans of Belgium.....	18.25
French War Orphans' Fund.....	111.10
Near East Relief Fund.....	11,805.14
Serbian Relief Fund.....	923.51
Fund for Feeding Austrian Women and Children.....	1,000.79
Children's Hospital, Lille, France.	941.90
Belgian Relief Fund.....	244.48
West Texas Relief Fund.....	331.10
Thanksgiving for the Recovery of Jerusalem Fund	188.32
Jewish Relief Fund.....	16.00
Polish Relief Fund.....	249.00
Alaskan Relief Fund.....	4.00
Kemper Hall Fund.....	100.00
Kearney Military Academy Fund..	5.00
	23,645.49
To Exchange	1.20
Balance on hand, June 5, 1920.....	208.41
	\$24,515.30

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

158. Mothers Meeting of the Chapel of the Prince of Peace, Philadelphia, Pa.....	\$ 36.50
182. Cathedral Sunday School, Salina, Kans.....	36.50
232. Miss C. A. Lawbaugh, Calumet, Mich.....	36.50
234. Mrs. J. L. Pollock, Dubuque, Iowa.....	36.50
331. St. Hilda's House, New Haven, Conn.....	36.50
654. St. Michael's Church School, Geneseo, N. Y.....	36.50
661. Mrs. Emma Knapp, Roland Park, Md.....	36.50
	\$ 255.50
Total for the week.....	62,192.72
Previously acknowledged	\$62,448.22

NEAR EAST RELIEF FUND

J. Bull, St. Paul, Minn.....	\$ 5.00
Miss Mary E. Dryer, New York City.....	5.00
A. R.	3.00
St. Peter's Church School, Chicago, Ill.....	15.00
K. C. B., New York City*.....	5.00
L. I. L., St. Paul's, Holyoke, Mass.....	1.00
C. M. G. for May.....	2.00
Mrs. Montague Turner, Carbondale, Pa.....	2.50
Primary Class, St. Philip's Church School, Charleston, S. C.....	5.00
L. R. L. B., St. Philip's Church, Charleston, S. C.....	5.00
Porter Class, St. John's S. S., Georgetown Parish, Washington, D. C.*.....	8.35
Mrs. W. S. Claiborne, St. Andrew's Tenn., for June.....	5.00
Christ Church Parish, Williamsport, Pa.*.....	651.24
Christ Church S. S., Williamsport, Pa.*.....	61.73
	\$ 774.82

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

Miss Mary E. Dryer, New York City.....	\$ 5.00
L. I. L., St. Paul's, Holyoke, Mass.....	1.00
	\$ 6.00

FUND FOR CHILDREN'S HOSPITAL, LILLE, FRANCE

Miss Alice Sunderland, New York City.....	\$ 5.00
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SERBIAN RELIEF FUND

Miss Mary E. Dryer, New York City.....	\$ 5.00
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FUND FOR AMERICAN CHURCH IN MUNICH

Cash, Philadelphia, Pa.....	\$ 25.00
L. I. L., St. Paul's, Holyoke, Mass.....	1.00
	\$ 26.00

FUND FOR HOLY TRINITY CHURCH, PARIS

St. Paul's Church, Richmond, Ind.....	\$ 20.12
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FRENCH WAR ORPHANS' FUND

Anonymous	\$ 2.00
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POLISH RELIEF FUND

A communicant of the Church in Charlotte, N. C.....	\$ 2.00
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ALASKAN RELIEF FUND

L. I. L., St. Paul's, Holyoke, Mass.....	\$ 2.00
Mrs. J. I. Putnam, Houston, Tex.....	2.00
	\$ 4.00

* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

ST. JOHN BAPTIST: THE KING'S HERALD

The Child of Prophecy

Sunday: Malachi 3: 1-12

"I send My messenger; he shall prepare the way before Me"

WE turn aside from the Trinity lessons to consider the character and the work of St. John Baptist. He lived a hero and died a martyr. Our lives will be the richer as we study the elements of his greatness, although the unfolding years will not be long enough to estimate the value of his life, compass the results of his work, or sound the depths of his character. In point of time, he was the first Christian; in point of privilege, he stands alone, the Fore-runner of the Messiah. The words of Deuteronomy 18: 15, expanded by the vision of Malachi, bore their fruit, "the people were in expectation" when he came. God is always raising up men and women to do His work, always sending His messengers, and the work He asks us to do will otherwise never be done. As we would have Christ represent us above, so we must represent Him below.

The Divine Portrait

Monday: Isaiah 40: 1-11

"O thou that tellest good tidings, lift up thy voice, be not afraid"

As one who reads "the one far-off divine event", the relation of this chapter in Isaiah to the life of St. John is of peculiar significance in the sweep of prophecy. "The voice in the wilderness, the highway in the desert, the uneven made level, and the rough places made plain," only the Finger of God could draw such a portrait so many centuries before the Baptist came to fulfil it. I never read this familiar chapter without a thrill as I think how our "God is working His purposes out as year succeeds to year". There yet remains a morally and spiritually uncultivated wilderness in the barren soil of many hearts. Judaea and Arabia are but symbols. Are we helping in the divine task?

The Birth

Tuesday: St. Luke 1: 57-end

"Thou, child, shalt be called the prophet of the Most High"

He was "a man sent from God", from his birth a chosen messenger whose life had a very definite purpose and achieved a very definite result in preparing the way for the Master. He was a brave man because filled with the Spirit of God, and that makes any man brave. He spoke his message with a directness which left no doubt in the minds of hearers of what he meant, and that turned men to God. His career was short, his work was done in a period of transition, but his influence abides. No service in life can be greater than to help prepare the way for the Master's coming.

The Preacher of Repentance

Wednesday: St. Luke 3: 1-14

"Bring forth fruits worthy of repentance"

From birth an austere Nazarite, he retired into the desert to commune with God. When he emerged it was in the power and spirit of Elijah. His preaching of repentance created a profound impression on a people looking for the Messiah; they gathered in great numbers to hear him. He moved that nation as it has not been stirred for years. They

became conscious of sin, conscious of failure. For one sublime moment his hearers asked, "What must we do?" The fruits worthy of repentance do not grow out of a transient emotion of sorrow. The inward life must be touched, a higher plane determined upon. Wherever the Gospel is preached some desire to be saved; some refuse. Where do we stand? No one can continue in sin and eat of the Tree of life.

The Counterpart

Thursday: I Kings 19: 1-8

"So let the gods do to me if I make not thy life as one of them"

It was a popular tradition, as in St. Matthew 17: 10, that the second coming of Elijah would usher in the Messianic kingdom. The Master said St. John had fulfilled that tradition. Their lives were strangely similar. Both were men who dared to tell the truth, both learned that it costs to be God's Messengers. Elijah had his Ahab, John his Herod; Jezebel sought to destroy Elijah; and Herodias plotted for "the head of John in a charger". The same fundamental principle sustained them that sustains every worthy Christian to-day: conviction about the realities of life and God's purpose. It is a great thing to draw a straight line and stick to it.

The Testing

Friday: St. Mark 6: 14-29

"Be thou faithful unto death and I will give thee the crown of life"

His life with its lonely dungeon and tragic death is one of those apparent paradoxes which shroud the ways of God in mystery. Why should such a man be left alone at the end? Has goodness no material reward? That which seems is not always that which is. Those who labor for the right look beyond earth's horizon. Only the consciousness of unselfish service can sustain one in the dark days. Only the willingness to decrease if by that He may increase enables one to look for a recompense in the coin of another realm.

The Encomium

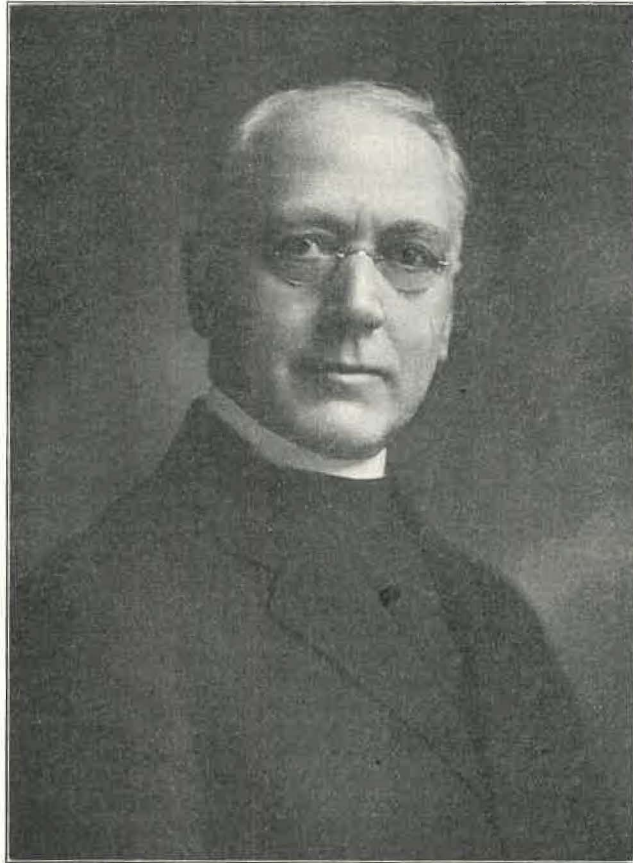
Saturday: St. Luke 7: 18-35

"Among them born of woman none greater than John"

In that saying is the highest honor ever conferred upon man, for it was the Master's summing up of the value of St. John's life. Think of the eternal satisfaction it would be for us to have ever so small a part in any such praise from the Master! And yet "Well done, good and faithful servant," is one no less precious, one each of us may win. May He grant that it shall be ours!

FOR SELF-PRESERVATION and self-possession, for the renewal of our purpose in life, for a fair estimate of its various interests, for calmness and strength of mind, we need to rise at times above the ways of this world, and to remember what we are, whom we serve, whither we are called. And it is in this that the right use of Sunday may help us far more than we fancy. For it is by quiet thought in the realization of God's Presence, and by prayer and worship, that we must regain and deepen this remembrance; it is by the Holy Eucharist that God is ever ready to bear it into our hearts, and make it tell on all our ways.—*Francis Paget.*

DON'T THINK for a moment that you are doing anybody a favor by upholding Christ and His Church. The Lord of this universe needs no upholding by us, unless he condescends to use us.—*Bishop Howden.*



REV. DAVID LINCOLN FERRIS
Suffragan Bishop-elect of Western New York

NOTES ON THE NEW HYMNAL—XXIV

BY THE REV. WINFRED DOUGLAS

HYMN 212. "How firm a foundation". This beloved song of confident faith, the favorite hymn of Theodore Roosevelt and of many another sturdy fighter, was signed only with the initial, K—, at its first appearance in the *Selection of Hymns* published in 1787 by Dr. John Rippon, an influential Baptist minister in London. Later editions indicate that the poem was the work of an otherwise unknown author named Keen.

The origin of the first tune has been stated in the comment on Hymn 72. Some objection has been raised to the use of this melody with other words than those of *Adeste fideles*; but its association with "How firm a foundation" is all but universal, and its retention here was recommended by several of our most conservative Church musicians. The second tune, which will be preferred by many, including the writer, is a thoroughly characteristic production of our best American hymn composer, the late Horatio Parker. Its effect, when led by a competent choir at a moderate pace, is invigorating.

HYMN 213. "A mighty fortress is our God".

HYMN 214. "God is our stronghold and our stay".

These two paraphrases of the Forty-sixth Psalm may be considered together: since both have been inserted in the Hymnal to restore to our use that mighty battle cry of the Continental Reformation, *Ein' feste Burg*. The Hymnal of 1871 contained it, using the translation of our own Bishop Whittingham, which was even more closely in the meter of the original than the present version, and thus made possible the singing of the glorious tune absolutely unchanged. But, for some unknown reason, the translation of H. J. Buckoll, in an entirely different stanza form, was substituted in the Hymnal of 1892. Dr. Messiter and Dr. Walter both attempted the difficult feat of altering the melody to fit; the other musical editors all used the tune quite incorrectly known as "Luther's Hymn", the origin of which has been told in the comment on Hymn 64. The present translation, while adding a single syllable to the fifth, sixth, and seventh lines of the stanza, is of great merit, and exceedingly close to the original. It was made by Frederick Hedge, at the time Unitarian minister in Providence, Rhode Island. Later he became professor of German Literature in Harvard. In 1853 he published *Hymns for the Church of Christ*, as co-editor with Frederick Dan Huntington, who was to become the saintly Bishop of Central New York. This book contained the present translation. The original was first published at Wittenberg in 1529, entitled *XXXVI Psalm. Deus noster refugium et virtus*. Both words and music were Martin Luther's. The paraphrase is extremely free; but its dauntless and indomitable spirit, coupled with its sense of utter dependence upon God, makes it one of the supreme expressions of unconquerable faith. Some have attempted to trace the music to various plainsong phrases which the composer must have sung as a monk. It is a futile task. The melody stands independent and alone, the superb and inseparable companion of the mighty words. No greater accession has been made to the New Hymnal. Clergy and choirmasters should set themselves the task of its adequate reintroduction to our worship. It must be sung with vigor and power and monumental dignity.

For those who cannot distinguish between the merits of a hymn and the obvious faults of its author, or who are as unable as the Senate of the United States to emerge from a technical state of war, Hymn 214 provides a close and beautiful paraphrase of the psalm in identical stanza form, by the daughter of Bishop Wordsworth. The tune is printed in both higher and lower keys, to suit the needs of all.

HYMN 216. "God moves in a mysterious way".

Hymnody presents no more pathetic masterpiece than this. Cowper published it on July 6, 1774, with the title, "Light shining out of Darkness". The darkness was that of a disordered brain; from that "unfathomable mine" God brought forth so bright a treasure, the gift of a mercy beyond our comprehension. The hymn may well be compared with the amazing twenty-eighth chapter of Job, verses 1-23.

The tune, a typical "Scotch stilt", should be sung slowly to produce its due effect.



LEONARD HUXLEY, writing of the late Mrs. Humphrey Ward, says:

"Although the deliverance of her mind from Church dogmas took her to the Unitarianism of Martineau, she never renounced her share in the Christian fellowship of the Church, a body elastic enough to embrace many varieties of belief. When settled in the country she shared in the work and the worship that centred in the village church. Dogmas apart, they had common ground in spiritual aspirations and in the conduct of *life*. The release from dogma had only intensified for her the moral bond and the vital sympathy with suffering humanity."

I wonder what the dear, simple soul means by all that! "Dogmas" three times in one brief paragraph; and never a definition of what dogmas are! Is it Chesterton who says that you must choose between dogmas and prejudices? And why should it be "broad" to sympathize with denials, and "narrow" to sympathize with affirmations? Were I to say that I loved a society elastic enough to enhance many varieties of multiplication-tables, or to tolerate dollars of all sorts, I should be ridiculed. But truth is definite, and can be known: Why embrace contradictions or tolerate counterfeits?

AT A RECENT public service of thanksgiving for France, our friend, various French officials assisting, this prayer was used:

"O God, the King of kings, the Blessed and Only Potentate, who hast promised that the nations of them that are saved shall walk in the Light of the Lord; We praise Thy Name for Thy great deeds wrought through Thy servants the French since first the light of Thy Gospel shone forth in France; and we pray that Thou mayest evermore be with them, guiding their feet into the ways of victorious peace; through Jesus Christ our Lord. Amen."

A BROOKLYN FRIEND, reading St. Augustine's Sermons, finds in XCVI. a passage appropriate as a comment upon various "fancy religions" of our day:

"Heretics and schismatics have made their own private property out of what they have stolen from the Lord, and would feed, not Christ's flock, but their own against Christ. It is true indeed they place His name on these their spoils, that their robberies may be, as it were, maintained by the title of His power."

SOME YEARS AGO I printed here a list of extraordinary names borne by girls in certain boarding-schools. A New England paper has just vouched for the subjoined collection as *bona fide*, taken from records of a Boston savings bank. I add to it *Caira* (pronounced in two syllables, almost to rhyme with Sarah), handed down from the daughter of some stern New England sympathizer with Robespierre, who dubbed his child of the Terror-year *Ca-Ira*.

Adine	Clarrie	Frutilla	Mila	Ruhama
Adra	Consentana	Gena	Minia	Sadena
Adula	Cynda	Ila	Miramilla	Satla
Affie	Danzelle	Inda	Morgia	Sibbie
Ailee	Delania	Inie	Myla	Sibla
Alona	Dordana	Isannah	Natina	Sila
Altha	Durelle	Kezie	Nelsie	Tamson
Alzina	Elgina	Lana	Norinda	Theoline
Amanella	Ellor	Lastina	Oceanna	Vaietta
Amithy	Ellura	Laurilla	Onata	Veera
Aratia	Elme	Lennie	Orace	Vilora
Ardena	Eluvia	Lepha	Orlette	Virgilyn
Arevesta	Emerlyn	Loanna	Orpah	Vodisa
Arlettie	Euna	Loantha	Ottillia	Vonita
Artha	Eolah	Lodemia	Pastora	Vylena
Arvestia	Erina	Lodonia	Penina	Wyana
Auta	Euda	Lona	Polena	Zarah
Avelyn	Evaristus	Luda	Prilla	Zarifa
Averick	Ever	Malina	Prolina	Zelinda
Azella	Florista	Manella	Rilla	Zora
Balona	Frankenina	Marilla	Rinnie	Zuba
Bristie	Fredeline	Melansa	Romelia	Zulette
Carro	Fronia	Melva	Rosilah	
Charlessa		Merrean	Roxilla	

"IT IS GOOD TO BE HERE"

It is good to be here in this quiet place,
 Away from each earth cry shrill;
 Reading anew of the tender grace
 That the storm of the soul can still;
 Blest by the prophets' solemn cheer,
 Or those valiant saints, who vanquished fear:
 "It is good for us, Lord, to be here!"

It is good to be here, in the prison of pain,
 While the heavy walls of trial
 Hide the sunlight of joys that strive in vain
 With the shadows on youth's fair dial.
 One Eye alone marks the unshed tear,
 One Arm alone is ever near:
 "It is good for us, Lord, to be here!"

It is good to be here, kneeling close at His feet,
 While the altar's feast is spread;
 And the guests that He brings, for converse sweet,
 Are the souls of our long lost dead:
 And visioned joys, fulfilled, appear,
 While doubt grows dim, and faith shines clear:
 "It is good for us, Lord, to be here!"

MARY ALETHEA WOODWARD.

EASTON CHOOSES REV. GEO. W. DAVENPORT

AFTER twelve ballots, all of which were close, the Rev. George William Davenport of New York City was elected Bishop of Easton on the second day of the fifty-second annual convention of the diocese, which met at Sudlersville, Md., on June 1st and 2nd. The Rev. W. D. Gould, Jr., was the next highest candidate, and on several ballots secured a majority in one order or the other, but not concurrently. On the seventh ballot one more lay vote would have elected him. On the ninth ballot he lacked but a single clerical vote of securing the election. After the eighth ballot the luncheon recess intervened, and thereafter the proportion of votes in favor of the Rev. Mr. Davenport gradually increased.

When the delegates assembled in St. Andrew's Church on Tuesday morning, the Rev. George C. Sutton, D.D., was celebrant. Afterward the convention organized by electing the Rev. L. L. Williams as presiding officer. The business sessions were held in Cox Memorial Hall.

It was a restless convention, as the election of a bishop was paramount and business seemed to be rushed to make way for Wednesday morning. The committees were all re-appointed or re-elected, and routine matters were referred to committees. The Rev. F. J. Clark of the Church Missions House explained the Nation-wide Campaign and at the special evening service made the address, which was followed by a public reception.

The convention will meet in Berlin next year. The following were elected delegates to the Provincial Synod: The Rev. Messrs. L. L. Williams, W. D. Gould, Hunter Davidson, and Samuel Borden-Smith; Messrs. Dudley G. Roe, Henry Constable, W. G. Cooper, S. E. Shannahan.

The Bishop elect is the son of the late Rev. William G. Davenport, who was rector of Sudlersville from 1877 to 1883, and died during the sessions of the General Convention last fall. His mother still lives in the city of Washington. Born in Vermont in 1870, Mr. Davenport was educated in the Washington High School, at St. Paul's School, Baltimore, at Hobart College, and was graduated from the General Theological Seminary. He was ordered deacon by Bishop Paret in 1893, and in 1896 advanced to the priesthood by the same Bishop. He was in charge of the Church of St. John the Baptist, Baltimore, from 1893 to 1895, and then became assistant at St. Matthew's Church in New York City. He was rector of the Church of the Resurrection, Richmond Hill, Long Island, from 1896 to 1899, and of the Church of the Redeemer, Astoria, from 1899 to 1902. From 1902 until 1913 he was rector of St. James' Church, Danbury, Conn., and then became missionary secretary for the Province of New England. In 1916 he became rector of St. Paul's Church, Burlington, Vt., remaining until in 1919 he was chosen secretary for seamen's work, with headquarters in New York City.

Mr. Davenport was early married to Miss Jennie Platt Briggs of Vermont, and has three children.

DULUTH ELECTS A COADJUTOR

THE annual council of the diocese of Duluth met in Trinity Cathedral, Duluth, on June 1st. On the next day it turned its attention to the election of a Bishop Coadjutor, and on the first ballot chose the Rev. Granville Gaylord Bennett, rector of St. Paul's Church, Minneapolis. The ballot:

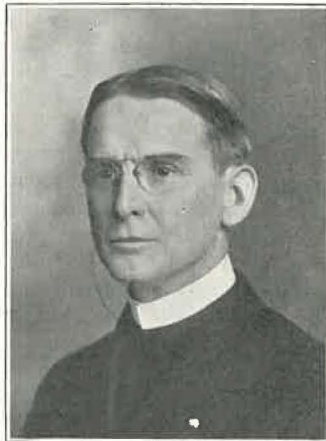
	Clerical	Lay
The Rev. G. G. Bennett.....	17	36
The Rev. James G. Ward.....	10	12
Number votes cast.....	27	48
Necessary to elect.....	14	25

Receiving his education at the University of Nebraska and at the Seabury Divinity School, the Rev. Mr. Bennett was graduated from the latter institution with a bachelor's degree in divinity in 1907. In 1906 he was ordained deacon and in 1907 priest, both at the hands of Bishop Graves. In 1906 he became curate at the Cathedral of Our Merciful Saviour, in Faribault, and was chaplain of the Kearney Military Academy in 1907-08. The following two years he was in charge of the church at Holdrege, Nebr., and in 1911 became rector of St. James' Church, Bozeman, Mont. Afterwards he became rector of the Church of the Incarnation, Great Falls, Mont. While still rector of this parish, but after he had accepted a call to the diocese of Minnesota, the Rev. Mr. Bennett was in June of 1918 chosen Suffragan Bishop of Montana. He declined, however, and accepted his present work in Minneapolis.

Mr. Bennett has not yet announced his decision concerning the present election.

THE NEW HEAD OF THE PUBLICITY DEPARTMENT

THE Rev. Robert F. Gibson, appointed some time since as Executive Secretary of the Publicity Department of the Presiding Bishop and Council, assumed the duties of his office at the time of the recent meeting of the Presiding Bishop and Council, presenting at that meeting a proposed programme and budget for the department, which will have offices in the Church Missions House and is being organized as rapidly as possible.



REV. ROBERT F. GIBSON

Mr. Gibson was born in York, Pennsylvania. He is a graduate of Yale. He studied law, partly in New York, where he attended lectures at Columbia, and partly in York, where he was admitted to the bar and practised law until he was admitted to the ministry. For five years he was managing editor of a daily paper, the *York Gazette*, and for one year he was on the *New York World*.

In 1899 Mr. Gibson became a candidate for the ministry, conducting his studies under the Rev. Charles James Wood, rector of St. John's Church, York. He spent one year of his preparation at the Virginia Seminary. While preparing for the ministry and while conducting two missions he was elected mayor of the city of York, and served in that office two years. Until 1917 Mr. Gibson's ministry was in the diocese of Harrisburg. He was for eleven years rector of Trinity Church, Williamsport. For the last three years he has been rector of Christ Church, Macon, Georgia.

While in the diocese of Harrisburg he served as a member of the Board of Missions and was founder and editor of the *Harrisburg Churchman*. In the diocese of Atlanta he served on the Board of Missions and the Board of Religious Education. He was a deputy to the General Conventions of 1907, 1913, 1916, and 1917.

Last year he served as chairman of the Nation-wide Campaign committee in the diocese of Atlanta and for four months he was associated with Dr. Milton in the Publicity Department of the Campaign at the New York headquarters, his vestry having granted him a leave of absence for the purpose.

Democracy in Reconstruction—II

By Clinton Rogers Woodruff

IN an earlier article under this title I referred to the fact that a year ago the word "reconstruction" was one with which to conjure. For the past five years the word "democracy" was another with which to secure a prompt hearing and a ready response. Both have been worn almost threadbare by many who do not know what either connote, or if knowing have no real concern for either. Both words, and what they stand for, will persist, however, because they represent deep seated desires and aspirations. While it is quite true that the products have been pitifully small compared with the desire and due to the diversion or perversion of those to whom we had a right to look for constructive leadership; nevertheless their development will continue and the future will be seriously and permanently affected by the influences and forces liberated under these designations during the stress of war.

As the editor of *America* (the brilliant organ of the Jesuits) pointed out during the war period, "A new world is being forged in the fires of war. But it is a transformation begun long ago. The forms of autocracy that developed after the days of the Reformation have slowly been giving way, through decades of years, to more democratic ideals and popular institutions. The war is but helping to complete the work. While this great change cannot affect the past, it can and must affect our views of it."

As I pointed out in a review of certain recent historical publications in the columns of THE LIVING CHURCH, history is no longer written as a mere recital of the deeds of kings and the prowess of leaders, the intrigues of courts and the jealousies and ambitions of nations. In making a similar comment *America's* editor says: "However much we may disapprove of the manner in which the mighty transformation has in part been brought about, we cannot but realize that the sympathy and sentiment of the world have become more profoundly Catholic with the culmination of the war than during any other period since the Reformation."

While we are now suffering from what appears to be a reaction, I am convinced that it is but the step backward which the athlete makes that he may gather strength for a better start. All life is a series of better starts.

One of the delegates to the annual meeting of the American Academy of Political and Social Science held during the war said on his return to his city that "The one thing that stood out in all these sessions was the deep conviction that after the war we are not going to forget all the lessons of coöperative working that we have learned. We will not then believe that democracy necessarily means a happy-go-lucky, every-man-for-himself social order. On the contrary, we will labor to evidence that democracy can accomplish the same efficiency through the voluntary operation of its citizens that autocracy can maintain through compulsion from above. Public health, labor efficiency, national finance, recreation, food supply, will all be maintained at a higher level through the more aggressive democracy than we are achieving." There is abundant evidence on every hand, if we will but look for it and see it, that this prophecy will come true. Some of the evidence is obscured by smoke of battle, some by the discussion of irrelevant issues, some by the overzealousness of those who would reorganize the world in the twinkling of an eye; but public opinion is being instructed and educated and developed. In a democracy public judgment controls public policy. It is vital that that judgment be based upon reason and knowledge! In a democracy every citizen should take upon himself the responsibilities of a ruler. In America every citizen should work much harder on the job than he has ever done before.

Miss M. P. Follett believes that "a new democracy" is emerging, or perhaps it would be more accurate to say that a new form of government is emerging which will be more nearly democratic than any form we have thus far had. In her highly suggestive book, *The New State*,* we have a dis-

cussion of "group organization as the solution of popular government". No government will be successful, she declares, and none will endure, that "does not rest on the individual, and no government has yet found the individual." I am not sure that her next statement should be allowed to go unchallenged that "up to the present moment we have never seen the individual". The Church from the beginning has seen, and thought of, and cared for the individual, and will go on caring for the individual. There is a measure of truth, however, that government certainly has not seen the individual as clearly as it should.

There will be general agreement with her contention that —if we do not get together and create a new industrial order —we shall fall into a fatal error if we think that industrial order is a finality. We are always going on. Life is growth. To be without growth is to be dead. "To elevate General Welfare into our divinity makes a golden calf of it," she says, "erects it as something external to ourselves as an absolute nature of its own, whereas it is ever new adjusting of ever new relations to one another. The common will never finds perfection but it is always seeking it. Progress is an infinite advance toward the infinitely receding goal of infinite perfection."

President Hadley has made a notable contribution to this whole discussion in his new book, *The Moral Basis of Democracy*.† From his position at the peak of a great American university, which is so highly sensitive to the currents of human thought and aspiration, he has watched and noted the forces now at work in the world. He gives as the result of his analysis and its application to the duties and problems of the individual man, that individual whom Miss Follett's does not believe we have found!

President Hadley clearly sees the individual and addresses his appeal to him. He realizes that progress comes through the recognition of individual rights as well as those of the classes. It is certainly of vital importance that everyone should take a firm stand on permanent principles which will aid in building the new democracy on the right moral basis. Hadley's book is a real contribution to this end. It expresses the "thought of an economic observer and critic whose position in American literature has long been established."

Those interested in the past use of this word "democracy", which some seemed to hear for the first time when it was used as a war slogan, will find Professor William Milligan Sloane's elaborate volume on *The Powers and Aims of Western Democracy*‡ a full and interesting discussion of its expanding use. In reviewing this volume Professor William Bennett Munro speaks of democracy as a word of infelicitous origin to which the lapse of centuries has given an exalted meaning.

Professor Sloane writes as a historian, not as a propagandist, although a thoroughgoing believer that democracy is the "best form of human association thus far devised". Socialism he defines as "a euphemism for the four horsemen of the Apocalypse going forth to destroy the entire fabric of society as we and our forefathers have constructed it on the basis of Church, state, and family." "It appears," he says, "as if at intervals there must be periods, longer or shorter, of destructive chaos undoing the constructive work of several generations." The whole world, including America, is now going through such a stage. Democracy, under which form of government we have found a panacea for many of the ills of the past, is now being denounced as outworn. Socialism and anarchy are boldly and insidiously being preached by those who find in idleness and want the best means of promoting their own selfish ends. High prices, general unrest, ignorance and credulity are all contributing to a witch's brew which may rest, he verily believes, in blood-red terrorism

(Continued on page 231)

† Published by Yale University Press, New Haven, Conn.

‡ Published by Charles Scribner's Sons, New York.

* Published by Longmans, Green and Company, New York.

The Unity of Piety

By the Rt. Rev. William F. Nichols, D.D.

Bishop of California

DEAN CHURCH in one of his "Occasional Papers" on Newman raises the question of "the secret of all that he is to his civilization", "while so many of them still retain their intense dislike to the system which Cardinal Newman has accepted": "Is it not," he says, "that there are in the Christian Church bonds of affinity subtler, more real and more prevailing than even the fatal legacies of the past schisms? Is it not that the sympathies which unite the author of the *Parochial Sermons* and the interpreter of St. Athanasius with the disciples of Andrewes, and Ken and Bull, of Butler and Wilson, are as strong and natural as the barriers which outwardly keep them asunder are to human eyes hopelessly insurmountable?"

This is no less than a divination of paradox deeper than any cleavage of chasms between orthodoxy and heterodoxy, as there may be earth's strata below the crust of its geological "faults". It suggests a Paradox of Piety in which Christian hearts may really be at one when dogmas and dialectics are in terms of sharp division.

It must be promptly noted that this is far from countenancing that hasty generalization that "it makes no difference what a man believes if he lives a good life." Dean Church would have promptly repudiated, we may well believe, any such implication as that. No, clear thinking about this community of piety is a good attitude of mind both for verifying conviction and avoiding bigotry in giving a reason for the faith whatever be our standpoint. Piety is in itself the living of a creed. It is a universal language taken everywhere for sincerity of belief. It goes further with our co-religionists and communities to carry, in the daily contacts with them, the credentials that they recognize as "truly Christian" than to be known by any label of Church connection. The pass-word of personal religion counts for a good deal more than any badge. The personal religion creates fellowship at sight. The badge of membership identifies the "unhappy divisions".

Furthermore, we can cite Newman's valuation and use of the type of English Church piety without laying ourselves open to any rejoinder about Newman's momentum towards his after Roman career. Dean Church's own discipleship with Newman at Oxford, his intimacy with him both before and after he left the Church of England, and the fair and discriminating comment whenever in the "Occasional Papers" cited, or elsewhere, he refers to him, as well as his own steadfast continuance in and defense of his Church, forbid any such fallacious *sequitur*. And we need not discuss the question how far it was his philosophy rather than his piety, as Dean Church thought, which led Newman on to make the change. But we know that as late as 1872 Newman wrote: "It seems to me the first step to any chance of unity amid our divisions is for religious minds one and all to live upon the Gospel." And in his *Arians* he quotes Ambrose's dictum: "But God has not seen fit to save His people by dialectic."

Now in Newman's translation of the first part of Bishop Andrewes' *Private Devotions*, and also in his introduction to the *Sacra Privata* of Bishop Wilson, we have classic devotional manuals which have been the stay and comfort of generations of our Church people. They have stood the test of use, though perhaps with the wider use of an earlier generation than our own. It is fair then to take such books of devotion as fostering those bonds of affinity in the Christian Church to which Dean Church refers. They do furnish a record of the unity of piety. And this is strikingly in evidence in the introduction and notes of a translation a few years since by Dr. F. E. Brightman, the well known authority in liturgical studies. (*The Preces Privatae of Lancelot Andrewes*, Methuen and Co., London.) And Dr. Brightman makes a claim which is unusual for a book of prayers and which may serve to encourage further investigation by any one who may have only given cursory attention to the *Preces*

and perhaps dismissed the book with an impression of its archaisms as impracticable for a twentieth century Churchman. He says: "I can recall that one to whom I once gave a copy of Newman and Neale's version told me on receiving it he sat down and read the book through like a novel for the interest of it." But if the great name of Dr. Brightman can only arrest the renewed attention of Church people of to-day to his own erudite and convincing introduction, the interest in the *Preces* can hardly fail to deepen and indeed may lead many devout minds to find something they have been looking for as a sound and stimulating manual for frequent use. Quotations from the introduction cannot do it full justice. It would require the quotation of it as a whole to understand Dr. Brightman's expert appraisal. The singular qualifications and experience of "Dr. Andrewes in the school, Bishop Andrewes in the pulpit, Saint Andrewes in the chapel", his preëminence as a scholar, his extraordinarily minute knowledge of the Bible, his insistence that "the Word is the stimulus to devotion and is useless unless it issue in this [devotion] and in its central highest act the communion of the Eucharist", his "whiteness of soul"; his theology of "the Catholic Faith neither pared away on the one hand nor established with questionable deductions on the other"; all aspects of his personality as scholar, ecclesiastic, saint, reflected autobiographically in these devotions, are fondly dwelt upon by Dr. Brightman as the credentials for the lasting value of the heritage. He shows how Andrewes uses the whole Scripture as "a treasury of devotion" brought into definite relation with actual experience. The things in which he habitually exercises himself day and night, they have been proved and tested in his own heart; and the essence of his public teaching is distilled into suggestion for his own devotion. The *Preces* cover all the departments of devotion—the exercise of faith, hope, charity, petition, deprecation, intercession, praise, and thanksgiving. "Andrewes may teach us how in our measure to make our devotional life complete and to determine its proportions, not by our own tastes and feelings at the moment, but by an objective standard of what it ought to be."

Dr. Brightman would not be likely to have issued this new edition, in view of the wealth of modern devotional manuals, unless for reasons standing out in his introduction and notes he saw in it an especial timeliness and supply for a modern need. There is something like a devotional bewilderment affecting many in the Church to-day. We need not dwell upon the lamentable spiritual conditions where private devotion is simply crowded out of busy lives or is very scrappy, or finds subterfuge under the conscience-salving of going to many services, important as that is itself. But many earnest folk and not a few pastors are puzzled to find helps to devotional habits that feed the daily bread from our true Catholic tradition, rather than the overmuch confectionary of a foreign communion or the froth of sentimentalism. By such daily bread which will not pall but satisfy more and more in the using, we believe healthy piety is toned and strengthened in these *Preces* of Bishop Andrewes and kindred books of devotion whenever they are honestly and faithfully tried. No doubt there are features personal to the experience of those who first prepared them for their own use. And in their very comprehensiveness and copious scripturalness it may take time to fit them to any given spiritual state. But that they are wholesome and grow upon one as singularly interpretive of our typical Catholic Church life at its best, and are also opportune for these critical times, let us try to see—albeit it is a type humbling, in contrast with attainment, to none more than to the writer of this.

First a chief Church value in the eye of our generation is the genuineness of our piety. By that a good deal we stand or fall. That underwrites our credit to the community. We take this for granted. But in these times all securities are

overhauled. The solvency of this underwriting of a true ring of religious character is in point of fact undergoing searching audit as the credential for all religious pretension. Churches may have their big campaigns and big show of money or numbers or influence. We may centralize and "snug up" administrative machinery. We may make a big stir of meetings and eloquence and rivalries in getting "over the top", or advertising our particular congregation or diocese as probably "the only" this or that; but the shrewd world about us is apt to ask what does it all amount to unless your members are "showing piety at home" or the finer examples of integrity or honor or loving kindness or transparent loyalty to Jesus and His precepts in the daily contacts of their lives? A little of this power of piety goes a great ways to establish the worth-while of a church or individual in any community. And a great deal of other turning on of power, personal or ecclesiastical, without positive proof of piety, does not go very far as a true Christian dynamic. Nor do people take it for other than it is. And it may not be amiss in passing to emphasize the fact that, from the standpoint of the Gospel, piety (*Eusebeia*) in the Bible everywhere is piety towards God, godliness. Much of our "enthusiasm for humanity" seems to miss that originating, sustaining source of true socialism. Christian *filialism* for God first, last, and always is the essential motive power of Christian socialism. And some of our soaring methods for modernizing the Church on quasi-Marxian lines seem to invite ultimately the danger of a disastrous "tail-spin" flop from the lack or loss of just that holding headway by the urge of the power of piety pure and simple. The Andrewes type leaves no delusions about a piety that determines, a piety that lasts, a piety which is salt retaining its savor, a piety serving God in holiness and righteousness, a piety robust and not sicklied over, a piety not self-centered, a piety principled for any century or any Christian.

And this common note of piety for all Christendom and all ages meets in a very profound way our concern for Christian Unity. It is no doubt in the background of the great movement for a drawing together in Faith and Order. Indeed, if that Commission had especially called itself a Commission on Faith, Order, and *Life* it would seem to have more fully connoted the terms of unity by including that unity of piety which is probably at a present stage of accomplishment far beyond either of the other two terms, and furnishes the hopeful atmosphere in which the Commission and those working with it are finding rapprochement. And here again the *Preces* of Bishop Andrewes are most suggestive of the ecumenicity of that piety. Dr. Brightman points out the manifold sources from which the *Preces* are gathered: from Greek, Latin, and Hebrew of both versions; from devotional collections of the Synagogue, Eastern and Latin Christendom; from Rabbinical writers; from Fathers and lights of the Church, early and mediaeval, including St. Bernard and Thomas Aquinas; and even from pagan authors, Euripides, Cicero, Seneca. As Dr. Brightman sums it up: They represent for the individual what it was the mission of Andrewes and his followers to vindicate for the English Church—the inheritance of all the past, criticized by the best spirit of the Renaissance, adjusted to the proportion of Holy Scripture and adopted to the needs of the present."

With one so rarely qualified to

"Gather honey all the day
From every opening flower"

of Catholic devotion, as was Bishop Andrewes, the appropriation for use of his *Preces* by so many of varied views and religious affiliations is further proof of their actual contribution to the unity of piety. Dr. Brightman names writers of devotional manuals and others as Laud, Ken, Law, Pusey, Tait, and even Whyte of the Free Church of Scotland. Within a few years the *Preces* were translated and edited by a moderator, a leader of the Evangelical school, and a leader of the Tractarians. And so there is here manifest a fusing power of prayer and piety profound and specific for times of yearning for "the unity of the Spirit in the bond of peace". That kindred spirit, Bishop Wilson, claimed that "He got more knowledge by his prayers than by his studies." And if there is supposed to be a menace of "two kinds of religion" in our own borders, as well as the many kinds outside to be

composed, can we not the more earnestly turn to the unity of piety? What could blend more blessedly our hope for the living and the departed than the following in the *Preces* taken from the Sarum *Horae*?

"Thou which art Lord at once of the living and of the dead;
Whose are we whom the present world yet holdeth in the flesh;
Whose are they withal whom, unclothed of the body, the world to
come hath even now received;
Give to the living mercy and grace, to the dead rest and light perpetual;
Give to the Church truth and peace, to us sinners penitence and
pardon."

DEMOCRACY IN RECONSTRUCTION—II

(Continued from page 229)

unless checked in time. This peril must be met. Hard and forbidding as is the task, every effort must be put forth to confute popular and spreading heresy, Professor Sloane writes. The voter must be made to realize the danger that is threatening our institutions; must think concretely and vote sensibly. We must refute dreams with reality. An understanding of the foundations upon which our democracy is built will go a long way in guiding us past the disasters incident to following political and social phantasms. Professor Sloane's book is an essay in guidance.

Those who wish to be in touch with what modern sociologists think about democracy, which is sometimes regarded as a political question, sometimes as a moral one, and sometimes as a social problem, will find that issue of proceedings of the American Sociological Society which was devoted to a consideration of "The Problem of Democracy" (note the singular number!) full of meat. At some future time in another connection I expect to have something to say about the contributions in this volume to the subject of Religion and Democracy, unless I should reach the conclusion that the article should be sent to Charles Dana Gibson, the new editor of *Life*!

It is certainly one of the encouraging signs, this widespread and persistent study and discussion of the varying ideas grouped under this word. There is much to be said for the contention that "democracy is not merely a form of government, but a mode of life; freedom to order one's life according to one's own conscience and according to one's own wishes, in so far as this does not interfere with one's neighbor doing the same thing. In a political sense, democracy means government by a ruler who derives his power from the people and is responsible to the people. Autocracy means irresponsible power which is not given by the people and cannot be taken away by them. It is 'the right divine of kings to govern wrong'."

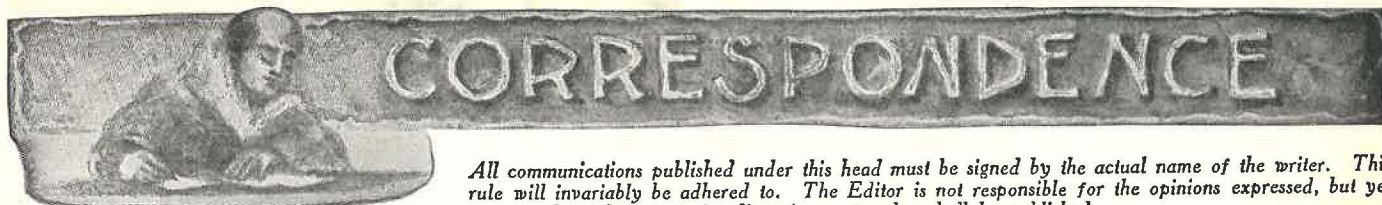
† Nor must we forget social democracy which, in one of those suggestive leaflets issued by the Woman's Municipal League of New York, Dr. Thomas M. Balliet describes as meaning "that a man shall be taken for what he is and not for what he has, or for what his ancestors were or had. In industry he must not be treated as a commodity, but as a man with inalienable human rights. The late Mark Hanna used to say: 'We buy our labor as we buy our raw material—in the cheapest market,' and not many years ago corporations used to speak of their workmen as 'hands' and we still speak of 'farm hands'."

And then he adds:

"What is the sort of education we need to develop economic, industrial, and social democracy? Nearly all our present so-called political questions are essentially economic and sociological problems. Hence to train people to think them out we must teach them economics and sociology; and, as all economic and all sociological problems are also ethical problems, we must also teach them practical ethics. Hence, economics, sociology, and ethics should be compulsory studies for both sexes in all high schools, colleges, and professional schools. This is the training in citizenship needed to enable people to solve the problems of the new democracy that is coming."

He might have likewise added that the Church has a duty in this connection which, thank God, she is not overlooking.

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



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.

MISSISSIPPI MAKES A REPORT

To the Editor of *The Living Church*:

YOUR survey of the results of the Nation-wide Campaign reminds us that we are late in making our diocesan report. There is a reason. The Campaign in Mississippi could not well be begun until early spring. First, the Bishop did not return from his ministry to the soldiers until June 1919. Upon his return the Sewanee Campaign and the Nation-wide Campaign had both to be organized and prepared for. The former was ably led by our recently consecrated Bishop Coadjutor during the fall and winter months. Until this was concluded we could not begin the Nation-wide Campaign.

The last of February our campaign of education reached a climax when, at our diocesan council, the Rev. R. Bland Mitchell presented the Nation-wide Campaign to the diocesan representatives. Following this came the extensive preparation of the parishes and missions. The unusually large number of vacant missions had to be visited, instructed, and canvassed. This required time. Indeed we have not yet received full reports from all the churches. The results to date are very hopeful, and especially in view of the recent Sewanee Campaign to which more than \$65,000 were subscribed.

Interest in the Nation-wide Campaign has steadily grown, and awakening to the responsibility of Church membership is very real in most of our churches. In St. Paul's, Meridian, the laymen of the St. Andrew's Brotherhood have taken up the duty of missions to the nearby groups, and are showing the way to the exercise of lay ministry to the country-side. While this first campaign did not produce the many offers for personal service hoped for, this was a real beginning, and in such a task the Spirit of God will open the way to fill the Vineyard with workers.

Our apportionment is \$58,222. On this day, May 29th, reports from the churches show that \$57,176.77 have been subscribed. There are as yet seventeen congregations to make reports. From these small groups we confidently expect to receive favorable response to the Church's call, and the completion of our Nation-wide Campaign quota.

Jackson, Miss., May 29th.

THEODORE D. BRATTON.

THE ELECTION OF A SUFFRAGAN IN MONTANA

To the Editor of *The Living Church*:

IT is with a good deal of reluctance that I pen this letter; but it seems to me that attention ought to be called to the peculiar terms of the proposal. Montana without doubt needs further episcopal ministrations; the question is as to the way in which this should be secured. Four methods are provided in the constitution and canons:

1. Subdivision and the erection of a new diocese. (Art. V, sect. 6.) It is not at present possible to comply with the requirements laid down.

2. The giving back a certain portion of the diocese to the General Convention for a missionary district. (Art. VI, sect. 2.) This would necessitate delay until October 1922.

3. The election of a coadjutor. (Can. 12, § II.)

4. The election of a suffragan. (Can. 14.)

The Bishop and the convention of Montana preferred the last named plan. In this they were of course entirely within their rights, and their reasons were weighty. But they agreed on this plan with certain conditions and understandings that I venture to think are inconsistent with the provisions of the canon concerning suffragans.

The report of the action of the convention in *THE LIVING CHURCH* for April 24th (p. 839) was so startling that I asked the Bishop if it correctly represented the matter. On replying he was good enough to send me the portion of his address to the convention which dealt with the subject, and on which the convention acted. This confirmed the impression made by your report.

It was proposed to elect a suffragan who shall be not an assistant but an associate bishop, with the position of a missionary bishop in Eastern Montana, having a free hand to make his plans and shape his policies unhampered by the diocesan; supported in every particular on an equality with the diocesan; the Bishop relinquishing to him entire jurisdiction within that district. Once a year at the annual convention the Bishop will have to appear

as the Bishop of all Montana; but this done, the Suffragan Bishop will not be subject to any calls away from his district, nor to any intrusions into his territory by the diocesan. (I quote all these particulars from the Bishop's address.)

The diocese moreover assures the Suffragan-elect, that as soon as the minimum requirements of the constitution (as to the number of parishes, etc.) are met, it will move to have Eastern Montana set off as a new diocese, the old diocese dividing equally with the new its episcopal fund and its missionary endowment fund—with the confident expectation that the Suffragan, who has been in the position of an independent missionary bishop, will be elected bishop of the new diocese.

It is allowed that election "with such agreements and on such terms" would make the office of Suffragan of Montana "something distinctive, of the nature of a precedent in the American Church."

I am not here concerned with the question of one convention committing subsequent conventions to a particular line of action, nor with the possibility of friction that might arise from such understandings. It is a deeper question that troubles me. Whether wise or unwise, a good plan or the reverse (none can doubt its generosity), can such an arrangement, without violent stretching of language, be harmonized with the existing canonical provisions, which require that "a Suffragan Bishop shall act in all respects as the assistant of the Bishop of the diocese, and under his direction" (Can. 14, § IV)?

(1) It is proposed to elect a second bishop who shall be *more than* a coadjutor, but without asking the previous consent of the Church which is required in the case of a coadjutor, because of extent of diocesan work (Can. 12, § II, i). (2) Advantage is taken of the ease with which a suffragan can be elected to elect one who will be a suffragan only in name. (3) It is proposed to give him exclusive jurisdiction in the district assigned to him, whereas jurisdiction, in the strict sense of the word, does not belong to a suffragan. (See Art. I, sect. 2, and the discussion of the question of jurisdiction in the report of a special committee to the House of Bishops, in the *Journal* for 1916, p. 34.)

I feel quite sure that if the proposal were submitted to General Convention it would be defeated, and some strong things said about it by lawyers in the House of Deputies. Whether, coming before standing committees and bishops individually, it will receive careful examination, I do not know. Certainly, along with the request for consent to the suffragan's consecration, the terms of this "covenant accompanying the election" ought to be communicated to those who are asked to concur in the election.

This I submit with all respect and sympathy for the Bishop and diocese of Montana and for the Suffragan-elect.

ARTHUR C. A. HALL,

Bishop of Vermont.

THE STRETCHED CANON

To the Editor of *The Living Church*:

THE more any fair-minded person views the end of what was Canon 19—now promoted to 22, I believe—the more its capacity of being stretched presents itself. Need I quote it? Perhaps for the benefit of some I should, at least as to the proviso in question, *i. e.*, "or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions." "Christian men", "addresses", and "special occasions" have each and all been and are likely to continue to be stretched, if some bishop wants to give the "permission"—without, perhaps, ascertaining that the alleged "Christian men" are really Christians, that is, have been baptized; or even having an outline of what these "Christian men" are going to say in their "addresses", to say nothing of being in any ways assured that what purport to be "addresses" are not really sermons; or that the "occasions" are really "special" ones, and all about it.

Right here in Philadelphia, the Presbyterian General Synod being in session, on Whitsunday, by Bishop Rhinelander's permission (he having asked the respective rectors to give the invitations, at least in most instances), a Presbyterian minister was the pulpiteer at the Church of the Holy Trinity and the Church of the Holy Apostles in Philadelphia proper and at the Church of the Saviour in West Philadelphia, all in the evening at their regular (not special) "evensongs". And last, but by no means

least, at St. Andrew's Church, West Philadelphia, to use the reputed words of Sergeant Dempsey, they went "over the top", having, at the mid-day Eucharist a Presbyterian minister to preach (as I understand it) where the rubric says: "Then shall follow the Sermon". Now, inasmuch as—I was glad to hear—this mid-day Eucharist was an *ordinary* Whitsunday occasion for this parish, how (might one well ask) was it stretched to the classification of "special occasions" to enable the Bishop to give permission—as in the four nocturnal occasions—for this Presbyterian pulpitering? What a short step it would have been at St. Andrew's to have the Bishop's permission stretched to allow this non-episcopally ordained man not only to receive the Holy Communion (as maybe he did, though neither confirmed nor desirous of being confirmed) but also to administer the sacrament to the faithful of St. Andrew's!

WM. STANTON MACOMB.

West Philadelphia, Trinity Sunday, 1920.

"THE DRAIN OF BOARDS AND COMMISSIONS"

To the Editor of *The Living Church*:

THE communication of Bishop Bliss in your issue of May 15th starts a train of thought. The various boards and commissions have drained Vermont of many of its clergy: but, what is of perhaps more damaging import, such drainage has caused interruption in the most important work of the Church, viz: The care of souls. What is true of Vermont, is, no doubt, also true of other dioceses.

Some of us have viewed with alarm, and even with resentment, and, may I say, with some indignation, the continued and increasing interference that a parish priest meets with on the part of boards, commissions, and what not, in the care of his work. Extra-parochial guilds, societies, secretaries, and, last but not least, canons surround us at every turn. . . . There are parishes where souls are directed in their spiritual life by other than their parish clergy. Another thing. In the good old days when bishops were allowed to function, the rector of a parish made his reports to his bishop. Now-a-days he finds he has to make a half dozen or more to various individuals.

Is this sort of thing making for greater efficiency? I can think of no instance in which my work was helped by these so called specialists. How I have squirmed as I have heard these visitors urge greater self-sacrifice on the part of the people, and thought of their fat salaries, of their roaming all over the country, of their living on the fat of the land, and of their little in the way of responsibilities, while the parish clergy are plugging away with meagre salaries and the responsibility of the work. The clergy were ordained to give personal service to the Sheep in the spread of the Kingdom of God. They were not ordained to give personal service to boards, commissions, secretaries, etc., etc., *ad infinitum et ad nauseam*.

Faithfully yours,

Jersey City, N. J., May 22nd.

E. P. HOOPER.

THE HIGHEST PER CAPITA

To the Editor of *The Living Church*:

IN your editorial On the State of the Church you make the statement that "St. James' Church, New York City, in per capita contributions, made the best record made by any parish in the country—more than \$75 a person." I think it due to Christ Church, Tyler, Texas, to state that, with a communicant list of 145, her subscription to the Nation-wide Campaign was \$14,000—\$3,000 more than our quota—an average per capita subscription of \$96.55.

Tyler, Texas, May 31st.

WILLOUGHBY N. CLAYBROOK,

Rector of Christ Church.

[We are very glad to note the correction, and very gladly tender our congratulations to the banner parish.—EDITOR L. C.]

ALL SAINTS' CHAPEL

I kneel in chapel and I see
The nuns' pure faces, row on row:
With such a white serenity
The lilies in their garden grow.

Their cloistered lives are 'stablishéd
In peace; they know God's will.
Perhaps I too shall hear His voice
If I can but be still.

M. LETITIA STOCKETT.

WORSHIP is a training of the soul's eye to bear the brightness of the everlasting sun.—H. P. Liddon.



The Future Life in the Light of Modern Inquiry. By the Rev. Samuel McComb. Dodd, Mead and Company. New York 1919. \$1.50.

Canon McComb has written a book quite plainly intended for that wide circle of friends who have come to know him through his former writings and his personal ministrations. There would seem to be a wonderful opportunity at the present moment for books on this subject; from the point of view of the Church and divine revelation, guiding and reëncoring the willingness of the present time to accept the continuation of life after death. Granting freely the many merits of the volume under consideration, it would appear that a chance has been lost; a chance, for one who has an undoubted hearing, to press home the Church's teaching and to anchor it to something more than "the findings of ethical reflection, of spiritual intuition, and of such discoveries as deeper knowledge of the psychic depths". True, in one place the author says annihilation would mean "a loss to God, for a being whom He has summoned into friendship with Himself is no more"; but when he predicates of belief in a future life "an ethical stimulus", we cannot but feel that an appeal to the love of God, to man's innate desire for truth, to the response that should come to the story of Redemption and to the Catholic religion, should have been included very prominently by one writing as an accredited teacher of the teaching Church. The disciples of Sir Oliver Lodge do not automatically become stimulated to obedience to the moral law or to adherence to the one true God; the devotees of the ouija board do not thereby seek the Blessed Sacrament; but they illustrate the capacity of the human soul and heart for faith, and cry out for that which shall lead them into the truth. We can agree that "fresh paths of reflection" have been opened up; but we cannot altogether see that the old methods of apologetics are outworn. Surely in discussing whether there is any intelligence beyond brain-cell activity, one should not forget the intelligence which worked upon the earth through instinct long before the advent of man. It is pertinent to ask the scientist who sees human personality only as the stimulation of a nervous system, centering in the brain, what of the personal intelligence operating to teach the bee the intricate mathematical formula used in its construction of the hive? Only a scientifically sophisticated mind can deal familiarly with electrons, and at the same time smile away Paley's chronometer! If Professor Leuba's straw vote of men of science shows only a minority who accept God and a future, if Wells and G. B. S. consider that only egotism fosters a desire to live alway, if it be true that most orthodox Christians would have to reorganize their mode of life and moral conduct were they actually to assimilate a real belief and desire for eternal life, then all that can be said for God's Love and for His divine revelation must be said by the Church and those who speak for God. Dr. McComb says that the "driving force" behind the Christian movement of the early centuries was the belief in His reappearance after death; but the element of personal worship of God, and the love of that Personality, is not urged as a strong motive, as it undoubtedly existed. "Commonplace traders and slaves" would hardly have been transformed into heroes and martyrs without God and love entering into a miracle of resurrection. For much that is well written and beautifully expressed by Dr. McComb, we are thankful; but for inadequate presentation of God's love for men, we have only grave regret and fear for those who may misread the truth.

The Conduct of Public Worship. By F. H. J. Newton, M.A. New York: Longmans, 1919, pp. 161. \$1.75 net.

This book fills a much needed want. It is a commentary on the *reading* of the different Church offices, each part being considered phrase by phrase. There is no clergyman of the Anglican Rite who does not fall into some of the errors noted in this book, and we commend it strongly to all those who desire to read the service of God correctly. What congregation has not heard "Letchor light so shine", "Renjor heart and notchor garments", etc.? Sympathetic wardens might do well to present this volume affectionately to their pastors, for summer reading.

LEICESTER C. LEWIS.

The Higher Powers of Mind and Spirit. By Ralph Waldo Trine. Dodge Publishing Company. New York 1917. \$1.50.

This is a theory of life and living which combines the New Thought with certain superficial and false concepts of the Christian religion. It is a sort of mental Christian Science, a sort of pagan mysticism.

Church Kalendar



June 1—Tuesday.
 " 6—First Sunday after Trinity.
 " 11—Friday. St. Barnabas.
 " 13—Second Sunday after Trinity.
 " 20—Third Sunday after Trinity.
 " 24—Thursday. Nativity S. John Baptist.
 " 27—Fourth Sunday after Trinity.
 " 29—Tuesday. St. Peter.
 " 30—Wednesday.

Summer Addresses

THE Rev. WILLIAM PORKESS, rector of St. Stephen's Church, Wilkesburg, Pa., sails for England on July 3rd, on the *Adriatic*, and will return for the second Sunday in September. During his absence the parish and services will be in charge of the Rev. ROGER CHARNOCK, Ph.D., rector of St. Peter's Church, Butler, Pa. Mr. Porkess' address throughout the summer will be Deangrove, Bargate, Grimsby, England.

THE Rev. CHRISTIAN A. ROTH has been appointed special summer preacher in Old Trinity Church, New York City.

Personal Mention

THE Rev. F. E. BERNARD, rector of Grace Church, was chosen by a committee of all the denominations in Freeport, Ill., to be their representative in Cleveland, Ohio, from June 1st to 4th, at the convention on the work of Church and Community.

THE Rev. ANSON J. BROCKWAY has moved his residence two blocks, to 512 Euclid avenue, Syracuse, N. Y.

THE Rev. HARRY BRUCE of Beechburg, Ontario, Canada, has accepted the rectorship of St. Mark's Church, Clark Mills, N. Y., with charge of the mission at Westmoreland, to take effect June 15th.

THE Rev. FRANK H. CHURCH, secretary of the diocese of California, should be addressed at the Diocesan House, 1215 Sacramento street, San Francisco. In the interest of economy he desires to say to the various secretaries of dioceses and districts that one copy of their journals will suffice for California and if sent to him will be on file at the Diocesan House for reference by the Bishops and Registrar. He would be pleased to hear from other secretaries whether one or more copies are required for their dioceses or districts.

THE Rev. WILLIAM CROSSMAN OTTE may be addressed at 3319 Orion avenue, Cleveland, Ohio (Pleasant Ridge Station).

THE Rev. SAMUEL EVANS has resigned the rectorship of St. Paul's Church, Franklin, Tennessee, and accepted a teaching position at St. Andrew's School for mountain boys, near Sewanee.

THE Rev. FREDERICK W. HARRIMAN, D.D., has resigned the rectorship of Grace Church, Windsor, Connecticut, after thirty-four years' service, and became rector emeritus on June 1st. He and Mrs. Harriman will live with their son, the Rev. Charles Jarvis Harriman, in the rectory of St. Paul's Church, Portsmouth, Rhode Island.

THE Rev. JEFFREY JENNINGS was instituted into the rectorship of Grace Church, Pittsburgh, on May 27th by the Bishop of the diocese. The sermon was preached by the Rev. Dr. Wyatt Brown.

THE Rev. D. E. JOHNSON, Sr., should be addressed at 316 South Fifteenth street, Springfield, Ill.

THE Rev. E. N. JOYNER, formerly of Lenoir, N. C., is now resident at Edgemont, Caldwell county.

THE Rev. JAMES OTIS LINCOLN, resident professor for twenty-seven years at the Divinity School in San Francisco, is retiring, being succeeded by the Rev. Dr. Herbert H. Powell, of Grace Cathedral, San Francisco.

THE Rev. RUSH R. SLOANE, curate of Trinity Church, Buffalo, N. Y., has resigned to accept a call to St. Mark's, Newark, in the same diocese.

THE Rev. FRANCIS C. STEINMETZ, D.D., rector of Christ Church, Norfolk, Va., has changed his residence to 618 Stockley Gardens.

THE Rev. WILLIAM WAX, rector of Grace Church, Charleston, South Carolina, preached the baccalaureate sermon to the faculty and students of the East Carolina Teachers' College, Greenville, N. C., on May 30th.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL.—The honorary degree of D.D. upon the Rev. WILLIAM AGUR BEARDSLEY, rector of St. Thomas' Church, New Haven, Conn., at the annual commencement on June 1st; and on the Rt. Rev. GOUVERNEUR F. MOSHER, Bishop of the Philippines.

COLUMBIA UNIVERSITY.—The degree of doctor of laws (honorary) upon the Right Rev. CHARLES HENRY BRENT, D.D., on June 2nd; and on General JOHN JOSEPH PERSHING.

SAN FRANCISCO DIVINITY SCHOOL.—The degree of D.D. upon the Rev. DAVID CHARLES GARDNER, the first graduate of the school, and the first chaplain of Stanford University, at the annual alumni service.

SEABURY DIVINITY SCHOOL.—The degree of doctor of divinity upon the Rev. ANDREW D. STOWE, and the Rev. S. MILLS HAYES, at commencement exercises on May 26th, in the chapel at Faribault, Minn.

ORDINATIONS

DEACON

CALIFORNIA.—On Ember Wednesday, May 26th, Mr. CORWIN C. MILLER was ordered deacon in Grace Cathedral, San Francisco, by the Bishop of New Mexico. The candidate was presented by the Rev. James Otis Lincoln, D.D., sub-dean and resident professor of the Divinity School. Bishop Howden preached, Bishop Nichols, assisted by Professor Powell, was the celebrant, and Bishop Parsons read the epistle. Mr. Miller remains in charge of St. Michael's mission in Tuolumne, in the district of San Joaquin.

CENTRAL NEW YORK.—On Monday, May 31st, in St. Paul's Church, Watertown, the Bishop Coadjutor ordained to the diaconate Mr. JAMES FRANCIS ROOT of Watertown, a graduate of the General Theological Seminary. The candidate was presented by the Rev. E. C. Tutbill, rector of the parish. The Rev. F. S. Eastman read the epistle. The sermon was delivered by the Rev. S. F. Burhans, who was ordained two years ago in the same parish. Mr. Root was in military service during the war, not having claimed exemption. He served in Camp Dix and in February 1919 returned to the seminary and completed his studies. He will be placed in charge of Emmanuel Church, East Syracuse, and will also carry on the services at the Church of the Good Shepherd, Onondaga Indian Reservation.

CONNECTICUT.—Mr. WILLIAM GRIME, class of 1921 at the Berkeley Divinity School, was ordered deacon by Bishop Brewster at the Church of the Holy Trinity, Middletown, on June 2nd. The Rev. Edward S. Travers, D.D., was the preacher. The Rev. Mr. Grime has had charge of St. Luke's Church, South Glastonbury, during the past year, and will doubtless continue.

HONOLULU, T. H.—At St. Andrew's Cathedral, on Whitsunday, May 23rd, the Rt. Rev. Henry Bond Restarick, D.D., ordained to the diaconate Messrs. CHRISTOPHER STANLEY LONG and JAMES WALKER. The Rev. L. H. Tracy presented the candidates and the Rev. James F. Kieb preached the sermon. The Rev. C. S. Long read the Gospel.

MASSACHUSETTS.—Four candidates from the Episcopal Theological School at Cambridge were ordained deacons on May 31st at St. Stephen's Church, Lynn, the ordination sermon being preached by the Rev. William Appleton Lawrence, rector of the church. Mr. HAROLD BESHAW was presented by the Rev. Dr. Henry B. Washburn, Dean of the School; Mr. MARTIN DWELLE KNEELAND by the Rev. William B. Love; Mr. RAYMOND LANG by the Rev. Dr. Alexander Mann; and ARTHUR OSGOOD PHINNEY by the Rev. Ernest J. Dennen, Archdeacon of Boston. The Litany was read by the Rev. Howard R. Weir. The Holy Communion, with Bishop Lawrence as celebrant, followed. The Rev. Herbert L. Johnson read the Summary of the Law, the collect, and the epistle.

NEW YORK.—On Trinity Sunday morning at the mid-day service in the Cathedral of St. John the Divine, the Bishop of New York ordained Mr. CHARLES WEST MANZER and Mr. JOSEPH ANTHONY RACIOPPI to the diaconate, respectively presented by the Rev. Parker C. Manzer (father of the candidate) and the Rev. Edward Gabler. On the afternoon of the same

day Bishop Burch made his annual visitation to the City Home for the Aged and Infirm, Blackwell's Island. As has been the custom for many years, the newly ordained deacons accompanied the Bishop. At a service held in the Chapel of the Good Shepherd forty-four persons were confirmed.

PRIESTS

FOND DU LAC.—On Trinity Sunday at St. Paul's Cathedral, Bishop Weller advanced to the priesthood the Rev. Messrs. FRANK NIKEL, EVERETT BRYANT ELLIS, and FREDERICK WILLIAM BARRETT, who are assigned respectively to the Cathedral staff, to Bagie River, and to Shawano.

OHIO.—On Trinity Sunday, in Trinity Cathedral, Cleveland, the Rev. ROY E. DEPRIEST was ordained to the priesthood by the Rt. Rev. William A. Leonard, Bishop of Ohio. Presenter, the Rev. Charles C. Bubb; preacher, the Very Rev. Dean White, who also assisted in the laying on of hands.

MILWAUKEE.—On Wednesday in Whitsun-week, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, the Rev. Messrs. LAWRENCE AUGUSTINE CRITTENTON, ARTHUR BRYANT DIMMICK, and WALTER PERRY MORSE, Nov. S.S.J.E., were advanced to the sacred order of priesthood by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. The Rev. Mr. Crittenton was presented by his father, the Ven. Charles R. D. Crittenton, rector of St. Paul's Church, Key West, Florida. The Rev. Mr. Dimmick was presented by the Very Rev. E. L. Larrabee, Dean of Nashotah House. The Rev. Bro. Morse was presented by the Very Rev. C. N. Lathrop, Dean of All Saints' Cathedral, Milwaukee. The preacher was the Rev. Spence Burton, S.S.J.E., and the Litany was sung by Dean Larrabee. Those who assisted in the imposition of hands were Dean Larrabee, Dean Lathrop, the Rev. Mr. Crittenton, and Fathers Burton and Gavin, S.S.J.E., the latter also acting as the Bishop's chaplain. The Rev. Constat X. Demetry, rector of the Greek Orthodox Church of the Annunciation, Chicago, was vested and present in the sanctuary. The Rev. L. A. Crittenton will take up his work as priest in charge of Emmanuel Church, Lancaster, Wis. The Rev. Mr. Dimmick returns to Nashotah House as curator, and will be in charge of St. Peter's Church, West Allis, Wis. Father Morse returns to St. Francis House, Cambridge, Mass.

PENNSYLVANIA.—The Rev. FRANK GOOSTRAY was ordained to the priesthood in the Chapel of the Mediator in West Philadelphia on May 24th. The Suffragan Bishop of Pennsylvania officiated.

QUINCY.—At St. Mary's Church, Knoxville, June 1st, the Bishop of Quincy advanced the following deacons to the priesthood: HOWARD LEWIS SMITH, presented by the Rev. F. C. St. Clair; ALBERT HAYWARD HEAD, presented by the Rev. H. A. Burgess; PLACIDUS MICHAEL COOPER, presented by the Rev. J. H. Dew-Brittain. The Rev. H. L. Bowen preached the sermon; the Rev. Dr. F. L. Carrington sang the litany. The Rev. Mr. Smith will join the staff of clergy working in Peoria; the Rev. Mr. Head will become rector of St. John's, Preemption, where he has served as lay reader and as deacon; the Rev. Mr. Cooper will be assigned by the Bishop to work in the diocese.

Previous to the above service, the Bishop confirmed the Rev. Charles A. Parmiter, a Congregational minister from Moline, Ill., and his wife. Mr. Parmiter is to prepare for holy orders in this diocese.

WEST VIRGINIA.—On Sunday morning, at Trinity Church, Huntington, the Rev. Messrs. J. L. HADY and WILLIAM BRAYSHAW were advanced to the priesthood, the Rev. J. W. Ware being the preacher.

PAPER COVERED BOOKS RECEIVED

H. R. Allenson. Limited. 7 Racquet Court. 114 Fleet street, E. C. London, England.

The Road of Adventures. A Children's Parable. By the Rev. H. G. Tunnicliff, B.A. Author of *Wet Paint*, *The King's Scout*, *Mind the Stop*, etc., etc.

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The Carnival of Death or the Modern Dance and other Amusements. By Evangelist Harry W. Vom Bruch. Author of *Song Keep Me True*. 25 cts. net.

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DIED

WHITEHEAD.—HENRY COLGATE WHITEHEAD entered into rest at his son's home in Norfolk, Va., on April 19th. He married Miss Margaret Walke Taylor of Norfolk, and leaves four children and ten grandchildren. His children are: Mrs. R. S. Coupland of New Orleans, La.; Mrs. E. W. Gamble of Selma, Ala.; Dr. John B. Whitehead of Baltimore, Md., and Mr. Hugh G. Whitehead of Norfolk, Va.

POSITIONS OFFERED

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PRIEST, SINGLE, SOUND CHURCHMAN, by July 1st. As assistant in town of 50,000, Western Pennsylvania, to assist at parish church, and to take charge of attractive chapel in same town. One interested in Christian Healing Movement preferred. Give full details in first letter. Address **RECTOR, 128, care LIVING CHURCH, Milwaukee, Wis.**

ASSISTANT NEEDED AT ONCE in important parish in growing industrial community of 33,000 people in the diocese of Southern Ohio. Must be loyal Churchman, single, and not over thirty. Good salary to the right man. Apply, with references, to the Rev. E. ANGER POWELL, All Saints' Rectory, Portsmouth, Ohio.

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POSITIONS WANTED

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PRIEST OF EXPERIENCE WANTS locum tenency during July and August. Prefer contact with seamen or institutional work. Do not care whether the point is high or low, wet or dry, hot or cold. Address **WELMS, care LIVING CHURCH, Milwaukee, Wis.**

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WANTED FOR WHITE AND COLORED mission 2 sets of white, black and red, 1 set of green and purple mass vestments. One set of purple and green have already been given by St. James', Washington. Glad to have used or damaged sets, which one of our altar guild, who is an expert, can do over. Address FATHER ROBERTSON, Chattanooga, Tenn.

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PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

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I hereby acknowledge, with hearty thanks, the following contributions for the Old Catholics in Europe: Miss Isabella H. Dana, Boston, \$10; Miss Augusta T. Tappan, Bound Brook, N. J., \$5. Any further contributions will be most welcome.

J. H. CABOT,
Treasurer, Society of St. Willibrord.
Vineyard Haven, Mass.

MEMORIAL

At a regular meeting of the Faculty of the Divinity School of the Protestant Episcopal Church in Philadelphia held May 12, 1920, the following Minute was adopted:

The Faculty of the Divinity School desire to record their feeling of personal grief and of the inexpressible loss to the school in the death of Professor ANDREW DUFF HEFFERN. It has been a source of pride that for twenty years he has given distinction to our teaching staff, and that we have been able to claim him as one of the eminent products of our own institution.

He was of a type that seems unfortunately to be passing away. It is one of the lamented features of our present problem in recruiting the ministry that we are breeding so few thinkers and scholars. Dr. Heffern had the instincts and equipment of both. He came to this preparation with rare endowments, which were evinced by his easy priority and success in his undergraduate career. His training was exceptionally broad and complete, combining the best of this country and of Germany. His

first devotion was to the pastorate and the pulpit; and his work in these was honored by a multitude of friendships, and by a homiletic faculty characterized by ability in exposition and by a delicate sense of literary form. But, in contrast to so many parish priests, he maintained from the beginning the life of the student, with a fresh zest quite apart from the scholastic opportunity to which he looked forward. It has been a great privilege to us and to the Church at large that his singular competency was early discerned, and that he was set apart to his true vocation.

As an instructor, he was widely comprehensive in his acquaintance with the literature of his department of New Testament Interpretation. It is not too much to say that he became a master in his special field, as he was accurate and painstaking in presenting the results of his unwearied studies. He was, however, no mere specialist, and hence was farthest removed from being a pedant. His catholic interest in all the movements of thought was shown by his familiarity with many odd and curious subjects, and particularly such as belonged to a generous culture, and yet contributed to a rich treatment of his own work. His unusual accumulations and his marvellous memory make us regret that his modesty inhibited him from making more public use of his varied learning.

Nevertheless, his treasures of mind and heart were always at the service of his pupils. He was naturally conservative, but was cordially hospitable to the results of the scholarship of his time. He was a stimulating teacher, and the best of his students looked up to him, and resorted to him in later life for guidance in their reading. His extensive correspondence with so many graduates reveals him as their wise counsellor and faithful friend. We also of the Faculty recall how ready he was, in his social contact with us, to give of his time and talents for the advancement of the interests of the school which he loved. His business experience and ability were manifested in his office as Bursar, which he filled with marked efficiency for many years.

For perhaps two years he had foreseen the approaching close of his service. Reticent and uncomplaining, cheerful under an increasing handicap of pain, he was eager to complete his task and leave every detail finished for his successor. His temperamental reserve made it difficult for him to speak much of the intimate experiences of the Christian life. But we were all sensible of its reality, and we felt that he was himself a fine apologetic. He helped us to believe in moral values and in their immortality: so much intellectual and spiritual force was worth survival. Thus he was an inspiration to his colleagues and his pupils; whatsoever things are good and true became through him more real and animating. He has left us a memory of consecrated abilities, of humble discipleship, of high devotion to duty in its loftiest and its humblest forms. A profound scholar, an acute thinker, a noble gentleman, a loyal and manly Christian.

We desire to testify to our common sorrow by this appreciation, inadequate as it is. And we request the Secretary to transmit our action to Dr. Heffern's family, with an expression of our unfeigned sympathy in their bereavement.

RETREATS

The Convent of the Transfiguration, Glendale, Ohio.

The annual retreat for associates and ladies will begin on the evening of June 14th and close after the Eucharist June 17th. Conductor, FATHER ANDERSON, O.H.C. Address MOTHER EVA MARY, Superior.

MASSACHUSETTS.—A retreat for the clergy will be held (D.V.) at Christ Church, Swansea, Mass., from September 20th to 23rd. Conductor, Father Officer, O.H.C. Accommodation at Rest House should be secured from Mr. Clarence H. Poor, Jr., 45 Bromfield street, Boston, Mass. Charges \$5.25, or \$1.75 per day, if application is made *beforehand* for only part of the time.

MILWAUKEE.—The annual retreat for Associates and other ladies at Kemper Hall, Kenosha, Wis., will begin at Vespers, June 25th, and close with the Holy Eucharist Tuesday, June 29th. The Rev. M. BOWYER STEWART, Nashotah Seminary, Conductor, Nashotah, Wis.

MASSACHUSETTS.—The Society of the Companions of the Holy Cross offers a week-end Retreat for women at Adelynrood, South Byfield, Mass., June 19th to 21st, to be conducted by the Rev. Father Huntington. This date is chosen for the convenience of those going to the Wellesley Conference. For details write to Miss E. MACKINTOSH, Beaver street, Waltham, Mass.

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.

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LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, 7 Portugal St., King'sway, W. C.

BOOKS RECEIVED

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

G. P. Putnam's Sons. New York City.

Germany After the Armistice. A Report, Based on the Personal Testimony of Representative Germans, Concerning the Conditions Existing in 1919. By Maurice Berger, Lieutenant in the Army of Belgium. With a Preface by Baron Beyens, Former Belgian Minister in Berlin. Translated, with an Introduction, by William L. McPherson, Author of *The Strategy of the Great War*, *A Short History of the Great War*. \$3.50 net.

The Macmillan Company. New York City.

A Jewish View of Jesus. By H. G. Enelow. Net \$1.50.

The Budget and Responsible Government. By Frederick A. Cleveland and Arthur Eugene Buck. \$3.00 net.

Evolution of the Budget in Massachusetts, 1691-1919. By Luther H. Gulick. \$2.50 net.

Richard C. Badger. 194 Boylston street. Boston, Mass.

Religious Aspects of Scientific Healing. A Psycho-Analytic Guide written from the Patient's Point of View. By Donald Kent Johnston, Formerly Assistant to Dr. Elwood Worcester, Emmanuel Church, Boston,

Mass. With an Introduction by Dr. Elwood Worcester. \$1.75 net.

Presbyterian Board of Publication and Sabbath School Work. Philadelphia, Pa.

The Christian Home. By William Wallace Faris, D.D. (A Veteran Pastor), Author of *The Children of Light*, *How to Talk with God*, etc. 75 cts. net.

BULLETINS

The Church Pension Fund. 14 Wall street. New York City.

Second Annual Report. 1919.

PAMPHLETS

The Century Co. New York City.

Great Britain in Egypt. By Herbert Adams Gibbons. Reprinted from the Century Magazine, May 1920.

Department of the Interior. Bureau of Education. Washington, D. C.

Lessons in School-Supervised Gardening for the Southeastern States. (Garden Manual) Vegetables.

ANNUAL CONVENTIONS

SUMMARY

CENTRAL NEW YORK adopted the proposed canon on Bishop and Council, protested against recognition of the so-called Irish Republic, and levied a quota on parishes not taking part in the Nation-wide Campaign.—DALLAS considered change in the method of representation of parishes and missions; and decided to support a campaign for funds for St. Mary's College.—MAINE celebrated its diocesan centennial on the day preceding its convention. Final action on the "Bishop and Council" was postponed, awaiting recommendations from a committee to report a year hence. Resolutions urged Congress to offer financial credit to the nations of the Near East; urged state censorship of moving pictures; endorsed the prohibition amendment as a great moral advance; deprecated propagandistic antagonism to Great Britain.—MARQUETTE provided for continuance of the Nation-wide Campaign, reorganized with the plan of a Bishop and Council, planned to increase episcopal endowment and salaries, declared for a minimum clerical salary, gave Bishop Williams the title emeritus, and changed the convention date to January.—MINNESOTA created The Bishop and Directorate of the Diocese; endorsed the healing mission of the Church; and endorsed a plan to provide a parish house for work among students at the state university.—SOUTHWESTERN VIRGINIA held its first annual council. A typical Virginia diocese, mission work predominated, with religious education also emphasized. Future councils will meet in January.—WASHINGTON changed its convention date to February; adopted a minimum clerical salary.—WEST VIRGINIA heard satisfactory reports. It postponed final action on the question of Bishop and Council.—IDAHO reported bright prospects and splendid achievements at a convocation more enthusiastic than any before.—SOUTH DAKOTA found that it would doubtless raise its entire quota for the Nation-wide Campaign. It accepted reorganization with the Bishop and Council.

CENTRAL NEW YORK

THE CONVENTION was held in Grace Church, Syracuse, on May 25th and 26th. Evening prayer was said at 3 o'clock by the Rev. S. R. MacEwan and the Rev. H. P. LeF. Grabau, immediately after which the Bishop called the convention to order for business. The Rev. Walter E. Cook was unanimously reelected secretary and nominated as his assistant the Rev. Theodore Haydn.

Emmanuel Church, Elmira, was admitted into union with the convention. The trustees of the episcopate fund announced that the income of the fund was now sufficient to pay the salaries of both Bishops.

A resolution offered by the Rev. W. E. Tanner on behalf of the clergy of Binghamton called attention to the fact that the parish at Johnson City was a project started by the Rev. Dr. A. R. B. Hegeman, late Archdeacon of the diocese, that it offered a strategic opportunity to the Church, that the congregation had outgrown their temporary chapel and were not yet strong enough to erect the needed buildings, and suggested that the convention endorse and the parishes support a proposal to erect the parish house at Johnson City as the memorial of the diocese to Adrian Randolph Bennett Hegeman. Bishop Fiske recited the facts that this parish founded within three years had become self-supporting, was paying a commendable salary repeatedly increased, and sharing its rector with a neighboring mission, had met all of its diocesan and general obligations and frequently volunteered to accept larger assessments, had erected a temporary rectory and purchased a large and suitable building site, by all of which it had shown its earnestness, independence, and self-reliance and was therefore thoroughly worthy of help. The resolution was then enthusiastically adopted.

The proposed canon on a Bishop and Council for the diocese was presented and having been thoroughly discussed in advance,

in the several convocations, and altered in some particulars, was adopted without debate.

The diocesan budget was altered in many particulars from the budget for 1921. The most notable changes were provisions for the salary of both Bishops' secretaries, for the house rent of the Bishop Coadjutor, a considerably increased allowance for the deputies to General Convention, in which lay deputies will share, and a provision for the expenses of delegates to the Provincial Synod. Owing to the episcopate fund assuming the salaries of both bishops, these changes were possible without any increase in the amount levied.

A resolution to increase the salaries of both Bishops to the amount of \$1,000 each was withdrawn when both expressed their unwillingness to receive such an increase. A resolution was adopted recommending a minimum salary of \$1,500 for a single priest and \$1,800 and house for a married priest in all missionary districts of the diocese, to date from January 1920.

The Bishop Coadjutor presented his address by title. It was very brief, summarizing his work in five years of his episcopate. A resolution was adopted that a committee be appointed to consider women serving on vestries and sitting in diocesan convention, and report next year. To this committee was referred a resolution calling for a House of Churchwomen.

After dinner Prof. H. N. Ogden introduced Mr. Gordon Reese, whose subject was Working with Boys; the Rev. Luke M. White, whose subject was The N. W. C.; the Rev. Dr. W. H. Milton, who spoke upon The Follow-up Programme; and Mr. G. Frank Shelby, who concluded with a direct personal appeal to clergy and laity for advancing standards of personal living and renewed consecration.

On the second day the Litany was said by the Rev. A. H. Beaty and the Holy Communion celebrated by the Bishop, the Rev. Dr. Coddington, epistler, the Bishop Coadjutor gospeller. The Bishop's annual address was mainly concerned with his official acts during the year.

A resolution was adopted protesting against the proposed recognition, by the House of Representatives, of the so-called Irish Republic, as meddling with the internal affairs of a foreign nation, and as an insult to a friendly power, and as tending to divide the people of our own land.

The Bishop and Council were authorized to create the office of an executive secretary and to employ the whole-time service of a suitable man.

A committee was appointed to provide for the celebration of Bishop Olmsted's 80th birthday, which will come during the ensuing year.

Officers elected:

Treasurer: Mr. Frank L. Lyman.

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

Deputies to the Provincial Synod:

The Rev. Octavius Applegate, D.D., the Rev. Messrs. F. S. Eastman, H. P. Horton, H. E. Hubbard, E. S. Pierce, H. C. Staunton; William M. Gibson, M.D., Messrs. F. L. Lyman, W. G. Mayer, C. A. Miller, H. N. Ogden, F. T. Proctor.

Diocesan Council: Four four years; The Rev. E. S. Pierce, Mr. F. J. Bowne; for three years, the Rev. H. H. Hadley, D.D., Mr. H. N. Ogden; for two years, the Rev. E. H. Coley, D.D., Mr. W. H. Howes; for one year, the Rev. H. E. Hubbard, Mr. C. C. Marvel.

To the above will be added the Deans and one layman from each district. The Bishop, Bishop Coadjutor, and Archdeacon are *ex officio* members.

The Rev. H. W. Foreman, now rector of Emmanuel Church, Norwich, on nomination of the Bishop Coadjutor was chosen Archdeacon of the diocese by the board of managers.

A resolution was adopted to levy a quota on all parishes and missions which did not take part in the Nation-wide Campaign, to be not less than their total apportionments for diocesan and general missions last year, and as much larger as the council might determine. The action of the Campaign committee in appointing Mr. J. Francis Day as treasurer was legalized.

The delegates are to wear their names conspicuously in view next year to further acquaintance. A resolution of sympathy with the Armenian cause was adopted.

The Rev. Dr. H. H. Hadley and the secretary of the convention, a committee on matters referred to the diocese by General Convention, reported a list of changes proposed in the Constitution and in the Book of Common Prayer and attached resolutions in which the diocese was asked to vote its approval. Thoughtful members realized that this would be an expression of approval of the proposed Concordat, and men roused themselves for action. The chairman of the committee stated that the action asked would be necessary unless the convention wished to consider the various amendments *seriatim*. The Rev. Theodore J. Dewees at this point stated that the amendments were not referred to the diocese for approval or disapproval, but simply for information; that to act upon them would virtually be to instruct deputies who would not be elected for two years to come; and therefore he moved that the resolutions be tabled. This solution of the difficulty was welcomed by the delegates and the threatened conflict averted.

Almost immediately however another storm burst when the Rev. Dr. Wm. Bours Clarke introduced a resolution "of gratitude and thanksgiving to Almighty God for the Eighteenth Amendment to the Constitution of the United States", and urging wholehearted support of all provisions of the Volstead enforcement act.

A resolution to lay the whole matter on the table was immediately offered and carried. The convention, however, immediately adopted a resolution of thorough loyalty to the Constitution.

The convention adjourned at an early hour, having revolutionized the machinery of the diocese by adopting the proposed canon on a diocesan Council without amendment or debate, but having done little else. The social hours were highly enjoyable and there was no appearance of ecclesiastical partisanship.

DALLAS

THE ANNUAL COUNCIL assembled in St. Matthew's Cathedral on Sunday morning at 10:30. Bishop Capers of West Texas was the preacher, his subject being The Democracy of the Church. At 3 o'clock the delegates met in Graff Hall, St. Mary's College, the Bishop's address was read, and the council formally opened and reported for business. On Monday morning the regular business was transacted. After lunch there was a joint session of the council and the Woman's Auxiliary, when the Rev. L. G. Wood made an address, outlining plans for the Nation-wide Campaign.

A resolution was introduced proposing a change in the constitution in regard to the representation of parishes and organized

missions in the council. The present constitution provides for proportional representation, *i. e.*, the larger the church the larger the lay delegation. The proposed change provides four delegates from each parish and one from each organized mission.

The council decided to support a campaign for funds for St. Mary's College.

The following officers were elected or appointed:

Secretary, treasurer, and registrar were reelected.

Standing Committee: Dean Ray, the Rev. E. H. Eckel, D.D., the Rev. C. E. Snowden; Messrs. F. H. Sparrow, Edw. A. Belstering, Charles L. Kribs.

Delegates to the Provincial Synod: The Rev. Messrs. H. J. Ellis, E. H. Eckel, D.D., C. E. Snowden, Edwin Weary, F. T. Datson; Messrs. Ransom Stephens, J. J. Zeller, J. H. Salt, W. M. Mowlam, Hon. Tarlton.

The next council meets in Paris, the fourth Sunday in January 1921.

The Woman's Auxiliary elected Mrs. J. D. Covert president, Mrs. Lloyd Whitley as recording secretary, Miss Delaney Shropshire as corresponding secretary, all three being of Forth Worth.

MAINE

THE CENTENARY of the diocese was celebrated at the historic parish of Christ Church, Gardiner, on June 1st, following the local celebration of the one hundredth anniversary of the consecration of that beautiful church building.

The opening service was the Holy Communion at 7:30. At ten o'clock, an impressive commemorative service was held, the clergy of the diocese marching in procession. The Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Presiding Bishop, was one of the honored guests.

The Bishop of Maine gave an interesting address, treating of the several personalities of the former bishops of the diocese, beginning with the venerable Alexander Viets Griswold of the Eastern Diocese. Particular interest attached at Christ Church, Gardiner, to the remarks about Bishop Burgess, he having been, during his episcopate of nineteen years, the rector of that parish. Of this great man, Bishop Brewster said:

"Rich indeed was the spiritual endowment brought to the episcopate by Bishop Burgess. His was an alert mind trained by diligent study, a spirit without guile deepened by constant prayer. The old-fashioned training of a New England college, the logical discipline of a course in the law, German university life, under such teachers as Schleiermacher and Neander, had all contributed to his intellectual culture. Stedfast in the evangelical faith that had drawn to the Church his boyish loyalty, convinced in his reasoned attachment to apostolic order, he had the gift of speaking the truth in love. The fine literary sense which beguiled his rare leisure hours, prompting the composition of graceful poems redolent of classic lore, was balanced by a practical judgment, brought unceasingly into submission to the Will of God."

To the second Bishop, Henry Adams Neely, the Bishop paid the following tribute:

"Greatly did the Bishop plan, and indefatigably did he labor, in planting the Church in the remoter parts of this state. He gathered a group of like-minded lieutenants, whom his hopefulness helped to sustain in the hard places. Missions sprang up and churches were built in Aroostook county, in the new settlements of central and eastern Maine, on the Moose River in the northwest. It is good to see the glow of affectionate and reverent memory lighten the faces, to

day, of men and women throughout these regions, as they recall the annual visits of the Bishop, his human friendliness, his child-like delight in stopping an hour or two to fish, his devoted zeal for the Church, his untiring energy. When the Bishop laid down his staff in 1899, the nineteen parishes and missions of 1867 had grown to 44, the 1,527 communicants to 4,187, the episcopate fund from \$2,000 to over \$69,000, including the Bishop's House. Earnest missionary as he was in this large diocese, it must not be supposed that Bishop Neely's vision was narrowed to local matters merely. His addresses reveal an intimate touch with the larger issues before the Church."

Bishop Brewster enlarged upon the remarkable self-sacrifice and consecration of his predecessor, the Rt. Rev. Robert Codman, D.D., and added:

"A high and well-considered conception of the Church's Mission dominated the Bishop's policy. This personal devotion to Jesus Christ, that was its core, glorified his life. Hence his compilation of children's devotional hymns, his musical settings for the Eucharist. Hence the exquisite Emmanuel Chapel, with its fine altar high and lifted up, and above it the figure of the Divine Child, going forth from the Virgin Mother's fostering care to conquer the world by love. Herein—turning to a very different field—was the motive of that work of social service which received so much of his thought and care. For he saw in the children of men the image of God, and he sought to make their bodies fitter for the divine indwelling, and their environment more ample. This devotion to Christ and to the glory of Christ's holy Church was the ground of that splendid, watchful care for the material equipment of every parish and mission. Some of the outstanding results we all have seen, in renovated churches, new rectories, more systematic organization of Mission Board and mission-stations."

We quote also the final paragraph in this address:

"In what we sometimes call the 'new era', it is through the old faith—albeit quickened ever by the Spirit of Life—that we must draw the divine strength we need for our tasks. May we be heartened by the good examples of these true and faithful shepherds whom God gave to His flock in Maine, and who still are bound to us by a living bond in the communion of saints."

In an eloquent sermon the Rev. Charles Lewis Slattery, D.D., gave a comprehensive survey of the progress of the Church in Maine, from the days of the colonists of 1605 and 1607, through the troublous days of the Revolution, and since its organization as a diocese. Especial interest attached to passages in the sermon giving reminiscences of many of the presbyters known to Dr. Slattery himself personally in his youth, or familiar to him through the work of his father, long a rector in Maine. Dr. Slattery closed his sermon thus:

"This diocese which now fills out its first century is a personality, with sorrow conquered, with honest achievement, with strong belief in its destiny, with faith in God's perpetual guidance. To God we give thanks for the past, and to Him we pray for love and wisdom, that those who serve the Church in Maine shall in turn make the diocese a true servant to all the people."

The Bishop read letters from the Bishops of Massachusetts and Connecticut, who had been invited to attend the celebration, but were unable to do so on account of the approaching Lambeth Conference. The Rev. Dr. Charles F. Lee also read a commemorative poem, written by himself for this centenary.

In the afternoon, at the country home of Mr. and Mrs. Robert H. Gardiner, a delightful reception was held. That evening, at Christ Church, turning from the review of the past to the work of the future, a missionary service took place, at which the Rev. Dr. William H. Milton, executive secretary of the Nation-wide Campaign, made an inspiring address on that movement, and Bishop Tuttle gave a stirring missionary address.

The Convention

On the day after the centenary, the annual convention was held at the same place, the Woman's Auxiliary holding its annual meeting in the parish house of Christ Church, Gardiner. A diocesan council of the Church Service League was organized by the Bishop, and announced to the convention, the clergy being urged to form parochial units.

Careful consideration was given in the Bishop's address to the formation of a diocesan "Bishop and Council", and the matter was discussed in the convention. In view of the probably necessary revision of the diocesan canons, a committee of five was appointed to make recommendations to the next convention.

The Church Mission of Help was mentioned in the Bishop's address, and at his request Mrs. Harold L. Berry of Portland, the diocesan president, spoke to the convention on the subject. A sympathetic resolution was passed giving cordial approval to the organization.

The Rev. Dr. Milton outlined the situation regarding the Nation-wide Campaign, after which questions were asked of him. An intensive follow-up programme is to be adopted. A resolution was passed that a message be sent to Congress urging credit to the countries in Europe and the Near East, to relieve economic distress there. A resolution was adopted urging municipal censorship of moving pictures, and the passage of laws in the state to this end.

After some discussion, a resolution was passed endorsing the prohibition amendment to the Federal Constitution, as marking a great moral advance. A resolution was adopted deprecating the prevalent propaganda antagonistic to Great Britain. After much discussion, the resolution making women eligible to the convention was lost.

Officers elected:

Secretary: The Rev. Arthur T. Stray.

Treasurer: The Hon. Charles B. Clarke.

All the members of the Standing Committee were reelected.

At the annual meeting of the Woman's Auxiliary, the Rev. Dr. Milton spoke on the women's part in the Nation-wide Campaign, and Mrs. Harold Berry on the Church Mission of Help.

MARQUETTE

THE TWENTY-FIFTH annual convention, the first under its new Bishop, held at Sault Ste. Marie on May 18th and 19th, was one of the most successful in the history of the diocese. The entire convention reflected to a remarkable degree the growing influence and aggressive leadership of Bishop Harris, who, while Bishop Coadjutor since 1918, succeeded Bishop Williams upon his resignation last fall owing to failing health.

Among the outstanding features of the convention were the Bishop's address, the report of the Nation-wide Campaign, with provision for its continuation, an address by the Metropolitan of Ontario, reorganization of the diocese in accordance with the plan of a Bishop and Council, election of Bishop Williams as Bishop emeritus, with a permanent seat in the convention, provision

for erection of a thank offering memorial to his work, establishment of a Bishop Williams episcopal fund, appointment of a committee to increase endowment of the episcopate, an increase in the salaries of the Bishop and the General Missionary, passage of a resolution favoring a minimum salary of \$1,500 for all clergymen devoting full time to the Church in the diocese, receipt of a letter from Bishop Williams pledging continued loyalty and assistance, extension of welcome to a number of new clergy, provision for organization of a lay readers' league, a rousing missionary meeting, adoption of an amendment to the constitution changing the regular time of meeting of conventions to January.

Immediately following the convention the Bishop and clergy departed for the Doe Lake Hunting and Fishing Club, where, as guests of the former and of Mr. T. E. Bissell of Munising, there took place the most unique feature of the convention, namely, the first annual diocesan clericus, established this year by Bishop Harris, an account of which will be given in a subsequent issue.

The convention was preceded by Holy Communion in St. James' Church on Tuesday morning, the Rev. S. H. Alling, the rector, being the celebrant.

In the afternoon the convention organized, Bishop Harris presiding and offering the invocation. The Rev. James E. Crosbie was elected secretary of the convention, and the Rev. P. C. Bailey assistant. After the roll call, which disclosed good attendance of laymen and 100 per cent. attendance of the clergy, Bishop Harris delivered an introductory address in which he spoke of the resignation of Bishop Williams and paid high tribute to the latter's loving and sympathetic coöperation. He spoke feelingly of his personal loss at the severance of Bishop Williams' connection with the diocese, and expressed the earnest hope that the convention would take some action to perpetuate the ties that had bound them together for a quarter of a century.

Bishop Harris then outlined the special needs of the diocese and suggested ways and means of meeting them. He called attention, among other things, to the urgent need of substantial increase in the salaries of the clergy, saying that more than twelve hundred men had been forced to leave the ministry last year because of grossly inadequate salaries. He urged continuation of the Nation-wide Campaign and extension of the rural work of the Church, particularly through associate missions, and spoke of the desirability of adopting the plan of a Bishop and Council, and of the need of increasing the endowment of the episcopate to \$100,000 as soon as possible.

Following a paper by Mayor C. J. Shadick of Ishpeming, on Laymen's Work in the Church, a committee was appointed to undertake organization of a Lay Readers' League affiliated with the national organization. A committee was appointed also to work for increased endowment of the episcopate.

After the delegates had acted upon the suggestion of Bishop Harris, voting unanimously to give Bishop Williams a permanent canonical residence in the diocese with a seat in convention and the title of Bishop emeritus, and had voted to erect an altar in St. Paul's Cathedral, Marquette, as a thank offering in commemoration of his many years of loyal and generous devotion, and after it had established the Bishop Williams Fund, the secretary of the convention announced that he was in receipt of a letter from Bishop Williams extending his greetings, announcing financial assistance, and pledging his continued devotion and all that remains in him of service and assistance.

The convention was deeply moved and formally expressed its appreciation.

On Tuesday evening occurred one of the most inspiring meetings of the convention when, through the kindness of the Men's Service Club of St. James' parish, all the delegates met for a "get together" session in the parish hall. Thrilling stories were told by the missionaries and by the newer clergy about the work being done. There was no note of complaint at the difficulty of the task, and all who heard of the wonderful opportunities of Marquette's missionary field left the hall with a sense of new consecration and new enthusiasm.

On Wednesday morning, when, after Holy Communion at 8 o'clock, the officiating clergy being the Rev. S. H. Alling and the Rev. A. I. E. Boss, the formal opening of the convention took place at 9:30 A.M. There was a solemn procession of the clergy and a second celebration of the Holy Communion. Bishop Harris, the celebrant, was assisted by the Rev. Messrs. W. R. Cross, C. G. Ziegler, and S. H. Alling. The Bishop in his formal address called attention to some crying needs of these troublous times of selfishness, unrest, and greed, and showed that as the Church of Jesus Christ holds the only remedy she must proclaim it to the world with indomitable faith and renewed energy.

One of the first acts of the convention after the Bishop's address was to approve of his suggestion and adopt the new canon providing for a Council of six clergymen and six laymen to act with him in the most important administrative functions of the diocese, carrying on old work and initiating new. The plan authorizes organization of the Departments of Missions and Church Extension, Religious Education, Social Service, Publicity, Finance, and any other departments deemed desirable. A new Department of Personal Religion will probably be added.

While the Bishop was absent from the room it was voted to increase his salary to \$5,000 per annum, with \$500 additional allowance for travelling expenses. The salary of the General Missionary was also increased 50 per cent.

At the afternoon session the convention adopted the recommendation made by the Bishop on the previous day declaring for a minimum salary of \$1,500 per annum for all clergymen devoting full time, with an increase of \$100 per annum until the minimum shall have reached \$1,800.

An outstanding feature of Wednesday afternoon was a stirring address by His Grace the Most Rev. George Thorneloe, D.D., Archbishop of Algoma and Metropolitan of Ontario, who, with two attending clergymen, visited the convention. His Grace was formally welcomed by Bishop Harris and escorted to the chancel. He spoke eloquently of the Canadian Forward Movement—the Canadian "Nation-wide Campaign"—telling how in spite of the grave doubts of himself and others, owing to the many heavy financial drives that had preceded, it was nevertheless carried forward in spite of obstacles, achieving results far beyond all expectations.

In connection with the report of the Rev. Joseph A. Ten Broeck, diocesan chairman of the Nation-wide Campaign, it was pointed out by Bishop Harris that through Mr. Ten Broeck's able leadership the diocese ranks second among all the dioceses of the Fifth Province in meeting its quota.

The amendment to the constitution proposed last year was adopted, making the fourth Wednesday in January the date for future diocesan conventions.

Elections:

Bishop and Council: For three years:

The Rev. Messrs. Joseph A. Ten Broeck, S. H. Alling, Mr. W. C. Douglass, Houghton; and Mr. P. W. Phelps, Marquette. For two years: The Very Rev. Bates G. Burt, the Rev. C. G. Ziegler; Mr. C. J. Shaddick, Ishpeming, and Mr. A. E. Miller, Marquette. For one year: The Rev. Messrs. W. R. Cross, J. E. Crosbie; Mr. M. M. Duncan, Ishpeming; Dr. Coffin, Iron Mountain.

On the Standing Committee Mr. J. P. Olds succeeds Mr. G. J. Webster.

Deputies to the Provincial Synod: The Rev. Messrs. Wm. Reid Cross, Jos. A. Ten Broeck, Carl G. Ziegler, Stephen H. Alling; Messrs. C. J. Shaddick, T. E. Bissell, John G. Stone.

The provisional deputies to the Provincial Synod will be appointed by Bishop Harris.

MINNESOTA

BY UNANIMOUS vote of both orders a new canon creating "The Bishop and Directorate of the Diocese of Minnesota" was adopted at the meeting of the council on May 26th at St. Mark's Church, Minneapolis. This new board will do the work of the Boards of Missions, Religious Education, Social Service, etc. The canon provides for the election of nine clergymen and nine laymen, three of whom will retire annually. The names of the first members of the directorate are: The Rev. James E. Freeman, D.D., the Rev. Messrs. G. S. Keller and E. N. Schmuck, Messrs. J. D. Bronson, T. W. Stott, and V. H. Vandyke; the Rev. W. S. Howard, the Rev. F. F. Kramer, D.D., the Rev. F. D. Tyner, Messrs. J. C. Wade, H. C. Theopold, P. N. Myers; the Rev. Messrs. A. E. Knickerbocker, G. G. Bennett, C. C. Tuke, Messrs. H. S. Gregg, C. A. Rasmussen, S. S. King.

The Standing Committee was reelected.

A resolution endorsing the healing mission of the Church was passed unanimously. The report of the special committee on Breck School was referred to the Bishop and Directorate and the board of trustees of that school.

In his address at the opening service, Bishop McElwain dealt with the social and religious condition of the country. The Bishop emphasized the fact that the Church must stand for true social justice in keeping with the teaching of our Lord Himself. The address dwelt at some length on the need for a revival of daily Bible study and family worship and expressed the hope that the council would make provision for placing in the hands of all the people pamphlets containing outlines of Bible readings with suggestions and directions. The reported number of confirmations, in spite of the interruptions in the year's work, was well up to the average and in a number of parishes record classes had been presented. The Bishop's address was both optimistic and encouraging.

During the afternoon of the first day Mr. Lewis B. Franklin addressed the council on the results of the Nation-wide Campaign. It was Mr. Franklin's conviction that where diocese and parishes had dealt with the Campaign as a cold business proposition that had to do with the raising of so many dollars those dioceses and parishes had failed to place themselves in the 100 per cent. class, but that where it was a real venture of faith campaigns successful in every sense of the word were carried on. Mr. Franklin urged the diocese to go on until its full quota should be raised.

At the evening mass meeting held at St. Mark's the Rev. Dr. Chalmers, of Toledo, Ohio, spoke at length on the problem of religious education and urged that the boys and girls of our cities be given by their

parents and Sunday school teachers the object lesson of an adult life squared with the teachings of our Lord. Dr. Chalmers, expressing himself as heartily in accord with the Christian Nurture Series, considered it at least ten years in advance of anything published by any other religious body in the world to-day. He was weary of "pious preachments" on the part of "dear old ladies" that found no response in the heart of the virile boy and girl of to-day with their many interests that had no connection with religion or the Church.

The Healing Mission of the Church was the subject of an address by the Rev. E. M. Cross; The Need of Direction in Bible Study was presented by the Rev. Frederick D. Tyner; and the Rev. James E. Freeman, D.D., pointed out the values underlying both topics.

The council on Thursday morning passed a resolution endorsing the plan to provide a parish house in connection with Holy Trinity Church for work among students of the University. A number of students, members of a society organized under direction of the Rev. Richard S. Read, rector of Holy Trinity, addressed the council on the need of such a place.

Delegates to the Provincial Synod: The Rev. C. C. Rollit, D.D., the Rev. F. L. Palmer, the Rev. Frederick D. Tyner, the Rev. A. G. Pinkham, the Rev. George S. Keller, the Rev. C. Edgar Haupt, the Rev. A. E. Knickerbocker.

SOUTHWESTERN VIRGINIA

THE FIRST annual council of the diocese met in Lynchburg from May 25th to 27th, with nearly complete clerical and lay attendance. The three parishes in Lynchburg joined in giving a reception to Bishop Jett and his council on Monday evening. The sessions were held in St. Paul's Church, while the splendid parish house was used for committee meetings and a sumptuous luncheon each day.

Morning prayer was read each day and on Tuesday there was a celebration at 7:30 and again at 10, when the council sermon was preached by the Rev. Walter Q. Hullihen. Also on Tuesday evening there was held a service for diocesan missions, the speakers being Archdeacon Rich, the Rev. C. F. Smith, and the Rev. G. Otis Mead. On Wednesday evening the Rev. Floyd W. Tomkins, D.D., led a devotional service full of inspiration and power.

The Bishop made his council address as the first order of business following luncheon on Tuesday. He reported unusually large confirmation classes and much activity since his consecration. He laid great emphasis on vital religion, and the activity of vestries and clergy. He made an appeal for restoration of the family altar, and urged upon clergy and laity alike the importance of family prayer in every home. He asked the clergy to report at next council meeting how many families had established the custom. Church attendance, and ways of increasing it, were given consideration by the Bishop, who called attention to the canon concerning that. He called upon the clergy to "be pastors", quoting Bishop Tuttle, "Ring door bells, ring door bells, ring door bells." "Keep always before you that your purpose is to bring men and women to Christ."

The reports of the various boards and committees were carefully made and received with deep interest. The Executive Board reported through its chairman, the Rev. G. Otis Mead, showing a large amount of work. The Rev. R. B. Nelson and the Rev. G. Floyd Rogers spoke on Social Ser-

vice and outlined a well worked out plan for a public health system and of probation and care for delinquent and deficient children. A social service committee was recommended for each parish.

Mission work at home and abroad held a prominent place throughout. The success of the Nation-wide Campaign in the diocese threw the responsibility on organization and administration. The Council seemed determined to cooperate with the Bishop and the Executive Board in developing existing parishes and missions and opening up new places.

Instead of a joint treasurer for the dioceses of Southern and Southwestern Virginia the treasurer of Southwestern Virginia, Mr. C. Edwin Michael of Roanoke, will receive and disburse all funds for this diocese. According to subscriptions and agreed division of these funds as raised in the undivided diocese last December, the diocese will send to the General Church \$92,322 and spend on its own work \$202,838.20.

The sub-committee on Religious Education will emphasize the work of the Sunday schools. Teacher training and building up the schools and opening new schools will be emphasized. Eight one day institutes are to be held late in the summer in as many places, with the hope of reaching and arousing the whole diocese. The Church schools in the diocese made fine reports. The Theological Seminary reported and appealed for young men for the ministry. A special committee with the Bishop as chairman was appointed for this work. The officers of the Woman's Auxiliary, by resolution, will hereafter be invited to attend the annual meetings of the council in their official capacity. Two important changes were proposed in the constitution, viz, that the annual council shall be held in January instead of May and that the representation of laity shall be three instead of one from each parish or separate and independent congregation, and one from each mission. These two changes were adopted to be finally acted on next May.

The canon touching the Executive Board was changed so the Bishop shall be *ex officio* chairman. The chancellor shall be a member and the board shall have power to fill vacancies. In Canon 14, on election of vestries, the age limit was removed so that all communicants can vote; the election shall be held on the first Monday in Advent.

Elections:

Secretary: The Rev. Frances H. Craighill.
Treasurer: Mr. C. Edwin Michael, Roanoke.

Chancellor: Mr. Charles Francis Cocke, Roanoke.

Historiographer: The Rev. J. B. Dunn, D.D.

Standing Committee: The Rev. Messrs. Claudius F. Smith, T. Carter Page, E. A. Rich; Mr. S. C. Hutter, Mr. C. P. Macgill, Gen. Wm. A. Anderson.

Executive Board: The Rev. Messrs. G. Otis Mead, G. Floyd Rogers, Churchill Gibson; Messrs. W. D. Tylor, W. C. Mingea, Charles L. Mosley, Mrs. T. D. Hobart, Miss Aurelia Davis.

Delegates to the Synod: The Rev. Messrs. G. Otis Mead, Francis H. Craighill, John J. Gravatt, Jr., Claudius F. Smith, Messrs. C. Edwin Michael, Fred Harper, Mayo C. Brown, R. S. Pierce.

The report on the state of the Church dealt with present day industrial conditions, vacant parishes, missionary problems, and pointed out many new fields, declaring the Church to-day has the greatest opportunity of all time to promote the principles of justice and good will.

The diocese is to be divided into two con-

vocations probably to be known as the James River and the New River convocations.

A resolution was adopted approving the erection of a chapel at the Industrial School and Home for Boys near Covington in memory of the late Rt. Rev. A. M. Randolph, who during his episcopate ministered in every part of the state.

The Rev. John J. Gravatt, Jr., is chairman of a committee to consider church attendance and loyalty on the part of young communicants, investigate needs, work out plans for religious culture and development, and report to the next council.

The council accepted the invitation to meet in Wytheville next May.

WASHINGTON

THE CONVENTION, which marked completion of the twenty-fifth year of the diocese, was opened at the Cathedral on May 19th, with Holy Communion in the Bethlehem Chapel, the Bishop officiating. At this service a Hymn to the Holy Ghost, written by the Bishop for Whitsunday, was sung for the first time.

The convention then organized in Whitby Hall, a building of the National Cathedral School for Girls, where the Bishop delivered his address. He reminded the convention what things faith and prayer had wrought in the Cathedral project; for twenty-five years before not a foot even of the ground upon which the many beautiful buildings now stand was owned by the Cathedral. Touching on matters that had received action at the last General Convention, the Bishop strongly urged the clergy to try out the new Lectionary authorized for this year. He noted some social problems discussed at the last meeting of the archdeaconry, namely, "the great and growing evil of race-track gambling with its demoralizing influences" and the necessity of some effective control of the morality of motion pictures.

Denouncing the carelessness of many rectors in the matter of record keeping as nothing short of immoral, the Bishop declared: "I hereby give notice to the reverend clergy that in the future I shall refuse to give letters dimissory to any clergyman removing from the diocese, until he has satisfied me that he is leaving the books of the parish in good order and a list of communicants and of parishioners for the use of his successor."

Church Unity was presented most earnestly by the Bishop. "The subject of Church Unity," he said, "is in the air to-day as never before. It is much talked about, which is good. In the minds of some it mean the mechanical federation of separate denominations representing Protestant Christianity for various forms of cooperation. . . . But unity such as our Lord prayed might be the convincing evidence to the world of His divine mission and His authority and claims cannot be produced by mere mechanical aggregations. Those who are praying for real unity, which shall embrace all who profess and call themselves Christians, Greek and Roman and Anglican and Protestant, know and feel that the basis of it must be unity in the Faith and in the Spirit of truth and peace and love, however diverse may be the outward expression of the faith, in forms of worship or in ritual observances. We cannot agree to the 'essential oneness' of bodies holding and teaching diverse views as to fundamental things."

The Bishop closed with an expression of gratitude to God for the blessings both spiritual and physical which had come to the diocese through the Christian healing mission of James Moore Hickson.

A resolution changing the date of the convention from May to the first Wednesday in February was passed, which brings the next meeting of the convention in February 1921, in St. Stephen's Church (Rev. George F. Dudley, rector).

The report of the committee on salaries was unanimously adopted to the effect that all clergymen be paid a minimum salary of \$1,500 a year with rectory.

An appropriation of \$18,000 for diocesan missions was ordered.

The Rev. Dr. Pardee, the Rev. R. Bland Mitchell, and the Rev. James L. Smiley spoke briefly.

The noon hour of the second day was devoted to the history of the diocese. The Rev. George F. Dudley spoke on the development of the Church in Washington City from 1895 to 1920; the Rev. Millard F. Minnick on The Church in Our Rural Neighborhoods, 1895-1920; Canon Henry Russell Talbot on The National Cathedral 1895-'20.

At the missionary service on the evening of the first day in St. John's Church addresses were made by the Rev. David R. Covell on the work at Trinity Diocesan Church; and by the Rev. Lewis R. Levering on the rural work of the diocese.

Elections:

The Rev. H. Allen Griffith was elected secretary of the convention, Mr. H. L. Rust was reelected treasurer, and Mr. Arthur S. Browne, chancellor. The convention confirmed the Bishop's appointment of Mr. Edward L. Stock as diocesan treasurer of the Nation-wide Campaign.

Standing Committee: The Rev. Messrs. J. W. Austin, G. F. Dudley, D.D., L. R. Levering, R. H. McKim, D.D.; Messrs. H. M. Bowen, J. H. Gordon, W. C. Rives.

Deputies to the Provincial Synod: The Rev. Messrs. G. C. F. Bratenahl, D.D., D. W. Curran, C. P. Sparling, C. T. Warner; Messrs. H. P. Blair, S. S. Kramer, H. L. Rust, E. L. Stock.

A resolution was passed extending good wishes to the Bishop for his trip to the Lambeth Conference.

WEST VIRGINIA

THE ANNUAL COUNCIL was held at Huntington, in Trinity Church (Rev. S. Roger Tyler, rector), from May 26th to 30th. At the opening service on Wednesday morning the sermon preached by the Rev. S. S. Moore, D.D., was followed by Holy Communion, Bishop Gravatt being the celebrant.

Immediately after this service the Bishop called the council together for organization. Roll call showed a good representation of the clergy, and a fairly good number of the lay delegates. The report of the outcome of the Nation-wide Campaign was very satisfactory, as was that of the committee on Religious Education. The Rev. L. G. Wood, from Nation-wide Campaign headquarters, was well received and accorded a rising vote of thanks. The Bishop reported the Sheltering Arms and the Reynolds Memorial Hospitals in very satisfactory condition financially. Delegates were elected to the Provincial Synod to be held in Norfolk. Dr. Paca Kennedy of the Protestant Episcopal Theological Seminary, Virginia, gave an interesting report of the Seminary. Mr. S. G. Cargill, executive secretary of the diocese, was also appointed treasurer, to assume his office January 1st 1921.

The rector of Trinity Church, Morgantown, the Rev. S. W. Wallace, asked the diocese to consider the need of such a plant as would be a credit to the Church in a city where the State University is located.

The proposal to appoint an executive board for the diocese was referred back to

the committee on constitution and canons for reconsideration and action in the next council.

The Woman's Auxiliary held two meetings each day. The closing service was in charge of the Bishop.

IDAHO

MEETING at St. Michael's Cathedral, in Boise, on May 29th, the annual convocation was opened with the Holy Communion, the Bishop being the celebrant, assisted by the Very Rev. Alward Chamberlaine, Dean of the Cathedral. The Woman's Auxiliary of the district convened at the same time.

Convocation organized immediately afterward with the Bishop in the chair. The Rev. Thomas Ashworth was reelected secretary, the Rev. A. Leonard Wood, assistant secretary, F. W. Ford, treasurer, the Rev. Alward Chamberlaine, registrar, the Hon. Frederick S. Randall, chancellor.

The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, president; the Ven. Howard Stoy, the Rev. Martin Damer, the Rev. Thomas Ashworth; F. W. Ford, H. H. Harvey, R. M. Davidson, and E. M. Hoover.

The Bishop's address, delivered at a joint session of convocation and Woman's Auxiliary, reported splendid progress and bright possibilities. Confirmations for the first five months were 130, being double the number for the whole of last year. The Bishop paid glowing tribute to the devotion of Bishop Page to the interests of the Church in Idaho following Bishop Funsten's death. In the institutions, St. Luke's Hospital, St. Margaret's Hall, and the Indian Mission, the Bishop stated, excellent progress had been made. Both hospital and school had been overcrowded, and were in need of additional buildings. At St. Luke's Hospital it had frequently been necessary to put beds in the halls, in the X-ray room, and in every other available space. The operating expenses had been heavy, but with a slight advance in the rate charged for rooms the hospital had more than paid its way.

Under the head of Religious Education, the Bishop most strongly urged that our communicants subscribe to the Church papers. He said: "I sincerely hope that some organized effort may be made at this convocation to prosecute a vigorous campaign for new subscribers to the religious journals."

The services on Trinity Sunday in the Cathedral were crowded to the doors. The Bishop of California preached on the Blessed Trinity in the morning, and the Rev. Frank E. Wilson delivered the baccalaureate address to the graduating class of St. Margaret's Hall in the evening.

On Monday morning the Bishop's "quiet hour" with the clergy in the chancel of the Cathedral was most helpful. At noon, convocation and the Auxiliary met for another joint session, the subject being the Nation-wide Campaign. The Rev. Mr. Wilson spoke of results throughout the general Church, and Dean Chamberlaine for the Campaign in Idaho. His report as chairman showed that the quota of \$13,916 had been more than raised—\$14,499.40 being the amount pledged by all parishes and missions to May 31st—and \$4,165.38 had already been sent to New York. The spiritual results of the Campaign were demonstrated by larger attendance at Easter, larger communions, larger confirmation classes, larger Sunday school attendance, etc.

Convocation closed with a great banquet on Monday evening attended by 450 people. The Bishop presided and introduced the Bishop of California, the Bishop of Utah,

the Rev. Frank E. Wilson, the Rev. Wm. C. Emhardt, and the Hon. Frederick S. Randall of Lewiston, the newly appointed chancellor.

The convocation was more largely attended and more enthusiastic than any similar gathering.

SOUTH DAKOTA

CONVOCATION met on Wednesday and Thursday, May 26th and 27th. As previous convocations had included the inspirational services of Sunday, the change to week-day dates entirely altered the nature of the meetings.

The addresses of the Bishop and Suffragan Bishop, both admirably optimistic, dealt almost exclusively with district questions. Bishop Burleson urged strictest observance of the prohibition enforcement laws.

At an early celebration of Holy Communion Bishop Burleson was assisted by Dean Woodruff, and after breakfast convocation was opened with a shortened morning prayer. These two services took the place of the long opening service hitherto used.

The Rev. C. B. Blakeslee was elected secretary, and business was conducted with dispatch and little discussion. The Nation-wide Campaign was the principal topic, and reports showed that the quota of the district would probably be fully subscribed. The Campaign is finished in the white field, and surprising results in the Niobrara deanery assure the entire quota by the Indians. Incidentally, it appeared that for the first time confirmations in the white field exceeded those among the Indians.

The canon organizing the Bishop and Council was unanimously passed. The Council will organize departments of missions, religious education, social service, finance, publicity, and also of service and stewardship. The latter will continue the spiritual and inspirational work of the Nation-wide Campaign.

The canon organizing the board of examining chaplains was passed, and the board was elected and organized.

Mr. Lewis P. Franklin congratulated the district on raising its Campaign quota. Miss Emily C. Tillotson told of the educational policy of the reorganized Church. Miss Hewitt of Anking spoke of her work in China. Dean Woodruff dealt with plans of the commission on the Ministry; Miss Creighton, superintendent of the Church hospital in Winner, told of the only Church hospital in Dakota. The Rev. William Holmes, the Dakota priest on the Santee Reservation, gave an admirable address in English. Dr. Peabody's report of All Saints' School presented the ideals of Christian education.

The treasurer reported over \$160,000 subscribed in the district in the recent drive for the Helen S. Peabody School endowment and building fund—an unusually large sum for a missionary district.

Elections:

Council of Advice: The Rev. Messrs. E. B. Woodruff, S. S. Mitchell, and William Holmes; Messrs. R. L. Slagle, E. C. Sutton, and George Burnside.

Bishop and Council: The Rev. Messrs. E. B. Woodruff, F. B. Bartlett, E. W. Pigion, E. Ashley, and W. B. Roberts; the lay members to be appointed.

Delegates to Provincial Synod: The Rev. Messrs. John Flockhart and E. B. Woodruff; Messrs. J. H. Gates and C. D. Rowley.

CHURCH MISSION OF HELP

THE CHURCH MISSION OF HELP is this year offering at the summer schools of Princeton and Geneva, June 21st-30th, July 5th-16th, a course of instruction on problems relating to delinquency. The purpose is to arouse interest in the subject of the

delinquent girl and the Church's responsibility towards her by consideration of some of the factors, personal and social, which underlie her problem, and to stimulate desire for more adequate knowledge of how to deal with these by study of practical methods.

The lectures, designed especially for younger students planning to engage in the work, will consist of eight lectures on varying aspects of the problem.

Books of reference will be placed in the book rooms at both conferences, and opportunities for discussion will be given by those conducting the course. The Church Mission of Help, Room 152, No. 2 East Twenty-fourth street, New York City, will gladly give further information.

NATION-WIDE FUND RESULTS IN MILWAUKEE

PAROCHIAL contributions increased by 64 per cent., missionary contributions by 897 per cent.—that is a portion of the result of the Nation-wide Campaign in the diocese of Milwaukee, although only 45½ per cent. of the quota has been attained.

Contributors for parochial support increased from 2,084 to 4,729, and for missionary support from 970 to 3,557—this is another result.

Amounts pledged for parochial support are increased from \$63,805.08 to \$104,682.19; and missionary pledges from \$6,856.55 to \$61,505.27.

These are some figures, showing results on the financial side, that were submitted to the Campaign committee last week by its chairman, the Rev. E. Reginald Williams.

The Campaign has received reports from 53 parishes and missions, representing 9,484 out of the 11,908 communicants of the diocese. Of the 40 parishes all have reported except 8. Of these but 3 have over 100 communicants. The aggregate number of communicants of these eight parishes is 785.

There are 44 organized missions in the diocese. Eight of these are closed, leaving 36 active. Eighteen of these 36 missions carried through the Nation-wide Campaign. Of the other 18 the only one of any size is St. Paul's Mission House, Milwaukee, with 260 communicants reported. The figures of the others which are available give an average number of 29 communicants. While from an educational standpoint it is highly desirable that these small missions be reached another year, in a financial way it would have made little difference in the final report.

The total amount subscribed for the next three years for the Nation-wide Campaign is \$184,515.81. The proportion of division of this sum between the general activities of the Church and those of the diocese of Milwaukee, is practically fifty-fifty—50.17% to general and 49.83% to this diocese. In other words, whereas we had \$6,000 per year before to carry on our Church Extension or diocesan mission work, we now have \$30,000, and shall contribute a like amount for national purposes.

One of the chief accomplishments through this additional amount is the establishment of a minimum salary of \$1,500 per year for our missionary clergy. As far as possible, this also includes a house. This amount supersedes a yearly average of \$927 per year for 27 of our clergy.

A strong sub-committee appointed to persuade the vestries of parishes which pay less than this amount to raise their rector's salaries to at least this sum has been successful in a number of instances.

The committee had the pleasure of conference with the Rev. R. W. Patton, D.D., of the central office, at its meeting.

EDUCATIONAL

COMMENCEMENT AT ST. KATHARINE'S

A CLASS of thirteen will be graduated at St. Katherine's School, Davenport, Iowa, on June 14th, following a series of events connected with the commencement. The baccalaureate sermon will be preached on the 13th by the Bishop of Iowa. St. Katherine's has completed a very successful year and is among the most valuable of our Church schools.

ST. MARY'S SCHOOL, KNOXVILLE

THE FIRST commencement under the rectorship of the Rev. F. L. Carrington, LL.D., and the fifty-third of the school, was held on June 3rd, with two graduates. The Bishop of Quincy delivered the diplomas, and Dr. Carrington conferred the St. Mary's Cross of Honor. The Bishop of Springfield and the Bishop Coadjutor of Chicago made addresses. A number of merit prizes were awarded. The meeting of the trustees was attended by all but two members, and Dr. Carrington was given substantial evidences of the satisfaction of the board.

KENYON COLLEGE has lost two of its trustees within the last few months: Mr. James H. Dempsey of Cleveland, and Mr. Desault B. Kirke of Mt. Vernon.

MATERIAL improvements are to be made this summer upon the buildings of Harcourt School for Girls at Gambier, Ohio, which will again in the fall come under the supervision of its former principal, Miss Harriet Merwin.

COMMENCEMENT AT NASHOTAH

COMMENCEMENT DAY at Nashotah House, May 27th, was marked by the graduation of the largest class since 1896. This fact, and possibly the appeal of Nashotah itself under blue skies and in the first glory of spring, brought together an unusually large number of guests.

As is the custom the graduating exercises preceded the solemn celebration of the Holy Eucharist. The procession of surpliced students, alumni, and other visiting clergy entered the chapel followed by the celebrant with his attendant ministers, and by the Bishop of Milwaukee, the Bishop of Fond du Lac, and the Suffragan Bishop of Chicago, each in cope and mitre and with attendant chaplains.

The bidding prayer was said by the Bishop of Milwaukee, after which, the Dean and faculty of the House having taken their places in the chancel, the following members of the senior class received the diploma of graduation: Frederick William Barrett, William Edward Berger, Lawrence Augustine Crittenton, Arthur Bryant Dimmick, Everett Bryant Ellis, Arthur Miller McLaughlin, Walter Perry Morse, S. S. J. E., Frank Nikel, Howard Lewis Smith, Richard Colgate Talbot, Jr., George Dawley Wilcox. Of these, four are in priests' orders (three having been ordained on the previous day by the Bishop of Milwaukee) and five are on the eve of ordination to the priesthood in the dioceses of Fond du Lac or Quincy.

The degree of doctor of divinity, *honoris causa* was conferred upon the Rev. Charles

Filkins Sweet, professor of systematic divinity in Trinity Divinity School, Tokyo, Japan.

The sermon by the Rev. Frederick S. Penfold, D.D., was a vigorous setting forth of the necessity not to be "conformed to the world". Its application was made in the realm both of faith and morals. The folly and futility were shown of attempts to compromise with the spirit of the age by apologizing for the supernatural character of the Christian Religion, and of using "shock absorbing" terms in regard to it, which can only allay opposition in the degree that they disguise or deny the truth.

There were over two hundred at the luncheon at Shelton Hall.

The attendance at the annual meeting of the alumni held the day before commencement was of special interest owing to the effort undertaken by the association to provide at Nashotah a suitable memorial to the Rev. Elton C. Healy. At the alumni dinner the same evening touching references were made to the late curator, endeared through his twenty-one years of faithful and untiring service. The president of the association, the Rev. B. F. P. Ivins, acted as toastmaster, and stirring speeches were made by Bishop Webb; the Rev. C. R. D. Crittenton, class of 1887, as representing the older alumni; the Rev. Arthur B. Dimmick, on behalf of the outgoing class; by Bishop Griswold as an alumnus of the General Theological Seminary; and Bishop Weller made an inspiring closing speech.

At the annual meeting of the trustees, among matters of special interest was the report of an addition of \$10,000 to the endowment fund, for the chair of dogmatic theology. In view of the advance in living expenses the salaries of the Dean and all professors were materially increased. Great regret was expressed that the work undertaken at Nashotah by the American branch of the Society of St. John the Evangelist, in answer to the unanimous request of the board a year ago, was suspended for lack of men to carry it on, and an unanimous vote of thanks was taken for the work which they had so efficiently and so courageously carried on to the end of the year.

COLLEGE OF ST. JOHN THE EVANGELIST

THE COLLEGE OF ST. JOHN THE EVANGELIST, Greeley, Colo., held its commencement exercises on May 31st. The Rev. Thomas Worrall was celebrant at an early corporate Communion, and Dean Bonell officiated at a later service, with the Rev. Mr. Worrall as epistoler and the Rev. C. H. Shutt as gospeller. Bishop Johnson preached the sermon. Mr. Heber C. Benjamin was graduated from the shorter course and has been placed in charge of St. Andrew's mission, Fort Lupton. The bachelor's degree was conferred by Bishop Johnson upon the Rev. Thomas Worrall and the Rev. C. H. Brady. Regular theological and college courses are combined at St. John's College, through interchange of credits with Colorado Teachers' College, resulting in the bachelor's degree. Ten students were enrolled this year. When the fall term begins on September 17th the students will find

that the building has undergone some alteration and repair.

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL

THE ANNUAL closing exercises of the St. Paul Normal and Industrial School, Lawrenceville, Va., begun on Whitsunday with the annual sermon to the graduates by the Rev. George Frazier Miller, D.D., and ended with the commencement exercises on the following Wednesday, marked the close of one of the most successful academic years. Attendance figures broke all records, 548 students being enrolled and several hundred denied admission on account of lack of dormitory facilities. The anniversaries of the religious and literary societies on Sunday and Monday nights were characterized by splendid programmes. The prize oratorical contest on Monday was well contested. Tuesday was "Virginia Day". State teachers' certificates were awarded to the academic graduating class of ten members, and T. C. Walker, representing the state board of education, made the plain, common sense address. The parish or practice school exercises came off Tuesday night, when the little folks' spirited rendition of *The Fairy Child* captivated the audience. Wednesday the usual class day exercises were held and then at 2:30 P. M. the graduating exercises.

The address to the graduates by the Rev. W. Russell Bowie, D.D., was one of the most eloquent and most practical ever delivered in the chapel. Other speakers were the Rev. C. Braxton Bryan, D.D., and the Bishop Coadjutor of Southern Virginia. Bishop Tucker presented the diplomas, certificates of graduation, and trade certificates. The Bishop took advantage of the occasion to give the graduates some sound advice and words of Godly admonition. Archdeacon Russell announced the prizes.

BERKELEY DIVINITY SCHOOL

COMMENCEMENT of the Berkeley Divinity School took place on June 1st, when certificates of graduation were given to the Rev. Messrs. Albert H. Lucas of Pennsylvania and John G. Spencer of Montana. A certificate was also granted to the Rev. Robert P. Frazier, rector at Chamberlain, South Dakota, who had completed the requirements for graduation but was not able to be present to receive it. The degree of bachelor of divinity in course was granted to the Rev. Percy V. Norwood, professor of liturgies, and the honorary degree of doctor of divinity was conferred upon the Rt. Rev. Gouverneur Frank Mosher and the Rev. William Agur Beardsley.

There were brief addresses at the graduation by members of the graduating class, and an address to the students by the Rev. L. C. Washburn, D.D. After the exercises there was an informal reception on the school lawn, and at 5:30 o'clock the clergy and guests reassembled for the annual alumni service. The officiants were the Rev. Dr. F. F. German, the Rev. Ellis Dean, and the Rev. W. C. Roberts. The sermon was preached by the Rev. Erit B. Schmitt, the necrology was read by the Rev. Theodore

Sedgwick, D.D., president of the alumni association, and the benediction was pronounced by Bishop Brewster. Among the clergy present were the Suffragan Bishop of Connecticut and the Bishop Coadjutor of Missouri.

In the evening the alumni assembled for the annual dinner, at which addresses were made by Dr. Sedgwick, who presided, Bishop Brewster, Dean Ladd, the Rev. F. H. Sill, O.H.C., Bishop Johnson, and Archdeacon Hooker of Montana.

On the following day the business meeting of the alumni association was held, and later, in Holy Trinity Church, Bishop Brewster ordained to the diaconate Mr. William Grime, of next year's senior class. Of this year's graduates, the Rev. Mr. Lucas will go to St. James' Church, Philadelphia, as assistant to the Rev. Dr. Mockridge, and the Rev. Mr. Spencer will return to Montana to take charge of Christ Church, Jeffers.

Memorial Day was observed at the school by a requiem Eucharist for those who have given their lives for their country, especial remembrance being made of Lieutenant Harold Mills of the class of 1918, who lost his life in the heavy fighting in Belleau Wood in July 1917. As a memorial of his life and influence his fellow students are working to raise \$6,000 to found the Mills Memorial Scholarship, the income to be used to prepare young men for the ministry.

GRAFTON HALL COMMENCEMENT

GRAFTON HALL, Fond du Lac, Wis., holds its commencement on June 16th, when the address will be given by the Very Rev. Dean Lathrop, of All Saints' Cathedral, Milwaukee. The commencement sermon will be preached on the preceding Sunday by the Rev. George C. Story, rector of St. Peter's Church, Ripon. A students' recital on the evening of the 12th, a garden party on the evening of the 14th, the class day exercises and the alumnae banquet on the 15th, are among the other exercises of the week.

SEABURY DIVINITY SCHOOL

THE FESTIVITIES and functions in connection with commencement at Seabury Divinity School began with the alumni dinner on the evening of May 25th. Next day after Holy Communion the annual meeting of the alumni association was held. At 10:30 Bishop McElwain ordained a deacon and a priest. Commencement exercises took place at 2 o'clock. The sermon was preached by the Rev. S. Mills Hayes, L.H.D., of Lincoln, Neb. The following men were graduated: Thomas Jefferson Haldeman, J. Levi Martin, Victor Edwin Pinkham, and Edwin Ridgeway Smythe. These men take up work in their respective dioceses, Mr. Haldeman in the associate mission in Denver, Col.; Mr. Martin in Durham, N. C.; Mr. Pinkham in Waseca, Minn.; and Mr. Smythe in St. James' School, Faribault, Minn.

The degree of D.D. was conferred on the Rev. Andrew D. Stowe, of the class of 1880, secretary of the diocese of Minnesota for nearly thirty years, and on the Rev. S. Mills Hayes, of the class of 1906. The faculty reception, which was largely attended, closed the day.

NOTES

ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, N. Y., announces the election of Captain Percy S. Prince, U. S. A. (retired), as professor of physical training and instructor in the chemistry department. Professor Prince is a graduate of Tufts College, '08, and since graduation has taught continuously in colleges. During the war

he was divisional physical instructor and divisional athletic coach of the Thirty-ninth Division, serving both on the Mexican border and in France. He takes up his work in September.

STUDENTS of Kemper Hall, Kenosha, Wisconsin, wrote a pageant, *The Old World and the New*, founded on historical incidents, as the principal feature of the school's commencement on June 8th. The anniversary is also marked by payment of the school's entire bonded indebtedness, \$100,000, which has been subscribed by two hundred friends of the institution. Commencement exercises opened with the baccalaureate on Sunday, June 6th, and closed on June 9th.

COMMENCEMENT exercises of Columbia Institute, Columbia, Tenn., were held on May 23rd and 24th. The Rt. Rev. Troy Beatty, D.D., preached, and the Rev. Dr. Tolman made an address.

ST. MARY'S SCHOOL, Memphis, Tenn., held its annual exercises on May 25th. Dean Devall read the service, and Bishop Gailor made the address and delivered diplomas to the largest class in the history of the school.

THE GRADUATING CLASS this year at the Helen Dunlap Memorial School, Winslow, Ark. (Rev. E. T. Mabley, warden), would do credit to any select school. Bishop Winchester and Mr. Mabley consider the past year the most successful the school has had.

HOUSE OF LORDS DEFEATS ALL AMENDMENTS TO DIVORCE BILL

Bishops Do Not Lead Opposition — Protest Against Destruction of Churches — Death of Bishop of Durham

The Living Church News Bureau }
London, May 14, 1920 }

THE debates in the House of Lords on Lord Buckmaster's divorce bill, which has now passed the committee stage, have resulted in the defeat of almost every amendment brought forward by the opponents of the measure. The report stage will be taken on June 5th, and then will come the third reading.

The opposition to the bill is far from being led by the bishops. The Archbishop of Canterbury has, it is true, done his best in the way of criticism in the House of Lords, but had the Bench of Bishops been equally keen the Primate's crucial motion last week would not have been defeated by one vote. No fewer than ten bishops failed to record their votes on this occasion, and any two of them could have ensured that our churches should not be used for the remarriage of divorced persons.

Meanwhile, far from being dismayed by the reverses in the House of Lords, the general opposition to the bill is strengthening day by day. A huge gathering, on Monday evening last, at the Central Hall, Westminster, brought together Anglicans, Roman Catholics, Wesleyans, and other Free Churchmen, and representatives of labor and of women's interests.

Space will not allow of comments on all the speeches made at this great meeting, but a brief reference must be made to the impassioned address of Father Bernard Vaughan. He denounced in his characteristically vigorous manner what he termed "divorce while you wait", and was unsparing in his hostile criticism of Lord Buckmaster's bill. As a Catholic priest, he told his audience, he held that once a valid marriage had been consummated it could only be divorced by the hand of death; all the so-called divorce laws were simply "scraps of paper" to Catholics—they had absolutely no use for them. He maintained that the passing of this divorce bill would bring about the destruction of clean and healthy home life, and wound up his vigorous and telling speech as follows:

"Give this bill short shrift; refuse to legitimize polygamy; refuse to sanction legalized prostitution; refuse to have your country turned into a stockyard; refuse to de-Christianize a land which has, for 1,200 years or more, been the land of lovely homes. There is a movement on foot to pull down

some of the most beautiful and imposing churches in this city. I thought they might be left as monuments to the piety of those who have gone before. If you will, tear them down, but for God's sake spare the homes of our empire."

ABOUT THE DESTRUCTION OF CHURCHES

The proposal for the destruction of nineteen of the old churches in the City of London has aroused a perfect chorus of condemnation from all quarters. The daily press is almost unanimous in its denunciation of the scheme, but it is well to remember that the same papers were almost equally vehement a few days ago in denouncing Churchmen for their opposition to Lord Buckmaster's divorce bill! The same press, too, that contemplated with equanimity, and even approval, the confiscation of the revenues of the Welsh Church, is now criticizing in its severest style those English Churchmen who presume to suggest a better distribution of their own property. The opinion of thoughtful Churchmen appears to be that it would be most distressing to contemplate the destruction of these monuments of the city's spiritual history, which have the beauty of memorial in addition to their architectural merits. An interesting suggestion has been made that, if demolition of these nineteen churches is considered to be necessary, why should they not be taken down stone by stone and re-erected elsewhere—preferably in the outer circles of London, which are little more nowadays than jerry-built dormitories, and where buildings of historical consequence are lacking? In view of the high prices of building materials, it would probably be much cheaper to remove and re-erect one of the city churches than to build a new one. Then the site could be sold.

The proposals still await the decision of the Bishop of London. It does not follow that the Bishop will accept the whole, or even the bulk, of the recommendations of the Commission, and even if he did, the last word would not have been spoken. As I remarked in my previous note on this subject, many processes have to be gone through before actual demolition of the edifices could take place.

The Lord Mayor has received many requests from citizens and societies for a meeting to be convened at the Mansion House or the Guildhall to express the strong indignation entertained throughout the city at the drastic proposals of the Commission. He is waiting for the full report to be issued before taking that step.

Canon Partridge, secretary of the Central Church Fund, who naturally speaks from the utilitarian standpoint, suggests that

those who are concerned to ensure the retention of the threatened city churches as they now stand, with all the adornments which have been added to them in the course of the period since the Great Fire, should consent to redeem them at their market value. The redemption money could be then applied to the same purposes as those adumbrated in the Commissioner's report. City companies and men of fortune, says Canon Partridge, might well devote a part of their wealth upon trust both for buildings and the capital sum, in a way which could easily be devised by the ecclesiastical lawyers, and, if necessary, secured by Parliament.

DEATH OF BISHOP OF DURHAM

On Saturday last, at the residence of his brother in Cambridge, there passed to his eternal rest Dr. Handley Carr Glyn Moule, Bishop of Durham. The scene of his early brilliancy and academic triumphs thus witnessed his peaceful end, full of years and honor.

Dr. Moule was born in 1841, and was in his 79th year. Educated at his home in Dorchester, he passed on to Trinity College, Cambridge, with a scholarship, and his career there soon brought him to the front. He won several distinctions, and was elected to a fellowship of Trinity in 1865. For two years he acted as an assistant master at Marlborough College, and was then ordained. From 1867 to 1873 he acted as his father's curate, returning to Cambridge in the latter year as Dean of Trinity, a post which he filled till 1877. He was appointed in 1880 first principal of the newly-founded Ridley Hall. That institution was not actually opened till 1882, and the work of organizing it fell upon Mr. Moule's shoulders. For nineteen years he labored at Ridley Hall, and during that period exercised a profound influence on many generations of Cambridge men. In his capacity as lecturer, Mr. Moule attracted crowds of young men, and exhibited those qualities of spiritual leadership which in after years were to add distinction to his episcopate. In 1895 he was created D.D., and four years later was appointed Norrisian Professor of Divinity, to which office was attached a fellowship of St. Catherine's College. In 1901 he was invited by Lord Salisbury to become Bishop of Durham, and was consecrated to that see in October of the same year. During almost the whole of his episcopate Dr. Moule was regarded by the world at large as the typical Protestant bishop, and although in recent years the leadership has passed into other hands he was venerated as a real spiritual leader. As a preacher and speaker he was the possessor of notable persuasive powers, and was formerly in great request at missionary meetings and demonstrations. His relations with Nonconformists were always of the most cordial character, and it will be recalled that when in February last Dr. Jowett preached at Durham Cathedral it was with the Bishop's entire approval, and it was very reluctantly that Dr. Moule abandoned his intention of being present at the service.

YORK AND CANTERBURY DIFFER

The decision of York Convocation (as opposed to that of Canterbury) disapproving of an alteration of the structure and sequence of the Order of Holy Communion increases the interest felt in the future proceedings of the Church Assembly now being elected, as nothing can be done to obtain legislative effect for the proposals until that body takes the initiative. Both the Southern and Northern Convocations will sit together as a part of the Assembly, and the result of their joint deliberations will be awaited with unusual eagerness, particularly as the House of Laity, which is also a

constituent part of the Assembly, is a new factor in the situation.

MR. WYNTER ESTABLISHES NEW ALTAR

On Friday last, sentence of deprivation was carried out in the case of the Rev. R. Wynter, of St. John's, Taunton, when he handed over the keys of the church to the sequestrator, after making a final protest. On Sunday morning, Mr. Wynter, who has set up a temporary oratory at his private residence, twice celebrated the Holy Eucharist, followed by Benediction, these services being attended by practically the whole of his former congregation. Whatever opinions may be held as to the other aspects of this case, it must surely be regretted that Mr. Wynter should thus act in a definitely schismatic way; it is a grave responsibility to set up a rival altar in the parish. Mr. Wynter has been deprived by precisely the same authority as that by which he was instituted. Having accepted institution at the hands of the Bishop, he should recognize that his deprivation, be it never so unjustly made, is as much within the competence of the Bishop as his institution.

PRESIDENCY OF ENGLISH CHURCH UNION

As announced in one of my earlier letters, the President and Council of the English Church Union nominated Sir Robert Newman, M.L.C., for the office of President, shortly to be vacated by Lord Phillimore. It now transpires that Mr. Athelstan Riley has also been nominated by several E. C. U. members, and has signified his intention of standing. Voting papers will therefore be

issued to all members of the Union; scrutineers have already been appointed; and the result will be made known as soon as possible after the close of the poll.

ANGLO-CATHOLIC CONGRESS

The sale of tickets for the Anglo-Catholic Congress has already exceeded 6,000, and applications are being received at the rate of between 150 and 200 daily. The courtesy of the majority of the owners of proprietary seats in the Royal Albert Hall, who have placed them at the disposal of the Congress, has made it possible to allot sufficient room for the large audiences expected at the evening gatherings, and an issue of at least 10,000 tickets is confidently anticipated.

The week preceding the opening of the Lambeth Conference promises to be an exceedingly busy one, as the meetings of the Anglo-Catholic Congress will synchronize with the first meetings of the newly-elected National Assembly, which are provisionally fixed for Wednesday, June 30th, and Thursday, July 1st.

MEMORIAL SERVICE

Yesterday (Ascension Day) a large congregation assembled in Westminster Abbey to pay tribute to the memory of the late Crown Princess of Sweden (Princess Margaret of Connaught), whose funeral at Stockholm took place the same afternoon. A private memorial service was also held at the Chapel Royal, St. James' Palace, attended by the King and Queen, the Duke of Connaught, and other members of the Royal Family. GEORGE PARSONS.

BISHOP WILLIAMS OF HURON SPEAKS ON WORLD OUTLOOK

Describing the Church's Contribution to Present-Day Needs — Emmanuel College, Saskatoon — Theological Colleges Unite

The Living Church News Bureau }
May 28, 1920 }

DIOCESAN synods have been the order of the day in the Canadian Church. Huron, Nova Scotia, Niagara, and Toronto have all just met, while next week will see the sessions of Quebec, Algoma, and Saskatchewan. The continuation work of the Forward Movement and the hopelessly inadequate stipends paid to the clergy have been in the most cases the live issues. The need of conserving results both spiritual and material of the Forward Movement has been widely recognized. In the matter of stipends nearly all the dioceses are making distinct advances, but unfortunately not by any means even equivalent to the increased cost of living.

The Need of Steadiness

Speaking to his diocesan synod on the World Outlook, Bishop Williams of Huron described steadiness as the special contribution the Anglican Church can make to-day to the world's needs.

To put the matter in other words, what we need now above all things is steadiness; steadiness in religion and steadiness in the social order. That is a contribution which the Anglican Church is peculiarly fitted to give to the life of the country at this crisis of history.

"To mention only one or two features, there is the Prayer Book, our standard of teaching and guide for worship—the univer-

sal handbook in the possession of everybody. Apart from the Bible no one book has contributed more to give steadiness and breadth to English religious life and character. What it has done in the old land it is calculated to do in the new. Then there is the constant rehearsal of our faith by the recital of the creeds and of the moral law by the reading of the Ten Commandments in the services of the Church. To us that may appear commonplace and unimportant; but who can estimate the steadying power upon the thought and life of the people of the rehearsal of these in thousands of churches every Sunday in the common language of the people? This is the only communion where the common faith and the moral law are regularly rehearsed in the language of the people. This surely helps not a little to preserve right thoughts about God and life. It is easy to decay creeds and orthodoxy—easy, but very cheap, very ignorant, and very foolish. If there is one thing established beyond peradventure by what the world has recently passed through, it is the importance of having right views of God and right views of life. The world was plunged into the last war because a great nation had gone wrong in its beliefs—in its views of God and its views of life. Because it went wrong in these, it went wrong in its life."

Convocation at Emmanuel College, Saskatoon

At the ninth convocation of Emmanuel College, Saskatoon, the Bishop of Saskatchewan presided. The report of Principal Trench stated: "We are suffering, as many other colleges are, from the small number of men offering for the ministry. I am not sure that this present dearth of candidates, felt by all the Churches, may not be a good

thing. I think it may give the Church pause to think, making both the clergy and laity ask themselves, Why do not men enter the ministry to day?

There were five graduates.

A resolution with reference to the death of Herbert Girling, the Arctic missionary, was moved by Canon McKim, seconded by Canon Smith, and carried unanimously. By it the board of governors undertakes to make an appeal in Canada and England for funds to found "The Herbert Girling Scholarship", to be available for training men in Emmanuel College for the mission fields of the Mackenzie River diocese. The sum to be aimed at shall be at least \$5,000, and all moneys collected toward the fund shall be invested, and neither income nor principal used until the full sum of \$5,000 be in hand."

Canon McKim, rector of Christ Church, Edmonton, will be secretary, and Canon Smith, rector of St. John's, Saskatoon, treasurer.

Union of Anglican Theological Colleges in British Columbia

The Anglican Theological College of British Columbia is the name of the new institution brought into existence by the board of governors of Latimer and St. Mark's Halls at their annual meeting in St. Paul's parish hall, Vancouver, recently, when it was decided to amalgamate the two bodies.

Principal Vance, head of Latimer Hall since its establishment in 1910, has been named principal of the new college, with the Rev. C. H. Shortt, the newly appointed principal of St. Mark's Hall, as warden. In making the announcement at the convocation, Archbishop DuVernet, of Prince Rupert, paid tribute to the administrative

and executive abilities of Principal Vance, who with the Rev. Mr. Shortt would form a team to augur well for the success of the college.

The college will now do all the teaching as well as provide residence for the students. The assets and liabilities of the former seats of learning will be assumed by the Theological Board.

Miscellaneous News Items

Mr. Evelyn Macrae, Commissioner for the A. F. M., has just returned to headquarters from the West. During the past month he has visited eleven dioceses. The total subscribed up to date for the A. F. M. is \$3,342,000.

The Rev. Frank H. Buck, formerly chaplain with the 46th Battalion overseas, who gained the military cross for bravery in action, won the returned soldiers' scholarship in the examinations conducted recently at the University of British Columbia. Mr. Buck was a student in the final year of arts and was graduated with first class honors. He is a graduate of Latimer Hall, Vancouver.

Miss Roechling, principal of Edgehill Girls' School at Windsor, N. S., was given the degree of bachelor of arts at the recent encaenia of King's College. Miss Roechling was history specialist at Havergal Ladies' College, Toronto, for five years.

The Rev. Canon Shatford, rector of the Church of St. James the Apostle, Montreal, has had the degree of D.C.L. conferred upon him by King's College, Windsor, N. S.

The Rev. T. G. Beal, organizing secretary of the Archbishop's Western Canada Fund and honorary Canon of Qu-Appelle Cathedral, has been appointed rector of Sandhurst, Hawkhurst, Kent, by the Archbishop of Canterbury.

national policy as will best serve to prevent the alienation of the American people from any of the great peoples by whose side our soldiers fought to make the world more decent and righteous in coöperative usefulness among the nations."

ARCHDEACONRY OF RICHMOND

The annual meeting of the archdeaconry of Richmond was held on May 27th, in St. Mary's Church, West New Brighton, Staten Island. Archdeacon Pott presided. The Rev. Thomas J. Crosby was elected secretary and Mr. C. S. Trench, treasurer.

The archdeaconry expressed appreciation of the reappointment of the Rev. Dr. Pott as Archdeacon by a rising vote. It was decided to continue religious services at the beach resorts of Staten Island during summer, and funds were promptly subscribed.

A memorial of the late Rev. English Crooks was adopted.

Mrs. William Mason Smith spoke on the Woman's Auxiliary.

A discussion on The Church and the Present Unrest followed the business session. Addresses were made by the Rev. Dr. E. A. Dodd, Mr. A. J. Wadhams, the Rev. Charles K. Gilbert, the Rev. Duncan H. Brown, and the Rev. Dr. Charles J. Adams.

Members of the Woman's Auxiliary residing in the archdeaconry met in the parish house of St. Mary's Church in the afternoon. Mrs. Emily P. Hacker presided. The Rev. L. Ernest Sunderland spoke of the New York City Mission Society. The meeting adjourned to meet the members of the archdeaconry at supper.

BISHOP BURCH SAILS FOR ENGLAND

Announcement is made that Bishop Burch will sail from this port on June 19th, on the *Celtic*, to attend the Lambeth Conference. He has been invited to preach in Westminster Abbey and in other historic places.

Of the 279 bishops expected, 72 will be from the American Church.

VISITOR FROM ENGLISH COMMUNITY

The Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield, England, the foremost liturgical authority in the Anglican Church, spent ten days in New York recently, making his headquarters at Trinity Chapel. Father Frere celebrated the Holy Eucharist on several days, including Ascension Day, preached at Old Trinity on Rogation Sunday and at Trinity Chapel on the Sunday after Ascension, when Bishop Osborne was also present, and gave the absolution and benediction.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, June 7, 1920 }

RESOLUTIONS AT DIOCESAN CONVENTION

THE Rev. James V. Chalmers of the Church Temperance Society presented to the recent diocesan convention a resolution in regard to enforcement of the Eighteenth Amendment to the national constitution. This was not passed in the form stated in the report given by THE LIVING CHURCH, but was superseded by the following substitute:

"Resolved, That this convention urges all people to assist, so far as in them lies, both by influence and example, the enforcement of the Eighteenth Amendment to the Constitution of the United States, as the same shall be finally construed by the Supreme Court of the United States."

Viewing with dissatisfaction the evident attempt in certain quarters to disturb the amicable relations now existing between this nation and the British empire, the convention also adopted, by a rising and unanimous vote, the following resolutions presented by the Rev. James Sheerin:

"WHEREAS, The present political and economic condition of the world is such as to render it wise to avoid language and actions that might add to class antagonism and international bitterness; and,

"WHEREAS, Since the late war there has been a tendency on the part of certain groups of American citizens and non-citizens, directly or indirectly, to make it more difficult to encourage and maintain reasonably friendly and coöperative relations with the people and government of Great Britain and Ireland; therefore, be it

"Resolved, That it is the belief of the members of this convention that it is in the interest of the peaceful development of international affairs and world progress that nothing be said or done by Americans that would tend to imperil our fraternal relations with the British people, from whom, whatever be our immediate origin, come not only our dominating blood but our chief inheritance of wholesome ideals of freedom, justice, and religion; and, be it further

"Resolved, That our national government is hereby urged to pursue such an inter-

CONFRATERNITY HOLDS ITS ANNUAL SESSION IN BOSTON

Re-elects Bishop Weller as Superior General—Bishop Lawrence Receives Birthday Cake at Brockton after Consecration of St. Paul's Church—Seminary Commencement—Results in the Church's Call—Bishop Tuttle

The Living Church News Bureau }
Boston, June 7, 1920 }

THE national council of the American branch of the Confraternity of the Blessed Sacrament held its annual session last Thursday in the Church of the Advent, Boston, beginning in the morning with a solemn pontifical celebration of the

Holy Eucharist. Bishops and priests from various parts of the United States attended.

The Rt. Rev. Reginald H. Weller, D.D., of the diocese of Fond du Lac, was celebrant, the Rev. Henry St. C. Whitehead, of the Church of the Advent, deacon, and the Rev. Walter Gaskill, sub-deacon. In the chancel were the Very Rev. F. L. Vernon and a number of local clergy, including those from the Society of St. John the Evangelist, and St. Francis' House, Cambridge.

The Very Rev. Shirley C. Hughson, superior general of the Order of the Holy Cross, preached, dwelling at length upon the great importance of the Blessed Sacrament, "which," he said, "is the centre of the Church, for where the Blessed Sacrament is not, the churches have become worthless."

Bishop Weller, preaching in the evening,

declared the sacrament to be "the citadel of religion, the recognized extension of the incarnation. I don't understand it. Nobody does. In the presence of a great mountain you can't put your arms around it, or tunnel under it, but you can put your hand on the great rock, and be certain it is there. Our human minds can apprehend, if they cannot comprehend."

"Our Lord offered Himself. Some people don't understand that, and think of the offering as killing, but it's not that. The Romans did the killing, prodded on by the Jews. The life had to be given, but the offering is a priestly act. Our Lord offered Himself, but they couldn't have killed Him had He not taken His marvellous place in the atonement.

"The only way to love anybody is by contact, not through books. The only way to love God is to go to His altar. Unless you localize Him, you never will find Him, although He is everywhere."

The Rev. Dr. Frederick S. Penfold also delivered an address upon the vital importance of the Blessed Sacrament.

The closing session was held in the Church of the Advent. Bishop Weller gave an address on the Institution of the Blessed Sacrament. The following officers were elected: The Rt. Rev. Reginald H. Weller, D.D., superior general; the Rev. C. P. A. Burnett, secretary general; the Rev. Dr. John Henry Hopkins, treasurer general. The following were elected superiors of provinces: The Very Rev. F. L. Vernon, New England; the Rev. C. M. Dunham, New York and New Jersey; the Rev. Dr. C. S. Hutchinson, Washington; the Rev. W. C. Robertson, Sewanee; the Rt. Rev. W. W. Webb, Middle West; the Rev. James Boyd Coxe, Southwest; and the Rev. Irving Spencer, Pacific.

BIRTHDAY CAKE FOR BISHOP LAWRENCE

St. Paul's, Brockton, has put one over on the diocese. It formally presented a birthday cake to Bishop Lawrence.

Bishop Lawrence was visiting Brockton on May 30th to consecrate St. Paul's Church.

After the service, just prior to the recessional, the rector, the Rev. C. B. Matthews, stepped forth and thanked the visiting clergy for their part in the service. Then, turning the Bishop Lawrence, he congratulated him on his 70th birthday, which was the day of consecration, and told him that the congregation wished to make him a present, saying: "It is no use adding another loving cup to the many you have, so we have a bouquet of flowers for you, and a delicious birthday cake, made by one of our parishioners who is one of the greatest cake-makers I know."

Two little boys brought the presents forward. The Bishop expressed his great pleasure and agreeable surprise. His face was wreathed in smiles as he left the chancel, and his many expressions in the vestry later showed that, although that was the first time any rector had ever done such a thing in church, he was delighted at the unusual departure. The cake resembled a costly wedding cake. Upon it was inscribed: "Our Bishop, 1920".

Prior to the consecration the Bishop confirmed five adults, three over 60 years of age, making fifty-three confirmed in the last few weeks in St. Paul's.

SEMINARY COMMENCEMENT

Announcement is made of the fifty-third commencement of the Episcopal Theological School on June 16th and 17th. The plans are as follows:

June 16th. Alumni Day. Meeting of the associate alumni at 3 P. M. Service at 5 P. M. Inaugural address by the Rev. Henry

Bradford Washburn, D.D., Dean. Alumni dinner in the refectory at 6 P. M.

June 17th. Commencement Day. Meeting of the board of trustees at 9:30 A. M. Service at 11 A. M. Conferring of degrees. Sermon by the Rt. Rev. Theodore Irving Reese, D.D.

PARISH OVERSUBSCRIBES QUOTA 250%

St. James' parish, West Somerville (Rev. William H. Pettus, rector), which was apportioned \$848 for the Church's Call, Nation-wide Campaign, has subscribed over \$2,000, after having made an offering for all objects at Easter of \$994.88. These offerings will enable the parish to become independent, and substantially increase the salary of the rector.

Trinity Church, Boston, reports a splendid record for the financial canvass in connection with the Church's Call, or Massachusetts' share of the Nation-wide Campaign. A week ago Dr. Mann reported that Trinity was within \$700 of its quota of \$40,000.

BISHOP TUTTLE IN THE CONSECRATION SERVICE

The Rev. John W. Suter, secretary of the Prayer Book Revision Commission, in a delightful article describing the recent consecration of Bishop Moulton, wrote the following relative to Bishop Tuttle:

"It was fortunate, and most appropriate, that the Presiding Bishop, who was himself consecrated first Bishop of Utah, fifty-three years ago, could be present to act as consecrator. Bishop Tuttle's vigor remains wonderfully unimpaired and his patriarchal appearance, and the ringing tones of his deep, sonorous voice seem to belong of right to this service. One feels as if, in spite of his eighty-three years, he ought to remain as perpetual consecrator for the American Church. As a part of that Church's history a phonographic record should be preserved of his enunciation of the word 'faithfully', by means of which enunciation he makes that word the key-word of the service, and attempts to fill it with all the meaning it possesses or ever can possess. In like manner a record might well be kept of the invariable break in his voice at the words: 'Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not', for it is through the feeling here manifested, that he reveals with touching significance his understanding of what a bishop ought to be. Bishop Kinsman in his Apologia has truly said that this service of consecration is ineradicably Protestant. That is not its limitation, but its glory. It splendidly pre-

serves that spirit of the Reformation which was the spirit of primitive Christianity, and so reveals, in an unequalled fashion, by its Protestant emphasis, the Church's true Catholicity."

BOOKS FOR THE RURAL CLERGY

The Rev. Alexander Mann has written the following note about the General Theological Library:

"At the annual meeting of the General Theological Library, 53 Mt. Vernon street, of which one of our vestrymen, Mr. William V. Kellen, is president, some interesting statistics were read. About 1,700 country ministers, of all Christian communions in New England, took advantage of the Library's system of free postage and used nearly 19,000 books, an average of eleven books per clergyman.

"Think what it means to have eleven books, most of them new and dealing with the social and religious problems of the day, brought to the door of 1,700 country ministers! Think of the inspiration, as well as the information, which these books give to men who are dealing with that most difficult and most vital problem, the rural Church!

"Think what it would mean if the six thousand and more country ministers in New England could thus have access to the latest and best books! The Library can do it, if the necessary funds for the purchase of books and the payment of postage are provided."

MR. HICKSON

Mr. James Moore Hickson is in Boston again. If it be possible, his work is appreciated more this summer than last summer. A full report will be written later of Mr. Hickson's visit. The crowds have been so great that a request is made that no publicity be given to his visit in the several parishes in and near Boston.

AT THE WELLESLEY CONFERENCE

Already the three hundred rooms which the authorities of Wellesley College have courteously assigned to the Conference for Church Work have been taken in advance. Never before has there been such an early demand for rooms. Arrangements have been made for the use of the two hotels in the town of Wellesley for those unable to get into the college buildings. Announcement is made that Mr. James Moore Hickson will be one of the first speakers.

RALPH M. HARPER.

PHILADELPHIA PARISHES ARE ADOPTING NEW OBJECTIVES

Finding Their Starting Point at Home - Italian Church Celebrates Anniversary - Outdoor Gatherings

The Living Church News Bureau } Philadelphia, June 7, 1920 }

ONE rector expresses the feeling of many in a pastoral letter to his people. He says:

"On all sides one hears of reaction from the spiritual tenseness which seemed to characterize us as a people during the war. We have seen the nation plunged into an orgy of extravagance and reckless living. Hysteria seems to be running wild in business and pleasure. One sometimes fears that the same sort of thing is getting into our religious life. We are testing religion by the amount of running around we do, the num-

ber of organizations we start, the new types of machinery we build, the campaigns we conduct, the drives we carry through, the money we raise, the innumerable 'tops' we 'go over'. We need to be recalled to the fact that the real test of the reality of religion lies deeper than any of these things. After all is said and done the old-fashioned test of worship, witnessed by Church attendance, constancy, and faithfulness in prayer and sacramental living, is the ultimate test of reality. What we do, the value of machinery, the usefulness of organization, depend on the value of the inner spiritual life that animates them."

There is a growing feeling among many thoughtful priests and laymen in Philadelphia that there is urgent need for a carefully planned programme of consolidation and growth in parish life next year.

The past season has been one of many

distractions. The pastoral labors of the clergy have been too much interrupted. The people have missed something of the strength which comes from "quietness and confidence".

There is a reaction among these same thoughtful Churchmen toward parochialism. They have heard parochialism decried by numerous Nation-wide Campaign speakers as the chief weakness of the Church. They fully recognize the dangers of a narrow and selfish spirit in parish life. But they believe thoroughly in the parish and they regard it as the strategic point at which the Church forces must mobilize, if at all.

One recent writer in the *Public Ledger* said:

"The great movements now being shoved, but not moved, in the Protestant communions, separately and in attempted combination are attacking the problem at the wrong end, as if New York City or Philadelphia should try to purify and augment their water supplies at the point of distribution instead of at their sources.

"When will the leaders stop putting the Churches' money into brass bands and marching companies of 'experts' and 'specialists' and divert it to the intensive cultivation of the village Church? We need 'home gardens' of religion with 'overhead irrigation'. Or to get further back, we need to dig out the springs, put barrels in them, and see that there is a free way for discharge."

In planning their work for next year many of the clergy are placing the emphasis upon *pastoral work*. They feel that they must settle down to the intensive cultivation of their "home gardens". They are not doing this in any provincial spirit. They are loyal to the whole Church and are planning to have their full share in supporting her missionary programme. But they realize that every Churchman and Churchwoman must have a spiritual home and that spiritual home is the parish church.

ITALIAN CHURCH CELEBRATES

The twelfth anniversary of the ministry at L'Emmanuel Church of the Rev. Thomas E. Della Cioppa was celebrated on June 1st. During the past twelve years, under Mr. Della Cioppa's leadership, this church has exercised a strong religious and social influence upon the Italian community.

It has come into touch with more than 2,000 families and has been particularly successful among the men and the children. More than 500 persons have been confirmed. A Sunday school of 250 members has been conducted. The church has been the center of many social activities. It has destroyed prejudices and gained the respect of the Italians. Its faithful members are scattered over the United States and Italy.

The programme on June 1st included several musical numbers of rare merit. Messrs. John Di Silvestro and Henry Bonnell made addresses.

Mr. Della Cioppa received a purse of gold in recognition of his faithful services.

WHITSUNDAY SERVICE OF SILENCE

A unique and impressive Service of Silence was held in Christ Church, Germantown, on the evening of Whitsunday. The service opened with hymns to the Holy Spirit, followed by a period of silent meditation on certain portions of Scripture with silent prayer. There was no sermon, nor were any announcements made. Printed programmes were provided for the congregation. The subjects suggested for meditation were as follows: 1, God's Holy Spirit; 2, The Sin of the World; 3, The Spread of Christ's Kingdom on Earth; 4, The Communion of the Saints.

The rector, the Rev. Charles Henry Arndt, asked the congregation not to linger nor talk in the church after the service, but depart quietly to their homes in the spirit of devotion. The service made a deep impression.

IN GOD'S OUT-OF-DOORS

During these lovely spring days many Church affairs have been held out-of-doors in the beautiful suburbs of Philadelphia.

The final meeting of the diocesan committee of the Woman's Auxiliary was held in the Italian Gardens of Mrs. Franklin McFadden at Haverford. It was an ideal day for the hundred or more women who assembled in what seemed a fairyland of beauty. The Bishop addressed them under the open sky. His subject was The Christian Life. He said it was not only a Law to live by, or even a Cause to live for, but a Person to live with. Mrs. J. Willis Martin presided at the meeting of the committee. Among the speakers were Miss Lowrie, Mrs. Pancoast, Mrs. Pilsbry, and Mrs. Scott.

Mrs. Pilsbry, diocesan educational secretary of the Woman's Auxiliary, turned over to the diocesan committee the work of Americanization, which had been taken up by the Mission Study Classes during the year. In doing so, she presented a list of one hundred women who had volunteered for Americanization work. All these volunteers had been trained in the Mission Study Classes.

BROTHERHOOD PILGRIMAGE TO VALLEY FORGE

An equally delightful out-door affair has been planned for the men by the Philadelphia local assembly of the Brotherhood of St. Andrew. They will hold their annual spring meeting at the Washington Memorial Chapel at Valley Forge on Saturday afternoon, June 5th.

Both senior and junior members are invited and they establish a new precedent this year by having the ladies as their guests. The programme will sound the patriotic note. The Rev. W. Herbert Burk, D.D., rector of the Washington Memorial Chapel, will deliver an address on Washington the Churchman.

GARDEN PARTY AT WYCK

Still another delightful out-door affair was the garden party given at Wyck, the colonial home and garden of Mr. Casper Wistar Haines at Germantown, on June 3rd, for the benefit of All Souls' Church for the Deaf. Wyck has been in the possession of the Haines family for a century. It was a rare treat to see the beautiful rose garden in its glory. Booths for the sale of fancy and domestic articles were erected on the lawn. Visitors were refreshed by tea served under the trees. The party was under the auspices of the Woman's Aid of the convocation of North Philadelphia.

CORPUS CHRISTI AT ST. ALBAN'S

On the evening of June 3rd, Corpus Christi Day, at St. Alban's Church, Olney, Philadelphia, there was a special service for acolytes and servers. A large number were present, representing the parishes of St. Clement's, St. Mark's, St. Michael's, St. Elizabeth's, St. George's, St. John Chrysostom's, St. Luke's, Calvary, and the Annunciation. Solemn evensong was sung by the rector, the Rev. Archibald Campbell Knowles, the sermon being preached by the Rev. Daniel I. Odell, D.D. After the sermon there was a solemn procession of the clergy, choir, servers, and acolytes, completely filling all of the aisles. Among the clergy present were the Rev. Messrs. Ward, Joiner, Odell, La Pla Smith, Steele, Williamson, Niles, Cooke, Bensley, and Metz.

ANNUAL SERVICE OF THE G. F. S. CANDIDATES

The annual service of the Girls' Friendly Society candidates, held at St. Michael's Church, Germantown, recently, was one of the largest services in the annals of the society—there being 526 children present. After the meeting in the parish house, the long procession, headed by its banner, marched into the church for the service. The Rev. Gilbert Pember, rector of St. Michael's, made the address, using the initials of the Society for his topics, God, Friend, Saviour. After the service the candidates met again in the parish house, where the new diocesan president, Miss Maule, addressed them. Prizes were awarded by the senior members' club for a contest in hand-work and in essay-work. There are some 1,200 G. F. S. candidates in the various parishes of the diocese. They range in age from 6 to 14 years and prepare in this organization for full membership.

ST. STEPHEN'S CHURCH BEAUTIFIED

St. Stephen's Church, Philadelphia, has found a munificent benefactor in Miss Anna J. Magee, whose recent gifts have richly beautified its interior. One has frequently visited churches where a beautiful altar and reredos have been installed, which, while possessing intrinsic beauty, are out of harmony with the rest of the interior. The richness of one part sometimes makes the rest of the church appear shabby by contrast. The new patch makes one discontented with the old garment. How ideal it is when the whole church can be brought into harmony with a beautiful and exquisite sanctuary. This is actually what has been done in St. Stephen's Church.

Originally the Anna J. Magee Memorial consisted of a new chancel and reredos, but later the donor suggested that the whole interior be brought into harmony with the chancel. This led to other alterations and even to extensive improvements in the parish house. A beautifully illustrated brochure has been published, which enables the reader to visualize the character of the memorial and to appreciate more fully the comprehensiveness of Miss Magee's gift. This brochure will prove a stimulus to ecclesiastical art in American churches.

BISHOP'S BRICKS FUND

At the annual presentation service for the Bishop's Bricks Fund, on the eve of Whitsunday, at St. Asaph's Church, Bala, the offering amounted to \$1,500, a gain of some \$500 over that of last year.

CHURCHMEN ADDRESS SOLDIERS

Memorial Day services were held in a number of the Philadelphia churches, and Churchmen, both clerical and lay, figured prominently in many patriotic occasions. Mr. Franklin Spencer Edmonds, who served with the Y. M. C. A. in France, spoke at an impressive service for the dead of the Third Infantry National Guard.

Another elaborate observance was that of the Veteran Corps, First Infantry, Pennsylvania National Guard. They assembled at their armory in full dress uniform and marched to the Church of the Holy Trinity, where the Rev. Floyd W. Tomkins, D.D., chaplain of the corps with rank of captain, officiated at services.

COMMENCEMENT AT DEACONESS HOUSE

Commencement exercises at the Church Training and Deaconess House, Philadelphia, were held on May 25th beginning with a corporate Communion. Morning prayer at the Diocesan Church was followed by a sermon by the Rev. George L. Richardson, D.D. The graduating students were then presented by the warden of the school to Bishop Rhineland, who as president gave

them their diplomas. Three students received diplomas for a third year of post graduate elective studies and work recently added to the curriculum.

The alumnae went to the Deaconess House for their annual meeting. The committee in charge of the alumnae scholarship reported sufficient money to maintain this for the

third successive year and a surplus in hand giving encouragement to provide a second scholarship. In the afternoon, in the garden, a reception was given for all connected with the school. Among those present Deaconess Ridgely of the class of 1900, now at home from China on sick-leave, was warmly welcomed.

THOMAS S. CLINE.

CHURCH OF THE ATONEMENT HOLDS WEEK OF SERVICES

*Marking Reopening of Its Building
in Edgewater—Conference of C.
B. S.—The Church at Wood-
lawn—Children's Week*

The Living Church News Bureau }
Chicago, June 7, 1920 }

WE have already described the beautiful and attractive Church of the Atonement, Edgewater (Rev. Fred-eric S. Fleming, rector), which has been enlarged and restored, and was opened for services on Easter Day. The new church, an unusually fine specimen of English Gothic, is the work of Mr. J. E. Pridmore, who has always taken a deep personal interest in the building. This is the second extensive development in the property accomplished under his direction during his association with the parish for twelve years. The new church stands, too, as a noble witness of the response of a congregation and rector to the challenge to erect such a building to the glory of God and to the best kind of service in one of the most thickly settled residential sections.

The octave of Trinity was devoted to a series of services for formal re-opening of the restored church, each day having its special theme. On Trinity Sunday (Memorial Day), the subject was The Challenge to the nation and the Church. A fitting sermon was preached by the Rev. Dr. Stewart of Evanston, at 11 o'clock. The Rev. Norman Bruce Quigg, curate of the parish, was the preacher at choral evensong. Monday was the gold day of formal re-opening. Choral Eucharist was sung by the rector at 11 o'clock. Fifty clergy marched with the choir in procession, bright with the gorgeous vestments of bishops and clergy, and the flags of the allied nations. The service of the order of restoration was said by the Bishop Suffragan, who also, as the preacher, made a strong appeal to ministry and people to stand boldly for the faith as we know it. The members of the Standing Committee assisted in the service. A pleasing incident was the presence of the Rt. Rev. Archimandrite Mardarije Uskokovich, Bishop-elect of the Servian Church in the United States.

The Rev. Kenneth O. Crosby, associate priest, was the master of ceremonies. The clergy were guests of the wardens and vestry at a luncheon in the parish house at which the Rev. J. H. Edwards, president of the Standing Committee, presided. Nearly all the speeches were congratulatory, and were made by the Bishop of the diocese, Bishop elect Uskokovich, the Rev. C. H. Young, and the Rev. George H. Thomas. Mr. C. F. Fitts, senior warden, made the impressive statement that priest, vestry, and people wished the new church building to stand out as an expression of their devotion to the person of our Lord Jesus Christ. The rector, responding, said that

this re-opening was only a step in greater ventures they still hoped to make. He and his people wished to take to themselves the title of "The Church of the Unafraid". In conclusion he paid graceful compliment to his predecessors in the ministry of the parish. Mr. Fleming also dwelt earnestly upon what had been done in this parish by Mr. C. F. Fitts and Mr. J. E. Pridmore.

On Thursday evening, at choral evensong, Bishop Wise preached, having very kindly consented to come for the special octave services. The subject of the day was The Challenge of the Child, and the Bishop preached a splendid sermon in which he said in substance:

"The children are the greatest problem before the world to-day. They have fallen heir to the task of reconstructing a world that shall be worth the price that has been paid in flesh and blood. What the future holds in store depends upon their ideals. The duty of the present exhausted generation is to mould the child-life of the nation. Such can be accomplished first by guarding the sanctity of the home. History shows that where the home is tampered with the nation cannot endure. A home does not consist of a house, father, mother, and children; a home is a place where ideals are nourished, especially by the example and precept of the parents. Secondly, the children must soon deal with the problem of American politics. The solution of the present deplorable conditions lies in instilling into the boys and girls an ideal of Christian politics and Christian statesmanship. The nation has wandered far from its early leaders, who loved freedom but were also honest and had in all the welfare of the nation at heart. Finally, nothing can endure without God. The Challenge of the Children is to make it possible for them to bear the burden laid upon them. The problem can be met if men and women of to-day will be courageous, persevere, and be enthusiasm personified. These are the qualities that won the war."

The children of the Church school, their parents, and their teachers, attended this service in a body.

Sunday, June 6th, was the fifth anniversary of Mr. Fleming's rectorate, and appropriate services were held morning and evening. At 11 o'clock the preacher was the Rev. Franklin Cole Sherman, who was also the preacher at the rector's ordination to the priesthood. The evening preacher was the rector himself.

Mr. Fleming leaves for a visit to England next week, and will be chaplain to the Bishop of Western Michigan at the Lambeth Conference.

C. B. S. CONFERENCE

The members of the local chapters of the Confraternity of the Blessed Sacrament met for service and conference at the Church of the Ascension on the Feast of Corpus Christi. The rector, the Rev. W. B. Stoskopf, was celebrant at the solemn High Eucharist, with the Rev. T. M. Baxter as deacon, and the Rev. L. C. Ferguson sub-

deacon. Several other of the clergy were in the choir and in the procession. The Rev. Charles Herbert Young preached on Some Fruits and Results of the Blessed Sacrament in the life of the communicant. The rector of the parish presided at an informal conference, which was addressed by Dr. John Henry Hopkins and others of the clergy.

CHRIST CHURCH, WOODLAWN

The Church schools of Christ Church, Woodlawn, and of St. David's Mission (Rev. Charles H. Young, rector), held their annual exhibit in the parish hall of Christ Church, on May 26th. The primary department held its exhibit in the afternoon, the programme consisting of a series of hymns and carols; living pictures of Grace at meals, Missions, Little Samuel, The Annunciation, and Evening Prayer; a free dramatization of kindergarten stories; and a dramatization of Daniel in the Lion's Den in three acts. The evening programme, presented by the League of Christian Service, comprising the organized child-life of the parish, consisted of songs and anthems, a demonstration by the Boy Scouts, and the dramatization of the story of Ruth, in three scenes, in which twenty children took part.

On Memorial Day, Trinity Sunday, a beautiful tablet was unveiled in honor of those who served in the great war. The tablet contains 149 names of men from Christ Church, four of whom died for their country.

CHILDREN'S WEEK IN CHICAGO

This is Children's Week in Chicago and the vicinity, and several organizations are uniting in its observance, including the Chicago Sunday School Association and the Infant Welfare Society of Chicago. The former society has sent out a statement of the conditions of child life in this big city, which includes a list of Some Astounding Facts about Chicago. This startling record says that there are 514,995 children and youths in Cook County who are not receiving religious instruction of any kind; that juvenile crime has increased 30 per cent. in Chicago since the war began, and that this increase has been confined almost entirely to children outside of the Sunday school.

The Infant Welfare Society, which has many Churchmen and Churchwomen among its officers and directors, has as its object "to reduce the infant death rate and to improve the health of the coming generation by keeping the baby well before its birth by caring for the mother, and after its birth by teaching the mother how to feed and care for her infant".

Since 1911 the infant mortality rate among babies cared for by this society has been reduced from 4.2 per cent. to 1.9 per cent., clearly demonstrating that a mother can "keep her baby well" if she has the opportunity of learning how it can best be done.

H. B. GWYN.

DEATH OF REV. L. F. COLE

THE REV. LEWIS FRANK COLE, rector of the Church of the Incarnation, Pittsburgh, one of the oldest and most beloved clergymen of the diocese, died on May 25th, aged seventy-five. He was born in Windham, Maine, and served throughout the civil war. At Cold Harbor he received a serious wound, from which he suffered during the whole of his later life. After the war as an Adventist missionary he served in Tennessee, Illinois, and Minnesota.

He was ordained deacon and then priest by Bishop Whipple, of Minnesota, in 1878, and served the Church in that diocese and afterwards as archdeacon under Bishop Knickerbocker in Indiana. He came to Pittsburgh as archdeacon of the diocese in

1896 and remained there until he became rector of the Church of the Incarnation in 1911.

Mr. Cole, owing to poor health, was expecting to retire in the early summer; and was preparing a class to be presented for confirmation on the day following his death. The funeral services, in charge of Bishop Whitehead, were held in the Church of the Incarnation, Knoxville, Pittsburgh, on May 28th. There was an early family celebration of Holy Communion and the burial service was read in the afternoon, the Bishop officiating, assisted by the Rev. Dr. Hills, president of the Standing Committee, and other clergy. Interment was in the south side cemetery.

Mr. Cole is survived by his wife, two sons, one daughter, and a number of grandchildren.

BUILDING FUND COMMISSION

AT THE MAY meeting of the trustees of the American Church Building Fund Commission announcement was made of the following amounts appropriated: loans, \$53,600; grants, \$1,000; gifts, \$19,225. These figures bring the total recommendations for approximately five months to \$97,600 in loans, \$2,000 in grants, and \$24,975 in gifts, a large increase over the same period in 1919. A committee was appointed to consider an increase of the permanent fund in order that the Commission might be still more useful to the Church.

LARGE GIFT TO WASHINGTON CATHEDRAL

A GIFT OF \$300,000 has just been made to the Washington Cathedral by an anonymous donor, toward completing the choir of the Cathedral, of which the apse is already built. It will suffice to erect two of the five bays of the choir.

To conform with the wishes of the architect, Mr. Henry Vaughan, there will be no further construction until the remainder of the foundations is in place at a cost of approximately \$400,000, of which \$150,000 is in hand. That everyone interested in a great, free church in the national capital may have an opportunity to assist in the erection of these foundations, the National Cathedral Association is being organized in every part of the country. Membership in the association is from \$1 to \$25 a year.

DEATH OF REV. J. N. MULFORD

ON MAY 31st the Rev. Joseph Newton Mulford, a retired priest of the diocese of Albany, died in Palm Beach, Florida, in his 34th year. He had been a pioneer missionary on the lower east coast of Florida, and had shared to the full the hardships of the early settlers.

Born in Philadelphia in 1836, he received his early education in the public schools and in the "Academy of the Protestant Episcopal Church" in that city. In 1863 he was graduated from the Philadelphia Divinity School. He received deacon's orders in St. Andrew's Church, Wilmington, Delaware, while still a student at the hands of Bishop Lee, and became the Bishop's assistant. Later he was called to Zion Church, Philadelphia, and was ordained priest there by Bishop Alonzo Potter. In 1864 he became rector of Christ Church, Troy, then in the diocese of New York, and continued there for twenty-one years.

In 1887 he began priestly work at Melbourne on the Indian river in Florida. Two years afterward, at the request of the Bishop

of Florida, he began work in Southern Florida, 150 miles from the nearest church building. At first he built primitively, but when Palm Beach later grew into public notice he constructed, with the aid of others, the present beautiful Church of Bethesda-by-the-Sea. After twenty-three years in Florida he resigned on account of age and feeble health in 1909.

Funeral services were held at Palm Beach and in Christ Church, Troy, and his body was interred in Oakwood cemetery, Troy, N. Y.

INJURY TO BISHOP OF ARKANSAS

BISHOP WINCHESTER was injured Sunday night, May 30th, by an automobile near Capitol avenue and Scott street in Little Rock, Ark. The Bishop's shoulder was dislocated and he sustained several minor bruises.

Coming from Memphis, the Bishop had chartered a taxicab and hurried to Christ Church, where he was to take part in the services. The taxicab stopped in the middle of Capitol avenue and Bishop Winchester hurried around the back of the car toward the side entrance of the church. It is believed he did not see an automobile traveling east at a slow rate of speed and walked directly in front of it. The driver of the machine, whose name was not learned, stopped his machine immediately. Bishop Winchester was removed to his home. It is not believed that his injuries are serious.

FOR RECRUITING THE MINISTRY

A RATHER novel plan has been suggested by a committee of St. James' Church, Upper Montclair, N. J., for recruiting the ministry. The committee suggests the establishment of a local scholarship for the purpose of aiding students for the ministry, who could be recruited from the parish, or, if necessary, from outside. It would be made available for students in college, as well as after they had entered the seminary. A committee would be placed in charge of the matter, whose duty it would be to secure and give guidance to such students, giving especial attention to the choir, the servers' guild, and other organizations of boys or young men. The committee believes that by this method of indirect suggestion, and the creation of a favorable environment an impetus could be given to thoughts of the ministry as a calling.

The Men's Guild of the parish adopted the report, accepted the plan, and made a contribution for the beginning of such a fund.

SUMMER SCHOOL AT LAKE WAWASEE

THE BOARD of Religious Education of Northern Indiana announces the fourth annual school of religious education at Lake Wawasee, from June 21st to 26th inclusive. The success of three sessions has proven the worth of this school, which is not intended as a competitor with other summer schools or conferences but is meeting the needs of those in the diocese and nearby who cannot afford the larger conferences.

This year's programme covers Church school work, social service, and Church extension. Special emphasis will be placed upon study of the Survey made by the Nation-wide Campaign. The young people will be attracted by the special lectures of Miss Julia M. Fish, executive secretary of the Young People's Association of the diocese of Michigan. The Rev. Charles H. Young of Christ Church, Chicago, will deliver a course

of lectures on Training the Devotional Life of the Parish. The Rev. Charles C. Rollitt, D.D., secretary of the Sixth Province, will speak on the Survey, and several leaders will speak on Social Service. The Rev. Charles T. Bridgeman will give a series of stereopticon lectures on Foreign-born Americans.

Along with the educational features of the school are the wonderful facilities for recreation and the inspiration derived from the daily services at All Saints Chapel within the grounds. Lake Wawasee may be reached on the Baltimore Ohio Railway and by the Union Traction Line. The registration fee of one dollar may be sent to Mrs. Ferdinand Boedefeld, Elkhart, Ind. Board and room may be obtained at the comfortable Vawter Park Hotel for \$15 for the period of the session. For further information address the Rev. John F. Plummer, Kokomo, Ind.

ANGLO-CATHOLIC CONGRESS

IT IS JUST a little perplexing to discover from the complete programme of the Anglo-Catholic Congress to be held in London, June 29th and 30th and July 1st, that just one American finds place. This is the Bishop of Milwaukee, who is to be preacher on the opening day at St. Paul's Church, Knightsbridge, and who is also to preside on the afternoon of the second day, when the discussion will be on the subject of Christian Unity.

The opening service for bishops and priests will be held at St. Alban's Church, Holborn, beginning with a procession from the school building at 10:30, when the preacher will be the Bishop of Salisbury. Similar opening services for the laity will be held in eight different churches. The general subjects for discussion at the several day sessions are: The Message of the Church, Our Position, Christian Unity, Corporate Religion, Personal Religion, The Church and Social and Industrial Problems. The Congress closes with a thanksgiving service in Southwark Cathedral on the evening of Friday, July 2nd, when the Bishop of St. Albans will be the preacher.

It is reported that by the middle of May more than 6,000 tickets for the sessions had been sold.

MEMORIALS AND GIFTS

ON TRINITY SUNDAY, May 30th, being Memorial Day, a memorial window to Mr. James R. Foster, formerly Sr. Warden of Grace Church, The Plains, Va., was unveiled and dedicated. Neighboring parishes joined in the service which consisted of the office of benediction followed by morning prayer and Holy Communion. The rector, the Rev. E. L. Woodward, M.D., was assisted by the Rev. Wm. E. Roach, rector of Trinity Church, Marshall, formerly a part of the same parish. This window over the altar is the last of a unified series by the same artist, Mr. Henry W. Young, formerly of England, and now of New York City. The subject is Christ Enthroned in Glory. The central figure is the majestic figure of Christ, with God, the Father, symbolized above by the fatherly hand extended in blessing, and the Holy Ghost symbolized by the descending Dove. A smaller group of eight cherubim is grouped in adoration about the symbol of the Father; next come the angelic hosts about the enthroned Christ; and, in lower tiers, groups of apostles, prophets, martyrs and "the holy Church throughout all the world". This latter group symbolizes in seven figures the historic development of the Church in Virginia. Wrought into the

texture of the window are legends from the *Te Deum*, associated with each group of figures. The memorial inscription reads:

"To the Glory of God
and in loving memory of
JAMES ROBERT FOSTER
1849-1919.
Senior warden of this church
at its consecration."

Just above the name is the last quotation from the *Te Deum*, "Numbered with Thy Saints in Glory Everlasting."

IN THE Church Home and Orphanage at Rochester, N. Y., on Whitsunday, the chaplain, the Rev. Frank E. Bissell, blessed a richly embroidered set of red brocaded altar and pulpit hangings, presented by Mrs. Ernest R. Willard. The sermon was preached by the Rev. F. C. Lee, and in the sanctuary were the Rev. Messrs. D. L. Ferris, W. R. McKim, H. C. Whedon, and C. R. Allison.

ST. MARK'S CHURCH, Troy, Ala. (Rev. V. G. Lowery, in charge), has recently received a silver Communion service, including chalice, paten, and ciborium, in memory of Lieut. Ravenscroft McCale, whose body lies in France. It was given by his mother, and was presented on Easter Day, in the name of the donor, by Ex-Governor Henderson. Lieutenant McCale had served as superintendent of the Sunday School, as lay reader, and as treasurer of the mission.

A ROOD SCREEN, dedicated in St. Mark's Church, Syracuse, N. Y., on May 30th was given by Mr. and Mrs. J. D. Pennock in memory of their son, Stanley; and by Mr. and Mrs. Evan Jones, Mr. and Mrs. A. R. MacFarland, and Mr. and Mrs. E. L. Pierce as a thank-offering. The dedication took place at the Rev. Rolfe Crum's farewell service before leaving to become rector of Christ Church, Tulsa, Okla. The rood screen was finely carved in chestnut by E. M. Allewelt of Syracuse.

AT THE RECENT convocation of the second missionary district of Central New York, held in St. George's Church, Chadwicks (W. D. V. Voorhees, lay reader in charge), the Bishop dedicated a chalice, the gift of Miss Mary Thomas, directress of the altar guild, as a memorial to her father Henry Clay Thomas, and her brother, J. Cecil Thomas. The Little Helpers of St. George's Church school presented recently a set of red hangings which were used for the first time on Whitsunday, when Bishop Fiske confirmed a class of ten.

IN ST. ANDREW'S CHURCH, Milwaukee, Wisconsin, on Trinity Sunday, May 30th, there was dedicated a memorial tablet given by Mr. George Burroughs in memory of his son, the Rev. George Frederick Burroughs, who founded the parish. The tablet of white marble bears this inscription:

"In loving memory of the Rev.
GEORGE F. BURROUGHS,
founder of this parish and many years rector.
Born 1869.
Died 1917.
"He fought a good fight. He kept the faith."

AT ST. SIMEON'S-BY-THE-SEA, Wildwood, N. J. (Rev. James H. Clarke, D.D., rector), a brass prayer desk with Hymnal and Prayer Book, given by Mr. William T. Hoge, a former senior warden, in memory of his wife, Kate Bunting Hoge, was dedicated on Trinity Sunday, as were also silk burses, chalice, veils, and hangings, the gifts of Mrs. Thomas Addis and Miss Helene Witte.

A PAIR of Eucharistic candlesticks was dedicated on May 9th in St. Bartholomew's Church, Hempstead, Texas (Rev. Charles Harris, Jr., rector), in memory of Mrs. Ralphie V. Amsler. At the Bishop's visita-

tion on the last Sunday in June, a chalice, paten, credence, and ciborium will be dedicated as memorials to members of the parish.

A CARVED OAK credence table has been placed in the Church of the Good Shepherd, Binghamton, N. Y. (Rev. H. C. Staunton, rector), in memory of Miss Mary E. Doane, for many years matron of the House of the Good Shepherd and then an inmate of the house, who died on Good Friday 1918 during the three hour service.

THE VESTRY of Christ Church, Oswego, N. Y., decided recently to present the former parish chapel altar to the new mission of the Holy Nativity, South Weymouth, Mass., in which some former members of the parish are interested.

ON TRINITY SUNDAY, in St. Paul's Church, White Haven, Pa., a processional Cross, presented by Mr. and Mrs. George Baas in memory of their son, was blessed and dedicated by the rector, the Rev. J. A. Holdercroft.

TWO OF THE guilds of St. John's Church, Somerville, N. J. (Rev. Charles Thacher Pfeiffer, rector), have united in the purchase of a safe to protect the unusually decorative and valuable parish silver.

ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.

Convocation of Waynesville—Need for More Clergy

THE SPRING MEETING of the convocation of Waynesville, held at Calvary Church, Fletcher, on May 20th, was preceded by a quiet day, conducted by the Rev. Arthur Wadsworth Farnum, assisted by the Rev. Frederick D. Lobdell. At the business session, Archdeacon Griffith reported visiting thirty-nine churches and missions during the past year. Thirteen were confirmed at Canton, where a new building will soon be erected. At Highlands summer services will be held, and at Sylva, Little Switzerland, and Blowing Rock there will be semi-monthly services. The Archdeacon is holding a "cheer up" service at the general government hospital at Oteen, and work in Macon and Ashe counties is being reviewed. At the October meeting special effort will be made to secure lay delegates from all the mission stations. The district needs nine more priests.

ALABAMA

CHARLES M. BECKWITZ, D.D., Bishop

Restoration to the Ministry—Parish Anniversary

RECENTLY, in the Church of the Holy Comforter, Montgomery, the Bishop in the presence of the Rev. Messrs. Stewart McQueen and Peerce N. McDonald terminated the sentence of deposition pronounced some fifteen years ago against the Rev. Frank L. Coyle, who for conscientious reasons had renounced the ministry.

ASCENSION CHURCH, Montgomery, the youngest parish in the city, kept its tenth anniversary on Ascension Day. The Rev. Stewart McQueen, one of the founders, gave the address, and the rector was celebrant. On the following Sunday the junior warden, Mr. Algernon Blair, made an address on The Beginnings of the Parish, and resolutions of appreciation were sent to the Rev. E. E. Cobbs, a former rector. A list of memorials, with the names of donors, was given, as well as a letter of greeting from another former rector, the Rev. F. DuM. Devall.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Bishop Winchester Goes to Lambeth

PASSAGE TO ENGLAND for the Lambeth Conference has been arranged for Bishop Winchester on the S. S. *Finland*, Red Star Line (New York and Southampton), sailing Saturday, June 19th.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Anniversary of St. Mark's, Mauch Chunk

ST. MARK'S CHURCH, Mauch Chunk (Rev. Walter Coe Roberts, rector), celebrated its 85th anniversary on May 17th. Addresses were made by the rector and his assistant, the Rev. H. C. Pastorius, by Judge Barber, and others. Mrs. Alonzo Blakslee, the first bride in the church, presented reminiscences of old days.

CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop
EDWARD L. PARSONS, D.D., Bp. Coadj.

New Deaconess at St. Mark's, Berkeley—Spiritual Healing—"Dorothy's Rest"

ON MAY 15TH the year ended at the Deaconess Training School at St. Margaret's House, Berkeley. Miss Mary Louise Saunders was set apart as a deaconess in St. Mark's Church (Rev. W. R. H. Hodgkin, rector), by Bishop Parsons, who also preached. Bishop Nichols was celebrant. Deaconess Saunders remains at St. Mark's in charge of religious education replacing the Rev. R. M. Trelease, who is now vicar of All Souls' Chapel, St. Clement's Chapel and two missions (Good Shepherd and St. Matthew's), comprising the metropolitan parish, which cares for all Church work in Berkeley.

ALL SOUL'S CHAPEL, Berkeley, has recently acquired a vicarage nearby and is stronger than many a parish, being practically self-supporting.

MR. HICKSON'S MISSION work continues in San Francisco and parishes throughout the diocese. At the Diocesan House Mrs. George W. Hastings, secretary, has an office and a corps of assistants for follow-up work. Many replies from seven thousand letters to those who registered for the Hickson mission tell of benefits received. Every Monday morning a class of healing in the Diocesan House is conducted by one of the clergy. Healing services are held in the Cathedral every Tuesday morning and Thursday evening, and weekly in many city parishes. The diocesan house shelters also the Church Center for Service, of which Miss Helen Maddock is executive secretary. It has for object the enlistment of all Church people to help others. At a public meeting at the Palace Hotel on May 25th, one hundred and twenty-five Church people listened to addresses by Mr. John A. Britton, Mrs. W. P. Lucas, and the Rev. Charles P. Deems. Many enrolled as workers.

MR. LEWIS P. HOBART, architect, has prepared plans for the Seamen's Church Institute, which it is hoped will be erected shortly on the Embarcadero on the waterfront. It is to be a small replica of the New York building. The Institute in limited quarters is doing much for the sailors of the port and maintains the "Fo'c's'le", a hut near the Marine Hospital, promoted by Mrs. H. M. Conner for the entertainment and comfort of the patients. Recently two plays, *The Travelling Man*, and *Nicademus*,

and a Tea were given in Scottish Rite Hall for this venture of faith.

THE REV. DR. AND MRS. JAMES OTIS LINCOLN spend each summer at "Dorothy's Rest", a summer home for children, which they established some years ago in memory of their daughter Dorothy. It has now grown to seven buildings, accommodating several hundreds each summer. Its founders are trying to raise an endowment for the work. So far, not one entertainment has been given to help defray expenses.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Anniversary at Binghamton—Brotherhood of St. Andrew

THE VESTRY and many parishioners of the Church of the Good Shepherd, Binghamton, celebrated the tenth anniversary of the rectorship of the Rev. H. C. Staunton by a social evening at the rectory. They presented a purse of gold to the rector, and a large bouquet of roses to Mrs. Staunton.

THE PROPERTY formerly owned by St. Joseph's Church, Rome, has been sold to the Polish Catholics who use it as a church. Originally it was used by German Roman Catholics who placed themselves under Bishop Huntington's supervision.

THE CENTRAL NEW YORK diocesan assembly of the Brotherhood of St. Andrew met at St. Mark's Church, Syracuse, on May 25th. After Holy Communion, celebrated by the Rev. Ralph Bray, chaplain of the Assembly, the Bishop Coadjutor addressed the men. Mr. G. Frank Shelby spoke both morning and afternoon. Mr. Illiaume of Calvary Church, Utica, was elected president and Mr. Schliebecker of Zion Church, Rome, treasurer. The next Assembly will meet in the fall on a Saturday and Sunday in Utica.

A TROOP OF Boy Scouts and one of Campfire Girls has been organized at Christ Church, Oswego.

ST. MARK'S CHURCH, Syracuse, gave a farewell reception to the Rev. R. P. Crum on May 29th, and Mr. F. L. Lyman on behalf of the parish presented Mr. Crum with a clock and a pair of mahogany candlesticks.

TWO HUNDRED and twenty-five girls were at the banquet at the final session of the Girls' Friendly Society of Trinity Church, Watertown, before vacation, and even more at the play and entertainment which followed.

THE RECTOR of Christ Church, Oswego, has occasionally visited, baptized, and instructed people at Kasoag. Now the Rev. E. J. Gates, missionary at Camden, Altmar, and Redfield, has taken up this work and will, as a result of the city rector's interest, present a number of candidates this fall.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Berkeley Association of Yale—Patriotic Service—Cornerstone Laid

THE BERKELEY ASSOCIATION of Yale University began its year's activities by writing letters of greeting to the Churchmen of the incoming class, whose names it had been able to get from rectors and headmasters of preparatory schools. When college opened it gave an informal reception to the freshmen, and tried to call personally on all Churchmen in the class. Father Officer held conferences with the students in Dwight Hall on the Monday and Tuesday evenings of

Holy Week. Bishop Brent during the year preached before the association at Christ Church on Christian Vocation. The work of the association is under direction of the Rev. Francis B. Roseboro.

AT A patriotic service in Christ Church Cathedral, Hartford, May 30th, just before the benediction, the service flag which has hung in the church since the beginning of the war, was formally taken down, with fitting ceremonies, and the names of those whose stars had turned to gold were read and mentioned in the closing prayers. The Dean preached on "Did Our Boys Die for a Pagan America?"

MR. JAMES MOORE HICKSON pays a return visit to Hartford on June 9th and 10th.

THE VESTRY of Christ Church, New Haven, have voted that the surplus of the Fogg bequest be used for a window or windows in the clerestory.

THE BISHOP laid with fitting ceremonies on Sunday afternoon, June 6th, the cornerstone of the new church for St. Michael's, Litchfield (Rev. William J. Brewster, rector). The church, which will cost in the neighborhood of \$200,000, is the memorial gift of Mr. Henry R. Towne of New York City.

A CONFERENCE on the Christian ministry under the auspices of the Divinity School and the Yale Young Men's Christian Association was held at the University on the afternoon and evening of May 26th.

WATERBURY is asking for a Church normal school for the coming fall and winter, and the rector of Trinity Church has proffered the use of the buildings in that parish to house the school.

ST. PAUL'S and Trinity Churches, New Haven, will again conduct their vacation houses this summer. Inland from Long Island Sound, these houses furnish delightful spots during the hot months for children who otherwise would be compelled to remain in the city.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Delay in Securing Passage

BISHOP WELLER was unable to secure passage for England on May 22nd as he had hoped, but will sail soon.

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HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop
Clergy Come to Aid of Teachers

LANCASTER is in the midst of a war between its school board and teachers' corps concerning the right of the latter to enter the American Federation of Teachers, in an attempt to secure the increased salaries necessitated by the increased cost of living. At a crowded meeting of protest at the court house both parish priests of the city, the Rev. C. G. Twombly and the Rev. G. I. Browne, spoke on behalf of the teachers. It appears that a large proportion of the teachers receive only from \$70 to \$89 per month for ten months service, and that 75 per cent. of them have this year been unable to make any provision for the two months vacation.

HONOLULU

HENRY B. RESTARICK, D.D., Miss. Bp.
Church Club—Iolani School

AT A SUPPER of Churchmen during the meeting of the annual convocation of the district, the Rev. D. R. Ottmann, principal of Iolani School for Boys, was elected president of the Church Club, Mr. Herbert Mist vice-president, and Mr. Ralph Villiers secretary. During the school year, the Rev. D. R. Ottmann has baptized four Japanese and two Chinese boys, and has presented four for confirmation, including the president of the senior class. Iolani School has had an average attendance of about 180 boys this year.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Woman's Auxiliary

THE WOMAN'S AUXILIARY held its annual out-of-town meeting on May 25th, at Trinity Church, Hewlett. Holy Communion followed the sermon preached by the rector, the Rev. A. L. Bumpus. The missionary speakers were: Bishop Morris of the Panama Canal Zone; the Rev. Dr. A. R. Gray, secretary for Latin America, who has just returned from Mexico, and the Rev. Edmund J. Lee of Anking China.

The United Thank Offering amounted to \$830.89.

LOS ANGELES

RT. REV. JOSEPH HORSFALL JOHNSON, D.D., Bishop
Woman's Auxiliary—Christian Education—Clericus—Debts Reduced

THE MAY MEETING of the Woman's Auxiliary of the diocese held at St. Paul's parish house, Los Angeles, on May 11th, was addressed by Deaconess Margaret Rutledge, of Bontoc, Philippine Islands.

THE BOARD of Christian Education has adopted a scheme of regional rallies throughout the diocese, and on May 9th such rallies were held at Trinity Church, Santa Barbara; Trinity Church, Redlands; Trinity Church, Orange; and St. Paul's Church, San Diego. A delegation came from practically every diocesan church school, and the final rally, held at St. Paul's Pro-Cathedral, Los Angeles, May 16th, was largely attended. The prize delegation was the dozen who made the trip of close to one hundred miles from the mission at Corona. The speaker was the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin. The rallies showed that the children's Easter offering for missions would be nearly \$3,300, a large increase over last year. The number enrolled on April 1st was 5,658, as against 4,551 in 1919. The largest offering was \$350 from

All Saints', Pasadena. Per capita honors went to All Saints', Montecito; St. John Baptist, Corona; and Holy Trinity, Covina, the scholars averaging over \$2 each.

THE LOS ANGELES clericus will meet twice each month. On May 5th it was addressed by the Rev. William C. Emhardt, of New York City; on May 17th by the Rev. L. J. Donaldson, of Nova Scotia, who spoke on The Industrial Unrest; Is the Church Responsible?

GRACE MISSION, Glendora, has been reorganized, the lot adjoining the church has been purchased, and the mission surprised the entire diocese by sending forty to the Church school rally in Los Angeles.

ST. LUKE'S CHURCH, Long Beach (Rev. A. G. H. Bode, rector), through the Nationwide Campaign reduced the debt on its new church from \$22,000 to \$11,000, and granted the rector an increased salary.

THE NEWLY merged parish of St. James' and St. Barnabas', Los Angeles, now has over \$50,000 for a new church fund.

THE COMMUNION plate, numbering five pieces, was stolen from the Church of Our Saviour, San Gabriel, in the early part of May. Though the church has always been kept open, no such affair has ever taken place before in the fifty years of its life.

THE CHURCH of the Holy Trinity, Covina, has just reduced its debt from \$3,000 to \$1,400; St. Augustine's-by-the-Sea, Santa Monica, recently cut the debt on its new rectory from \$2,200 to \$1,200; and a debt of \$1,300 at St. Peter's, San Pedro, is now almost obliterated.

THE CHURCH of the Holy Trinity, Alhambra, has inaugurated a chapter of the Brotherhood of St. Andrew. The vestry recently granted a 25 per cent. salary increase to the rector.

ST. JAMES' CHURCH BY-THE-SEA, La Jolla, now has a vested choir. Enlargement of the church is necessary because of the growth of the parish.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Cathedral Construction Aided—Victory Cross—Congregations Unite

THE ANNUAL MEETING of the Cathedral League of Maryland on the Cathedral grounds on May 18th will be memorable. Important announcements by Bishop Murray give assurance of immediate completion of Synod Hall, the undercroft of which is now used for worship and other purposes. Last fall, owing to numerous drives and Nation-wide Campaign, the project of raising \$2,000,000 for the Cathedral was postponed. But a citizens' committee has underwritten the cost of building Synod Hall to the amount of nearly \$350,000. The present Cathedral congregation has long since outgrown the undercroft, and larger quarters are demanded immediately. Plans prepared by Mr. Goodhue have been accepted, and contracts will be let in the near future. After an enthusiastic meeting of the Cathedral League, composed of Churchwomen from all over the diocese, an open-air service was held. The long procession headed by a band and several boy choirs marching behind the crossbearer made an especially impressive appearance on the Cathedral grounds. The sermon was preached by the Rev. Herbert Shipman, D.D.

Bearing in mind that dedication of a Victory Cross was to follow, Dr. Shipman spoke on the true foundation of peace in the world, which he said was to be found in the teachings of Jesus Christ. He de-

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nied that armies and navies caused war any more than jimmies caused burglars. The trouble is in the heart of man and regeneration must begin there. At the close of this service, choir, clergy, and congregation repaired to the foot of a large, magnificent, Celtic Victory Cross, the first memorial in Maryland to her boys who died in the great war. Bishop Murray announced that, although erected by the Church, the Victory Cross was not for Church boys only, but for all the sons of Maryland who had given their lives to establish peace. He also announced that just so soon as all the names could be learned a bronze tablet would be placed on the cross. A dedicatory speech was also made by Major E. Brooke Lee, now state comptroller. Major Lee spoke touchingly of the boys with whom he had been "over there", and said that the Victory Cross must be the symbol of a larger service for the idealism in American life which was made evident in the sacrifice of those who died.

THE CONGREGATIONS of the Church of the Messiah, Baltimore, and St. Andrew's, Hamilton, have lately been worshipping together at the community hall in Hamilton. In this suburb an attractive new site has been secured for a new church. The rector, Dr. Peregrine Wroth, of the Church of the Messiah, and his congregation were given a reception at Hamilton Hall, May 19th, by members of the former St. Andrew's congregation. The Rev. Charles E. Perkins, formerly priest in charge, made the address of welcome. He rejoiced in the fact that the prospects were never brighter than at the time the Church of the Messiah absorbed this mission with its hundred communicants. He felicitated the rector upon this field with its abundant opportunities. The Rev. Dr. Wroth responding reviewed the events connected with the sale of the old church, and the facts which led to the choice of Hamilton as the place of new location and he assured those present that building operations would begin soon. Later on, Bishop Murray referred to the solemnization of the matrimony of the two congregations, not having a hyphenated name, but having the name of the larger and stronger congregation, the Church of the Messiah, with no divided allegiance. He said the unanimity of the members of both congregations warranted the union and augured well for the future of the Church.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Christian Healing—Bishop and Directorate—St. Barnabas' Hospital—Woman's Auxiliary

AT A RECENT meeting of the Twin City clerics a committee of seven clergymen, with the Rev. F. D. Tyner as chairman was elected to prepare and publish booklets and pamphlets dealing with the Church's Healing Mission and with Bible Study. Copies of the first publication were presented to the members of the diocesan council. It is a small pamphlet entitled *Christian Healing*, and provides a form of service, prayers, subjects for meditation, hymns, and psalms.

UNDER THE leadership of the Rev. Edward M. Cross the board of trustees has acquired a new building for the aged women's home of the diocese. The total amount involved is \$50,000 and the building acquired could not be duplicated to-day for twice that sum. When necessary changes are made the building will accommodate nearly fifty women.

THE DIOCESAN branch of the Woman's Auxiliary met at St. Paul's Church, Minneapolis, on May 26th, the Rev. G. G. Ben-

nett making an address of welcome, and Mrs. Robert Williams, the vice-president, occupying the chair. The United Thank Offering was gathered in at this meeting and amounted to \$1,500. Miss Alden Hewitt of St. Agnes' School, Anking, presented the work the Church is doing among Chinese girls, giving many sidelights on Chinese life and superstitions; and the Rev. Robert Scott Chalmers spoke on The Church and the Adolescent Child. On Thursday afternoon the parish presidents made their reports, having been urged to present their problems. Many splendid "receipts" were discovered. It appeared that Minnesota women were doing much missionary work, much social service work, and developing vision and spirituality. Bishop McElwain dismissed the meeting.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop

Automobile for Bishop Shayler—Church Recovers Stolen Vessels—Mission Becomes Parish

BISHOP SHAYLER has received a Dodge sedan from Omaha friends.

THE CHALICE and paten, recently stolen from the Church of St. Philip the Deacon, Omaha, have been recovered.

AS A RESULT of the Nation-wide Campaign, St. Peter's Church, Neligh, has been organized as a parish.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

A Centenarian Churchman—Priest Renounces Church

MR. BENJAMIN KEYSER, believed by many to be the oldest communicant in the American Church, celebrated his one hundredth birthday on May 28th.

His parents were married in St. Clement's Church, Strand, London, in 1802. Mr. Keyser was born in Dublin, Ireland, and was the tenth child of a family of twelve.

The family record was kept in a Bible published by the British and Foreign Bible Society in 1806 and is still in Mr. Keyser's possession. Mr. Keyser's sight and hearing are little impaired and he appears to be not over seventy. He is regular in his attendance at Church services in Ridgefield, N. J., where he now resides.

IT WAS ANNOUNCED on Sunday May 30th, that the Rev. Frederick W. Dickinson, rector of the House of Prayer, Newark, since October 1st, 1919, had resigned and had made his submission to the see of Rome. A few days later a local paper announced that he had been rebaptized in St. Leo's Church, New York, and will enter the Paulist order.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Big Bend Missions

VALENTINE AND Hovey in the "Big Bend" have recently been opened and Church services are also to be inaugurated by the Rev. Clarence S. McClellan at Dryden on the Southern Pacific.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.

Corpus Christi Service

A NUMBER of clergy of this and neighboring dioceses gathered at St. James' Church, Cleveland, for the annual Corpus Christi festival. A solemn Eucharist was celebrated by the Rev. Vivian A. Peterson, rector, assis-

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ted by the Rev. W. F. Whitman as deacon, the Rev. W. C. Seitz as subdeacon, and the Rev. A. E. Johnstone as master of ceremonies. In the evening solemn vespers was sung by the Rev. Mr. Johnstone assisted by the Rev. G. T. Gruman and the Rev. J. T. Carney. The preacher was the Rev. William C. Seitz. Among others present was the Rev. John Z. Jasinski of the Polish National Catholic Church in Cleveland, who with several of the acolytes of his parish occupied seats in the sanctuary.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.
University of Oklahoma

THROUGH EFFORTS of the director of Religious Education, backed by the Bishop's influence, President Brooks of the State University of Oklahoma will start a special credit-giving course for Sunday school teachers, also giving credits under proper safeguards for teaching in the local Sunday schools, as laboratory work. This course will teach the general and fundamental principles of religion under direction of the professor of pedagogics, and will start with the regular fall term. Next summer a similar course will be given.

OREGON

WALTER T. SUMNER, D.D., Bishop
Presentation of Lenten Offering

ON WHITSUNDAY, the children of all the city parishes and missions assembled on the campus of St. Helen's Hall, Portland, and marched with crosses and banners to the Pro-Cathedral where the Lenten Offering of \$2,039 from 1,145 pupils was presented and the Bishop told the origin and meaning of the foundation day of the Catholic Church.

The offering is \$841.64 more than last year, with a per capita rating of \$1.77. The banner was awarded to Trinity Church with the per capita of \$4.54. The child giving the largest single offering was Selwyn Jenkins of St. David's who, by dint of spade work raised \$17.76. The Bishop gave a new banner, for the largest total offering of \$656.03, to St. David's Church.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop
Woman's Auxiliary—Sunday School Rally

THE SEMI-ANNUAL meeting of the Pittsburgh Woman's Auxiliary took place on May 28th at St. Thomas' Memorial Church, Oakmont. Holy Communion was celebrated by the Bishop who also gave the address. There were 164 women communicants, and the first ingathering of the united thank offering of 1922 was presented. After the Communion service, Miss Grace Lindley, general secretary of the Woman's Auxiliary, gave an address on The United Thank Offering. At the country home of the president of the Auxiliary, Mrs. Charles Bailey, a picnic luncheon was served. Miss Lindley conducted a Conference on Reorganization of the Box Work, and on the Church Service League. The ingathering was \$1,134, an increase of \$500 over the first ingathering of the last thank offering. An all-day sewing session for two belated missionary boxes will be held on June 3rd, at St. Peter's Church, and one for the new nurses' home, at St. Margaret Memorial Hospital, on June 15th.

THE ANNUAL Sunday school rally, with presentation of prizes and reports of Lenten mite box offerings, was held at St. Peter's Church, Pittsburgh, on Whitsunday. St. Stephen's Sunday School, Sewickley, won five banners. The children met in the parish

house and marched into the church preceded by two juvenile vested choirs. Incomplete reports show that the offering will be the largest in the history of the diocese: thirty-five parishes reporting \$6,300 in 1920, while in 1919 sixty-six parishes reported \$6,816.

RHODE ISLAND

JAMES DEWOLF PERRY, JR., D.D., Bishop
Girls' Friendly Society—Christian Healing Mission—Woman's Auxiliary—Anniversary

THE ANNUAL gathering of the Girls' Friendly Society candidates' classes was held at St. John's Church, Providence, on May 15th, when the Rev. P. F. Sturges delivered the address. Four or five hundred little girls came from all parts of the diocese. At the annual meeting of the members and associates at All Saints' Church, Providence, the following Saturday, there were more than that number present from one end of the diocese to the other. The rector of All Saints', the Rev. A. M. Averell, was the preacher.

THE CHRISTIAN HEALING MISSION of Mr. James Moore Hickson at St. John's Church, Providence, May 26th and 27th, aroused the deepest interest. Among those who filled the church were persons from Newport, Westerly, Woonsocket, and nearby towns. His addresses had such a deep spiritual effect on all present that many remained on their knees throughout the entire morning.

Bishop Perry had a brief service both mornings and with two or three of the clergy in vestments followed Mr. Hickson as he treated those brought to him. Many of the clergy assisted as ushers. Mr. Hickson was taken to the St. Elizabeth Home for incurables and elsewhere to some who could not come to him. On earnest request he stayed over another morning and met persons at All Saints' Church, Providence. Upwards of two thousand were treated during his brief stay.

ON MAY 27TH the associate diocesan missionary, the Rev. George S. Pine, celebrated his fortieth anniversary as priest by a special Holy Eucharist in St. Paul's Chapel, Providence, one of the missions under his care. He was celebrant and the Rev. F. J. Bassett, D.D., his classmate at the Berkeley Divinity School, was the epistoler. Bishop Perry pontificated and made a brief address. The chapel was crowded with the clergy and other friends of the missionary. After breakfast served in the guild room by members of the women's guild, and congratulatory addresses by the Bishop and Dr. Bassett, two gifts of forty dollars each, in gold, were presented to the missionary from missions under his care, St. Paul's and the Church of the Holy Spirit, Fruit Hill.

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