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VOL. LXVII

MILWAUKEE, WISCONSIN, MAY 13, 1922

NO. 2

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THERE CAN be no final assurance of the peace of the world in the absence of the desire for peace, and the prospect of reduced armaments is not a hopeful one unless this desire finds expression in a practical effort to remove causes of misunderstanding and to seek ground for agreement as to principles.—*Charles E. Hughes.*

The Living Church

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VOL. LXVII

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EDITORIALS AND COMMENTS

American Academic Degrees

THE English papers are again discussing the value of certain American degrees. The Church papers have printed various letters on the subject, and a correspondent sends the following from the London *Times* with the request that THE LIVING CHURCH will state what are the facts concerning the matter:

"AMERICAN DEGREES"

"UNIVERSITIES", SELF-STYLED.

"CHARTERS AT LOW FEE"

"Dr. George E. MacLean, Director of the British Division of the American University Union in Europe, in conversation with a representative of the *Times*, elaborated his letter on American degrees which appeared in the *Times* on Friday.

"The success of the obscure American correspondence colleges and self-styled universities to the degrees 'conferred', to which Dr. MacLean drew attention, appears to result from the ignorance in this country, and elsewhere in Europe, of the educational system of the United States of America. Those who have entered for the courses of instruction and paid the fees with the hope of securing the degrees in question have not understood that it is as easy in America to establish such institutions as Dr. MacLean attacks as it is to found an insurance corporation. The charters of which the organizations boast are obtained from the local State authorities simply by the payment of a small fee.

"As there is no national system of education in the United States, each State is the local authority for its own system, and thus the establishment of these organizations is facilitated. They have no success in America because their origin and standing are well known there, and so their activities are carried on abroad, and particularly in South America and Europe.

"The institutions by which these meaningless degrees and decorative garments are distributed exist sometimes in a couple of rooms, and sometimes in elaborate buildings, from which courses of instruction and examination papers are distributed through the post. The clientele in this country—where many of the organizations have resident correspondents—is found among the clergy of the Church of England, Nonconformist ministers, and schoolmasters. The settling of Czecho-Slovakia into an independent State was followed by a heavy offensive in that country on the part of the organizations in question. So serious had the matter become in bringing into contempt recognized degrees, both British and American, that the American University Union in Europe took the matter up and has sent letters exposing the system to universities and public schools throughout the country.

"One of the most unfortunate facts about the system is that many of the concerns which Dr. MacLean is exposing have been started by Englishmen in the United States, some of them clergy of the Protestant Episcopal Church there. Legislation has been framed to check the granting of these bogus degrees, but so far it has not passed into law. A movement to combine the organizations in question into a corporate body

failed, for reasons too obvious to need explanation. The sound correspondence colleges in the United States have suffered not a little as a result of these so-called American universities. The former do not pretend to be universities, nor do they claim to confer degrees."

There is, indeed, a large measure of truth in the foregoing statement. Americans have for many years recognized the evil whereby charters may be obtained in certain states—Illinois has been a conspicuous offender—and in the District of Columbia for "colleges" that exist only, or chiefly, on paper, and that offer degrees under conditions that practically amount to simple sale of them, though generally so under cover that they are able to make a defense of some sort if they are confronted by the direct charge. In most cases they require a greater or less amount of study, sometimes followed by examinations, coupled with the payment of fees; and it would be impossible therefore to prove that the fees were the only consideration for granting the degrees. Thus it might be legally perilous for one to assert of any given institution that it had "sold" degrees. Yet when such an organization, having practically no physical existence, or, in some cases, connected with a school of a very moderate secondary character, repeatedly confers the Ph.D. and the D.D. degree for which no sufficient grounds appear, the suspicion becomes so cumulative that one becomes morally certain of that which he could not prove and which, perhaps, would legally involve a libel were he to assert it.

More readily, therefore, can we assert that correspondence schools, so-called, which confer degrees, and particularly the higher degrees, in return only for non-resident "work", with or without examination, necessarily forfeit the confidence of right-minded people. It is these institutions that create the difficulty in England and in Europe. Years ago they reaped considerable harvests in this country. When, for instance, more than a quarter century ago, a war was made upon such degrees by the *Living Church Annual*, which very carefully scanned all previously recorded degrees, and eliminated all those conferred by institutions that could not stand a rather rigid test that was applied to all of them, it was found that a considerable number of the clergy of the Church—not large, of course, in proportion to the whole—had been victimized into obtaining these degrees. Nearly all of them were wholly innocent of consciously participating in what were close to fraudulent transactions, and some were very indignant when their degrees were relentlessly dropped from the list. The investigation and the accompanying publicity were exceedingly salutary, however. From that time the clergy list printed in the *Annual* has been

prefaced by a table of institutions whose degrees conferred upon any of our clergy are recognized in the list, and the offending institutions are conspicuously omitted. Their further transactions among our own clergy were effectually stopped, for few will care to "obtain"—we purposely refrain from saying "purchase"—a degree which will not be permitted to adorn his name in the *Annual*; in spite of the fact that certain diocesan journals more leniently continued to chronicle degrees that the *Annual* does not admit.

After that, however, the traffic in such degrees in England appeared rather to increase. The inevitable result was that all American degrees fell under suspicion, and the attempts of our best educational institutions in America sometimes to honor distinguished Englishmen by conferring honorary degrees upon them must probably at times have proven an embarrassment to the recipients. The good sense of Englishmen, however, gradually asserted itself. It became clear to them that America undoubtedly possessed universities and even colleges whose degrees were as carefully conferred as are those of Oxford and Cambridge, and which must be accepted as signal honors by those receiving them; although we could wish that the (entirely innocent) practice of conferring honorary degrees upon others than Americans might be confined by all our institutions to those who were actually travelling in America and who could therefore receive them in person; or if, in very rare instances, such degrees were conferred *in absentia*, the practice might be confined to men whose intellectual services thus honored were connected in some vital way with America.

It seems beyond question that the practical sale of degrees—in spite of any conditions precedent to conferring them—has continued in England on a rather considerable scale after it has been largely suppressed in this country. These questionable institutions trade upon the natural inability of Englishmen to discriminate between American educational institutions. In our judgment *Crockford*—which has repeatedly discussed the subject in its annual prefaces—could add still further to its many services by incorporating in its pages a list of those American institutions whose degrees would receive its recognition. In the preface to the volume for 1921-22 the conclusion is stated that American degrees will be recognized only where "conferred by Universities and Colleges which have a recognized status in the eyes of the United States Government Bureau of Education." That also is the rule that prevails in compiling the tables for the *Living Church Annual* but subject to two exceptions, the recognition of which we venture to suggest to the editor of *Crockford*. One is that the very few degrees conferred years ago by institutions once entirely reputable, but now defunct, might well be recognized. Among these are Racine College (of which the present Bishop Gore was once invited to be president) and Griswold College, both of which may possibly have conferred degrees upon English scholars in years gone by, and which ought not to be treated as unworthy now, when the institutions themselves have vanished. The other is that the degrees of our own Church theological seminaries should be recognized. Both these, indeed, would undoubtedly receive the recognition of the United States Bureau of Education were the question submitted to them, but the names of the defunct institutions would not be found in the published lists of the department and the theological seminaries are found in separate tables from the universities and colleges. Unfortunately, the demand for economy in government reports has resulted, in recent years, in the omission of the tables of information relating to educational institutions formerly contained in the reports of the Commissioner of Education, and there is therefore no longer an officially compiled table such as can be accepted as authoritative. If the editor of *Crockford* should feel that the comity of taking over from the *Living Church Annual* the list that is thoroughly established among American Churchmen, it would result in degrees not appearing in the one publication that were wanting in the other.

Shall we attempt to say whether it is true that "many

of the concerns which Dr. MacLean is exposing have been started by Englishmen in the United States, some of them clergy of the Protestant Episcopal Church"?

We have not seen Dr. MacLean's list of questionable concerns, the entire number of which could scarcely be described as "many." We regret to say that there seems to us a possibility that one or two of the clergy thus described have been compromised by the use of their names in such connection, whether consciously or unconsciously we have never been able to discover. The question as to their attitude is a very difficult one, for such institutions appear, for the most part, to keep within the provisions of (very lax) laws. They do not directly advertise degrees as "for sale." Those connected with them offend rather against a certain ethics as to what university degrees ought to represent, and under what conditions they should be offered, which the intellectual world generally accepts, but which these individuals appear to feel that they are at liberty to reject. It is a curious attitude to take; but it seems to make it impossible for us categorically to deny the imputation, as we should wish to do.

We are glad to know that, more and more, the attempt is being made by English scholars to discriminate between the pests which have so seriously compromised our whole American educational system, and which are much more largely exploited in England than at home, and our thoroughly worthy institutions, large and small, whose right to confer degrees is a moral as well as a legal right. Let our friends lay stress upon the counsel to *Patronize no concern that offers degrees after correspondence courses only*, no matter how cleverly the conditions as to study may be framed. It may be taken as perfectly certain that no reputable American institution is advertising such opportunities in England or elsewhere.

A CURIOUS piece of news comes from Nassau, in the Bahamas, whose Bishop is well known in the United States, where he has been an all too infrequent visitor.

It appears that the attorney general of the colony, instigated by the vestry of the Cathedral, has brought an action against the Bishop, the Dean, and others, claiming that certain services held in the Cathedral are contrary to the terms of a disestablishment act of 1869. The defendants demurred to the jurisdiction of the court, but the chief justice overruled the demurrer and held that he had jurisdiction over the case. The Bishop now refuses to recognize the right of the civil courts to adjudicate the services of the Church; and apparently trouble lies ahead.

An American views the incident with much perplexity. Not knowing the provisions of the act of 1869, nor the nature of the services of which complaint is made, we have no way of passing judgment upon legal or canonical questions involved.

But one is tempted to ask: Why was a Cathedral permitted to have a vestry? Unless the Cathedral is really the Bishop's clinic, in which his own ideals as to work and worship may be carried out, it is no Cathedral at all. It were better that it should not even claim to be one, for the Cathedral idea makes the Bishop, and neither the vestry nor the people, the immediate authority. We do not forget that in the English Cathedrals of the old order the Deans have usurped an authority that has practically driven the Bishop out of his Cathedral. One would suppose that these would be the horrible example to the New World of how not to run a Cathedral. But if Nassau has a vestry that has been able to oust both the Bishop and the Dean, we should suppose it had attained the superlative degree of horrible example.

All of which is a warning to Bishops everywhere to *keep the control of their Cathedrals in their own hands*. We do not care to turn them over to the control of Deans as has happened in England, nor of a vestry as seems to have been anticipated in Nassau, nor of the civil courts as the Nassau courts seem now to demand. We cannot conceive how such a condition can have been created in

Vestries in a Cathedral

the Bahamas. Ecclesiastically we should suppose that the idea that some have supported that the Bahamas might be sold to the United States in partial settlement of war accounts, might solve some questions that are perplexing enough now. The Bishop of Nassau would be a welcome member of the American Church.

We shall hope that the Bishop may not lose his Cathedral. But if he has already lost control of it, we should suppose the quicker he disavows its Cathedral status, the better it would be for himself and for the Church.

THE American news letter in the (London) *Church Times* of April 13th is largely devoted to a review of Dr. Waterman's criticism of the consolidated Baptismal office contained in the 1919 Report of the Joint Commission on Prayer Book Revision. "THE LIVING CHURCH", says the American correspondent, "which is traditionally Catholic, attacks Dr. Waterman's paper rather violently and unfairly. While unsigned, the use of 'higher critical methods' seems to indicate that the editorial was written, or at least inspired, by a member of the Prayer Book Commission, rather than by the editor of the Church weekly."

Written by
the Editor

We fear the latter sentence is a signal illustration of the untrustworthiness of "higher critical methods." One can apply those methods to Moses or Isaiah or St. Peter and be sure that no authoritative contradiction will be received. One can therefore assume that "silence gives consent", and his conclusions thereupon are accepted by others, and gradually appear to be the accepted theory.

It is less safe to apply the same methods to a writing whose [alleged] author is still in the flesh. With respect to the editorial in THE LIVING CHURCH, it so happens that it was written by the editor in chief; that it was not "inspired" by any one else; that no member of the Revision Commission suggested it or was consulted in regard to it.

Whether it was wise or unwise, whether it was "violent" or "unfair", the editor of THE LIVING CHURCH must bear the whole responsibility for it.

Whether it was wise or unwise, whether it was "violent" or "unfair", the editor of THE LIVING CHURCH must bear the whole responsibility for it.

WE have received from Boston, telegrams speaking in the highest terms of Bishop Lawrence's courageous condemnation of wealthy and cultured people who are violating the Prohibition law, and expressing a most hopeful view as to the success of prohibition, in delivering his convention address last week.

Garbling
the News

And then we find dispatches in the New York daily papers garbling his words, and with such headings as these:

In the *Evening Post*:

BISHOP LAWRENCE SPEAKS FOR WETS
Massachusetts Prelate Voices Complaint of Workingmen who
have been Deprived of Beer

And in the *Tribune*:

PROHIBITION HIT
By Well Known Church Heads

Now this reflects very seriously upon the New York papers. Generally speaking, they, and the news associations which they control, are chiefly responsible for the character of what is disseminated throughout the country as "news." The people not only of New York but throughout the entire country are dependent upon their good faith. If they violate that confidence, if the people finally conclude that the news columns of the metropolitan press contain propaganda and not news, and especially if they come to the conclusion that this is wilful, the seriousness of the consequences can scarcely be over-stated. Democracy itself depends, in large measure, upon the ability of the people to learn accurately what is transpiring through the country and throughout the world.

This misrepresentation can scarcely have been other than deliberate; but whether it was on the part of news associations or correspondents who sent the reports, or of

the local offices of the papers, or of the head-line writers—who, of all newspaper men, seem most often to make hopeless failures of their jobs—we cannot say, especially since our principal information at this writing is received from our own telegraphic service and without full details. We shall be surprised, indeed, if the associated press shall be found culpable, its traditions as to accuracy of news being of the highest character.

But we do urge upon the responsible editors of the New York daily papers and the managers of the associated press the advisability of themselves making rigid investigation of this incident. Their own good faith is at stake; and the *Evening Post* and the *Tribune* cannot afford to be classed with certain yellow journals to which the public does not look for accuracy or even for truth. Throughout the country the public has the desire to accept them as trustworthy in gathering and in printing the news; and nobody but themselves can make it possible for the public to continue to do so.

In the meantime, though we have written it so often that it has a flavor of over-use, let Churchmen determine to follow our time-honored advice: *Don't take your view of Church matters from the secular press!*

WE may be permitted to express our tribute of appreciation to the memory of Henry P. Davison—one of those staunch leaders who levelled up when the war call came.

He has himself told the story of how he was drafted to take the direction of the Red Cross war work. "I was told", he said—we are quoting from memory—"that I was wanted to assume the direction of that work. I went to bed thinking it preposterous that, with my many responsibilities, I should be asked to leave them all at a day's notice and take it up. After a sleepless night I arose, thinking it preposterous that I could ever have doubted where my duty lay, or whether I should accept the call."

He dropped all his business cares, gave his whole time to the Red Cross, successfully directed both the raising and the expenditure of the huge Red Cross war funds—and abundantly made good. He was one of the greatest of the great figures that arose when America answered the call that came to her; and in the period—only too brief—when America's world leadership was the pride of all her history, he was a powerful influence for good.

Mr. Davison also served on the Joint Commission on the Nation-wide Campaign which, appointed at the last General Convention, was afterward merged into the Department that assumed its work.

God give him rest; and grant that like figures may ever be ready to respond when their nation calls.

CONGRATULATIONS to Dr. Slattery on his election as Coadjutor of Massachusetts and to Mr. Oldham for the same position in Albany. They are priests who have made excellent records, and the whole Church wishes them abundant success in the high calling now extended to them.

Bishops-
Elect

ANSWERS TO CORRESPONDENTS

A. B. — *Questions Asked* is the title of a little book containing the answers to nearly two hundred questions on religious matters that were asked of *The Sign*, an English Church magazine (Mowbray, 20 cts.).

ACKNOWLEDGMENTS

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KINDNESS

KINDNESS IS A most winsome thing. It speaks a language even a dog understands, and creates an atmosphere in which the most beautiful virtues come to blossom. It reaches into the heart of a friend and brings forth treasures new and old, displaying the best capabilities in the best light. It diffuses an aroma of sweetness, and a radiance of light that afford more joy than any other virtue. The word defined means "kinnedness," which is to say that it carries the home relation out into the world, and with Jesus thinks of those we meet as "brother and sister and mother." It is a long reach of effort to meet Christ's kindness in this ideal, that we stand ready to do for any what we would do for brother, sister, or mother. Yet no one is ever sorry for the effort, and those who have influenced us most are those who have given this sort of homemade kindness. No one claiming to be a Christian will intentionally hurt another in mind, body, or estate, but we must never thoughtlessly or carelessly give pain. "Be ye kind one to another" is apostolic urgency. "Love suffers long and is kind" is the fine blossoming of Christianity rooted and grounded in the human heart. —*Northwestern Christian Advocate.*

NOTES ON THE NEW HYMNAL
SECOND SERIES—XXII

BY THE REV. WINFRED DOUGLAS

THE FIFTH SUNDAY AFTER EASTER

THIS Sunday is commonly spoken of as Rogation Sunday: the Sunday concerning Asking. The name is suggested not merely by the fact that it immediately precedes the three Rogation Days, in which we ask God's blessing on the newly-planted crops; but as well from the subject of the Gospel, "Ask, and ye shall receive, that your joy may be full." But this asking is tied by our Lord to a special condition, thrice repeated in the opening words of the Gospel, "ye shall ask *in My Name.*" It is the Christ-life in us that shall ask and not be denied; that as it becomes more and more our own life will pray as He prays, ask as He asks: that will be of good cheer, because in Him we overcome the tribulations of the world. This necessary pre-requisite of right asking, effective identification with the active, compassionate, and spotless life of Christ, is set forth in the Epistle as "pure religion and undefiled." In the Collect we acknowledge God as the Source of all good gifts for which we may pray, and ask His aid in the attainment of the life portrayed in the Epistle. It does not seem unreasonable, with these thoughts in view, to anticipate the Rogation Days by the use of some of their proper hymns on the previous Sunday.

Introit, 446—O God of Bethel, by Whose hand
Sequence, 493—O Master, let me walk with Thee, or
500—Master, no offering costly and sweet
Offertory, 182—To Thee our God we fly
Communion, 333—And now, O Father, mindful of the love

Final, 431—Lord, while for all mankind we pray
In singing the famous tune *Dundee* at the Introit, we should remember that most of its attractiveness will disappear if it be hurried. All of the old Psalter tunes must be sung slowly and with dignity. This particular one used anciently to be called "French tune." Its nobility makes it worthy of the immortal French melodist, Louis Bourgeois. Both of the hymns suggested at the place of the Sequence are new to the hymnal. The first is preferable. Dr. Dykes' tune *Horbury* at 500, originally composed for "Nearer, my God, to thee," is of the type recently described by Martin Shaw in the *Churchman* as "treachly." In refreshing contrast is the clean and vigorous tune *Christ-church* at 182. On no other Sunday is the touching Eucharistic prayer "And now, O Father, mindful of the love" so appropriate. It perfectly sums up the teaching of the day.

At the Church school to-day, if it can be prepared, hymn 423, We plow the fields and scatter, would be an excellent commemoration of Rogation-tide, especially if it is planned to sing it also on the following Thanksgiving Day. The relation of the Rogation Days to Thanksgiving can thus be well impressed on the minds of the children, as should be the case. The really thrilling refrain should be sung by all the children: the stanzas by a smaller group.

At Evensong, the following list shows some available appropriate choices.

- 519—Ancient of Days, Who sittest throned in glory
- 428—God bless our native land
- 181—O Jesus, crowned with all renown
- 442—God of the nations, who hast led
- 48—O Saviour, bless us ere we go

Among these attention should be drawn to 442, both for the noble poem, and for the masterly choir-tune, the last composed by Horatio Parker. A good congregational tune for these words is much to be desired. Who will compose it?

IN THE Episcopal Church there are all kinds of opinions about the Church and religion. No one paper could possibly suit them all, because each paper is bound to offend some if it pleases others; and when one is offended the easiest solution is to stop the paper. Thus righteous indignation and fiscal economy are met together and prejudice and anger have kissed each other.—*Bishop Johnson* in the *Witness.*



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE just been re-reading Canon Scott Holland's letters to Mary Gladstone (Mrs. Drew), published under the title, *A Forty Years' Friendship*. Even after leaving out all the local illusions and personalities largely unintelligible to American readers, the letters are alive with sympathy, intellectual life, and affection. I wonder if many such volumes (begun in our time) will be available for publication forty years from now. Letter-writing is in large measure a lost art nowadays.

Picture post cards, telegrams, telephones, and "hustle" have wrought this deadly work, not to speak of the stenographer! To "take one's pen in hand" is a vastly different matter from dictation, even to a phonograph: the self-expression is more direct, more leisurely, and more readily revised at the moment. (Perhaps the decay of hand-writing has something to do with the falling off of letters.)

Charles Lamb wrote of *biblia abiblia*, books that are really not books. So one might speak of letters that are not letters, but merely business memoranda, with nothing more personal about them than an invoice or a statement of account. A true, proper letter must be saturated with the personal efflux of its writer, so that the reader shall almost hear the living voice of the sender. That excludes formal or official communications, and most business messages, of course. There is doubtless a place for the rigid prescriptions of etiquette, such as you may find set out in the *Catholic Encyclopedia* for your use in case you have occasion to write to a Roman Cardinal: "Prostrate at the feet of your most reverend Lordship", the complimentary conclusion begins, if my memory serves me. But a volume of effusions so signed would be as inhuman as a patent office report.

So, it is desirable that a true letter should be friendly. Anger, even hatred, may co-exist with literary skill: but, for our classification, such documents as have vitriol mixed with their ink are to be put in an acid-proof vault, not upon the shelves of friendly companionship.

Next, a letter must be interesting to the sender himself; otherwise, it is a perfunctory thing at most. But it should also be interesting to the recipient; otherwise it fails of its purpose. That involves a real consideration of the friend to whom it is sent, a selection of subjects which appeal to him, a due regard to the circumstances of his life and work. A professor, mightily interested in his own researches, would waste his time if he wrote a detailed account of them to a small boy—unless, indeed, he had an almost miraculous gift of adaptation.

The creation of an atmosphere is almost essential. That does not mean guide-book pages, such as *Cousin Egbert*, laboriously copied out (in *Ruggles of Red Gap*), but the letter should carry the very flavor of the region which shelters its writer. Even if it is from scenes familiar to both, it should reflect the familiarity. Questions presented should be answered, not ignored; and there is something to be said for the advisability of always putting a question or two, so as to assume and require a reply.

Above all, there must be a genuine outgiving of affection. That is why children's letters are first read, first answered, most carefully preserved. They may be vilely spelled, atrociously blotted, disconnected in composition, and far from abundant as to ideas: yet who would not rather read "I'm longing to see you again; we often talk of the jolly times when you were here last: we send heaps

and heaps of love. Your ever affectionate", than the most polished product of a cold heart and a facile pen? It came to me with a definite pang that a certain gallant naval officer, having passed twenty-one, ceased his old form of signature, "Your affectionate little friend"!

THERE ARE FEW LEFT whose letters are worth preserving much less printing. I think of one, a brilliant in her letters as in her conversation, that exquisite poet and critic who joined the More on All Souls' Day, 1920, Louise Imogen Guiney. All her friends kept her letters as precious possessions. That flame-like spirit, glowing, illuminating, consuming, warming, purifying, transmuted all it touched if only for a moment. A postcard signed "L. I. G." became a treasure: and for a quarter of a century not a scrap of her writing that came my way was destroyed. As I turn over the packets, dated from Auburndale, from the Maine Coast where Seguin's Light flashed its greetings to her, from the Oxford she loved best of all, or from some unheard of hamlet on the Welsh coast, discovered in one of her walking-tours, it is easier to be sure of immortality.

"Who can think such ardors are
But a cinder in a jar?"

THE GREAT ADVANTAGE of letters is that they nourish friendship. Like our physical bodies, our affections require food, and it is a far from universally true test, "absence makes the heart grow fonder." Who has not had the melancholy experience of an encounter with a friend of years before from whom nothing had been heard, who is as ignorant of you as you are of him? The familiar names are uttered; old memories come back, more or less clearly, and afford matter for reminiscent conversation a little while. Then comes an awkward pause; and suddenly each discovers that the other is (to all intents) a stranger. A new fire may perhaps be kindled upon the ashes of the old; but there is neither spark nor fuel in the ashes themselves.

One who really loves his friends loves friendship in itself. He never wants to "let go"; and he is never too absorbed in the affairs of the moment to think of those dear to him, wherever they are. "Too busy to write" is a self-indictment, not an exculpation. There come to mind three great prelates out of our past: men untiringly devoted to the responsibilities of their great office, who nevertheless found time to write long, wonderful letters, with their own hands, to their younger brethren, full of kindly wisdom, instruction, fruits of experience, inspiration: Seymour, of Springfield, whose *Ethics of Correspondence* is a classic still; Huntington, of Central New York, whose whole life was an illustration of his essay on *Unconscious Tuition*: and Coleman, of Delaware, so gracious and exquisite that he always suggested an American Francis de Sales. There is a *Memoir and Letters* of Bishop Huntington, by his daughter; but, unhappily, neither of the others has been so presented to the generations following. Who will undertake it?

One sort of letter I have not mentioned: that which says "thank you" to a stranger. Now and then the clergy get such messages, and they are heart-warming and helpful beyond words. (Alas! more of our fallen race are moved to pour out carpings and reproaches, based usually on very imperfect knowledge, and write with so much absorption that they forget to sign their names.) Of course, it is possible to presume upon privacy; as when the sometime president of Western Reserve University (so the tale goes), signing himself officially, sent a list of questions to Andrew Lang touching the most intimate things of his spiritual and intellectual life. Commenting upon which, "dear Andrew of the brindled hair" said, "Good heavens, if this is western reserve, what would western impudence be?"

Baltimore Church Congress

Concluding Sessions

THURSDAY NIGHT

WHEREIN IS THE CHURCH CONCERNED WITH LABOR'S DEMAND FOR CONTINUOUS EMPLOYMENT?

THE Hon. William C. Redfield, formerly Secretary of Commerce, who was to have opened the discussion of the subject, was unable to be present, and Professor Norman B. Nash of the Cambridge Theological School presented the first paper.

REV. N. B. NASH

The labor movement, chiefly due to labor's desire to regain an economic security which the modern industrial system had destroyed, demands that security through continuous employment. Against that demand stand the facts of unemployment and under-employment. These are obvious in times of depression, but are less generally recognized as a constant reality in industry.

The industrial engineers are attacking the problem as one of economic waste, and the conservatives are alarmed by it as productive of social unrest. But the Church is concerned with it because of the demoralizing effect of insecurity on the worker and his family. Whether on the job, or irregularly employed, or jobless, the worker's insecurity imperils his morale, undermines his self-respect, and threatens his home.

The worker's insecurity also baffles the Church in her attempt to minister to labor, for she cannot hold the nomadic worker, and the laborer who is absorbed in the struggle for security is alienated from the Church of the well-secured. His union is his Church.

Labor is clearly coming to political power, very likely to political control. The Church must clear her vision and free her hands from dependence on the well-secured to minister to labor, not in order that the Church may assure her own future, but because labor needs and will need the Christian gospel of brotherhood beyond class. Under the new order, as under the old, the Church's task will be to minister to the unfortunate in the name of the compassionate Christ, and to measure the existing order by the standard of the gospel. Meanwhile the ministry of the Church to labor halts because the Church of Him who had not where to lay His head seeks to retain economic security by tolerating a social order which denies that security to millions of His brethren.

Mr. WILLIAM HARD, sometime associated with the *New Republic*, wanted the Church as a collective body to beware of committing itself to the details of any program. Preach peace, but do not pass resolutions to the Senate in favor of the four-power treaty. In churches have only the symbol of universal mankind and leave out national flags and emblems. [It was interesting to note the applause of this sentiment.] The Church, however, should teach a philosophy of attitude toward the labor problem. At the altar rail all are one family, all are equal, they constitute one body. Poverty and crime in one part of the body cause vanity and excessive luxury in another. One may rightly own the fruits of his labor, but no one has the right to hold any part of the earth when others need it for sustenance.

The Rev. Dr. SAMUEL S. MARQUIS, who resigned the deanship of the Cathedral of Detroit and spent five years as social worker in Mr. Ford's automobile factory, expressed the wish that every clergyman might have a sabbatical year and spend it amid the grease of factory life. There he would learn the problem of worker and employer. The Church was interested in unemployment, not because of labor's demands, but because it was a fundamental human demand. The industrial problem is not one between classes, but between man and man. His experience had brought him back to the old fashioned idea of preaching individual righteousness to the human heart.

Mr. GEORGE FOSTER PEABODY, as voluntary speaker, regretted this position of Dr. Marquis. Christ, he said, preached to the human heart, but also denounced those who devoured widows' houses. A modern application of that preaching would include a denunciation of a great deal of injustice. The men of the business world were not so concerned as they ought to be with the problem of unemployment.

The Rev. J. L. SMILEY, of Maryland, offered the solution of reduction of the hours of labor to provide work for the unemployed.

FRIDAY

HOW CAN WE BEST MEET YOUNG MEN'S HESITANCY TO ENTER THE MINISTRY?

THE REV. DR. SLATTERY's paper should be read to young men. He aimed to correct some false impressions. First, that the ministry afforded work chiefly among women and children. If this were true of any clergyman's work, it was his own fault. There were plenty of men to reach.

Second that it was an idle life. A brief resume of a day's work dispelled this notion. As to intellectual difficulties, he showed the broad difference between essentials and interpretations. Dr. Slattery minimized meagre compensation as a deterrent. Not the despondent, but the happy parson must state the case. There is no doubt that Dr. Slattery gives evidence of being a happy parson. His geniality, dignity, and unassuming simplicity, and his ripe mentality, make him well able to present to young men the appeal of the ministry.

THE LIVING CHURCH is hoping to print his paper in full in a later issue.

Mr. EDWARD S. MARTIN, editor of *Life*, could not be present. He sent his paper, but as the Congress is a congress of personalities as well as of ideas, the rules prevented its being read. It was decided, however, to include it in the printed report.

The next paper was read by a comparatively recent recruit to the ministry, the Rev. Henry W. Hobson, of Worcester, Mass.

REV. HENRY W. HOBSON

The young man of to-day is going to choose the vocation which offers him the greatest opportunity, with the least number of objections. Therefore if we would overcome his hesitancy to enter the Ministry we must first show him the great opportunities which the Ministry holds out, and second, remove the objections he feels are barriers which would prevent him from making his life count for the most.

The opportunities must be brought clearly before parents and sons by the clergy; through literature; through such conferences as the one to be held at St. Paul's School. The young man must be made to feel that the Ministry offers the most compelling, interesting, romantic, and satisfying vocation that a man could possibly choose, then he will respond. We must also, however, remove the objections which he feels block the way—rosy opportunities will not hide repelling barriers.

There are three main objections to the Ministry as a vocation which the young man feels.

1. That the Church is not practical. That the clergy are too ready to spend time and talk on relatively unimportant details of dogma and tradition, and overlook the really great problems of modern life.

2. That the clergy of our Church are frequently narrow and intolerant toward other Christians and toward each other. For instance that loyal followers of Christ who are members of other Churches are denied a place at the Lord's Supper in some of our churches, and that our clergy take an intolerant attitude toward one another when a difference of opinion arises.

3. That between the various Christian Churches there is a shameful disunion, and the young man hesitates to throw in his life where there seems to be a spirit so contrary to the teachings of our Lord.

To banish these objections we must—

1. Be practical in our religion, laying stress on the vital issues of life, and putting minor considerations in the background.

2. Show a tolerance toward all, making the Holy Communion show forth the spirit of Christ by sharing it with all of His loyal followers, as Phillips Brooks and Dr. Huntington did. We must be ready to glory in the fact that the Episcopal Church has room in it for men holding varying views, and be friendly rather than hostile in our differences.

3. Seek with all our power to bring about an ultimate reunion of Christian people, the first step necessary, in the eyes of the young man, being the establishment of some plan for joint ordination whereby the right of examining candidates, and the safeguarding of the traditions of each of the participating Churches, will be effected.

It is not the majority of our clergy who have created the objections in the eyes of the young man. Rather a few whose action attracts more notice than does the practical and tolerant

spirit usually shown by the majority. It must be made clear that these few do not give the true position of the Church. We must show the young men of to-day that as ministers in the Church we rejoice in the opportunities of service which we are fortunate to enjoy, and that with malice toward none, and charity toward all, we are seeking to do Christ's work.

Paint in true colors the wonders which are to be found along the road of the Ministry, remove the barriers which block the way, and there will be no dearth of worthy travellers.

BISHOP JETT

The Bishop had first obtained the views of groups of boys and men as to the causes of this hesitancy, and then summed up his own impressions as follows:

I would say that we must, without any attempt at originality, do at least three commonplace, primary, and fundamental things. Nor may we refuse to do them because they are trite and present apparently insurmountable difficulties and impose tasks of the most Herculean nature.

First: Re-Christianize the home. In other words the home must become an absolute Christian environment. The mother being the aboriginal teacher, the one who first, under God, touches the instincts, the impulses, the volitions, the habits, and the elementary ambitions, must, under suitably employed methods, first see and then make her child to see the glory of God in the face of Jesus Christ and the dignity of divine service for the salvation and for the general uplift of the human world. Children must be imbued with Christian ideas and idealism or none of them will grow up to the Christian leadership of the world. Find the way to breathe again into the home the spirit of Christ and then will the atmosphere most certainly nurture and send holy men of God unencumbered by hesitancy to proclaim righteousness and eternal life. There is no originality in this thought. The simplicity of the statement however does not dispossess it of its profound truthfulness. As a matter of conspicuous and perennial fact it is *here* that the preponderance of emphasis must be persistently hammered until the home is aglow with the Christ vision for the world—the object of God's eternal love.

Second: Re-Christianize the Church. Put the unemasculated Christ, the clear-as-a-bell Son of God, on the throne again, and crown *Him* Lord of *All*. In the pulpit, in the Church school, in every organization where an attempt is made to speak to young people, Christ must be the outstanding personality. Christ through the perfect and unobscured picturing of great Christian artists, must be the absorbing, enthusing theme. These artists must be clergymen and teachers whose convictions are so deep, whose love is so on fire, whose enthusiasm is so inflamed, whose devotion is so glorified by sacrifice, that those who listen will hear no note of doubt, feel no numbing chill, suffer no paralysis of the tame, dispirited, and flabby, and suspect no surrender of our Christian ideals to popular philosophies, to fascinating cults, or to shameless pessimism. The youth of the Church, hero worshippers as they are, will then discover in Christ their hero, and, fired with a new imagination, will, with an unconquerable devotion, put themselves in service at the head of the hosts of God as they move toward the heights of a great moral and spiritual victory for themselves, for their homes, for their native land, and for the world.

Third: Re-Christianize the school, the college, and the university. Have *courage*, and *refuse* to deliver the Church's children into the hands of infidels, deists, sceptics, cynics, agnostics, and those who make light of the precious doctrines which have set human minds free to see God in the face of Jesus Christ—doctrines which constitute the very heart of a holy home, a beautiful civilization, a righteous nation, and a divinely ordered world. The unchristian school, college, and university is perhaps the most fatal canker in the world to-day.

The Church has got to set herself to the task of recovering her rightful but lost leadership in the world of education. It matters not at what cost, she must remove her children from the demoralizing and destructive forces of unspiritual intellectualism. Otherwise we shall ultimately become engulfed in the night of paganism and of despair. Give no sympathy then to the unchristian educational institution, least of all to one of a preparatory character. Lock its doors with the key of non-support. Reform and Christianize it, or put it out of business so far as the Church's children are concerned. Manifestly it is our solemn duty to do so, for the mighty arm is raised against the divine Son of God and against His bride, the Church, and her ministry.

I have personally tried the experiment, and I know whereof I speak, when I say that a school manned with men of definite Christian idealism and inspired with a sense of spiritual mission to our boys is a mighty and effectual power in converting hesitancy into a clear-cut decision in favor of the ministry. The Church school, in my judgment, under all the circumstances of the day, is the best, the quickest, and the surest way to meet the hesitancy of young men to enter the ministry.

THE REV. DR. MARQUIS deplored the fact that in most college towns our Church was poorly represented.

THE NECESSARY GUIDANCE OF THE PRESENT REVIVAL OF INTEREST IN PRAYER

The speakers on Prayer all associated it with healing practices.

REV. EDW. S. DROWN, D.D.

Prayer is talking with God. But that means that it is not simply talking to God, it is also listening to what He has to say to us. It is a communion with God, as His mind and will are revealed to us in Jesus Christ.

Hence the supreme consideration in regard to prayer and in regard to the answer to prayer is the character of God. To what kind of God do we pray? The test of Christian faith is whether it is faith in God as He is revealed to us in Jesus Christ. If I had faith that God would kill a man whom I hated because I asked Him to, such faith would not be faith in God our Father. It would be faith in a pagan God. The answer to prayer must be the expression of the character of the God to whom we pray. Thus the Lord's Prayer begins with the Name, or revealed character, of God, and all our petitions must be made in relation to that Name. He cannot deny Himself. He will give everything that it is in accordance with His character to give.

Now if prayer be talking with God, we may well put all our wants before God. But in so doing we must submit those wants to the test of the divine character and the divine will. And many of them will shrivel up at that test. One great value of prayer is that it gives us a sense of proportion, of values. We see our wants in the light of God's estimate of them.

Some of them will stand the test. We pray for things which we must believe are in accordance with the divine will. And yet the answer does not always seem to come. A mother prays for the reformation of her son. Surely that is God's will. Why does not He grant the petition?

God will do all that love demands. But how can love bring its purposes to pass? God does not save men by force, but by moral and spiritual power. If we pray for the conversion of a sinner, we must pray that that conversion take place in God's way. God will not accomplish a moral result in ways which are not in accord with His moral will.

This same principle must be our guide in prayer for healing. God wills health. Disease is an abnormal thing. We may pray for healing in faith that health is what God wants to give. And yet health does not always come. Why not?

Surely because health must come in God's way, in accordance with the laws which are God's ways of working. God wills men to have bread, but we have no right to pray that it be given to idleness. And prayer for healing will not avail if we neglect the divine laws of health.

It is false to maintain that intensity of faith will itself bring healing. People have lost faith in God, because they have been told that if they only believed hard enough, they would be healed. Such a prayer, putting God to a physical test, is not true Christian prayer. Satan tempted Jesus to cast Himself down from the pinnacle of the temple. But God must not be so tempted, or tested.

Yet prayer is of great benefit for the sick. The spiritual and the physical are close together, and a true relation with God often helps bodily health. Prayer does often contribute to bodily healing.

And even when it does not, it brings confidence and trust in God, and assures us that the divine will is that of God's love and must prevail. Sickness and death cannot master the soul that through prayer is at unity with God. St. Paul prayed that the thorn in the flesh be removed and the answer came, "My grace is sufficient for thee." Jesus prayed "Father, if it be possible, let this cup pass from Me," and there appeared unto Him an angel from heaven strengthening Him. Prayer brings to us the faith that can overcome the world.

REV. L. W. SNELL.

The two-fold aspect of the Incarnation—that it reveals both the perfection of God and the perfectibility of humanity, what God is and what man in Christ is to become, carries with it the truth that when Jesus said to the sick that their faith made them whole, and they left His presence healed, He declared the constant will of God in regard to sickness and disease, and the abiding possibility of physical healing by spiritual methods. But the healing cults of the day go beyond the truth when they assert that pain, sickness, and disease are never God's will. For bodily ills serve as a divine discipline unto holiness, and the will of God for us is sanctification—that holiness without which no man shall see the Lord. So long, therefore, as bodily ills serve as needed discipline of the spirit, they are God's will.

The practice of meeting the pain, distress, and illnesses of

one's own body, however, with concentrated prayer, with intense spiritual exercise in "the practice of the presence of God", shows that often the spiritual and moral gains for which our physical ills serve as needed discipline can be attained directly by such intensive prayer; that such prayer, accordingly, removes the need of the discipline and ends the pain, distress, or illness. Bodily symptoms thus become a warning that the spiritual exercise is being neglected, and a prod to its continuance or its greater intensity.

He who practises this intense spiritual exercise, moreover, in meeting and overcoming his own bodily ailments, will discover, after gaining proficiency, that the same spiritual exercise serves to help very remarkably one or another sick person whom he may be bearing in mind in his intensive practice of the presence of God.

There are very definite laws and limitations to the possibilities of helping the sick in this way. For instance, a large element of contingency is introduced by the fact that both physical and moral ills are in a measure social phenomena, and moralizing and Christianizing of the social mind is imperative before the larger results in physical healing by spiritual means are possible. But while the laws and limitations regarding spiritual healing cut right athwart the claims of Christian Science and of most healing cults, they are by no means so narrow as physicians generally take for granted.

The whole matter sorely needs scientific testing and investigation and determination of facts and laws. Rational Christian healers and open-minded Christian physicians and men of science should get together and work out a thorough-going test. When that is done, it will demonstrate for one thing that we have here a new and most significant class of facts as yet unrecognized by men of science.

The healing movement, together with the other numberless social and intellectual movements of the day, suffers fundamentally for lack of the balance and restraint, the many-sidedness and wrought-out thought and method, of Catholicism—which is by no means identical with mediaevalism nor traditionalism. It means that body of customs and practices, that marvelous psychological method, that total point of view regarding man, his needs, his relation to God, and God's attitude towards him, which the continuous life of the Church has wrought out through the ages, and which Catholicism to-day embodies as the very fabric of its being.

Catholicism is indeed the need of the world at this hour. Put with this the fact that the generation thinks in terms of biology and evolution, and that the Body of Christ as a veritable, living, evolving organism is peculiarly capable of interpretation and description in those terms—the opportunity for Catholicism to take possession of the thought of the day is surpassing. But that this may be, there needs that those who especially stress their Catholic character come to definite recognition of the fact that biological principles and the facts of evolution run directly counter to the traditional understanding both of the nature of authority and of the possibility of unchanging standards of authority. If Catholicism—as it can so perfectly well do—should adopt wholeheartedly, in its interpretation of its own history and its own nature, the principles of evolutionary development, it would capture the mind of the age and would move on to possess the future.

REV. WM. AUSTIN SMITH, D.D.

I have spent profitable moments in the vicinity of the New Thought book counter of Brentano's in New York. As listener, and by scrutinizing the wares offered for sale, one may discover some of the things which earnest people are seeking in the present revival of interest in prayer and the use which they purpose to make of religion.

The kind of prayer we utter depends, does it not, upon what we believe about the nature of God, and what we believe to be the supreme gifts that He can bestow upon us.

Clergymen and laymen ought not to make claims of the results of prayer which they cannot verify. If the data upon which verification rests cannot be presented for examination to witnesses competent to weigh such evidence, then the clergy, like some of these claims of the power to heal organic disease. Mr. Hickson, in the interest both of science and religion, to assemble committees consisting of reputable physicians and competent laymen to follow up the cases of cures in his healing missions, and the Church might have definite evidence, at least concerning some of these claims of the power to heal organic disease. Mr. Hickson believes that such scientific investigation would seem to belittle the power of God.

There is, indeed, an abundance of verifiable results in prayer, open to us all. The prayer of faith which imposes the human will in the Divine, and seeks sustenance, guidance, light, and strength, is always answered.

When the physician send a patient to one of our healing mis-

sions, the physician's expectations are both scientific and religious; whereas the healer's claims are sometimes neither scientific nor religious.

When a patient asks a physician to cure him, the sick man is not led to believe that he is practising religion. But when he asks the Church to cure him, he can easily persuade himself that he is dealing with religion, even though his petitions are largely concerned with rheumatism, deafness, bad sight, indigestion, palpitation of the heart, etc.

There are deeply religious people who have suffered invalidism, bitter physical limitations, for years, who have never mentioned their bodies to God. I am disposed to think that they have done well and that God is well pleased with their prayers.

Another guiding principle in our emphasis upon the healing power of prayer ought to be, as it seems to me, that we must not seem to pledge God's word that He will cure all diseases by prayer. We must leave God as free as we leave science in such matters. No reputable physician would so carelessly jeopardize the good name of medicine as some of our healers are now jeopardizing the good name of religion by claiming too much for it. Physicians who do so are called quacks. We must not introduce quackery into our religion. Religion can do for man bigger things than any except One has ever asked. But, in the last analysis, the richest gifts which religion has to bestow are religious gifts. They are not material.

But in closing, I must acknowledge that a greater thing than is asked is given by God's grace in those healing missions. Men and women come by hundreds in their blindness, asking a small thing for their bodies; again and again they rise from their knees, indifferent whether that gift has been granted, for their souls are at peace, and God has given them better things than they have desired or prayed for.

But, remembering this, those who conduct such missions must zealously guard this doctrine of prayer against false and belittling claims. People love superstition and magic. They like it better than religion and work. This is especially true in a time like this, of romantic reaction from a spare diet of science. This romantic reaction explains some of Mr. Hickson's marvelous success. It explains, perhaps, the attempt to be made at the next General Convention to restore the anointing of the sick. An office for the exorcising of evil spirits is likely to follow. Mr. Hickson has brought back to those who follow him implicitly, certain mediaeval superstition from which we thought Christianity had, once and forever, freed us—a fear of evil spirits waiting to prey upon us. We must be upon our guard against these unscientific and unchristian presuppositions. We must not rely upon God to give us by magic and teasing what we can earn by work and reason. That path tends downward, and is detrimental both to science and to religion.

The saints rejoicing in their infirmities, counting joyfully their crosses, may seem to us to show a morbid interpretation of our religion, but I believe it is nearer the Christian norm, and in the end less damagingly morbid, than some of the interpretations which we see to-day—Christians, wistfully naming off their diseases to God, kneeling before healers and making miracles of healing the test of God's power and grace. The curé d'Ars has, I think, come near this Christian norm. "Do you see, my children", he wrote, "except God nothing is solid—nothing, nothing. If it is life, it passes away; if it is fortune, it crumbles away; if it is health, it is destroyed; if it is reputation, it is attacked. We are scattered like the wind. You say it is hard to suffer? No, it is easy; it is happiness. Only we must love while we suffer, and suffer whilst we love. On the way of the cross, you see, my children, only the first step is painful. Our great cross is the fear of crosses."

CONCLUSION

There were no bristling antagonisms in the Church Congress at Baltimore. An announcement beforehand of some possible acrimonious debates doubtless would have brought out larger audiences but a Church Congress of an instructive and edifying character is to those who like that sort of thing, just the sort of thing they like. To see and to hear Lady Astor was undoubtedly a far more compelling urge to attendance on the first night than the program of speakers.

The Church Congress could not be, through and through, a popular institution. The Church people of Baltimore, however, were glad to welcome the Congress, and Dr. Slattery expressed appreciation of the work of the local committee headed by Dr. Henry Barton Jacobs.

After a few gracious words, Bishop Murray brought the Congress to an end with his benediction.

WE ALL WANT peace, and we all want to guarantee to all people the right to live and the right to work. Why should we not approach this question in the same unity of spirit and with the same unity of nations with which the war was won!—*Marshal Foch.*

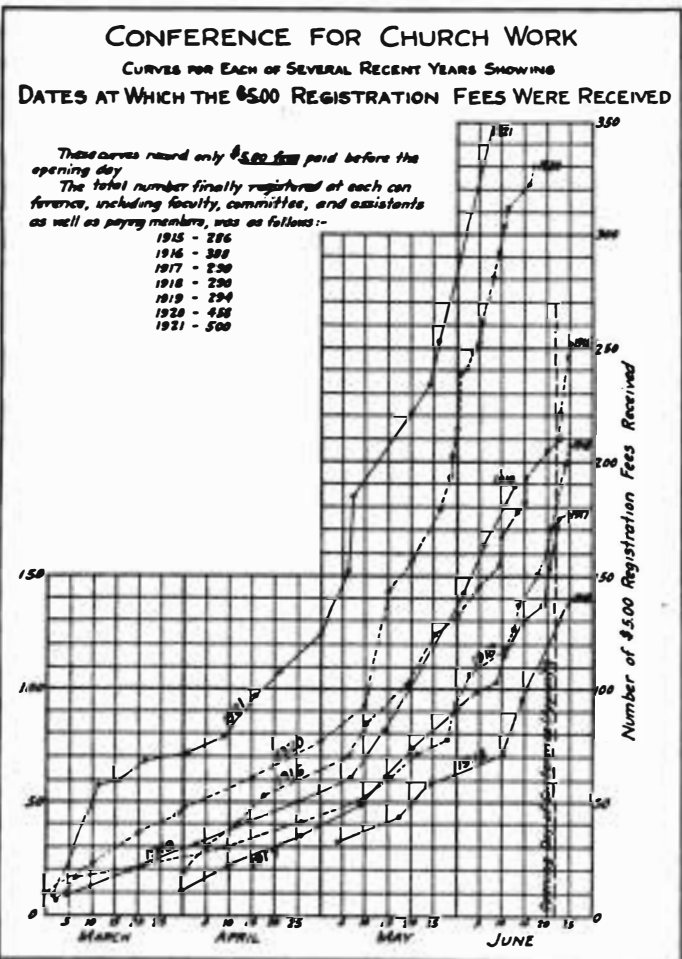
Creating a Summer Conference Constituency

By the Rev. Ralph M. Harper

Director of Conference Publicity for Wellesley Conference for Church Work

IT is not only unethical but it is also poor business judgment piously to pilfer free advertising from our Church papers. As to the ethics of it, how is a Church paper to pay its legitimate expenses, if your own advertising is illegitimately free?

As to the poor business judgment, perhaps I can effectively answer the question by illustrating on the chart the



pilfered as well as the paid advertising. Perhaps the word *pilfered* bites too hard, for I would not assume that my predecessors consciously pilfered. Neither would I assume, what I know is contrary to fact, that they consciously paid!

Three years ago I was elected a member of the committee in charge of the Conference for Church Work, a national conference for the training of Church workers in the spirit and method of Church work, and was placed in charge of the publicity. Previous to this, as the chart will show, no one knew before the opening day what the attendance of the conference would be. I found that the average amount spent for space advertising in our Church papers averaged between twenty-five and thirty-five dollars per year for the past ten years.

I told the new business manager, Sturgis H. Thorndike, that this sort of advertising was a waste of time and money—these little, dinky one-inch ads running all the year and significantly appearing in or near the obituary column. Mr. Thorndike is of the engineering firm of Fay, Spofford, and Thorndike, the engineers in charge of the construction of the enormous government concrete storehouse in South Boston. These engineers had authority to spend \$25,000,000 on this building. They were not only honest but scientifically accurate, so that they were able to return to the government over \$1,000,000, upon

the completion of the warehouse! It was soon after he had completed his work with the government that Mr. Thorndike was sympathetically listening to my remarks on publicity. He asked me to submit my suggestions in writing—a year's plan of conference publicity. I did so, and the plan was something like this:

1. Preliminary Publicity a Year in Advance.

Get daily papers to report each day the conference of 1919. Ask Boston dailies to send photographers for special days. Invite all reporters to be your guests, whenever they come to write up the conference. See that all reporters have access to the leaders of the conference, appointing one of the conference leaders to introduce the reporters and act as a guide, and also as an interpreter of ecclesiastical language.

Send readable reports of the conference, both before and after, to the Church papers. Send reports that are alive with human interest.

Mail to each member of the conference a report of the ten days, including a catalogue of the conference members.

2. Intensive Publicity.

Spend ten times previous amount in space advertising in our Church papers. The best time for this, in my judgment, is from the time after Easter to the middle of May. It is worthwhile to spend money in space ads up to the time when the conference begins, if the conference is not flooded with applications. Space advertising will undoubtedly prove profitable up to the opening session of the conference, but my preference is for more intensive advertising earlier, so that registration fees may be paid in advance. Well planned publicity can clinch the success of a summer conference two months in advance.

Mail the conference programs simultaneously with the appearance of the space ads. The space ads serve as long range artillery, preparing for the personal charge as well as reaching unexpected positions.

If there is any doubt about the expected number registering, send out a four-page folder, well illustrated, before Lent. The illustrated folders serve as an aerial reconnaissance to spy on as well as to intimidate the enemy.

For the conference which has no previous constituency, such as one which is held for the first time, or which has changed its location, it may be necessary to get from five to ten individual names from each possible parish to circularize.

Cut out as far as possible all customary phrases in the letters, folders, and especially in the space ads. It's ideas that count. Some of the good women have never forgiven me for using the phrase, and yet they do not regret that the attendance of men doubled over the previous year. The idea was that men and more men were wanted at this conference, for the fact was clear to me that the conference was getting to be too much of a feminine affair. In the space ads that year, in my successful endeavor to secure more men, I ran in prominent letters:

WOMEN AS WELL AS MEN WELCOMED TO THIS CONFERENCE

Last year the space ads emphasized the need of each parish paying the expenses of at least some of its delegates. One way to do this was to make the request and then scold all those who fail to act. The way I chose was to capitalize the average rector's assumption of greater possible work if he only had a curate:

A \$2,100 CURATE FOR \$210

In small type the explanation was given that six representative leaders from a parish, costing \$35 each, trained at the Conference for Church Work, would equal the year's work of a good curate. Another year the PURPOSEFUL VACATION was emphasized. This year there was no special originality used for the space ads, which appeared

April 15, 22, and 29, and yet the money is well invested in the Church papers in case the registration fees should be late in coming in *next year*, 1923, or in 1924.

In sympathetically cooperating with me in this conference publicity, that great Christian engineer, Sturgis H. Thorndike, has considerably broadened my thought of publicity, as he once remarked:

"As we advertise our ideas, let us make them so real as well as inclusive that we may consciously assume other conferences as well as our own will be helped. Our own conference may decrease but our conference-ideas will increase."

As a result of this far sighted ideal's expression, the Conference for Church Work not only has a waiting list of applicants for registration but is also actively helping to build up a constituency for the diocesan and provincial conferences.

THE COMMANDMENTS IN THE REVISION

BY RT. REV. CORTLANDT WHITEHEAD, D.D.

BISHOP OF PITTSBURGH

THE Report of the Commission on the Revision of the Prayer Book, lately published, to be presented to the General Convention which meets in Portland, Oregon, in September, has aroused wide-spread and rather unexpected discussion, including many statements which are very far beside the mark.

With regard to the shortening of the Ten Commandments, it has been said that the Commission is boiling them down or rewriting them, and, very naturally, some old-fashioned people are scandalized that anyone should have the temerity to seek to amend the Divine Commands. But, after all, the Commission is quite ready to explain itself, and believes that its explanation is reasonable.

In the first place, the Communion Service of the Anglican Church is the only Service for the Holy Communion *anywhere* in which the Old Testament commandments appear; and many an Evangelical or Scripture-loving Christian has felt all along that they were out of place in that Service of the Christian Church, especially since our Lord Himself assured us that on the two great Commandments of the Gospel "hang all the law and the Prophets." The old law is prohibitive—"Thou shalt not"; the new, better, and Christlike precepts are *positive*—"Thou shalt". It needs no very subtle mind to see that to go back to the rather narrow and limited prohibitions of the Commandments, is not to enter into the liberty of the children of God.

However, the Commandments may be looked at from another point of view. What is the Command? and, What is the reason for the command? Our Lord has told us what the Command is, but does not enter into the *reason*. "Which is the great commandment of the law?" was the inquiry. And our Lord announced, "Thou shalt love the Lord thy God with all thy heart"; and when the young man asked, "What shall I do to inherit eternal life?" our Lord answered, "Thou knowest the Commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother". He did not think it necessary to rehearse the enjoinment of any command in the twentieth chapter of Exodus, nor did He make any reference to the Fourth Commandments, which is quite significant. See also St. Paul on Romans XII, 8-10.

A third point is that the reason given for the Fourth Commandment in Deuteronomy is different from the reason given in the 20th chapter of Exodus. This shows that the *reason* does not form a part of the command itself. In Exodus the Sabbath is enjoined because the Lord rested on the Seventh Day. In Deuteronomy, Fifth Chapter, the reason given is that the Lord brought His people out of Egypt with a mighty hand and outstretched arm. "Therefore the Lord thy God commanded thee to keep the Sabbath Day." The wording of other Commandments in Deuteronomy differs from the phraseology in Exodus, and the Prayer Book does not follow the exact wording of either Exodus or Deuteronomy. So

there is no "boiling down" to be charged to the Commission.

Moreover in the First Prayer Book of Edward VI the Commandments found no place in the Communion Service, and in the Catechism were printed in their shortened form, leaving out the argumentative part just as the Commission now proposes shall be done, in the interest of brevity, in the service. It will thus be seen that the Commission is not "tampering" with the commands of God, nor is it introducing *novelties* into the service, but is desirous to emphasize the *Command*, without rehearsing the words that are manifestly more appropriate for the times and people for which they were first uttered than for those of the present day.

It is well known that the introduction of the Commandments into the Communion Service was originally designed to make up in some measure for the neglect of Auricular Confession on the part of those coming to the Holy Communion. They were intended for a rapid self-examination, with the response, Lord, have mercy upon us for the many times in which we have transgressed Thy law, and incline our hearts to keep it.

But after all, the main thought is to *honor our Lord's own words* in the two great Commandments of the Gospel, including and superseding the narrow restrictions of the Mosaic Law. No one can keep the Ten Commandments of the Gospel without entering into filial and spiritual relation to God and recognizing his duty to his fellow men.

THE TOWER AND CHIMES OF EPIPHANY

(A memorial to the late Rev. Randolph H. McKim, D.D., former rector of the Church of the Epiphany, Washington, D. C. Dr. McKim's 80th birthday fell on April 15th.)*

Would you image his life, O Tower?
Be firm as his faith, and strong,
Upright and true in every line,
For always he hated wrong.

And courage must be depicted
Through storms and lashing rain;
For his soul, like gold, by the storms of life
Was beaten but to its gain.

And the grace of his Lord and Saviour,
That quickened and deepened his power,
Should be caught from the spell of your beauty
At dawning and sunset hour.

Would you echo his voice, O Bells?
Then ring with a music clear,
With sweetness and truth and resonance
And never a note of fear.

Ah, you must be silver-throated;
Your tongues must be tipped with flame,
Kindled by coal from the altar,
Ye who would bear his name.

Thus, pealing forth your message,
O'er the noise of the busy street,
You shall draw men's souls, as he did,
Close to his Master's feet.

GENEVIEVE FLEMING.

*This poem, which appeared in a recent issue of THE LIVING CHURCH, was unhappily disfigured by two typographical errors and is therefore reprinted in corrected form.—EDITOR L. C.

RELATIVITY AGAIN

THE SOUTHERN EPISCOPALIAN says that on one of the tombstones in an old New England cemetery appears the following inscription:

"Here lies Jonathan Steele—Good and Upright Citizen. Weighed 250 pounds. Open Wide Ye Golden Gates." And places over the statement the heading, "They'll need to."

We rather feel that Jonathan's attitude in the matter should be considered. Was he upright, or lying?



CORRESPONDENCE

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

THE KINGDOM IDEAL

To the Editor of *The Living Church*:

IN a recent letter which you kindly published I maintained that the Christian law of love—that is to say, of self-denying sacrifice—positively excludes all charge for service rendered. This fundamental law determines the nature of the Kingdom ideal, as being that social order in which all service is free—"without money and without price."

In a personal letter one of our most prominent bishops has raised the common objection, "Your ideal is at present impossible of complete literal fulfillment or attainment": obviously implying that therefore it is of little or no immediate practical importance. But how utterly to misconceive the function of the ideal! In our every day experience, is the plan of the house to be built of little immediate practical importance because it is at present impossible of complete fulfillment? Or is the knowledge of the city which is our destination of no immediate practical importance because it is at present impossible of complete attainment? Now the Kingdom of God is His Holy Temple to be built, the Holy City which we seek.

On the contrary I maintain that a proper conception of the Kingdom ideal—clear and distinct—is the most immediately practical thing in the world, as being the supreme and ever present source of inspiration and guidance; and that it has hitherto failed of this present practical effectiveness simply because the Church has failed to see it and proclaim it. "Where there is no vision the people perish".

Undoubtedly the Kingdom ideal is at present impossible of complete literal fulfillment or attainment. It would have little to inspire and guide us if it were. The only rational conclusion from the fact, however, is that there is therefore no time to lose; that we should set to work at once and with all our might.

Bad Axe, Mich.

C. C. KEMP.

LEADERSHIP IN WORLD PROBLEMS

To the Editor of *The Living Church*:

THE whole world seems changed since the Pope has undertaken to address a letter to the statesmen of the nations on the questions to be solved by the conference at Genoa. This master stroke of diplomacy will do more good to the Pápal cause than many thousands of dollars in cash. It is the more helpful, too, because it comes at the psychological time when a few great men should receive at least moral encouragement from the organizations whose duty it is to promote the cause of peace and righteousness in the world. The Pope's letter to the statesmen of Europe gives evidence of moral leadership at a time when it is most needed.

Another would-be statesman has spoken in the person of Mr. Samuel Gompers. He has, at least, stated his views about Russia, and the consequences of recognition by the United States.

The above is written for the purpose of calling attention to the silence of the Episcopal Church on great world events. We need some one, or some body of men, whose business it shall be to state to the world the position of our Church on great matters. Leadership along this line would do more good than many thousands of dollars in cash. Instead of the Presiding Bishop and Council devoting all or most of their time to the financing of projects, they should be leaders in world thought, or in the application of Christian principles to present day events of world-wide importance. The Episcopal Church will never really be great until there is some one in it who shall speak for the whole along great statesmanship lines. We need more than anything else Episcopalian statesmen of the first water. Our policies are not comprehensive enough in regard to matters that affect great nations. Why should we stand aside and allow the Pope to do this alone?

Conneaut, Ohio.

W. J. BARRETT.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE issue between Bishop Parsons and myself relative to the consideration of Prayer Book Revision by the next General Convention seems to resolve itself into the question of the importance of such subject in relation to all other

matters coming before such Convention. The Bishop says such subject is as important to the Church as prayers and Church attendance are to the individual. I do not agree with him.

To show such importance, and to overcome my assertion that there has never been any general demand on the part of the membership of our Church for the adoption of any report of the Commission on Revision, the Bishop reminds us that his own diocese, California, and one missionary district, Arizona, memorialized the General Convention of 1913 relative to the appointment of a Joint Commission to consider the revision of the Book of Common Prayer, and he says further that Michigan and Pittsburgh "registered their approval of the movement." I know of the memorials, but must take the Bishop's statement for the approvals mentioned. Still, my claim was not that no diocese or Provincial Synod was in favor of any revision of such Book, but that no diocese or synod had expressed itself in favor of the specific changes recommended by the Commission, and the Bishop does not challenge the accuracy of such claim. He says I have forgotten the "genesis" of the "revision movement". The Church at present is not as much interested in the "genesis" as in the exodus of the movement, but the real test of the "genesis" is not to be found in the action of the Convention of California or of the Convocation of Arizona, but in the action of the General Convention of 1913, and this is shown on pages 218, 233, and 347 of the Journal. That action was the adoption of a resolution recommended to the House of Deputies by its Committee on the Prayer Book, with two provisos added by the House of Deputies. The resolution created a Joint Commission to consider and report to the next General Convention "such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary". I do not intend to revive the question whether the Commission utterly ignored the proviso that no proposition involving the Faith and Doctrine of the Church should be considered or reported by the Commission, for it seems to have been admitted by the Commission that it did ignore such proviso, offering as an excuse the fact that it could not make a report worth submitting without ignoring such proviso. I do want, however, to emphasize the language of the original resolution, for the Bishop considers the adoption of such resolution with practical unanimity as showing that the House of Deputies thus recognized the paramount importance of the subject as now presented by the report of the Commission. I shall undertake to show that this is an absolute *non sequitur*.

In the first place, the General Convention did not by the adoption of the resolution express itself in favor of a single change in the Book. The Commission was only to report "such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary."

So the first thing to be determined by the Commission was this: Was any revision necessary in order to adapt the Book to present conditions? If they said "yes", then they were to report such revision and enrichment as "*will adapt it (the Book) to present conditions.*" (The italics are mine.)

I contend that when I voted for that resolution, all I expressed was a willingness to let a commission consider the subject, and if it found a revision necessary, to report what revision was necessary to adapt the Book to present conditions. I was not assenting to the creation of a Commission to report upon the subject of taking the word "always" out of the first rubric; or to report upon many other things, such as Reservation, Adoration, a new Baptismal Office, a new Burial Office, a new name for the Lord's Supper or Holy Communion, with many substantial changes in the Order, etc. etc., *unless* these changes were considered necessary to "adapt" the Book to "present conditions". Were they? Why it would be a huge joke, if the subject were not so important and serious, to say that the various matters included in the various reports of the Commission were framed with any thought that they were solely for the purpose of "adapting the Book to present conditions". I think I can see some of the "liturgiologists" of the Commission (the Bishop seems to prefer such word to the words used by me) laughing in their sleeves over the clever plan wrought out under the pretext of adapting the Book to present conditions, under which plan many matters of revision were proposed which

now appear to have been wholly changed or utterly abandoned. But they laughed prematurely, and an indignant Church is seemingly forcing the Commission to give up many of its suggestions, either because they were in violation of one of the provisos referred to, or had no relation whatever to adapting the Book to "present conditions". What do these two words mean, after all? There were no "conditions" in the Church calling for any revision of the Book unless it was the need for more flexibility in the use of it in the mission fields or under other special circumstances. But this phase of the subject has been so admirably presented by the Rev. Dr. McKim, of blessed memory, in No. 1, Series II, of Prayer Book Papers, that I need only to call attention to such paper and ask your readers to procure copies thereof.

I repeat, however, that the General Convention of 1913 did not express itself in favor of a *single change in the Book*. Bishop Parsons must admit that fact, and yet he claims the action of that Convention indicates that "the project had met with the Church's favor". How he can make such claim in view of the facts I cannot understand, nor do I think his fling at the Senate of the United States and his reference to "obstructive tactics" add anything to the force and effect of his letter, if he "will allow me to say so". The facts as shown by him are that *four* diocesan conventions and one missionary district convocation out of the entire body of the Church expressed themselves in favor of revision and enrichment of the Book of Common Prayer prior to the General Convention of 1913, not referring to any specific matters so far as he shows, and that *one* Synod, that of the Province of the Pacific—doubtless under his very powerful influence—last fall by resolution urged speedy action by the General Convention "in the interest of missionary work". Yet these are the only expressions he can refer to as indicating "the Church's favor". Oh, no! He adds: "Others may have done the same." This last statement is entitled to about as much weight as the declaration of a desperate lawyer that the books are full of cases supporting his contention, when he fails to cite a single case. And yet the Bishop chides me as over-drawing the picture!

I would be glad to have the Bishop tell us what adaptation of the Book to "present conditions" was accomplished by the removal of that word "always" from the first rubric; also what adaptation to "present conditions" will be accomplished by the proposed change of the name of the Lord's Supper, not to mention the very substantial changes in the Order for the administration thereof, and by the multitude of other changes, some of which I have referred to, most generally, above. (In passing I might suggest one change which might be made in the Litany, to adapt the Book to *present conditions*, namely, the addition of the following: "From the liturgiologists, Good Lord, deliver us!")

Believing that the changes already made in the Book and changes which are to be finally acted upon at the next General Convention, together with those adopted by the House of Deputies in 1919 and not acted upon by the House of Bishops, cover all and vastly more than all that was in the minds of a majority of the members of the House of Deputies in 1913, I earnestly hope the next General Convention will decline to enter upon further consideration of the disturbing subjects embraced in the last report of the Commission.

Des Moines, Iowa.

GEORGE F. HENRY

THE ONEIDA INDIAN CHOIR

To the Editor of the Living Church:

NEARLY a hundred years ago, Eleazar Williams, the first missionary to the Oneidas in Wisconsin, when reading the service, was attended by a little bevy of Indian men and lads. At Bishop Hobart's visitation at Oneida, the surpliced Oneidas walked before him in procession. A surpliced choir of men and boys continued up to the time the lightning struck the church, the fire consumed everything, including the cassocks and surplices. After a year of more or less strenuous labor, the church may be sufficiently restored for divine worship by Trinity Sunday, but of this we cannot speak positively. Meanwhile the Oneidas are clamoring for a surpliced choir, but are too poor to buy cassocks and surplices for themselves.

Most of the Oneida men are of immense size; they need twenty-five large and fifteen medium sized, cassocks and surplices or cottas.

Each set may cost about ten dollars; who will send us one?

Ready made ones, or money wherewith to buy them, will be gladly received by the Sisters of the Holy Nativity, or by me.

Yours very truly,

Oneida, Wisconsin, May 2, 1922.

Wm. WATSON.

THANKS

To the Editor of the Living Church:

LAST December THE LIVING CHURCH was so kind as to print a request for help, financial and otherwise, from the Order of St. Francis. A great many people have responded to that appeal in one way or another. In every case where an address was given, we have written a personal note of thanks to the donor; but in a few instances no address was given, and to these persons, as well as to all of our other friends and benefactors, and to THE LIVING CHURCH through whose courtesy the appeal was made, we desire to present our sincere thanks. The offerings of books, linens, and money which were sent to us have been of the greatest possible help. This letter is not an intimation that further help is unnecessary or unwelcome, for the early days of any religious community are full of struggle against great odds, and we are only able to carry out our life and work through the alms for our daily bread that come in day by day, but we desire all those who are proving such kind friends to us to know that they have our deepest gratitude.

212 Pier St.,

Merrill, Wis., May 4.

THE ORDER OF ST. FRANCIS.

SERMONS AND WORSHIP

To the Editor of The Living Church:

ICANNOT refrain from expressing my heartfelt and sincere appreciation as a layman of the remarks made by Bishop Fiske in the article entitled What Shall We Preach About? in your issue of April 22nd. What he says coincides absolutely with the sentiments I have felt for years. Every good sermon leaves its mental urge, but when one hears too many sermons he receives too many mental urges to be able to follow them out, and he falls into the woeful habit of receiving the urge and not acting upon it from sheer inability effectively to respond to so many different stimuli.

Another point is that this preaching on all occasions and on any pretext gets to be such a habit with our clergy that they preach many times in services when sermons are not called for by the rubric of the Prayer Book. The congregations fall into the habit of looking to the sermon for variety of entertainment, and of accepting the worship in a dull and routine way.

I feel convinced that if sermons were less used to relieve the dullness and routiness of the service, more attention would be paid by the laity and perhaps by the clergy of the Church to increasing the variety of devotional offices available for use.

We have one great dramatic service which alone calls for a sermon and which alone needs no sermon to give it life. Would it not teach a lesson to those who regiment toward the door at the prayer for the Church Militant, to give them occasionally something else to think about by omitting the sermon? It should greatly strengthen the hands of our clergy to have their congregations learn that their fundamental office is priesthood, not prophecy. We would all admire the priest who had the courage to abbreviate his sermon on sizzling hot days to five minutes for the very simple reason that he did not feel inspired to say anything that could inspire any body of listeners under such circumstances.

Yours very truly,

St. Luke's Parish.

Evanston, Ill., May 5th.

JOSEPH G. HURBELL.

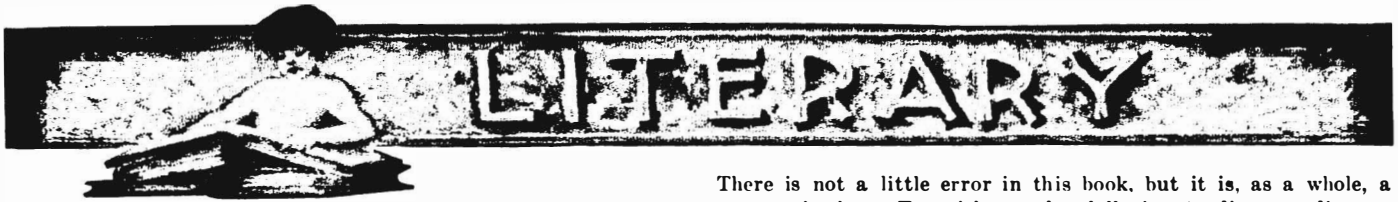
HOLINESS AND HELL

HELL IS FRANKLY disbelieved in by a large number of persons on the ground that it is inconsistent with a God of Love. And we do well to remind ourselves that we learn all that we do know about Hell, not from the mouth of some stern prophet of the old dispensation, but from the Lips of our Incarnate Lord Himself.

The Church's doctrine of Hell is intimately connected with two great truths—the essential holiness of God and the freedom of man's will.

One of the unhappy results of modern ideas about sin is that the holiness of God has been belittled. Holiness and love, as Divine attributes, are closely allied, although they do not always go together in man. The Divine holiness is not passive and quiescent, but active, forth-going energy which issues out to man as love. But what we have to remind ourselves of, and what we need to insist upon in these days, is that God is not merely loving, as we use the word, but God is Holy Love. And because He is Holy Love, God's wrath, of which we read, is not inconsistent with that Love.—From an Advent Sermon by the Rev. H. C. FRITH in *Oregon Churchman*.

IF YOU would have all the world love you, you must first love all the world.—*Ralph Waldo Trine*.



A Critical and Exegetical Commentary on the Revelation of St. John, By the Rev. R. H. Charles, D. Litt., D.D. In two volumes (*International Critical Commentary*.) Scribner's, N. Y., 1920, \$9.00.

Any review of a book of such magnitude, representing the work of a quarter century, will perforce be arbitrary and inadequate. Pp. 386 ff. of the second volume contain the English translation of the Apocalypse, based on the Greek text as derived, collated, and amended by the author (II, pp. 236-385.). After 191 pages of introductory material in the first volume he begins his commentary (I, pp. 1-373, II, 1-226), which is full to the point of over-abundance. Dr. Charles' theory is that the Apocalypse was written by one "John the Seer,....a Jewish Christian who had in all probability spent the greater part of his life in Galilee before he emigrated to Asia Minor and settled in Ephesus....He was quite distinct from the author of Gospels and Epistles,....who was probably John the Elder" (I xxi-xxii). Neither of these two Johns could have been the Apostle. The thesis of the Apocalypse is the need of resistance to the blasphemous claims of the state, and the proclamation of the conquest of this world for God. Dr. Charles' studies in apocalyptic literature have enriched his contribution to criticism in this great work. Again and again he interprets difficult passages on the principle that the writer used his own peculiar kind of Greek to express ideas which he thought in Hebrew. The vastness and profundity of research and the extraordinarily careful work of the author do not yet bring complete conviction to the reader, who sometimes suspects that some of the conclusions advanced are hazardous in the extreme.

A Dictionary of Religion and Ethics, Edited by Shailer Mathews and Gerald Birney Smith, of the University of Chicago, Macmillan's, N. Y., 1921, pp. vii-485, and bibliography. \$8.00.

This dictionary is too small to be satisfactory and too large to be readily usable. It contains an enormous number of brief definitions on points and subjects connected with its two fields, written for the most part by specialists. Singularly enough, however, the article on the Church of England is not by one of its own fold, and that on the Oxford Movement contains such delightful bits as: "Confronted with the secret purpose of the propaganda" (by implication, leading the Church of England Romewards!) "many withdrew their allegiance.... Newman, followed by some of the ablest members of the party, made his way into the Church of Rome. Others, more confident of ultimate success, retained their affiliation with the Church of England and continued to advocate extreme ritualistic practices, and in defiance of the law and sometimes of their congregations, introduced ceremonies of Rome....Through its aggressive work in founding brotherhoods,....and its appeal to the ritualistically disposed, the movement has gathered within its following a considerable portion of the Church of England." Pusey is said to have "sought to revive the practice of the confessional". Despite such blemishes as these, which we deem inexcusable in a work of this character, there is much of value in the work.

The Pulpit and American Life, by the Rev. Professor Arthur S. Hoyt, Macmillan's, N. Y., pp. xi-286. 1921.

This appreciative and illuminating book is a model of the type of interpretative literature which is needed in every generation. Dr. Hoyt has an extraordinary gamut of sympathies, and his character delineations of men as different as Channing, Beecher, and Brooks will serve a larger purpose than is set by the topic of the book. He writes well, both smoothly and forcefully, and betrays that inner understanding of the men whose influence he is discussing which is one of the rarest literary gifts. The book is distinctly worth while, and will well repay careful reading.

A Study for the Times, by Dr. W. Duncan McKim, Putnam's, N. Y., 1920, pp. x-324. \$2.50.

An appeal to men to think hard about matters that need thinking about can hardly become the battle-cry of a popular crusade. Yet our author is a crusader, and he would do battle for honesty, truth, and fearless facing of facts, against the dominant laziness of mind, moral easy-goingness in intellectual matters, and sentimentality which prevail in our modern civilization.

There is not a little error in this book, but it is, as a whole, a great refresher. To prick popular fallacies, to diagnose diseases of the body corporate, and to analyze the failings of all of us as a whole, is not a pursuit which endears the doer to "those done by"! We need a tonic badly—and not too much, if you please, of the saccharine, but a little real and bitter medicine—here it is! Our author is not a "believer"—save in such fundamentals as "more caution and humility in thought and act and, for the rest, much of what the noble minds of the past have taught us". "Our best guides still are the old-time virtues: honesty and energy in all that we do, kindness and sympathy for our fellows; but courageous battle with what we believe to be wrong" (pp. 319-320). What is more, our author has the courage of his convictions; and he goes where reason leads him—fearlessly pricking bubbles of popular superstition, never calling the "probable" the "certain"—even if it disillusion him about all things. The book is a storm of fresh air, a biting blast of acid honesty, a stimulating torrent of conviction; it is, we are to remember, one of the descriptions of the Holy Spirit, that He is "the Spirit of Truth".

The Message of Sadhu Sundar Singh, edited by Canon B. H. Streeter, Macmillan's, 1921. pp. xiii-209. \$1.75.

This small volume about the fascinating person who aroused such great attention on his recent European visit will be welcomed by all those who see in Christianity the universal religion. The life of the *sadhu* is one of literal fulfilment of our Lord's call to "give up all," and is cast in the terms of Hindu life. It is absorbingly interesting, illuminating, and well presented.

Sweet Stranger. By Bertha Ruck. Dodd, Mead & Co.

An international, so called, romance, as the principal characters are English and American, of the sugary, sweet type, harmless and amusing for an idle hour.

HENRY W. TAFT has brought together in a single volume sundry of his contributions to public affairs under the title *Occasional Papers and Addresses of an American Lawyer*. Here are some of the subjects which this gifted member of the New York Bar and brother of the Chief Justice, discusses: Some Responsibilities of the American Lawyer, The Bar in the War, The League of Nations, Aspects of Bolshevism and Americanism, The State Control of Navigable Waters, and What is to be Done with Our Railroads? Each of these is marked by dignity and force, and the volume is both valuable and stimulating reading to those who desire to keep in touch with the trend of the times. The volume abounds in sane and thoughtful comments on current events and grave questions, and will be found interesting reading by all cultivated persons. His observations show penetration and wide reading and familiarity with persons and events (New York: The Macmillan Co.)

THERE HAS LATELY been issued by the Church Publishing Co., of Spokane, Wash., a booklet entitled *Religion and Life: A Handbook of Religion*. It is prepared by the Bishop of Spokane, the Bishop Coadjutor of Southern Ohio, and the Rev. George E. Norton, of St. Louis, and, as described in the Foreword, is "an effort to provide a Christian philosophy of life in simple form." Accompanying the booklet is a leaflet suggesting Bible readings appropriate to each chapter. The pamphlet is very well written and serves its purpose admirably. [Church Publishing Co., of Spokane, 1122 West First Ave., Spokane, Wash. Price 25 cents.]

IN HIS INTERESTING volume, *In Occupied Belgium*, Robert Withington has recorded "incidents in the life of a delegate (of the Commission for Relief in Belgium), who spent ten months with the Belgians, proud to have had even a small part in the work of a unique organization, the memory of which will last as long as that of the War with which it is woven—a bright strand in a dark fabric." The book, which is published by the Cornhill Publishing Co. (Boston), is well worth while.

HOWARD COPELAND HILL'S *Community Life and Civic Problems* is an admirable textbook to place in the hands of the children. It is helpful and interesting because it abounds in concrete illustrations which illuminate the text and drive home the lesson. It is a practical book based on practical experience in teaching and in city life (Boston: Ginn & Co. \$1.40).

Church Kalendar



MAY

1. Monday. SS. Phillip and James.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth (Rogation) Sunday after Easter.
22. Monday. Rogation Day.
23. Tuesday. Rogation Day.
24. Wednesday. Rogation Day.
25. Thursday. Ascension Day.
28. Sunday after Ascension.
31. Wednesday.

Personal Mention

THE ADDRESS of the Rev. HENRY BEDINGER is Moylan, Pa. He is no longer in parish work, but is a missionary conducting missions, retreats, and quiet days.

THE Rev. GEORGE D. CHILD, formerly of the Diocese of Springfield, has accepted a call to the rectorship of St. John's Church, Camden, Ark., and has gone into residence.

THE Rev. RICHARD COX, who recently became rector of Trinity Church, Mattoon, Ill., has moved into the rectory, 2817 Prairie Ave.

THE Rev. CHARLES P. DEEMS, for five years superintendent of the Seamen's Church Institute in San Francisco, has resigned that work and accepted the rectorship of Trinity Church in the same city.

THE Rev. H. BOYD EDWARDS was installed as Dean of Trinity Cathedral, Little Rock, Ark., on the Second Sunday after Easter by the Bishop of the diocese.

THE Rev. F. W. GEE, rector of St. Mark's Church, Hope, Ark., has accepted a call to the rectorship of St. Andrew's Church, Jacksonville, Fla., succeeding the Rev. M. E. Johnson, who was recently called to the associate rectorship of the Church of the Good Shepherd, Jacksonville.

THE Rev. F. W. GOODEVE, of the Diocese of Algoma, Canada, is in charge of St. Paul's, Grand Forks, N. D., during a year's leave of absence by the rector, the Rev. Jonathan Watson, on account of ill health.

THE Rev. CAMPBELL GRAY was instituted as rector of St. Paul's Church, Peoria, Ill., by the Bishop of the diocese on April 30th, and has moved into the new rectory at 117 Randolph St., recently purchased for the parish.

THE Rev. Dr. H. P. HAMES, rector of the Church of the Redeemer, Cairo, Ill., underwent an operation in a local hospital on St. Mark's Day.

THE Rev. AUSTIN A. HAMBERT, who has been added to the City Missions staff in Chicago, should be addressed at 1625 West Jackson Boulevard.

THE Rev. ROYAL S. HOAGLAND has accepted the appointment as priest-in-charge of St. Phillip's Church (colored), Little Rock, Ark.

COLONEL the Rev. ARTHUR P. S. HYDE has been found by an Army Retiring Board to be physically incapacitated for active military duty and is about to be retired after twenty-six years service in the Army. Colonel Hyde's disability, while disqualifying him for field service, will not interfere with the performance of pastoral duties, and he is looking forward to devoting his entire time to the active work of the ministry. He is now in the Panama Canal Zone, but anticipates returning to the United States about the middle of June.

On May 1st the Rev. GEORGE M. IRISH retired from the rectorship of Trinity Church, Lancaster, N. Y., after 22 years of service, and was made rector emeritus of the parish. Until further notice his address will be Hollywood, St. Lawrence Co., N. Y.

THE Rev. WILLIAM B. LEE, who has been assisting the Bishop of Arkansas during the Lenten season, has returned to his home in Gloucester, Va.

THE Rev. EDWARD G. MAXTED, priest vicar of St. Alben's Cathedral, Toronto, Canada, has recently become rector of St. Andrew's Church, Barberton, Ohio, and began duty there on Sunday April 23rd. His address is 21 North 7th Street, Barberton, Ohio.

THE Rev. HUGH E. MONTGOMERY has resigned the rectorship of Trinity Church,

Menlo Park, Cal., and accepted that of St. John's Church, Stockton, Cal., succeeding the Rev. W. T. Renison who recently took work on the City Mission staff in New York City.

ON MAY 1st the Rev. R. W. WOODROOFE, former rector of Emmanuel Church, Cleveland, Ohio, became rector of St. John's Church, Detroit, Mich. In future he should be addressed in care of the parish office, 33 East Montcalm St., Detroit, Mich.

THE Rev. W. E. WREFORD, formerly of Jarvis, Ont., has just become priest-in-charge of St. James' mission, San Diego, Calif.

ORDINATIONS

DEACONS

HARRISBURGH.—On Easter Even, April 15th, at St. Andrew's Church, Harrisburg, the Rt. Rev. James H. Darlington ordained LUTHER SHEELEIGH CRESSMAN, of Bellefonte, to the diaconate. The candidate was presented by the Rev. Leroy F. Baker.

MASSACHUSETTS.—In the Church of the Advent, Boston, on the Feast of SS. Phillip and James, the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, acting for the Bishop of Milwaukee, ordained to the diaconate Mr. GEORGE CLARK, a senior in the Berkeley Divinity School.

The sermon was preached by the Rev. Dr. William H. van Allen, rector of the parish. The candidate was presented by the Rev. Henry S. Whitehead. The Litany was sung by the Rev. George Nattress. The Massachusetts Catholic Club Priests' choir, under the direction of the Rev. Frederick A. Fitts, rector of St. John's Church, Roxbury Crossing, Boston, who was at the organ, sang hymns.

The Rev. Clark will continue his course at Berkeley where he expects to graduate in June, after which time he will take up work in the Diocese of Milwaukee. Mr. Clark has long been well and favorably known as a keen literary champion of the Church's cause. He was a teacher before entering Berkeley.

MEXICO.—On April 20, 1922, at Christ Church, Mexico City, the Rt. Rev. Henry Damerel Aves, Missionary Bishop of Mexico, ordained to the Diaconate Mr. SAMUEL ANDRADE, a graduate of the Theological Seminary, Guadalajara, who for seventeen years served the Church as a lay reader amongst the Otomi Indians in the district of Tlalminlolpa. The Rev. M. Camara presented the candidate, and the sermon was preached by the recently appointed Rural Dean, the Rev. J. L. Perez, of Toluca.

NEWARK.—On Monday, May 1st, the Feast of SS. Phillip and James, at All Saints' Church, Orange, N. J., the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, ordained to the diaconate Mr. ALEXANDER NORMAN KEEDWELL. The candidate was presented by the Rev. Clarence M. Dunham, rector of the parish. The Bishop said the Litany, and Holy Communion was celebrated by Fr. Dunham, assisted by the Rev. James F. Aitkins, who read the Epistle, and the newly ordained deacon as Gospeller. The ordination sermon was preached by the Rev. John M. S. McDonald, professor of Philosophy at St. Stephen's College. Upon his graduation from the General Theological Seminary in May, Mr. Keedwell expects to continue his studies at Keble College, Oxford.

SHANGHAI.—On March 8th, in St. John's Pro-Cathedral, Mr. Ku Kyok-sung and Mr. Tsu Kylan-tshing were ordained deacons by Bishop Graves. Mr. Ku and Mr. Tsu had done service as Catechists for some years, having passed successfully through the three grades before going to the Theological School at Wush to study for the ministry. Mr. Ku is stationed at Zangzok and Mr. Tsu at Soochow. The Rev. T. Y. Zak preached the sermon.

PRIEST

HARRISBURGH.—On Easter Even, April 15th, the Rt. Rev. James H. Darlington ordained to the priesthood the Rev. ROY JOSLYN FORD. The candidate was presented by the Rev. Jesse A. Ryan, rector of Trinity Church, Steelton, who also preached the ordination sermon. Mr. Ford becomes rector of Christ Church, Berwick, where he has been serving.

DIED

DITTY.—WILLIAM HODGES DITTY died at his residence near Davidsonville, Maryland, on April 22, 1922, in his fifty-ninth year. For twenty years he served as vestryman of All Hallows' parish and died in the full assurance of the Catholic Faith. May he rest in peace. Amen.

CAUTION

BRUCE.—Caution is suggested in dealing with one HELEN M. BRUCE who describes herself as a Red Cross worker who has been swindled by an official of that organization, and therefore in needs of funds to reach her home in Boston. She is somewhat over medium height, with steel gray hair and ruddy complexion, and exceedingly well dressed. The rector of St. James' Church, Hendersonville, N. C., will give further information.

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Rates for advertising in this department as follows:

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

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

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

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CLERICAL

PRIEST OR DEACON TO SUPPLY SUNDAY services in a Rural Parish during the months of June and July. Good salary offered. Address TRINITY VESTRY, Mineral Point, Wis.

ORGANIST AND CHOIRMASTER WANTED for a large city parish in the Mid-West. Men and boys' choir. Must be well qualified, have city experience and furnish highest references. Unmarried man preferred. Salary \$2,000 first year with good prospects. Address N-548, LIVING CHURCH, Milwaukee, Wis.

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WANTED—EXPERIENCED ORGANIST and Choirmaster. For boy choir in boarding school and mixed choir parish Church, Charleston, S. C. Must be successful trainer of boys' and adult voices. Permanent position for single man. Address Rev. WALTER MITCHELL, Charleston, S. C.

AN OPPORTUNITY IS OFFERED IN a southern mill town for work of assistant missionary. Hard work is to be expected. Slight musical ability and love of children requisites. Address A-550, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

RECTOR DESIRES A LOCUM TENENCY in the East for the months of June, July, August, and September. \$125 and furnished rectory or equivalent desired. Excellent references. Write W-900, care LIVING CHURCH Milwaukee, Wis.

PRIEST (HEADMASTER BOY'S SCHOOL) desires duty July and August. Preferably New England States (coast.) Communications: Rev. I. COALTHURST, 8 E. Franklin St., Baltimore, Md.

SUPPLY WORK WANTED JUNE, JULY OR August. Address Rev. PERCY DIX, Latrobe, Pa.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, SIX years in former position, with highest credentials, desires immediate appointment. Boy

choir specialist. Churchman and thorough musician. Address AMERICAN, 518, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change September first. Excellent testimonials. Churchman Recitalist. Boy or mixed choir. Experienced teacher and coach. Address A-542, LIVING CHURCH, Milwaukee, Wis.

SEXTON CHURCHMAN DESIRES POSITION as Sexton. Experienced, reliable, and devout, can furnish references. Address F-546, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WELL qualified and highly recommended, desires change. Devout Churchman, Recitalist. Address, "ORGANUM" 549, care LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN DESIRES EMPLOYMENT which will enable her to see the Passion Play, being a college graduate. English teacher, can qualify as Secretary, Governess or Traveling Companion, Address W.-490, care THE LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

EXPERIENCED MISSIONER IS PLANNING to hold missions, beginning next Advent, with least possible expense to parish. Enquire "MISSIONER", Church Pub. Co., 117 E. 24th St., New York.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

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

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

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CHURCH EMBROIDERIES ALTAR Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co., Ltd., 29 Margaret St., London, W. 1., and Oxford, England.

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co., Ltd., 29 Margaret St., London, W. 1., and Oxford, England.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLIE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

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WITH short Bible Readings for each day and column for entering Family Anniversaries and The New Manual of Family Prayer. Explaining the New Family Prayer Plan, and containing Brief Intimate prayers most appropriate for family devotions. Issued by the Brotherhood of St. Andrew, approved by the Department of Religious Education and the Committee on Bible Readings appointed by the Presiding Bishop and Council. Simple, flexible, informal.

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LAKE CHAMPLAIN. SHORE FRONT camp in the pines for rent, furnished. Seven rooms and bath, open fireplace. Sand beach for children. \$300 for season. For floor plans and photos, address C. H. EASTON, 1 Broadway, New York.

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

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ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 per week.

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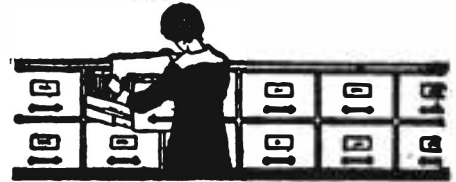
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THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

**CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK**

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector
Sunday Services: 8, 11 A. M., 4, 8 P. M.

ST. LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
Healing Service Thursday, 10:30 A. M.

CHURCH OF THE INCARNATION

Madison Ave., and 35th Street, New York
Sundays: 8, 11 A. M., 4 P. M. (choral)
Daily (except Saturday) noonday 12:30-12:50

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets
THE VERY REV. RANDOLPH RAY, Dean
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

ST. JAMES' CHURCH, CLEVELAND, OHIO

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass: 7:00 A. M.

BOOKS RECEIVED

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

T. & T. Clark, Edinburgh, Scotland.

Charles Scribner's Sons, New York City, American Agents.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D., professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., Sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume XII. Suffering-Zwingli.

The Macmillan Company, New York, N. Y.

Landmarks in the History of Early Christianity. By Kirsopp Lake, D.D. Price \$1.25.

The United Lutheran Publication House, S. E. Ninth and Sansom Sts., Philadelphia, Pa.

In the Light of Faith. Baccalaureate Sermons and Educational Addresses. By John A. W. Haas, president of Muhlenberg College. Price, \$1.75 net.

World Book Company, Yonkers-on-the-Hudson, N. Y.

Loyal Citizenship. By Thomas Harrison Reed.

BULLETINS

American Schools of Oriental Research. Philadelphia, Pa.

Bulletin of the American Schools of Oriental Research. Number 5 (2nd, Enlarged Edition). January, 1922.

Chaplain's Service School of the United States Army, Camp Knox, Ky.

Commencement Number of the Sixth Session of the Chaplains' Service School, Camp Knox, Ky., April 7, 1922.

PAMPHLETS

The Brotherhood of St. Andrew in the United States. Philadelphia, Pa.

Manual of Prayers. To be Used in the Home with the Church Calendar published by the Brotherhood of St. Andrew in the United States. Advent 1921-Advent 1922.

The Nation-wide Campaign, Diocese of New York. Amsterdam Avenue at 111th St., New York City.

A Manual. With articles by the Rev. Canon H. Adee Prichard, M.A., and Frank Herbert Merrill, and Forewords by the Bishop of New York.

From the Author.

Temptations of the Times. A Sermon preached in St. James' Church, New York, on Palm Sunday, 1922, by the rector, the Rev. Frank Warfield Crowder, D.D.

CALENDAR

The Brotherhood of St. Andrew in the United States. Philadelphia, Pa.

Church Calendar. Published by The Brotherhood of St. Andrew in the United States in the Interest of Family Prayer and Religion in the Home. (To be used in conjunction with the *Manual of Prayers*.)

DIOCESAN CONVENTIONS

ALBANY elected as Bishop Coadjutor the Rev. George Ashton Oldham. The missionary district of Asheville organized itself into the diocese of WESTERN NORTH CAROLINA. MONTANA adopted the Bishop and Council system. EAST CAROLINA reports the largest number of confirmations and largest number of candidates for orders in her history and will continue her primacy in Nation-wide activity. Convocations in UTAH and MEXICO show marks of steady progress. EASTON, most successful Convention in years. SOUTHERN FLORIDA, memorial for admission as Diocese of South Florida.

COADJUTOR ELECTED IN ALBANY

THE RESULT of the episcopal election in the Diocese of Albany was the choice of the Rev. George Ashton Oldham, rector of St. Ann's Church, Brooklyn, to be Bishop Coadjutor. The election was on the first ballot and was afterward made unanimous. Mr. Oldham received 53 out of 79 clerical and 34 out of 66 lay votes.

The opening of the convention and the Bishop's address were reported last week. A committee appointed to consider the election of a Coadjutor, as recommended by the Bishop, reported by a vote of six to three to postpone election until such time as funds were available for the support of a Coadjutor. The minority recommended an immediate election, and its recommendation was accepted by the overwhelming vote of clerical, 75 to 5, lay, 53 to 6. Nominations followed at once.

The Ven. Roelif H. Brooks, Archdeacon of Albany and rector of St. Paul's Church, Albany, the Ven. D. Charles White, Archdeacon of Ogdensburg and rector of St. John's Church, Ogdensburg, the Rev. G. Ashton Oldham, rector of St. Ann's Church, Brooklyn, the Rev. S. B. Blunt, rector of All Saints' Church, Boston, and the Rev. Bernard I. Bell, President of St. Stephen's College, Annandale-on-Hudson, N. Y., were placed in nomination. The Bishop offer-

ed the following special prayer: "Almighty God, who knowest the hearts of all men; we beseech Thee that Thy Divine Wisdom may direct us in giving forth our lots for the choice of a Bishop in Thy Holy Church.

"Show us whom Thou hast chosen for this ministry and apostleship, and grant that he, being full of faith and the Holy Ghost, may be a true witness of the Resurrection of Thy Son, Jesus Christ, the High Priest of our calling, and the Shepherd and Bishop of our souls; to whom, with Thee and the Holy Spirit, be all honor and glory for ever and ever, Amen."

The Rev. George Ashton Oldham was declared elected on the first ballot. On the announcement being made, the Bishop again led the Convention in the long meter Doxology, immediately after which the Ven. R. H. Brooks, who received the second largest vote, moved, and the Ven. D. C. White, who had received the third largest vote, seconded, a motion to make the election unanimous which was carried.

The election for members of the Standing Committee resulted as follows on the second ballot: Rev. E. T. Carroll, D.D., of Amsterdam; Rev. F. W. Creighton of Albany; Rev. N. R. Freeman, D.D., of Troy, and the Rev. C. C. Harriman of Albany. Lay members: S. B. Coffin, J. M. Ide, R. O. Pruyn, and M. W. Thompson. It took three ballots to elect the deputies to General Convention, and the Convention adjourned at 6:30 P. M. after cleaning up much routine business.

DIOCESE ORGANIZED IN WESTERN NORTH CAROLINA

THE TWENTY-EIGHTH ANNUAL convention of the missionary jurisdiction of Asheville, meeting at the same time as a special convention or convocation, at Grace Church, Waynesville, April 26-27th, voted by a large majority to apply to the General Convention, for admission as a diocese. Thus a long deferred dream was realized—a dream of childhood, realized seven years after attaining majority. Quite

unexpectedly, dissatisfaction was manifested as to the time-honored name "Asheville," and after prolonged debate "Western North Carolina" was chosen.

The deputies elected to the General Convention are as follows: the Rev. W. G. Clark, the Rev. Arthur W. Farnum, the Rev. W. J. Cantey Johnson, and the Rev. S. B. Stroup, and Messrs. W. L. Balthis, F. P. Bacon, Henry Norris, M.D., and Haywood Parker.

The Rev. W. J. Cantey Johnson was elected secretary and the Rev. Alfred Houghton Stubbs was re-elected treasurer. Archdeacon J. H. Griffith's report told of yeoman service and of 9,819 miles travelled in the course of a year's work in fourteen counties. The Rev. A. B. Parsons of the Philippines spoke for the Nation-wide Campaign, and the principal of St. Mary's School, Raleigh, the Rev. W. W. Way, for that institution.

The Rt. Rev. Dr. Finlay, Bishop Coadjutor of South Carolina, preached the sermon at the meeting of the district Auxiliary on the eve of the convention.

The primary convention of the new diocese will be held at Hickory, probably in October. Resolutions were adopted commemorative of the work of the late Miss Mary E. Horner, of the Valle Crucis Industrial School, and of the long and faithful service of the venerable retiring secretary of the district, the Rev. Alfred Houghton Stubbs.

MONTANA DIOCESAN CONVENTION

AT THE OPENING of the eighth annual convention of the Diocese of Montana, sitting at Billings, Bishop Faber, chronicled, among other physical gains to the property of the diocese, two new parish houses and one rectory; one church completed, another remodeled, a third moved and provided with crypt for guild and Sunday school purposes, a fourth moved and repaired.

On the numerical side he commented seriously upon the great losses recorded

in parishes "by removal without transfer." The designation itself, he suspected, was invented by Satan." In thirty-nine places during the last year there were lost in this manner 440, while only in eighteen places were removing communicants regularly transferred, in number eighty-three. Those "lost by removal without transfer" constitute a serious problem to the Church. "Might we not make it a part of our Confirmation instruction," he asked, "to tell our candidates clearly about what to do in case they leave their present parish; perhaps even warn them not to be confirmed unless they mean their lives' long — go where they will—to continue faithful members and supporters of the Church? In a word, not to be confirmed simply because they like this parish or this clergyman?"

The Bishop spoke of the Bishop and Council plan for organization of a diocese, stating that at the outset it seemed to him to be a fad "like making the village parish church a miniature Cathedral," but so largely had the new system come into use that he felt that in adapted form it was worthy of consideration in Montana. The difficulties, he remarked, were those relating to attendance at Board meetings where a diocese has no large center and is made up of parishes from great distances. He felt that the matter should be investigated and come up a year later for adoption or rejection. The Bishop recommended that women be made eligible to membership in diocesan conventions. He felt that the separate organization of Houses of Churchwomen had not proven successful, and his feeling was that the existing diocesan woman's society might well be formed into a diocesan Church Service League, as the Woman's Auxiliary, with other organizations, had done nationally.

The Diocesan Convention was held in St. Luke's Church, Billings, April 26th and 27th. Addresses were delivered by Bishop Faber and Bishop Fox. Mr. James H. Pershing was present as member of the Presiding Bishop and Council and rendered much valuable assistance.

The word "male" was eliminated from Canons as a qualification for wardens and vestrymen. And a like change was proposed in the Constitution in the qualifications of delegates to the Diocesan Convention. This latter will have to go over until next year for ratification. The time for the meeting of the convention was changed to the second Sunday in May.

The convention elected as its secretary the Rev. Allen C. Prescott, of Helena, and he asked and was granted the Rev. W. J. Attwood, of Deer Lodge, as his assistant; treasurer, Mr. Frank Bogart, of Helena. The Standing Committee is composed of the following: the Rev. Messrs. Chas. F. Chapman, Butte; Henry S. Gately, Missoula, W. J. Attwood, Deer Lodge; Messrs. Frank Haskins, Butte; R. R. Price, Dillen; and George M. Hayes, Billings.

The following deputies were elected at the General Convention: the Messrs. George Hirst, Lewistown; H. S. Gately, Missoula; Douglas Matthews, Billings; and J. L. Craig, Miles City. Alternates: the Rev. Messrs. S. D. Hooker, Helena; C. Keller, Great Falls; J. G. Spencer, Virginia City; L. J. Christler, Havre. Lay deputies: Messrs. Raymond Hough, Billings; Willis Burns, Great Falls; C. W. Butler, Miles City; Frank W. Haskins, Butte. Alternates: Messrs. William Frakis, Red Lodge; D. C. Warren, Glendive; B. Lund, Bozeman; L. Barnes, Missoula.

A resolution was adopted to rewrite the Constitution and Canons of the Diocese so as to bring them into harmony with the

organization of the Presiding Bishop and Council and a committee was appointed to consider the matter.

EAST CAROLINA COUNCIL

REPORTING THE LARGEST number of confirmations that the diocese has ever had in any normal year and the largest number of men studying for the ministry, the Rt. Rev. Thomas C. Darst, in his annual address to the thirty-ninth annual Council of the Diocese of East Carolina, which met in St. Stephen's Church, Goldsboro, April 25th and 26th, sounded a distinct note of optimism. The Council, taking its cue from the Bishop, set its seal of approval upon a program that will mean progress.

On the evening of the 24th, a conference of all of the clergy of the diocese was held in St. Stephen's parish house. This conference was conducted by the Rev. W. H. Milton, D.D., its purpose being to evolve a plan for carrying on the work inaugurated by the Nation-wide Campaign. This program contemplates a division of the diocese into twelve districts, each district having a chairman who will direct the work of arousing interest in the Church's mission.

The Council convened at 10 o'clock on the morning of the 25th. The Rev. R. B. Drane, D.D., was reelected president of the Council, and the Rev. W. R. Noe was reelected secretary.

In the business meetings of the Council the consideration of the program of the Church as outlined by Dr. Milton, chairman of the Nation-wide Campaign Department of the Presiding Bishop and Council, consumed a good part of the time. The Council went on record as endorsing the movement to have the General Convention provide for the continuance of the aim and spirit of the N. W. C. East Carolina will not wait, however, for the endorsement of the General Convention, but has already provided machinery for a forward movement. The quota given to the parishes and missions of the diocese has been revised upward in order to provide means for carrying out contemplated plans. The delegates to Council endorsed this re-appointment.

Two inspirational services featured this meeting of Council. On the evening of the 25th, Dr. W. C. Sturgis made an address that electrified the large congregation present. Dr. Sturgis gave his impressions of the needs and opportunities for missionary work as gathered during his recent trip to the field. On the evening of the 26th, George B. Elliott, chief counsel of the Atlantic Coast Line railway and an active layman of the diocese, made an address on Church Extension. The Rev. L. N. Taylor, of the Diocese of North Carolina, made an address on Christian Social Service.

The Woman's Auxiliary and the other women's organizations of the diocese held their business meetings in the parish house of St. Stephen's. The meetings were presided over by Mrs. James G. Staton, president of the Auxiliary. The women were inspired by addresses from Dr. Sturgis, Archdeacon Drane, and Miss Venetia Cox, an East Carolina missionary to China. The Ven. F. B. Drane, Archdeacon of the Yukon, acted as chaplain. The Bishop, in an address to the women, thanked them for their support of the Church in the past year.

The Council elected as clerical deputies to the General Convention: the Rev. Messrs. W. H. Milton, R. B. Drane, W. R. Noe, and Archer Boogher; Alternates, the Rev. Messrs. A. R. Parshley, Stephen Gardner,

Theodore Partrick, Jr., and F. J. H. Coffin; lay deputies: Messrs. B. R. Huske, George B. Elliott, E. R. Conger, and George C. Royal; Alternates, Messrs. Frank Wood, E. K. Bishop, R. W. Smith, and W. D. McMillan, Jr.

The Bishop and Executive Council of the diocese were elected as follows: Clerical, the Rev. Messrs. W. H. Milton, Theodore Partrick, Jr. J. N. Bynum, Archer Boogher, George W. Lay, and Stephen Gardner; laymen, Messrs. B. R. Huske, George C. Royal, E. K. Bishop, John R. Tolar, Jr., George B. Elliott and G. V. Cowper; women, Mesdames Richard Williams, J. G. Staton, and S. P. Adams.

The Rev. Theodore Partrick, Jr., was reelected editor of the *Mission Herald*. Mr. Thomas D. Mearns was reelected diocesan treasurer. An invitation from St. James' Church, Wilmington, to hold the 1923 meeting of Council there was accepted.

CONVOCATION OF UTAH

CELEBRATING HIS SECOND anniversary as Bishop of Utah, the Rt. Rev. Arthur W. Moulton, presided over the services and sessions of the fifteenth annual Convocation, held April 26th, and 27th at St. Paul's, Salt Lake city.

In his annual address the Bishop emphasized the opportunities of the Church in all departments of life, and especially in the industrial situation, which just at this time needs the guidance and the help that the Church alone can give.

The Convocation took favorable action on the questionnaire which had been sent out regarding the status of women in the Church, and their eligibility to vestries and all councils of the Church.

Elections, other than those of the usual officers and committees, were: Secretary of the Convocation, the Rev. Allen Jacobs of Logan. Delegates to the General Convention, the Rev. Ward W. Reese, and the Hon. Morris L. Ritchie; Alternates, the Rev. Mark Rifenbark and Mr. J. E. Jones.

The evening service of the 26th was the opening of the Convocation, and was of a missionary nature. The Rev. Hoyt E. Henriques, secretary of Religious Education for the district, received and announced the mite box Lenten offerings, totalling nearly five hundred dollars. He spoke of the encouraging growth of the Church schools in Utah, the membership being 105 per cent of the communicant list. The Nation-wide Campaign was emphasized by the Bishop throughout the various services and sessions of the Convocation.

On the second evening, the Episcopalian Club were the hosts at a banquet given at St. Paul's parish house. The club's executive committee promised the Bishop its cooperation in raising Utah's contribution toward the Bishop Rowe Fundation fund. The meeting was very enthusiastic, and was interspersed with favorite hymns and other music.

The Woman's Auxiliary held its meetings on the opening day of the Convocation. Mrs. George Rose presided, and the reports from the various branches were all extremely encouraging. It was voted to hold next year's Convocation at St. John's, Salt Lake City, April 25, 1923.

CONVOCATION OF THE MISSIONARY DISTRICT OF MEXICO

THE 14th CONVOCATION of the Missionary District of Mexico assembled in the parish of Christ Church, Mexico City, under the presidency of the Right Rev. Dr. Aves, Bishop of the district, on April 10th and

20th. The opening sermon was preached by the Rev. L. J. Sancedo, assistant principal of the Theological Seminary, Guadalajara. Prior to delivering his charge, the Bishop suggested the advisability of adopting for the future organization of the work of the Church in the District the "Bishop and Council" plan. He carefully explained the system, pointing out that arranging the whole of the work of the Church into Departments, each being responsible to "The Bishop and Council", would mean unifying and strengthening of the whole of the activities of the Church in the District.

Several speakers likewise lauded the proposal, a very impressive talk on the subject by Deaconess Newell, principal of the Hooker School, being well received. Ultimately, the change was approved by Convocation, and a committee appointed to formulate the necessary canon.

Executive Secretaries were then appointed by the Bishop for the following Departments: Missions and Church Extension, Archdeacon S. Salinas; Social Service, the Rev. H. Dobson Peacock; Publicity, Rural Dean J. L. Perez; Finance, Mr. G. F. Miller; Education, Deaconess Newell; Campaign, the Rev. Wm. Watson.

In his charge, the Bishop, after a clear survey of the conditions and prospective needs of the native and English-speaking fields, announced his intention of requesting the House of Bishops to allow him to retire in the near future. This announcement was heard with much concern, and a demonstration was made, calling upon him to defer his decision for at least the next two years.

The following delegates were chosen to represent the District at the next General Convention: The Rev. Wm. Watson; alternate, the Rev. E. F. Bigler. Mr. Thomas Phillips; alternate, Mr. C. Dunning.

After luncheon, the Bishop and Council met for its final sessions at the Hooker School in Tacuba, where the delegates had an opportunity of seeing something of the splendid work being done in that institution under the direction of Deaconess Newell.

At the close of a business session came the usual program of papers, with the inevitable discussions, all bearing on subjects vital to the welfare of the work of the Church. This was followed by a really excellent musical program staged by the pupils of the school.

According to the statements of the veteran delegates, the Convocation of 1922 was distinctly encouraging, more so than in many years.

Undoubtedly the Church is taking on a new lease of life, due partly to a period of peace, and in the more settled conditions which prevail throughout the Republic; this, and the recent visit of Dr. John W. Wood, who for the first two weeks of March accompanied the Bishop and Archdeacon through the central part of the field, giving inspiring and cheering talks to clergy and congregations, together with the new organization for work, may have much to do with the wonderful spirit of optimism which was distinctly pronounced during the two days of "assembling ourselves together".

The appointments to the Council of Advice were: President, the Rev. H. Dobson Peacock; registrar, the Rev. F. Orihuela; secretary, the Rev. D. Romero; treasurer, Mr. G. F. Miller; the Rev. Wm. Watson. Laymen, Mr. G. F. Miller, Mr. A. Jaurez, and Mr. Rickards.

ALTERNATES FROM THE DIOCESE OF WASHINGTON

THE ALTERNATE deputies to General Convention from the Diocese of Washington are: the Rev. Herbert S. Smith, D.D., Washington; the Rev. C. M. Young, Takoma Park; the Rev. H. H. D. Sterrett, Washington; the Rev. C. E. McAllister, Hyattsville, Md.; Mr. G. B. Seldon, Washington; Dr. M. Benjamin, Washington; Commodore C. T. Jewell, Washington; General J. L. Clem, Washington.

EASTON

THE FIFTY-FOURTH annual Convention of the Diocese of Easton, Maryland, was held at Chestertown, in Emmanuel Church, May 1, 2, and 3; and is considered to have been the most inspiring and successful Convention held in this diocese for many years. While there was little legislation outside the current business of the diocese, every step taken by the Convention represented a step towards the future development of the diocese.

The opening service on Manday night, conducted by the rector of Emmanuel Church, the Rev. C. L. Atwater, struck the keynote of the convention. After an address of welcome by the rector, the Rev. Edmund Burk, outlined the future plans of the diocese, and was followed by the Rev. B. T. Kemerer, of New York, representing the Presiding Bishop and Council, who in an inspiring address, opened the way for his talk the next day on the Nation-wide Campaign.

The business session on Tuesday began with a celebration of Holy Communion and the Episcopal Address, which was one of the most suggestive and inspiring sermons, in which the Bishop, after presenting the records of the past year and pointing out the increasing prosperity of the diocese and its parishes, entered upon an able discussion of plans for the future, ending with a call to service.

The afternoon sessions during the Convention period, were devoted to discussions and conferences. The Conference for Women was led by Mrs. John Keys, of Berlin, president of the Woman's Auxiliary; another conference for women, led by Mrs. Julius Freeman, of Baltimore; a conference for men, led by Mr. J. Warfield Hobbs, Sunday editor of the *Baltimore Sun*. On Tuesday evening there were two addresses, the first on Rural Work by the Rev. George B. Gilbert, professor of Rural Work in Berkeley Divinity School, and the second by the Rev. James L. Ware, field secretary of the Department of Religious Education in the Province of Washington. On Wednesday evening, closing the convention was a Young People's Conference, led by the Rev. Dr. Wm. Page Dame, of Baltimore, and the Rev. Fred W. Clayton, of Princess Anne.

The matter of giving women the right to vote was taken up by the convention as many parishes had applied for this privilege; but as the Chancellor pointed out that the Act of Legislature passed this year giving the Convention the right to grant such petitions did not go into effect until June 1st, the petitions were held over.

The Convention elected Mr. S. E. Shanahan, of Easton, secretary and the Hon. Wm. H. Adkins, of Easton, treasurer of the Diocese; and took active measures for the care of unused properties in the diocese, which have been reduced by the efforts of the Bishop to a minimum.

Arrangements were also completed for the opening of a Summer Camp on the

great Cheptank river for boys and girls, an unused farmhouse having been offered for that purpose.

The report of the Treasurer of the Nation-wide Campaign showed an encouraging increase in payments of parish quotas; while the report of the treasurer for the Pension Fund showed all assessments paid.

The following were elected delegates to General Convention: the Rev. Messrs. Wm. D. Gould; F. J. Bohanan; Wm. C. Marshall; S. S. Hepburn; Messrs. Dudley S. Roe; Thomas W. Perkins; Thomas Massey; Travers L. Ruark. Alternates: the Rev. Messrs. Alward Chamberlain; L. J. Insley; H. B. Thomas; Samuel Bordon-Smith; and Messrs. Lambert W. Davis; Edwin Dashiell; E. B. Harcastle, and Dr. R. R. Norris.

Mr. S. E. Shanahan who has served for eleven years as Secretary of the Convention was reelected, the Rev. Edmund Burk, being appointed assistant.

The Peninsular Summer School was announced for the week of June 25, to be held at Ocean City, where rates at one of the leading hotels have been secured at \$2.00 per day, enrollment in the School is also fixed at \$2.00.

In concluding his address the Bishop said:

SOUTHERN FLORIDA CONVOCATION

SOUTHERN FLORIDA, memorial for admission as Diocese of Southern Florida.

THE THIRTIETH ANNUAL Convocation of the Missionary District of Southern Florida met in Miami April 26 and 27. The Ven. James G. Glass and Mr. M. P. Cornwall were elected as delegates to represent the Missionary District. These delegates will present the memorial for the admission of the Missionary District of Southern Florida to the General Convocation as the Diocese of South Florida. The following delegates were elected to represent the Diocese of South Florida: the Ven. James G. Glass; the Rev. Messrs. W. C. Richardson, M.D.; R. T. Phillips; L. A. Wye, and Messrs. M. P. Cornwall, M. E. Gillett, F. H. Rand, and J. W. Claussen. Alternates: the Rev. Messrs. C. E. Pattillo; J. H. Davet; Robert McKay; Samuel Ward, and Messrs. C. H. Knappe, N. B. Watkins, R. S. Pearce, and S. L. Lowry.

A VIRGINIAN CONVOCATION

THE ONE HUNDRED AND NINTH annual meeting of the Piedmont Convocation of the Diocese of Virginia was held in the old colonial building of Falls Church (Rev. Robert A. Castleman, rector), beginning Tuesday evening, April 25th, with a missionary service, at which the Rev. Chas. W. Clash, of Wilmington, Del., gave an address on the Philippines. On Wednesday Holy Communion was celebrated by the Dean, assisted by the rector, and the Rev. D. Campbell Mayers, of Middleburg, preached. The following officers were reelected at the business session: the Rev. K. J. Hammond, D.D., dean; the Rev. A. S. Gibson, secretary; and Rev. E. W. Mellichampe, treasurer. A Quiet Hour was conducted by the Rev. P. F. Hall, of Alexandria, and in the evening the Rev. Dr. G. F. Dudley, of Washington, D. C., preached on the Life of Christ. On Thursday afternoon the Woman's Auxiliary met with the Convocation and listened to an interesting address by Mrs. Wellbourn, of Tokyo, on Japanese

DEATH OF BISHOP YEATMAN-BIGGS

Dr. Yeatman-Biggs Dies at Swanage—Lord Shaftsbury consents to Nomination—Mr. Wynter's Letter to the Bishop of London

The Living Church News Bureau }
London, April 21, 1922 }

He former Bishop of Coventry, Dr. Yeatman-Biggs, passed to his rest on Good Friday evening, at Swanage, in Dorset, after an illness of several months. The late Bishop, who was seventy-seven years old, was educated at Winchester, and from there proceeded to Emmanuel College, Cambridge, where he was Dixie Scholar. He read for Holy Orders under Dr. Vaughan, Master of the Temple, and was ordained in 1869, being raised to the priesthood the following year. He acted as curate of St. Edmund's, Salisbury, for five years, and in 1875 was appointed chaplain to Bishop Moberly, and discharged the duties of Clerical Secretary to the Salisbury Diocesan Conference. In 1877 he was preferred to the vicarage of Netherbury with Coles Ash, Dorset, and two years later succeeded his brother-in-law, the Hon. Augustus Legge, afterwards Bishop of Lichfield, as vicar of St. Bartholomew's, Sydenham (then in the Rochester diocese). He labored there for fifteen years, taking much interest in education and Church extension. In 1891, Mr. Yeatman became examining chaplain to Bishop Thorold, and was appointed Proctor in Convocation for the diocese of Rochester. He became a canon of Rochester Cathedral in 1884, and in 1891 Bishop Suffragan of Southwark. On inheriting the estates of his elder brother, General Yeatman-Biggs, in 1897, he assumed by Royal license the additional name of Biggs. In 1904 he was translated to the Worcester see in succession to Bishop Gore, who had been appointed first Bishop of Birmingham, and in 1918 was transferred to the see of Coventry, which he resigned only last month.

As a convinced High Churchman, the late Bishop had his ideas of what should be the orderly system of the Church, to which he expected his clergy to conform. His deeply devotional character made it hard for him to understand the intellectual perplexities of the age, or to recognize truth in unfamiliar forms; but he earnestly desired that the Church should be spiritually efficient, and depreciated extreme views and practices that aroused controversy.

LORD SHAFTSBURY CONSENTS TO NOMINATION

In a former letter I ventured upon the surmise that the new President of the English Church Union would prove to be a worthy successor to the former occupants of that high position. I am therefore pleased to be able to announce that Lord Shaftsbury has consented to accept nomination to the office shortly to be vacated by Sir Robert Newman, and the Council of the E. C. U. are to be congratulated on their choice. The traditions of the Union will certainly be safe in the hands of one whom Churchmen greatly honor, and whose record of devoted public service stands so high. No other name having been put forward, Lord Shaftsbury's election may be looked upon as a foregone conclusion.

MR. WYNTER'S LETTER TO THE BISHOP

As much dissatisfaction has been expressed concerning the Bishop of London's permission to the Rev. R. Wynter again to officiate at an altar of the Church of England, apparently before a public recantation of his defection and subsequent attacks on that Church, it is but right to publish the following letter, dated Good Friday, sent by Mr. Wynter to the Bishop:—

"My dear Lord Bishop, I want to express to you, in writing, what I did personally in my interview with you, my sincere sorrow at the scandal which I brought upon the Church by my secession to Rome. I wish also again entirely to retract anything I have publicly written which implied or asserted that the Church of England was not a true part of the Church of Christ. I feel that I cannot be too grateful to you for your kindness in allowing me to work in the East End parish to which you have sent me, on probation, and my earnest desire is to justify your trust in me again.

"I am, my Lord,

"Yours obediently

"R. Wynter."

MANCHESTER ANGLO-CATHOLIC CONFERENCE

The date for the Manchester Anglo-Catholic Congress has now been fixed for Monday, October 2nd, to Wednesday, the 4th, and arrangements are beginning to assume a definite shape. The Bishop of Manchester (Dr. Temple) has accepted the presidency, and the Bishops of Chester and Derby will act as vice-presidents. The Dean and Chapter have invited the Congress to inaugurate its work at Manchester Cathedral. The Milton Hall in Deansgate has been provisionally booked for the meetings, though it is probable that a building with a much larger capacity will ultimately be required.

The Congress will open on the Monday evening with the service at the Cathedral. On Tuesday and Wednesday there will be solemn Eucharists at St. Alban's, Cheetwood, and St. Benedict's, Ardwick, at both of which sermons by bishops will be preached. Following upon these services will be clergy conferences, and an afternoon session will be held, at 3 o'clock, open to all, in view of the long distances many Congress members may have to travel. The great evening meetings are to be at 7:30. The main subject in the afternoon is to be The Atonement in Relation to (a) the Eucharistic Sacrifice; (b) the Forgiveness of Sins. In the evening the general topic will be; (a) The Holy Spirit in the Church as a whole, and (b) His Work as Manifested in the Catholic Revival in England. Both evening sessions will close with a definitely Evangelistic appeal.

WOULD FORM A HOME MISSIONARY COUNCIL

In recent utterances of the Bishop of St. Albans and others, great emphasis has been laid upon the fact that the Church of England has ceased to be aggressive, and is, therefore, no longer a really active antagonist to Bolshevik doctrines or to the methods of the Communist Sunday school. An advance is called for all along the line, and, in order that this may be brought about with efficiency and success, the Bishop and his supporters ask for a greater measure of coöperation between societies who are already engaged in the work of Church extension in England. The suggestion

most prolific of results would appear to be the formation of a Home Missionary Council, which should coördinate all existing societies, allocate to them as far as possible spheres of work, and stimulate them to renewed efforts in church building and provision of Church agents of all kinds. Dr. Furse has gone so far even as to declare that there are districts in England which are in positive danger of sinking into heathendom.

EXCAVATIONS AT BISHOPSGATE

On a site now being cleared in St. Helen's Place, Bishopsgate, architectural fragments of a pre-Norman or Saxon church have been brought to light, and this has led to a thorough investigation of the place. The nunnery of St. Helen's formerly stood on this piece of ground, which is to the north of the present St. Helen's church. There are architectural indications that the more ancient church was existing when the nuns took possession, and it is anticipated that further evidence of that fact will be forthcoming when excavations in depth have been made. Already a portion of the floor of the church, with its earlier tiling, has been uncovered. The level of this floor is some 3 ft. 6 in. below the remains of the nunnery. The mortar supporting the tiling of this floor level is placed immediately over a narrow layer of *humus* above the London clay; in other words, it is placed almost on the level occupied by Roman London. Relics of that period are being found throughout the area. There is also evidence that the ancient floor referred to has been raised some 18 inches to adapt the building for the purposes of the nuns' chapter house, which presumably was done after the new parochial church had been erected to the south.

RESTORE SIX BAYS OF CLOISTER

Other interesting facts are published in connection with the restoration to the ancient priory church of St. Bartholomew the Great of the only unrestored part known to exist—six bays of the cloister, including the great entrance arch to the chapter house. These six bays lie beneath seven feet of earth which at present, as it has done for many years, forms the floor of a stable. The original east cloister walk of the ancient priory church, which Rahere founded in 1123, apparently comprised nine bays, of which three were recovered from the stable-keepers and restored in 1905. The six hidden bays are known to contain, in addition to the doorway of the chapter house (which itself is in the basement of a warehouse), the arched entrance to the dormitory of the monastery, the east side of which was uncovered in the adjoining premises in 1903; and there is reason to believe that the entrance to the slype (or passage between the south transept and the chapter house) still exists below the present ground level.

Since the Reformation, the remains of St. Bartholomew the Great (comprising only the conventual choir of the original priory) have suffered greatly from encroachment and fire. A restoration of the fabric was begun in 1863, and has been intermittently carried on by successive rector.

NEW RECTOR FOR ST. EDMUND THE KING AND MARTYR

The Archbishop of Canterbury's appointment of the Rev. G. A. Studdert-Kennedy, M.C., to the City rectory of St. Edmund the King and Martyr, Lombard street, is a bold departure which may have far-reaching results. It cannot be expected that City churches will attract large congregations.

gations on Sundays, when offices and warehouses are comparatively deserted—the resident population being confined mainly to care takers—but these churches may be made a very living force in the week-day lives of the community. Happily, this has been done in many instances, St. Edmund's being a striking example. Its traditions will assuredly be carried on by Mr. Studdert-Kennedy, whose powerful preaching and knowledge of men, derived

from experiences as a *padre* during the war, will stimulate many whom it is not always easy to stir. The message of the Gospel will be placed before such in a powerful and human, if possibly unconventional, manner. Developments will be awaited with sympathetic interest, and if the anticipated success is realized, as all will hope, less will be heard of the proposals for the removal of the City churches.

GEORGE PARSONS.

SYNODS OF HURON AND MONTREAL

College Professor Honored—St. George's Day Preachers—Miscellaneous Items

The Living Church News Bureau }
Toronto, April 29, 1922 }

TWO important diocesan synods have held their annual session this week, those of Huron and Montreal.

SYNOD OF HURON

The Synod of Huron opened at St. Paul's Cathedral, London, Ont., with a service at which the Rev. Dr. Westgate, western field secretary of the missionary society, was the preacher. At the opening session Bishop Williams delivered his charge. He expressed himself as opposed to any kind of separate schools in Canada, and was of the opinion that if the Roman Catholics of Ontario insisted on reopening the matter by pressing for an extension of the present separate school system as mutually agreed upon, the whole matter should be settled by a referendum. He also expressed himself as favorable to stopping all immigration from all foreign countries (including the United States) for the next few years, and encouraging carefully selected British immigration with a view to developing national unity in Canada and maintaining the British connection.

In diocesan matters he reported the largest number of confirmations in any one year, the increase of the revenue by over \$5,000, and the payment in full for the first time of the missionary apportionment of the diocese.

In the Dominion sphere of Church activities the Bishop advocated reform in the general synod departments, reducing the membership of the general boards and reforming the system of representations on the executive council of the general synod, urging that representation should be according to the strength, financial and numerical, of each diocese. He urged the adoption of a general pension scheme similar to that of the Church in the United States. He uttered an earnest warning against non-Christian propaganda, especially that of theosophy.

The executive committee reported that the synod had taken over from the New England Company the six Indian churches and three parsonages on the Brant Indian Reserve and the New England Company had agreed to contribute £300 a year for five years towards the support of these missions. A proposal to give preference to certain funds on the budget by making their payment in full a first charge was defeated after an interesting debate, thus leaving all the recognized funds to share *pro rata* in the receipts.

At a well attended supper Dr. Westgate spoke on Indian work in Canada; R. E. Davis, lay secretary of the synod, on responsibility; J. S. Martin and Sheriff Johnson on The Work of the Layman's As-

sociation of the diocese; and H. A. Mowalt, the new secretary of the Brotherhood of St. Andrew, on The Work of the Brotherhood.

At the evening session when the reports of the Sunday School and Social Service Committees of the diocese were presented, addresses were given by the Rev. D. B. Rogers, editorial secretary of the General Board of Religious Education, and Canon Vernon, general secretary of the Council for Social Service.

THE SYNOD OF MONTREAL

The synod sermon was preached by the Right Rev. Dr. Bidwell, Bishop of Ontario, at Christ Church Cathedral, Montreal. In the course of an able charge, Bishop Farthing vigorously called for more effective effort on the part of the government to deal with unemployment and its consequences of overcrowding, undernourishment, and unsanitary conditions. He strongly emphasized the need of Christian unity, and affirmed his belief that men's hearts are being moved by the Holy Spirit towards reunion. He also outlined proposals for the establishment of a General Synod Beneficiary Fund for the whole Church. The three general boards, the M.

S.C.C., G.B.R.E., and C.S.S. were represented at the synod by their general secretaries, Canon Gould, Dr. Hiltz, and Canon Vernon. A budget calling for \$62,500. was adopted. At the request of the Bishop a special committee was appointed to consider ways and means of removing a rector whose usefulness in a parish was at an end through other reasons than immorality or heresy, these alone being provided for by existing canons. On the motion of Chancellor Davidson, the synod placed itself on record as opposed to any extension by the Parliament of Canada of the grounds for divorce. An effort to admit women as members of the diocesan synod was defeated by a majority of two.

HONOR FOR A CANADIAN SCHOLAR

As a mark of appreciation and esteem, the Rev. Canon Abbot-Smith, D.D., professor of New Testament Literature in the Montreal Diocesan College, has been presented by the Alumni Association of that College with an exceptionally fine reproduction of the *Codex Sinaiticus*, to mark the publication in Edinburgh and New York of Dr. Abbot-Smith's *Greek Lexicon of the New Testament*, a work which has placed him in the front rank of New Testament scholarship. Bishop Farthing said Dr. Abbot-Smith had brought honor to the diocesan College, to the diocese of Montreal, and to the whole Church in Canada.

MISCELLANEOUS ITEMS OF CHURCH NEWS

The Bishop of Toronto laid the corner stone of a fine new Sunday school building for the Church of the Messiah, Toronto. Canon Bolt, secretary of the diocese of Newfoundland, has been visiting in Canada. Canon Starr, of Kingston, was the special St. George's Day preacher at St. James's Cathedral, Toronto; Canon Almond at Christ Church Cathedral, Montreal; and Canon Baynes-Reed at St. Paul's Toronto.

MASSACHUSETTS ELECTS COADJUTOR

Dr. Charles L. Slattery Elected— Bishop Suffragan Plan Fails— The Bishop's Address

The Living Church News Bureau }
Boston, May 8, 1922 }

THE Rev. Charles Lewis Slattery, rector of Grace Church, New York, was elected Bishop Coadjutor of the diocese of Massachusetts on the second day's session of the annual diocesan convention, May 3-4. The significance of the election, as Dean Rousmaniere so ably and convincingly put it in his nominating speech, "is the continuance of the type of leadership which Bishop Lawrence has given us for thirty years."

Dioceses in choosing bishops are somewhat like parishes in choosing new rectors. They are apt to change from low to high or high to low Church, from administrators to preachers or from preachers to administrators. Perhaps there is some wisdom in this well established custom, else it would not be so widely observed. Whatever the reasonable motives, there is usually an unreasonable one, which is the motive of, "Anything against the government!" It was profoundly significant that practically every speaker nominating his favorite linked his candidate up with the policies of

Bishop Lawrence. Certainly no candidate was run on an anti-Lawrence platform! This to me is the outstanding feature of the most interesting diocesan convention in Massachusetts since the election of Phillips Brooks, April 30, 1891, namely its loyalty to Bishop Lawrence. I am not suggesting any loyalty of words, for we were all so busy that we did not have time to consider any special courtesies to our Bishop. With all of the sharp differences among the delegates, there seemed to be one mutually earnest feeling, namely that this diocese will continue the work of Bishop Lawrence.

There were at least seven events of national interest and importance at this diocesan convention.

1. The first event of national interest is that Dr. Slattery was elected Bishop Coadjutor. The two ballots were as follows:

FIRST BALLOT

The result of the first ballot was announced as follows:

CLERICAL

Total votes, 191
Necessary for Choice, 96

Babcock	77
Cambridge	2
Slattery	73
Mann	20
Lawrence	7
Drury	10

Pettus	0
Scattering	2
LAY	
Total Votes, 112	
Necessary for Choice, 57	
Babcock	24
Cambridge	0
Slattery	48
Mann	25
Lawrence	5
Drury	6
Pettus	3
Scattering	1

When the result of the first ballot became known, Bishop Babcock withdrew his name from nomination.

SECOND BALLOT
CLERICAL
Total Votes, 115
Necessary for Choice, 58

Slattery	98
Mann	66
Lawrence	7
Drury	9
Babcock	5
Pettus	0
Scattering	2

LAY
Total Votes, 187
Necessary for Choice, 94

Slattery	62
Mann	46
Lawrence	2
Drury	3
Pettus	1
Scattering	1

Following the announcement that Dr. Slattery had been "elected by both orders," Judge Parker moved that the choice be made unanimous, and the delegates indorsed the nomination by a unanimous vote. Then after a brief service of prayer and hymns Bishop Lawrence, deeply moved, reviewed in strongly appreciative words Dr. Slattery's Christian character, personal attainments, useful career and valuable services to the church. In adding that he would appoint a committee to acquaint Dr. Slattery of his election, Bishop Lawrence said it was to be supposed that no one knew Dr. Slattery's mind on the subject—as to whether he would accept the duties of Bishop Coadjutor or not.

BISHOP LAWRENCE ENTIRELY RECOVERED

2. The second event of national interest is that Bishop Lawrence has "come back!" For three and a half years he has been hampered by illness, surgical operations, and long absences for recuperation. Now he is not only pronounced by his surgeons and physicians well and strong but for the past two months has worked so effectively that some of us, in our moments of illness and discouragement, are wondering if his medical friends have discovered some new patent remedy or medicine!

3. And there was a come-back to his mental vigor and courageous leadership. That part of his diocesan address referring to the not untimely question of Prohibition will perhaps be most helpfully discussed by the secular papers and will be more widely quoted than any address he has given for several years. Nothing was said directly about Bishop Gailor, but Bishop Lawrence seemed to me to be courageously standing against the hysterical critics of our Presiding Bishop over the right of freedom of speech. Coupled with his defense of the freedom of speech, Bishop Lawrence rang more than one new bell as he denounced the wealthy for violation of the law with their "whiskey and White Rock," and gave a most hopeful and sympathetic outlook toward the success of the great economic and moral experiment of this American nation.

WOMEN ASSIST IN ELECTION

4. The action of the convention last year admitting women as delegates to the diocesan convention was confirmed, and several

of the good women were actually admitted; and had the honor as well as the unique pleasure of helping to elect a Bishop Coadjutor. I would not suggest that those two great diocesan warriors, Philo W. Sprague and Dr. van Allen, maliciously smiled over the discomfort of the powerful opponents of woman suffrage. On the other hand, perhaps it was hardly human for them to forget that for five long years there were many adversaries!

5. A pleasing feature in the election of delegates to the General Convention was the fact that Dr. van Allen and Dr. Suter are two of the clergymen who will represent Massachusetts.

DELEGATES TO GENERAL CONVENTION.

The Massachusetts delegation to Portland is as follows: clerical, the Rev. Dr. Alexander Mann, rector of Trinity Church; the Rev. W. G. Thayer, headmaster of St. Mark's School; the Rev. Dr. William H. van Allen, rector of the Church of the Advent; and the Rev. John W. Suter, secretary of the Prayer Book Revision Committee. The laymen elected are: Judge Phillip S. Parker, Henry J. Ide, Joseph Grafton Minot, and Preston B. Clark.

In a formal circular letter mailed in advance to each member of the diocesan convention urging the election of Dr. Suter and Dr. van Allen, one of the clergy wrote:

"It's a shame that we thoughtlessly left Dr. Suter out of our delegation at Detroit. It delayed the work of revision because the Secretary and the greatest living authority on the Prayer Book was not a delegate on the floor of the House of Deputies, so that three years ago he could not directly help to unravel some of the hopeless snarls of the initial revision. Let's elect him this year! And why should we continue any longer to let old, petty prejudices against the name of High Church debar Dr. Van Allen from being one of the four clergymen to represent the Church of Massachusetts at Portland! Were we to elect Suter and van Allen two among the four clergymen as delegates to the coming General Convention, what a happy event it would be for those who think of Church unity in terms of inclusion rather than exclusion, to see these two life-time, friendly foes—the Secretary of our Prayer Book Revision Committee and the Rector of the Church of the Advent—walk side by side into the Convention Hall joyously waving a banner, invisible only to those who blindly say I am always a Low Churchman or a High Churchman—joyously waving a banner on which these words are clearly inscribed, "Mercy and Truth are met together; righteousness and peace have kissed each other."

NO BISHOP SUFFRAGAN

6. The sixth event of national importance is the frank failure of the plan of having a Suffragan Bishop. It simply has not worked.

I hesitate writing so frankly, but the whole question was openly discussed in the convention in the presence of the public as well as delegates and was frankly reported in all the Boston papers. I am interested in reporting the distressing event, because it is my firm conviction that only as we frankly face the fact can the Church learn any helpful lesson about its future action.

The simple fact was that Bishop Babcock, Suffragan of Massachusetts for the past nine years, at the age of 70, apparently had never heard Wolsey's advice, "Cromwell, I charge thee, fling away ambition." He allowed his friends to conduct a campaign for his election that would have drawn

circles around the most active political campaign. When the result of the first ballot was announced and he realized that he was defeated, Bishop Babcock arose and addressed the convention, saying that it was true that he had once announced to several prominent laymen and to Bishop Lawrence that he would not allow his name to be considered. He then added that it was only human that his ambition had caused him to change his mind, but now that he was practically defeated, he would formally withdraw his name. Then Bishop Lawrence arose amid the most intense silence, and with the deepest feeling said, "For his" (that is for Bishop Babcock's) "sake I have suffered during the past month." Bishop Lawrence then added that last winter before writing his letter to the diocese asking for a Bishop Coadjutor he had taken Bishop Babcock absolutely into his confidence and had publicly stated so in his letter, also that Bishop Babcock without any reservation had assented to the letter, and that about a month ago Bishop Babcock surprised him by stating that he had changed his mind, and would let his name be considered as a candidate.

The redeeming feature about this profoundly distressing event was that with every thought and act of both Bishops laid absolutely bare before the convention and the public which had filled Trinity Church, neither Bishop harbored the slightest resentment against the other. Never have I witnessed two strong men so sharply conflicting in what proved the culmination of a consistent life-long policy and a suddenly expressed ambition, than that of Bishop Lawrence and Bishop Babcock—and neither man became angry! There was not the slightest suggestion that Bishop Babcock had done anything unbecoming his high office. He had simply made a tragic mistake in allowing his friends to present him as a candidate. And with his frank acknowledgment of his mistake, he is a stronger, bigger, and more beloved man among us.

THE BISHOP'S ADDRESS

7. The last event of national interest was the address given by Bishop Lawrence, stating the reason why he had asked for a Bishop Coadjutor. In this address Bishop Lawrence first paid the highest tribute to Bishop Babcock. The reality of this unusual tribute is intensified, and it revealed to us, one day after it was given, the rock-like loyalty and integrity of Bishop Lawrence. Here he was on the opening day publicly giving his tribute to the great service which the Suffragan had rendered, and publicly expressing his deep appreciation of the unbroken friendship of twenty-three years of common service. To the friends of Bishop Babcock this address of Bishop Lawrence seemed to be an unqualified approval of the Suffragan's hat being in the ring for Coadjutor. And after this warm tribute to Bishop Babcock, Bishop Lawrence laid down certain principles he had in mind for the future advance of the diocesan work. This address did not change one word of the original letter sent out last winter. It simply made clear and gave in fuller outline why Bishop Lawrence was asking for a Bishop Coadjutor. I quote only part of that which is of national interest:

"For three and a half years past I have been hampered by illness, surgical operations, and absences for recuperation. Now, however, I am grateful to say that I am pronounced by my surgeon and physician well and sound. And I know that I am vigorous, for during the past two months I have been working at almost my pace of

ten years ago, and I feel no weakness of body or loss of mental power or executive ability. I know, however, that I am seventy-one years old, and that a man at that age ought not to work at a high pace, ought to be free from all work at intervals, and that his powers must wane, even if he has not yet realized it: indeed that is one of the dangers of increasing years that the man himself may be the last person to be conscious of his waning powers."

In his closing words concerning which reports in the press directly reversed the Bishop's position, he said:

"Ever since the Prohibition Constitutional Amendment was passed, its enforcement has been accompanied by a bitterness of discussion and in some localities a reaction which augurs unhappiness and dissension in our social and national life. One cannot wonder at this. Hundreds of thousands of working men who found solace and comradeship after the day's work in what they felt to be their innocent glass of beer had it snatched from them, and thousands on thousands of reputable citizens found their personal liberties and domestic habits broken in upon.

"Were it not that there is so much at stake in happiness and national welfare, I should not add a word to the discussion. Have we not, however, reached a stage when we may consider the subject with less feeling or passion?

"In the first place, is it not time that we recognize the right of any citizen who did not and does not believe in Constitutional Prohibition to say so, and in public if he wants to? Surely it is competent for any citizen to speak, work, and do everything consistent with the law to have a law amended or rescinded. Prohibition of drink does not involve the prohibition of the liberty of expressing one's opinion. The public expression of such opinion may be thought by some to be a waste of good voice material or a loss of time, but one of the corner stones of American liberty is the right to talk, provided it is not such seditious talk as to lead to seditious action.

"Jealousy for the practical integrity of the Constitution was what led many citizens to oppose this amendment. The fact is, however, that the Constitutional Amendment stands: and it has been carried through by the same constitutional steps as preserve our liberties. Every loyal citizen is bound to stand by it: and, in my judgment, every loyal citizen is bound to support such State laws as will insure its enforcement.

"Beyond this plain duty as citizens, what reasons have we to be confident that this great experiment will succeed, and that the whole of the American people will in time agree that the prohibition of intoxicating drink is, with all its limitations of personal liberty, worth while?

"First, and most obviously: the competition in industry and of industrial nations with other industrial nations is going to be very keen, and the peoples which waste most in brains, physical strength, and character, will go to the wall first. Every employer of labor knows that the men who drink are in the long run less efficient than those who do not drink. Experience in the army and navy proves it in endurance and fighting tests. The directors of railroads, mines, and factories, the officers of banks and business enterprises know this. How then are those directors and officers who drink cocktails or whiskey and White Rock going to answer the question of the men in their employ: 'Why is not that which is bad for our efficiency just as bad for your efficiency?' 'Are your brains made of differ-

ent stuff from ours?' 'Have not we who work for the corporation for which you work as much right to expect of you clear heads, alertness, and the capacity to meet the strain of responsibility as you have of us?' The plain people who have invested their earnings in the corporation are also asking these questions and they have got to be answered.

"This principle of industrial efficiency is, of course, based upon laws or habits of nations revealed to us in the last fifty years by science. Men who drank two generations ago felt stimulated, and although they had their reactions and headaches, they assumed that they were better workers and fighters. They did not know. Every intelligent man to-day knows, or many know, that for even moderate drinkers the curve, be it ever so slight, is never upwards, always downwards. And further, the reactions affect the judgment, the intellectual perspective, and the power to discriminate between right and wrong, the very foundation of character.

"We in these days believe in the inerrancy of facts which science, when it has tested them out, brings us; and we know that these facts bring results as sure as fate. The nation which completely stops drinking intoxicating liquors has thrown off one of the heaviest weights in the race of industrial leadership. The statesmen of England are watching our experiment with keen interest: for if the experiment of prohibition fails, they will breathe more easily; England with her awful drink wastage may have a chance to lead; but if we stop drinking, England has got to reform or something will happen.

"While this or that group of citizens may feel that they could have handled the matter better, with local option, State prohibition, outlawing the saloon, light wines and beer, these citizens did not have the conviction or enthusiasm to put up a fight for them. They had their chance in license days, but did not take it; and the awful waste of life and money, with the political demoralization continued.

"Then millions of people over the country determined that the wastage must be stopped. They tackled the subject with deep conviction, and created a public sentiment which resulted in the Constitutional Amendment. And whether you or I, or any other citizen, likes it or not, it is the plain duty of every citizen of this country to respect and obey the law.

"He who is an anarchist opens the door to anarchy at any and every point: and men and women who own property have more to fear from lawlessness than those who do not. Citizens who are law-abiding and public spirited in every way except this will do well to consider what their example in law-breaking has upon their sons and the younger generation. I cannot forbear quoting the warning of the Judicial Section of the American Bar Association, speaking for all the judges to the American people: 'Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide: they are sowing dragon's teeth, and they need not be

surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest.'

"Speaking wholly apart from the legal or patriotic point of view, the most disappointing feature to me in this matter is the apparent want of Christian consideration shown by men and women who have in other respects Christian standards, or are also members of the Church. The practical universal testimony of the men and women who touch most closely thousands on thousands of people whose conditions tempt them to the abuse of intoxicating drinks is that there is an immense improvement all along the line. Here and there, there may be a local or temporary reaction; but the multitude of wives and husbands, too, and children are the happier and healthier for prohibition, the decrease of numbers of arrests for drunkenness; of inmates of jails and poor-houses; the gratitude that goes up from thousands of homes of the people of moderate means and the well-to-do that one or another member of the family has stopped drinking and gone to work, is enough, one would think, to touch the heart of any one. I need not speak of the relief from taxation in the support of public institutions—a taxation which will steadily decrease, for with the enforcement of prohibition, there will be fewer feeble minded, fewer insane, fewer cripples, fewer congenitally diseased, fewer with abnormal habits, fewer with criminal tendencies; and this taxation, like all taxes, falls in the end not upon the well-to-do, but upon the whole people, especially the wage earners.

"How can any Christian man or woman, any one with consideration for others, continue an indulgence which he may even think harmless, when by his abstinence he may help others? And even if he thinks it makes no difference, how can he be happy in taking that chance? Is his pleasure or even his sense of liberty worth the risk?

"However, with the fact settled that Constitutional prohibition is here, all loyal citizens will give it support. And if we do our part, we may be confident that education in health and efficiency, of economics and industrial leadership will in time bring universal acquiescence."

RALPH M. HARPER.

QUIET DAY IN WESTERN MASSACHUSETTS

AT HIS HOUSE April 26th, Bishop Davies held a Quiet Day for all the officers of the women's diocesan organizations. In the morning, devotions were conducted in the Bishop's chapel. After the services the women were the guests of the Bishop at luncheon. In the afternoon the annual meeting of the Diocesan Council of the Church Service League was held. Mrs. E. A. Fisher, All Saints', Worcester, was re-elected chairman, and Mrs. Lawrence Chapin, Christ Church, Springfield, was chosen secretary-treasurer.

LARGE EASTER OFFERING AT WORCESTER

In commenting on the remarkable Easter offering at All Saints', Worcester, which amounted to more than \$30,000, the rector, the Rev. Henry W. Hobson, said, "No desperate effort was exerted, but many united in expressing their love for the church in making personal sacrifices." This offering, together with a recent bequest, and the proceeds of the annual bazaar, will more than wipe out the church's debt, some of which is of 38 years' standing.

CONVENTION NEXT WEEK

Wets Hold Rally—Maude Royden Preaches—Hospital Day—Two Rectors Chosen Bishops

The Living Church News Bureau
New York, May 6, 1922

THE diocesan convention opens next Tuesday, May 9th, with a celebration of the Holy Communion in the Cathedral at 10 o'clock. There will be no convention sermon. The agenda paper discloses no very important business. Delegates to the General Convention and to the Provincial Synod are to be elected, however, and a spirited contest is expected. A proposition, favored by the Provincial Synod to pay the delegates' expenses may occasion some debate. A clerical and a lay member of the Standing Committee, to replace Rev. Theodore Sedgwick and Chancellor Zabriskie, are to be elected. It is probable that a debate on prohibition enforcement may cause some excitement should the question be raised. For the rest, routine business will engage the attention of the convention which will likely dispose of its agenda in two days. Bishop and Mrs. Manning will entertain the delegates and their wives on Tuesday evening.

WETS HOLD RALLY

If prohibition enforcement should precipitate a debate in the convention there are several prominent laymen who will be heard in favor of the amendment of the Volstead act. At a mass meeting of "wets" held on Wednesday evening, May 3rd, at Madison Square Garden, among those present were Mr. Stuyvesant Fish, senior warden of Trinity Church and Chancellor George Zabriskie, senior warden of Calvary Church. James Speyer, deposed chairman of the Salvation Army city committee in charge of the Army "drive" now in progress, was a speaker, as were Hudson Maxim, Samuel Gompers, president of the American Federation of Labor and Mr. James P. Holland, president of the State Federation of Labor. "Personal Liberty" was the theme of all speakers. It was a wet night, outside and inside, and the 10,000 who gathered in the Garden were very enthusiastic. No account was taken of the economic aspects of the question—the most important—and the laborites evidently forgot that their brethren in England are ranged on the other side.

ENFORCEMENT VS. NULLIFICATION

A resolution was passed on April 25th by the members of the Bronx Clergy Association commending the Citizens' Union and all other civic bodies which have lifted up their voice in protest against the shameful laxity which has permitted the present riot of lawlessness, also commending the newspapers which have aroused public conscience to demand an end to violent and outrageous crime. The resolution deplored the lack of agreement as to what law violations are and the leniency displayed by certain members of the bench when pronouncing upon alleged violations of the Enforcement Act, deeming it "more important that there be no equivocations here because of the size of our foreign-born population, who are at present learning cynicism rather than proper respect for our municipal institutions—an ominous state of mind which can only be cured by evidence that our laws and enactments command the profound respect of all citizens, and that justice is here meted out according to statute and not according to per-

sonal bias." The resolution concludes:

"We do not presume to extend this as a warning to all our judges; for most of them we have the highest respect. But we do intend it for those whose decisions have many times this past winter discouraged the police from further efforts, and for those who have come dangerously near making mockery of the Mullin-Gage Act. "Finally, we call upon every institution which has opportunity to inculcate respect for life and property and law to engage in further efforts. We are concerned that the young men of our Borough who have no proper anchorage at home or Church or school, shall not miss the lesson of their individual responsibility to make this city a democratic municipality that knows no toleration of shameful conditions, and that requires that measure of sober discipline in every citizen which is essential of the liberty for which we prize democracy, and which we intend to preserve at all costs."

TWO EPISCOPAL ELECTIONS

Two New York rectors this week have been elected bishops coadjutor: the Rev. G. Ashton Oldham, of St. Ann's, Brooklyn, the Diocese of Albany; and the Rev. Charles Lewis Slattery, of Grace Church, Manhattan, by the Diocese of Massachusetts. Ecclesiastically Mr. Oldham really belongs to Long Island diocese, but politically Brooklyn is a part of Greater New York. Dr. Slattery belongs to the diocese of New York. Neither has yet announced his decision.

WILL OF LATE A. N. P. MITCHELL

The will of Mr. Albert N. P. Mitchell, who died on March 6th, has just been probated. In it he leaves legacies to St. Mary's Church, Tuxedo, N. Y.; Bishop Burgess, of Long Island; the Rev. Percy Grant, rector of the Church of the Ascension, New York; and the Rev. Charles Newbold, rector emeritus of Christ Church, Manhasset, Long Island, \$2,000 to the three latter. The Academy of Natural History receives \$5,000, and other sums are bequeathed to the New York Historical Society and the Metropolitan Museum of Art. The residuary estate, estimated at a million dollars, is to go to Tuskegee Institute for Negroes.

NON-PARTISAN

It is gratifying to record that in New York State Republicans as well as Democrats are subscribers to the Woodrow Wilson Foundation. Mr. Haley Fiske, senior warden of the Church of St. Mary the Virgin, the new president of the state committee, reports that New York has contributed one-sixth of the total already subscribed towards the \$1,000,000 fund being raised in all the States. New York city has given \$80,000.

MISS MAUDE ROYDEN

Miss A. Maude Royden, now on her way back to England, spoke three times in New York on Sunday, April 30th. In the morning she was at the new Park Ave. Baptist Church (formerly the Fifth Avenue Church); in the afternoon at St. George's (Rev. Dr. Reiland, rector), and in the evening at the Universalist Church of the Divine Paternity, whose minister, Rev. Dr. Joseph Fort Newton, was pastor of the City Temple, London, where Miss Royden was assistant minister for some time. Miss Royden plans to return to the United States early in 1923 for a more extended visit.

HOSPITAL DAY

By President Harding's proclamation, Friday, May 12th, is Hospital Day throughout the United States. It is the anniversary of the birth of Florence Nightingale. The day to be observed in the churches of New York is next Sunday, May 7th. New York has 131 hospitals, of which 113 are maintained by private philanthropy, and 18 by the city. These contain 31,000 beds. Last year 390,000 were cared for, the equivalent of six-and-three quarter million days of hospital care. Half of this care was free. The hospitals of the city are valued at \$73,000,000. The annual cost of maintenance is \$35,000,000, of which sum \$2,450,000 was spent for administration and \$10,500,000 for food. There are 5,200 doctors and surgeons on the visiting staffs, and more than 6,500 nurses. Dispensary and out-patient work was done in 151 departments of the hospitals, and 1,250,000 patients were treated in them. Re-visits totalled 2,500,000. The Fifth Avenue Hospital is nearing completion and a new one is planned for the Bronx. Additions are to be made to several others, and new buildings are to be erected for the following: Lydenham, Joint Diseases, Beth Israel, Roosevelt, and Reconstruction.

BRIEFER MENTION

Rev. Dr. Lyman Abbott, editor of *The Outlook*, preached at St. George's (Rev. Dr. Karl Reiland, rector), on Sunday morning, April 30th and Miss Maude Royden in the afternoon. Dr. Reiland was present, but is not allowed to speak, owing to heart trouble.

Bishop Hulse of Cuba preached at St. Thomas' Sunday morning, April 30th, and at St. James' in the afternoon.

Dean Oscar R. F. Treder of the Cathedral of the Incarnation, Garden City, L. I., was the afternoon preacher at the Cathedral of St. John the Divine on Sunday last.

Bishop Darlington of Harrisburg preached at St. Paul's Chapel (Trinity parish) on Sunday afternoon last, in commemoration of the 133rd anniversary of the inauguration of President Washington. The service was under the auspices of the Sons of the American Revolution.

R. W. Rev. William R. Watson, preached to the officers of the Grand Lodges, Fifth District, A. F. & A. M. last Sunday evening in the Chapel of the Intercession (Trinity parish).

A Child Protective Committee has just been created by the Churchwomen's League for Patriotic Service of the diocese. Bishop Manning presided at its first meeting, held on Thursday, May 4. The members of the committee are: Mrs. George Roosevelt, Mrs. Alfred Roper, Mrs. Duncan Sterling, Mrs. John Russell, Mrs. van Rensselaer Thompson, and Miss Jane Minor. Among the speakers at the meeting were Mrs. Willard Parker, of the Big Sisters' Movement and Mrs. George Alger, of the Child Labor Committee.

St. Ann's, Brooklyn (Rev. G. Ashton Oldham, rector) recently celebrated its 135th anniversary. St. Ann's is the Mother parish of Brooklyn. It was a pioneer in Sunday school work and the leader among Episcopal parishes in the "Free Church" movement. In its 135 years it has had 16 rectors, three of whom became bishops, and whose present rector has this very week been elected coadjutor of Albany. It has 1,100 communicants and is among those parishes most deeply interested in the missionary work of the Church.

The New York Advertising Club, now at 47 East 25th St., is considering the question of buying the old Fifth Avenue (Rockefeller) Church, at 8 West 46th St.,

just vacated by that congregation which now worships in its new Park Avenue Church.

The New York Federation of Churches has moved its offices from the Metropolitan Life Building, Madison Avenue, to the 16th floor of the Masonic Building, northwest corner of Sixth Avenue, and W. 23rd St.

On Friday, May 12th, Bishop Manning will set apart two Deaconesses at a special service in the Cathedral. The candidates are Miss Pitcher, of the diocese of Louisiana, and Miss Dieterly, of the Diocese of Southern Ohio. Both are graduates of St.

Faith's, this city. Bishop Manning is acting on behalf and at the request of Bishop Sesums and Bishop Vincent respectively.

At the Confirmation service of the Church of St. Mary the Virgin on the evening of May 5th there were forty-three candidates confirmed, divided about equally between the sexes. Eighteen of them were adults, among them two physicians. The service was a Solemn Evensong with the Confirmation service at the end. There was a large congregation. Bishop Lloyd officiated in Cope and Mitre.

FREDERIC B. HODGINS.

CONVENTION MEETS IN PHILADELPHIA

Cathedral Foundation Approved— To Omit "Act of Association" —Prohibition Resolution

*The Living Church News Bureau }
Philadelphia, May 6, 1922 }*

THE 138th Annual Convention of the Diocese of Pennsylvania was held on May 2nd, and 3rd, in Holy Trinity Church, Philadelphia. The opening service of Holy Communion was attended by an unusually large number of clergy and lay delegates. The Bishop of the Diocese was celebrant, assisted by the Bishop Suffragan; the Rt. Rev. James DeWolf Perry, D.D., president of the Standing Committee, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, and the Rev. A. H. Hord, registrar of the diocese.

CATHEDRAL FOUNDATION APPROVED

Probably the most important constructive action of the Convention was the substantially unanimous approval of the Cathedral foundation. A committee was, upon resolution, elected "to confer with a committee of the Chapter of the Cathedral Church of Christ, to propose a plan for the establishment of appropriate relations between the Convention and the Cathedral." The Rev. Messrs. G. G. Bartlett, D.D.; L. N. Caley, D.D.; J. C. H. Mockridge, D. D.; Francis M. Taitt, D.D., and Louis C. Washburn, D.D., Messrs Edward H. Bonnell, Samuel F. Houston, Morris Earle, J. Wilson Bayard, and John Cadwallader were elected to serve on this committee.

The following Deputies to the General Convention were elected, the preferential ballot being used for the first time: the Rev. Messrs. L. N. Caley, D.D.; E. M. Jefferys, D.D.; F. M. Taitt, D.D.; Floyd W. Tomkins, D.D.; Col. Wm. P. Barba, Edward H. Bonsall, Morris Earle, and Samuel F. Houston. Alternates: the Rev. Messrs. George C. Foley, D.D.; and J. C. H. Mockridge, D.D.; Messrs. J. Wilson Bayard and A. J. County. The Rev. George L. Richardson was elected Deputy to the Provincial Synod to fill a vacancy caused by removal from the Diocese. The deputies to the General Convention were instructed to invite the General Convention to meet in Philadelphia in 1925.

"TO OMIT ACT OF ASSOCIATION"

It was finally decided after much discussion, to omit from the Constitution, the "Act of Association" which was adopted in 1785. This Act contains several matters of fundamental importance, including the provision that "each Congregation represented shall have one vote."

The proposal to amend the Constitution

of the Diocese to provide for representation proportionate to the number of communicants was, after lengthy debate, laid on the table.

The topic which produced the greatest amount of interest—when the galleries of the church were filled with women—was the report of the Commission on Membership of Women in the Convention. In the Convention of 1921 an amendment to the Constitution, changing the word "Layman" to "Lay Deputies" was approved—by a scant majority—subject to final ratification in 1922. The report was presented by Franklin Spencer Edmonds, and a spirited debate followed the resolution that the amendment be finally adopted. Upon a standing vote by Orders, 79 clergymen voted in the affirmative, and 70 in the negative. The lay vote was a tie—48 for and 48 against, some parishes being divided. A roll call was demanded, when 82 clergy voted for and 66 against the amendment. The parish vote registered 49 for and 44 against. Five parishes were divided, making the vote neutral, causing concurrence

to be lost by one vote. The amendment, if reintroduced and passed, cannot now become operative before 1925. (Perhaps the pleasure of having the General Convention in Philadelphia three years hence may change the negative vote!)

The Convention approved the proposal that an executive Secretary for Religious Education should be appointed by the Executive Council.

PROHIBITION RESOLUTION

The resolution expresses the conviction that the Eighteenth amendment and the laws whereby it is enforced are entitled to loyal obedience, and that the privilege all citizens enjoy of working for its repeal does not excuse any from the duty of obeying the laws while they are unrepealed, or from condemning all violations of those laws as an injury and disloyalty to our Country.

This resolution was presented as a substitute for a more drastic one, previously introduced but defeated. The defeated resolution was virtually the same as was adopted by the American Bar Association.

A Committee was appointed to investigate the statements in the histories used in public schools in Philadelphia, regarding the Church in England and America, and report to the Executive Council for such action as may be proper.

On Tuesday evening a Missionary Mass Meeting was held in Holy Trinity Church, at which the Rev. Carroll M. Davis, secretary for Domestic Missions; the Rev. Mr. Moorhouse, Dean of the Convocation of Norristown, and others made addresses.

The Rev. Mr. Kemerer addressed the Convention at noon on Wednesday. This Convention was marked with interest, and good fellowship, and while, naturally, much time was occupied with routine matters, and some action taken shows extreme conservatism, on the whole the Diocese has taken a long step forward.

FREDERICK E. SEYMOUR.

TO CLEAN UP CHICAGO

Church Federation Plans Campaign to Lessen Crime—Church Events of the City

*The Living Church News Bureau }
Chicago, May 6, 1922 }*

THE Chicago Church Federation, having finished their successful year's membership campaign have now taken upon themselves to conduct a campaign of crime prevention. Much has been talked of lately in Chicago of the need of combatting crime but unfortunately little has been done consistently and immediately to unite the decent elements of the city in a fight against present conditions and to get at the roots of the problem and prevent crime. At a meeting of the Federation held this week a suggestion that seemed "feasible and immediately practical", was made and adopted. The plan as agreed upon has the commendation of the *Daily News* and other Chicago papers, who, however caution the ministers against too much of the "Blue Laws" spirit.

THE SOUTHERN DEANERY

The Southern Deanery met at the Church of the Good Shepherd, Momence (Rev. Graeme Davis, rector), on Tuesday and Wednesday, April 25th and 26th. Evensong was said by the Rev. T. DeWitt Tanner, the dean, on Tuesday evening, and the Rev. R. E. Carr was the preacher. On Wed-

nesday there were two services, with a helpful meditation by Dean Tanner. The greater part of Wednesday was devoted to the consideration of the Church Extension plan which has been put into effect by the members of the deanery. A joint meeting of the Northern and Southern Deaneries will be held in May at Aurora, and the Southern Deanery will meet again in June at St. Paul's, La Salle.

THE ROUND TABLE

For the first time in the seventeen years of the life of St. Edmund's mission, Chicago, a meeting of the clergy was held there on May 1st, when twenty-five attended a session of the Round Table. The company was warmly welcomed by the priest-in-charge, the Rev. G. A. Mac Whorter, and was entertained at luncheon by the Woman's Auxiliary of the mission. The morning session was held at St. Edmund's when the Rev. Richard W. Hogue, D.D., executive secretary of the Church League for Industrial Democracy, and author of *The Church in the Crowd*, spoke on the work of the League. The Rev. W. B. Spofford, editor of *The Witness*, and also a member of the League, was present. After luncheon the clergy adjourned to All Angels' Mission for the Deaf at 6122 Indiana Ave., just three blocks south of St. Edmund's where the priest-in-charge, the Rev. George Frederick Flick, who has served All Angels' for the past fourteen years told

through his accomplished interpreter, Mrs. Robert Hyman, of the work for the deaf in Chicago and throughout the Middle West.

MORTGAGE BURNED AT OAK PARK

At the delightful reception given to the new priest-in-charge of St. Christopher's, the Rev. J. S. Cole, and his family, on April 26th, the burning of the mortgage on the church was a notable feature of the evening. For many months the members of this mission have been working hard to clear the property of debt.

INCREASING PAROCHIAL RESPONSIBILITY

St. Luke's, Dixon, has instituted a plan of parish registration, whereby on a certain day last December, the people themselves came to the parish house and made their pledges for current expenses and missions, the vestrymen being on duty to receive and discuss the matter with them. Those who did not attend were called upon personally by vestrymen afterward. This system is believed to increase immeasurably the people's sense of responsibility, and would undoubtedly result in greater efficiency all down the line.

"READY TO BE TURNED LOOSE"

A Junior Chapter of the Brotherhood of St. Andrew has been organized at St. Peter's, Chicago, with a membership of seven boys. Mr. Edwin Clark is the direc-

tor. An original letter was sent to the rector, the Rev. H. L. Bowen, by the secretary of the chapter announcing its organization, which read:

"We wish to inform you that a junior chapter of the Brotherhood of St. Andrew has been organized in St. Peter's parish, and that we are ready to be turned loose on some work."

NOTES FROM CHASE HOUSE

The staff at Chase House is succeeding in interesting many city parishes in their work. More and more the true nature of the social service being done at the House is recognized by our Church people, and the strategic position of the House is being realized. Special gifts of nearly \$200 have been given to the House for the last two months, in amounts ranging from very small sums to \$25. The gifts in kind have been also generous, and the actual work done at the House by members of parish branches of the Church Service League and others has been extensive. It is work of this kind which is most valuable as revealing the House to outsiders. The exhibit of Morris Topchevsky's pictures during April which we have referred to was greatly enjoyed by all who saw it. During the month of May the pictures are on view at Hull House, and later will be seen at other centers in the city.

H. B. GWYN.

can Security and Trust Co. spoke on Business Methods in Handling Church Funds. The new year book just published by the League shows a most prosperous season. Dr. Marcus Benjamin was elected presi-



REV. T. TOWNSEND RUSSELL.
[Harris and Ewing Photographers]

dent: William H. Church, secretary; and Dr. Charles Deidel, treasurer.

WOMEN'S SOCIETIES

The Woman's Auxiliary had its April meeting in St. Alban's parish hall with 140 women present from twenty-eight parishes. The Auxiliary is working to increase the amount it gives to hospitals for Indians in Alaska. A pledge to this work was given in answer to an appeal which had been made by Archdeacon Stuck. A special treasurer was appointed to bring the matter of the Bishop Rowe Foundation fund to the attention of all parochial Auxiliaries.

The Daughters of the King held their annual council at Pinkney Memorial Church, Hyattsville, on April 27th. A splendid attendance, which overflowed the Church, was at the session, which lasted all day and terminated with an address by the Rev. Tom Williamson of the Church of the Advent. The Rev. F. G. Ilesley of Emmanuel Church, Anacostia, conducted the quiet hour and the Rev. David R. Covell, Superintendent of City Missions, was the speaker of the afternoon. As a follow-up to Mr. Covell's address, a special committee was appointed to serve as a clearing-house between the City Missions and the Daughters of the King in increasing the aid of the latter in visitation of our Church people in the various institutions. The business session in the afternoon was featured by splendid reports of junior and senior work and the election of the officers for the ensuing year. Miss Ada B. Voute of St. Mark's parish was re-elected president, and was also chosen as delegate to the triennial Convention, with Mrs. A. A. Birney of St. Alban's as alternate. The Junior Daughters of the King held their annual convention the nineteenth of April.

THE HOUSE OF MERCY

The House of Mercy reports that during the last year it has been filled to its capacity of twenty-four girls and eighteen children all the time. This is a temporary home for unmarried mothers. During the past year three of the girls were confirmed and two of the mothers and six of the children baptised. The Home has been in operation for twenty years during which time Deaconess Lillian M. Yeo has been in charge. An endowment fund of eleven thousand dollars was raised and presented to Bishop Harding June 1st of last year

WASHINGTON HAPPENINGS

The Living Church News Bureau }
Washington, May 6, 1922 }

THE secretary-treasurer of the Diocesan Commission on Publicity, Commander C. T. Jewell, U. S. N., retired, has brought to life the diocesan paper, *The Church Militant*. Commander Jewell, whose experience and interest in the diocese peculiarly fits him for this worthy task, is taking care of the paper as a private venture although with the hearty sup-

port and indorsement of the Bishop and the Diocesan Commission on Publicity. The first issue has just appeared. It is excellently printed and arranged and is twelve pages large. The paper is to appear monthly and takes the place of the *Lay-*

A CHURCH HOME FOR THE AGED

men's Voice, which has not been published lately.

On the evening of May 1st, representatives from twelve parishes gathered at Trinity Community House to discuss the foundation of an Episcopal Home for the Aged in this diocese. The thirty men present waxed enthusiastic over the prospect and appointed a committee to get in touch



"BEAUVOIR." GIFT OF REV. J. TOWNSEND RUSSELL TO WASHINGTON NATIONAL CATHEDRAL

[See issue of May 6th, page 28]
[Harris & Ewing, Photographers]

with all parochial and diocesan men's organizations regarding the proposition. The annual meeting of the Churchmen's League was held Tuesday evening, April 25th, in the assembly hall of the Cosmos Club. Mr. Charles E. Howe of the Ameri-

as a testimonial to Deaconess Yeo's splendid work.

PARISH MERGER

The whole parish of St. Michael's has been merged into St. Paul's parish and the church sold for \$45,000 to colored persons. The former rector of St. Michael's, the Rev. Patrick Murphy, has been made honorary curate by St. Paul's parish and two members of the old St. Michael's vestry were elected on Easter Monday to St. Paul's vestry. The territory will all be known as St. Paul's parish and the money will form an endowment fund for St. Paul's Church, of which the Rev. Robert Talbot is rector.

The funeral of Mr. J. B. Red, for long a member of Emmanuel Church, Anacostia, was recently held. Mr. Red was very active in civic affairs and especially devoted to the work of his parish church.

Last Sunday afternoon the Sunday schools of the diocese had their service for the presentation of the Lenten offerings at Epiphany Church. The Rev. Dr. Freeman delivered the address of welcome while the main speaker was the Rev. Norman S. Binstead, formerly a missionary to Japan. The service was under the direction of the Board of Religious Education, and the offering is said to have been \$2,500 in advance of that presented last year.

The Sunday School Institute had its April meeting in St. John's parish hall Tuesday night. Bishop Davenport of Easton spoke in behalf of the Peninsula Summer School and the Rev. Dr. Edwin R. Carter, rector of Grace Church, Petersburg, Va., spoke in behalf of the Virginia Summer School.

The statue of General Grant was unveiled last Thursday and the entire city was stirred by the exercises. Ten thousand persons marched in the parade which included everything from Boy Scouts to Veterans of the Northern and Southern Armies. Gratifying indeed was the speech of Gen. Julian S. Carr, Commander-in-Chief of the United Confederate Veterans, who paid a splendid tribute to General Grant. Another splendid incident was the return of the flags captured by the Union forces from the 11th Tennessee Regiment. So marches forward the army of human brotherhood!

The local Temple of Shriners paid its yearly visitation to Trinity Diocesan Church where the Rev. David Ransom Covell last Sunday night preached a sermon on The Distinctive Note of the Shrine. From the Shrine headquarters the parade of several hundred men marched down Pennsylvania Avenue to the church in impressive style with the parade playing Christian hymns. The church was packed to the doors and the members of the Shrine Glee Club by adding themselves to the Trinity choir made the procession of choir and clergy about one hundred strong. Bishop John Hamilton of the Methodist Church read the lessons, and Chaplain Scott of the Fort Myer Cavalry post also took part in the service. Mr. Covell is chaplain of the Washington Shriners.

NEW DORMITORY AT ST. STEPHEN'S

GROUND IS BEING broken for a \$40,000 dormitory at St. Stephen's College. The corner-stone will be laid on Commencement Day and the building will be ready for occupancy October 1st. The building is to be erected from money raised in the St. Stephen's \$500,000 fund campaign. The dormitory will accommodate forty men and will include an infirmary with a ward

and private rooms and an operating room. It will also provide suites of rooms for four professors and their families, and for a resident nurse. The building will be of stone in Collegiate-Gothic style of architecture. It is located on the main street opposite Hoffman Library.

BISHOP'S BUSY BUILDER'S LEAGUE OF COLORADO

AT THE RECENT Diocesan Council, Bishop Coadjutor Ingley declared that, after six months of getting acquainted with all parts of the diocese, the most pressing local need was for church buildings in the mission stations. Again and again he found congregations worshipping in a private home, a hotel room, a church building loaned once a month by one of the denominations, a room in the court house, and similar situations. These mission stations could do little for themselves and less for their children, and were gradually losing courage. Accordingly, he appealed for help to the people of the diocese. The plan he suggested was for groups or individuals, clubs, guilds, classes, or parishes to pledge any amount, \$1, or \$100, to be paid, not oftener than twice a year, whenever some such station let a contract for the building of a church.

This plan is already being put into action. The "Bishop's Building Fund" (popularly the "Bishop's Busy Builders") has been organized and pledges are coming in from all over the diocese. On Tuesday in Easter week a dinner was held, which crowded the main dining room of one of the larger Denver hotels, and proved to be one of the greatest gatherings of laymen ever held in the diocese. On Low Sunday five-minute speeches were made in the various parishes by laymen who had attended this dinner, and arrangements have been made for reaching all the Church people of the diocese with the Bishop's appeal.

The members of the executive committee are: Mr. Carl Johnson, chairman, Mr. J. M. Kennedy, Jr., secretary, Mr. J. Foster Synes, treasurer, and Messrs. A. McD. Brooks, W. F. Dobecki, Theodore Holland, E. M. Sparhawk, and W. W. Winne.

Somewhat in the same line is the effort of the Diocesan Church Art Commission to provide small parishes and mission stations with church designs that are inexpensive, and yet dignified and churchly.

MISSION STUDY AT THE WESTERN SEMINARY

IN THE STUDY of the Church Missions this year, the Western Theological Seminary departed from its customary procedure in presenting this important subject. The method usually followed heretofore has been the study of Missions through the Bishop Anderson Missionary Society, to which all students of the Seminary belong. This year it was decided to call in a specialist on Church Missions. The Seminary was most fortunate in securing the leadership of Mrs. C. W. Scott, of St. Mark's, Evanston, Educational Secretary of the Woman's Auxiliary of the Diocese of Chicago.

Mrs. Scott presented a very valuable course of study to the whole student body, using the general Survey as a guide, and supplementing this work by her own very exact and extensive knowledge of Church Missions. For three years in her capacity as Educational Secretary, Mrs. Scott has inaugurated and conducted Mission Study classes in nearly every parish and mission

in the diocese. Hence she speaks with authority not only on the subject of work abroad, but also on the work at home. Her ready knowledge of the Scriptures reinforces her general store of missionary data. Her lectures, therefore, present a vivid picture of the Master's command and the Church's response.

No little advantage was given these future rectors and pastors in the Seminary by the fact that Mrs. Scott represents so splendid a type of upstanding, consecrated Churchwoman. She quickly appreciates a man's point of view, and to it she brings into line the great work which the women of the Church are doing. She contributed many helpful suggestions on parochial organization, always with tact as to the means to be used.

The course continued weekly from February ninth to March twenty-third. The students expressed regret that the studies had to be discontinued. It is expected that Mrs. Scott will go on with the classes next year.

PARISH HOUSE IN NEW HAVEN

A NOTABLE EXCHANGE and sale of real estate recently effected between Trinity parish, New Haven (the Rev. Charles O. Scoville, rector), and Yale University, will mean the building of a fine new parish house for Trinity parish. A few years ago Trinity parish disposed of their parish house site on a ninety-nine years lease for business purposes and have used in the meantime for parish house facilities the two large dwelling houses left the parish by the late Mr. Pardee. These buildings have been too small and were poorly adapted for the work of a large city parish: hence the need of such quarters as are now proposed. A short while ago Trinity authorities and those of Yale University reached an agreement whereby in exchange for the Temple street property of Trinity, now used as a parish house, Yale gives property on the corner of Church and Wall streets to Trinity, and the sum of one hundred dollars as a cash consideration. It is expected that by July 1st work will be begun on the new Trinity Church parish house. Plans have been completed for a building to cover the corner of the two streets, Church and Wall, leaving a small wooden house at present on the site which will be remodelled into a house for the parish deaconesses.

CONGREGATIONAL MINISTER CONFIRMED

AT CLINTON, MASS., on the first Sunday after Easter, the Bishop of Western Massachusetts confirmed the Rev. Dwight Goddard, a retired Congregational minister, who was for several years engaged in missionary work in China on behalf of that denomination, and who is now editor of a religious magazine, entitled *The Good News*.

MISSIONARY PROGRESS IN WESTERN MASSACHUSETTS

A REPORT LATELY published by the secretary of the diocesan Board of Missions of Western Massachusetts shows work being done in the mission field of that diocese on a large scale. At Southbridge there has been purchased an old union church for \$15,000, and a rectory adjoining for \$5,000, a mortgage for \$5,000, placed upon the property, being the sole encumbrance. Chicopee has voluntarily relinquished its diocesan aid. A lot will soon be purchased

at Chicopee Falls for a much needed chapel. At Longmeadow an attempt to find a suitable site for a chapel is being made. A parish house will be erected at Millville during the spring and coming summer. A new church at Turner's Falls has been completed; the debt has been paid at Ludlow and the church consecrated; properties at Dalton and Westboro have been renovated and put into good condition; a lot for church and rectory is about to be purchased at Whittinsville; and student pastors have been placed at Williams College and the Massachusetts Agricultural College with Mount Holyoke.

This briefly states a remarkable degree of advancement within a year in the mission field of Western Massachusetts.

OPENS ITALIAN MISSION IN CELLAR

IN A SUBURB OF Bridgeport, Conn., the Rev. Joseph A. Racioppi has opened a mission in what might be styled a "Twentieth Century Catacomb," his chapel being half of a cellar opening into a coal bin. Interested Church people of Bridgeport have fitted the chapel up with an altar, seats, and some handsome altar vestments. The Church school has an attendance of over fifty children.

CELEBRATES EIGHTIETH BIRTHDAY

THE RT. REV. CHARLES TYLER OLMSTED, D.D., Bishop of Central New York, was 80 years old on April 28th. Although the day was spent quietly at home with the exception of a small luncheon given by Dr. Coley, rector of Calvary Church, Utica, messages of congratulation poured in from all sections of the diocese to the venerable Diocesan.

This year will also bring another anniversary to Bishop Olmsted, as it was on October 2, 1902, that he was consecrated in Grace Church, Utica, where he had formerly been rector.

SUCCESSFUL MISSION AT ROXBURY, MASS.

A VERY SUCCESSFUL mission was conducted during Lent at the St. John's Church, Roxbury Crossing, Mass., by the Rev. Henry Bedinger, of North Wales, Pa., which formed a part of the plans for the celebration of the Jubilee Year of the parish. There were three daily Eucharists, and a mission service each evening, with large and constant congregations. The eternal purpose of God in making all things one in Christ was the general subject of the sermons, and one of the Ten Commandments formed the basis of the instructions each evening. Many requests for prayer were made of the missionary, and at the closing service a huge pile of resolution cards were presented at the altar. One of the visible fruits of the mission was the establishment of a daily Eucharist in the parish, which has not failed of a congregation any morning since the close of the mission.

CHRISTIAN SOCIAL SERVICE CLASSES IN LOUISVILLE

A SERIES OF CLASSES in Christian Social Service is being held at the Cathedral House on Tuesday mornings under the auspices of the Christian Social Service committee of the House of Churchwomen. Half of the time is given to instruction and half to discussion, the topics being: Christian Social Service: What is its Aim? What is Christian Social Service? What is Back of it? What is its Field? What is

its Task? What are its Requirements (embracing a simple condensed study of the Science of Human Behaviour)? What is its Opportunity? What should be its Plan of Practical, Coöperative Organization?

WILL CELEBRATE TWO HUNDREDTH ANNIVERSARY

THE YEAR 1923 will be a notable one for the Diocese of Connecticut, marking the two hundred anniversary of the ordination of the first of the Connecticut clergy, the Rev. Timothy Cutler, the Rev. Samuel Johnson, and the Rev. Daniel Browne. These gentlemen were members of the faculty of Yale college. They sailed in November, 1722, for England, where they were ordained by the Rt. Rev. Thomas Green, D.D., Bishop of Norwich, in the following March. The anniversary will be appropriately observed in the diocese some time during next year.

FIFTY-NINE YEARS ON VESTRY

THE ABOVE IS the record held by the Hon. Benjamin Watkins, who was recently re-elected as vestryman at the annual parish meeting of All Hallows', Anne Arundel Co., Md.

HOLY WEEK IN DENVER

HOLY WEEK in Denver will remain a memorable one to the citizens of that city. The observance of Good Friday was urged by the governor and the mayor, the Denver Civic and Commercial Association, and an inter-denominational Laymen's Committee on the Observance of Good Friday. Placards were conspicuously placed in the street cars, each bearing a large black cross and the words "Observe Good Friday, April 14th, by attending your church." All street cars stopped for one minute at three o'clock, and all industries which continued throughout the day were requested to do the same. All banks, federal offices, the capitol, the city hall, and the public schools, were closed at noon.

Central union services for the respective denominations were held in the First Baptist church from twelve o'clock to one, and in the Central Presbyterian and Grace Methodist churches at two-thirty. The Three Hour Service was held in all the Church parishes of the city with the exception of the Cathedral. At St. Andrew's and at the Holy Redeemer the Mass of the Pre-Sanctified was celebrated, and the latter parish had the Stations of the Cross. The full rites were held as usual in all Roman Catholic parishes. The Methodists were asked to give at least one-tenth of their income to missions during Holy Week, which was ushered in by a corporate communion service for Methodist ministers. The denominational churches had elaborate musical programs for Palm Sunday, provided, in one instance, by a forty piece band, and in another by radio.

Although the heaviest snowstorm of the winter occurred on Easter Day, churches of all denominations reported record attendance. The number of Easter communions in the Church parishes exceeded all previous years.

CHILDREN'S EASTER OFFERING AT A LOUISVILLE CHURCH

A SPECIAL FEATURE of the Easter observance at the Church of the Advent, Louisville, Ky., was the offering of the Church school. At the beginning of Lent, the rector, the Rev. Harry S. Musson, de-

termined to make a greater effort to interest the children in this, and after an inspiring talk on the subject, asked each class to pledge a definite amount after consultation with their teachers as to what should be considered their "quota." A large chart was made containing a list of the various classes and quotas, the amounts ranging from two dollars to ten dollars and spaces provided for the offerings which were earned each week by the children. Much interest was aroused in watching the figures grow each week and a friendly rivalry and spirit of emulation existed to see which class could turn in the largest *per capita* amount each week and thus gain the bonus of 50 cents which the rector had promised each week to be added to the offering of the winning class. The climax came when on Palm Sunday morning, one class brought to the rector, as a result of their Lenten self-denials and work, a new one hundred dollar bill! This was not, as might have been supposed, the gift of wealthy parents, for the class consisted of six boys, four of them inmates of the Orphanage of the Good Shepherd, and the other two members of a large family in such circumstances that it has frequently been helped pecuniarily by the parish. Owing to the splendid and faithful work of these boys and the other members of the school the Easter offering amounted to over \$300, an increase of several hundred per cent.

OLD RECTORY REMODELED

TRINITY CHURCH, Trinidad, Colo., of which the Rev. A. W. Sidders has recently become rector, has very happily solved the matter of providing a rectory and parish house by remodeling the old rectory building. The second story is being converted into a modern apartment for the rector and his family, while the first floor will be used as a parish house, with one room reserved for the rector's study. The outside of the building will be finished with pebble-dash to match the church.

SOUTHWESTERN VIRGINIA CONVOCATION

ON MONDAY and Tuesday, April 24th, and 25th, New River Convocation, of the Diocese of Southwestern Virginia, held its spring session at St. Peter's-in-the-Mountains. Rev. W. T. Roberts of Rocky Mount, rector. The meeting opened with a service on Monday evening at which the Rev. Luther G. H. Williams, of Abingdon, preached.

On Tuesday morning, after a short business session, the Rev. R. E. Gribbin, rector of St. Paul's Church, Winston-Salem, N. C., conducted a quiet hour. The Convocation sermon was preached by the Rev. Karl M. Block, of St. John's, Roanoke. A practical essay on the subject, Recruiting for the Ministry, was read by Mr. Arthur H. Sargent, special missionary in Wythe County; the discussion of this paper being led by the Rev. James A. Figg of Christiansburg. Several addresses followed.

MEMORIAL SERVICES FOR LATE RECTOR

A SERVICE of commemoration and thanksgiving for the life of the Rev. John Fallis Cadwalkader, whose death occurred suddenly on the evening of Maundy Thursday, was held in St. Mary's Church, Waynesville, Ohio, on Sunday afternoon, April 30th. Addresses were made by Bishop Vincent, Bishop Reese, and Mr. John Cartwright for the parish.

NEW RECTOR FOR ST. PETER'S, DENVER

THE REV. PHILIP NELSON, rector of St. James' Church, Meeker, Colo., will become rector of St. Peter's Church, Denver, about June 1st, succeeding the Rev. Harry Watts, who goes to Canon City, Colo.

Mr. Nelson was born in England and received his early education in various grammar and technical schools near Liverpool. He began his career as bookkeeper in a lumber office, but at the age of twenty-three abandoned the business world for the ministry. His theological studies began in St. Aidan's college, Birkenhead, and were continued for a time in Glenwood Springs, Colo., under Bishop Brewster. He entered Seabury Hall in 1912 and was graduated three years later. He was ordained deacon by Bishop Brewster at Ouray, Colo., in 1914, and priest at Glenwood Springs in 1915. He has served as rector of St. James', Meeker, since that time, with the exception of a seven month's visit to England in 1921, where he took a post graduate course at Oxford.

DEATH OF REV. WM. W. ANDERSON

THE REV. WM. W. ANDERSON, a retired priest of the Diocese of California, who for many years conducted a boys' school at Irvington, entered into rest in Holy Week and was buried on Easter Even.

THE BURNING OF INDIAN SCHOOL

THE INFORMATION as to the burning of St. Mary's Mission School for Indian Girls on the Rosebud Reservation, South Dakota, on Sunday afternoon, April 23rd, has already been published. Fuller reports give the details.

The chapel and a small quantity of furnishings from the main building were saved. The fire was discovered shortly after two o'clock. As it was a warm spring day most of the children were out of doors. There were only three inside, and they were hurried out in a few seconds. The children were quickly counted to be sure all were safe.

When first discovered, the fire, which started in the basement, had gained great headway. There was a strong wind sweeping across the prairie, which not only fanned the flames, but prevented the sound of the chapel bell reaching the town of Mission, about a mile away. After what seemed an eternity of waiting (probably about half an hour) helpers began to arrive. But the main building was doomed by this time. Some furniture from a portion of the first and second floors was removed from the rapidly burning building. Then efforts were concentrated upon the saving of the chapel. An attempt was made to pull down the walls of the cloister, but the flames were making such headway that dynamite was used to blow part of the wall down. Finally the fire subsided so that the chapel was considered safe, and what had been saved of the contents of the burned building was put in the chapel. A guard was placed for the night, as there was much fire still in the basement of the main building. This burned for several days. As evening came on two rainbows were seen in the sky—hope for a new St. Mary's. Four of the five members of the staff at the school lost practically all their belongings. The principal, Miss Priscilla Bridge, who was absent on furlough, lost much personal property.

A number of the children, through the kindness of the principal, Mr. Peacore, were

taken to Rosebud Boarding School, while others went home with relatives. The two Matrons went with their children to the boarding school, and other members of the staff went to the rectory, or homes of friends. By Wednesday morning the greater number of the children had been assigned to schools.

BISHOP TUTTLE'S ANNIVERSARY

AN IMPRESSIVE SERVICE in commemoration of Bishop Tuttle's fifty-fifth anniversary of his consecration to the episcopate was held at Christ Church Cathedral, St. Louis, Monday morning, May 1st, at 7:30 A. M. with celebration of the Holy Communion in which all parishes united. Bishop Tuttle was the celebrant, assisted by Bishop Coadjutor Johnson, the Rev. J. J. Wilkins, D.D., and the Rev. Edmond Duckworth. The Rev. J. Boyd Cox was master of ceremonies, and wrote the special collect which was used at the service. Among the first to make her communion at the commemoration service was Mrs. G. D. B. Miller, widow of a former rector of St. Augustine's Church, St. Louis. Mrs. Miller, who is Bishop Tuttle's sister-in-law, was present when he was consecrated Bishop in Trinity Chapel, New York City.

WILL ASK FOR COADJUTOR

THE RT. REV. JOSEPH BLOUNT CHESHIRE, Bishop of North Carolina, has sent word to all the clergy and parishes that at the Convention which is to meet at the Church of the Good Shepherd, Raleigh, on May 16th, he will ask it to consider the election of a Bishop Coadjutor.

Bishop Cheshire, was elected in 1893. At that time the District of Ashville was a part of the diocese. Two years later it was made into a missionary district. The present Diocese of North Carolina is now considerably larger in communicants and parishes than it was in 1893 with the District of Ashville included in it.

Bishop Cheshire's health is good, and he has been able to maintain his episcopal visitations as well as ever, but the Standing Committee feels that at his age he ought not to continue the same constant round of ministrations that he has in the past, and that therefore he ought to be relieved of part of his work.

GENEROUS GIFT OF UNKNOWN FRIEND

ST. ANNE'S GUILD of St. Matthew's Church, Bloomington, Ill., was given a delightful surprise on April 26th. An unknown friend knowing the splendid work which this group of women have done for the Church made a gift to the guild of a complete service for thirty-six people, in china, silver, etc. As the guild members entered the room a long table prettily decorated was found set with the new gifts. After all had arrived, the rector, the Rev. William Baker, made the presentation in the name of the unknown donor. This guild is in its eleventh year and numbers about forty. Through their efforts the mortgage of \$3,300 which had been on the church property for years was paid; last winter they bought the coal and furnished the money for painting the rectory. For four years they have clothed one of the children at the Orphanage of the Holy Child, Springfield, and this Easter they gave an offering of \$150 for pavement and heating plant.

SUCCESSFUL WORK AMONG UNIVERSITY STUDENTS

SPLENDID WORK has been done among the students at the University of Arkansas by Mrs. J. Leonard Hancock, who was appointed Secretary of Student Affairs by the Rev. Clarence Parker, rector of St. Paul's Church, Fayetteville, at the opening of the school year. Mrs. Hancock is the wife of Dr. Hancock, head of the department of Greek, and, therefore, enjoys unique opportunity for contact with the student body. Her house has been open regularly once a week, and sometimes oftener, to Church students and others, and through her influence members of the parish have taken an increased interest in the young people of the university.

COLLEGE PRESIDENTS CONFER

THERE WAS HELD on Friday, April 28th, in the Church Missions House, a conference of the presidents of Kenyon, St. Stephen's, Hobart, and Trinity Colleges. Resolutions were adopted embodying a comprehensive plan for coöperation between these colleges and with the Church; providing that once a year there be published a joint statement covering their general condition and needs; that in their advertising there be included some appropriation for joint presentation of such needs; that provision be made for exchange professorships and for joint lectureships on certain subjects; that in presenting to the Church their facilities for training men for the ministry, stress be laid on the fact that they need not so much scholarships as funds for maintenance of each of the colleges severally; that holders of scholarships should be held strictly accountable for meeting academic standards; that there be a mutual desire to support one another in securing funds; and that the presidents there gathered "agree that the maintenance of Church colleges is vitally important to the Church's maintenance, and therefore it is the Church's responsibility to make such provision as will adequately equip and support these institutions". They ask further that the Presiding Bishop and Council be memorialized to place these colleges on the annual budget for \$10,000 a year for each of them for the next three years, or during the period in which pledges are being collected for endowments.

HARRISBURG ARCHDEACONRY

THE ARCHDEACONRY OF HARRISBURG met at St. Bartholomew's Church, Millersburg, on Tuesday, April 25th, Archdeacon William Dorwart, presiding. A resolution was passed congratulating Bishop Darlington on the seventeenth anniversary of his consecration to the episcopate. The Bishop was unable to be present through illness. Dr. George A. Gorgas, of Harrisburg, was elected as the Archdeaconry representative on the Executive Council of the Diocese. At the evening service addresses were made by the Rev. Stephen Dows Thaw, the Rev. W. M. Parchment, and the Rev. Jesse A. Ryan.

THE CHURCH MISSION OF HELP

AT A MEETING held at Calvary parish house, Memphis, Tenn. (Rev. Charles F. Blaisdell, rector), on April 24th. Bishop Gailor approved of the organization of a diocesan unit of the Church Mission of Help which is doing such splendid work among delinquent women and girls. The Bishop also appointed the officers whose

names were presented by a nominating committee.

The organization of this unit in Memphis is the outgrowth of a committee appointed by the Daughters of the King of the city to investigate conditions among delinquent women with a view to helping to improve these conditions. The Memphis Unit will be known as the Bishop Troy Beatty Unit, and already many influential men and women have been interested in the work. The membership is not limited to Churchmen and an effort is being made to bring the work before all other Christian bodies of the city. It is hoped that as the need arises in other cities in the diocese, other units will be formed.

RACINE CONFERENCE WILL NOT BE HELD THIS YEAR

ON ACCOUNT of the extensive repairs that would be needed on the buildings at Racine College, it has been thought wise by the Conference Committee to give up the Racine Conference this coming summer. This has been done only with the keenest regret, and with the hope that in 1923 the Racine Conference may be larger and more helpful than ever before.

CHAPEL AT THE UNIVERSITY OF ILLINOIS

THE CHAPEL is drawing toward the close of the best year in its history, a year marked by larger attendance, more spontaneous interest and voluntary service, and above all, by a great step forward toward the building of the needed Chapel. The strong appeal of the Bishop, the prayers of the people, and the recent urgent efforts of friends have increased the actual funds on hand by \$18,000 more than was on hand at this time last year. There are also new pledges and prospects that within this year the amount necessary to meet the offer of increasing the portion of the Centennial Offering from \$5,500, actually designated, to \$20,000. With this achievement the total in hand would be about \$65,000, a long step toward the realization of a new chapel.

The Sherwood League has conducted an interesting and instructive Forum upon the History of the Christian Church and its different manifestations. Leadership of these meetings and discussions has been almost wholly in the hands of the students, the notable exceptions being an interesting account of school life in a Roman Catholic Monastery by Mr. E. B. Burgum, of the English faculty, who spent some time as a professor in a Dominican Monastic school, possibly the only instance of an Anglican Churchman being the perceptor of Roman Catholic priests in the making; lively presentation of life and Christian influence in Japan, by Mrs. Charles Griffin who is a native of that country and for most of her life a resident, her father Dr. Greene being one of the first American missionaries in the newly opened Japan.

PREACHING MISSIONS IN CALIFORNIA

MESSRS. E. C. Mercer and H. H. Hadley, New York laymen, have been holding preaching missions in California. During April and May they have been at All Saints', Palo Alto; St. Paul's, Bakersfield; Grace Cathedral, San Francisco; St. Paul's and Trinity, Oakland; Christ Church, Alameda; St. Mark's, Berkeley, and St. James' Pro-Cathedral, Fresno. There was a sustained interest throughout the week of their helpful addresses in each church.

TWO ANNIVERSARIES

LOW SUNDAY, April 30th, was the sixtieth birthday of the Ven. Walter Downes Humphreys, Archdeacon of Litchfield Co., Conn., and the following Sunday, May 7th, was his thirtieth anniversary as rector of Christ Church, Roxbury, the oldest parish in the county dating from 1740. Archdeacon Humphrey was born in Boston, and graduated at Harvard in the class of 1887.

SUCCESSFUL YEAR AT MAHAN SCHOOL

MAHAN SCHOOL, Yangechow, China, has had a good year. Its income from tuition fees was \$10,600 Mex. Besides providing from its income for the necessarily increased salaries of Chinese teachers and increased running expenses resulting from the high cost of rice and other food, the school has purchased new property and equipment to the value of \$2,500.

Two recent graduates have been accepted as candidates for the ministry, while 20 other boys have made profession of their Christian faith. In addition to the many helpful activities within the school, some of

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EDITORIAL COMMENT

A Momentous Experiment.—Dr. Bernard on the Creed.—Why Should They?—The Bishop of Durham on Anglicanism.—On Going Too Far.—The Tongues of the Clergy.—A Suggestion for the Church Congress.—World Conference on Faith and Order.

CHURCH UNITY AND CREDAL REQUIREMENTS

Charles Fiske.

AMERICAN UNITARIANISM

Frederick Sherman Arnold.

WHAT SHALL THE CLERGY PREACH ABOUT?

A Layman.

THE MYSTERY RELIGIONS AND CHRISTIANITY I

William Philip Downes.

THE LORD'S SERVICE FOR THE LORD'S DAY

Hamilton Schuyler.

GNATS, CAMELS AND THE POINT OF PERSPECTIVE

The Censor.

REST DENIED

Tavish Hogge.

BOOK REVIEWS

BOOKS RECEIVED

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The General Convention number of
The Anglican Theological Review
is now ready (May number)

It contains the following articles:

Prayer Book Revision by George Zabriskie. A brief and authoritative presentation of the problem before the Convention by a member of the Prayer Book Commission.

A Note on the Roman "Scola Cantorum" by Winfred Douglas.

Canon Douglas takes occasion to appeal strongly for the Convention's support in developing an agency for the study and teaching of Church Music.

The Qualities of a Good Preacher, by Geo. Craig Stewart.

The first of a series of four articles on the Art of Preaching—this will be an important series.

A Papal Visitation of Westminster in 1269, by Alfred H. Sweet.

An interesting document for Church History in the days of Clement IV.

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the pupils have maintained a day school for poor boys of the street, and have done good work with it. 100 new pupils made application for admission at the beginning of the last term. Because of lack of dormitory space, only 30 were received.

Mahan School received its name in honor of the late Admiral Alfred T. Mahan, for a number of years a devoted member of the Board of Missions. It so happens that in Chinese the name Mahan also signifies the American Chinese School. This fact has done a lot to increase its popularity. The head master, the Rev. Dr. B. L. Ancell, is known throughout all the northern part of the Province of Kiangsu, in which Yangchow is situated. His visiting card is sufficient introduction to almost any home or yamen in all that region. Dr. Ancell urges strongly that Mahan should have an additional dormitory building to cost \$15,000. This would open the school doors to about 100 additional boys, most of whom would pay relatively large fees, and thus carry the school further along the road to self-support.

One of the communicants of St. Paul's Church, Nanking, China, is an officer in the Chinese Army. He has enrolled 60 of his men in a Bible class which he teaches. He often brings some of them in a body to church with him.

Rev. J. M. B. Gill, missionary in charge of St. Paul's, says: "Everything in our work is encouraging and the opportunities are innumerable. The only things that hold us back are lack of time and money and a sufficient number of trained Chinese helpers. The most difficult decisions we have to make are those concerning what opportunities to select among the many offering. We need the prayers of the Church at home that we may be guided to a right selection."

SUPPLEMENTARY STATEMENT 1921 QUOTA PAYMENTS

The SUPPLEMENTARY STATEMENT of receipts to March 31st, 1922, to apply on 1921 quota for the general work of the Church despite a considerable offering for the centennial fund, shows a decrease of \$110,303.38, most of this decrease being in the third and fourth provinces.

The four Virginias and the Missionary District of Porto Rico have again paid 100% or more of their quota. The Diocese of Texas appears this year in the honor column as having overpaid its quota, the large increase in this case having been made possible by the gift of an individual toward an object on the priority list.

The Dioceses of the East, North Carolina, and Maryland which in 1920 met their quotas, have this year failed to do so.

The Dioceses of Massachusetts, Western New York and Michigan, all of which show increases, made payments for the full year 1921 while in 1920 their campaigns were not undertaken until after Easter.

BEQUESTS

BY THE WILL of the late Mrs. Jane Maria (Barrett) Ridgely, for fifty years a faithful and earnest communicant of St. Paul's Church, Springfield, Ill., the parish is to have, upon the sale of her beautiful home on South Sixth St., the sum of ten thousand dollars for the use of the parish. She directed that the house be sold as soon as possible after her death.

BY REQUEST of the late J. H. Best, an old and prominent railroad man of Quincy, Ill., the Cathedral parish receives a gift of one thousand dollars.

BEQUESTS AND GIFTS

ST. PAUL'S MISSION, Graniteville, S. C., has received a beautiful set of Eucharistic Candlesticks from Mr. E. Sinclair Hertell of Poughkeepsie, N. Y., in memory of his aunt, Mary M. Hoyt. The lights were used at the early service of Easter Day and will be consecrated toward the end of May when Bishop Finlay visits the church.

MEMORIALS AND GIFTS

ON EASTER EVEN, in St. John's Church, York, Pa., the rector, the Rev. Paul S. Atkins, dedicated a new Lectern Bible, presented by himself and Mrs. Atkins as a thank-offering for a remarkable recovery of their eight year old daughter, Betty, from an attack of diphtheria.

A NEW RAIL at the side altar in St. Paul's Church, La Porte, Ind., was blessed at the High Celebration on Easter Day by the rector, the Rev. Dr. F. J. Barwell-Walker. The rail was given by Mr. Carl Sauter in memory of his father.

MRS. E. W. CRADDOCK, of the Lilacs, St. George's Square, Worcester, England, has presented to the Church of the Messiah, Reneselaer, N. Y., a beautiful new oak altar rail supported and trimmed with heavy brass, in memory of her late husband, Edwin William Craddock, of Worcester, England. The presentation was made through her son, Henry Craddock, who is the treasurer of the Church of the Messiah.

TWO VERY HANDSOME brass altar vases, blessed and used for the first time at Easter, have been presented to All Souls' Chapel, St. Matthew's Cathedral, Dallas,

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CONTENTS

THE CHANT for Palm Sunday, Good Friday, Holy Saturday, and the Ordinary and Canon of the Mass. The latter includes: *Gloria in excelsis*, Creed, Solemn Prefaces of Xmas, Epiphany, Lent, Passion, Easter, Ascension, Pentecost, Trinity, B.V.M., St. Joseph, Apostles, Feasts, Ferial Prefaces of Xmas, Lent, Passion, Easter, Ascension, Holy Ghost, Trinity, B.V.M., St. Joseph, apostles, Simple Feasts and Ferias, and the Preface of the Dead: Also the additional Prefaces allowed by Convocation in England, namely, Epiphany, Maundy Thursday, Transfiguration, Trinity, All Saints' Day, and the Dedication of a Church: Also the intonations of the *Pater noster* and *Ite missa est*, etc., and the *Asperges*.

This music has been set up by the Sisters of St. Mary's Convent, Wantage, and then electrotyped at the Oxford University Press, and finally printed off at the Mayflower Press, Plymouth, upon a toned paper specially made for the Society in Ireland. The size of the pages is about 9 x 6 inches, uniform with the Anglican Missal, and may be obtained either separately or bound with the latter.

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AT ST. LUKE'S CHURCH, Milwaukee, there was blessed on the Second Sunday after Easter by the priest-in-charge, the Rev. William H. Stone, a stained glass window in memory of a deceased warden, Mr. John Gittins. The subject of the window is St. Luke the Evangelist, and the artists, Mr. W. A. D. Bullock, is the successor of Mr. Gittins as warden of the church. The window was executed by the Milwaukee Mirror and Art Glass Works.

ST. JOHN'S CHURCH, Oneida, N. Y., has been given memorial choir doors and gates. These were the gift of Mr. and Mrs. G. G. Polley in memory of Mr. Polley's parents. The double doors are of oak and of Gothic design. On the nave side are the heavy wrought iron gates which conform in design with the doors. The Altar Guild of St. Thomas' Church, Hamilton, N. Y., have given a handsome black walnut reredos, which was blessed on Easter Day. A brass processional cross, the gift of the Altar Guild to St. John's Church, Marathon, N. Y., was blessed and used for the first time on Easter Day.

AT THE CHILDREN'S Easter service held in St. Paul's Church, Lynchburg, Va., there were used for the first time two small silver vases for the altar, and a small silver processional cross for use by the junior choir. The vases and cross were given in memory of Mrs. Ida V. Collin, by her sister, Mrs. Savage, and her friend, Miss Hoague.

On the evening of the First Sunday after Easter a beautiful illuminated cross on the tower of the church, the gift of Mrs. Frank Lee, in memory of her husband, was lighted for the first time by their granddaughter, Lucy Norvell Lee. It will hereafter be lighted half an hour before each evening service.

ST. PAUL'S CHURCH, Walton, Fla., one of the missions attached to Fort Pierce, was recently presented with an altar of native Florida pine by the guild of the church, and an oak prayer desk and clergy stall by Miss Clara Fassett, of Buffalo, N. Y., in memory of her mother, a former winter resident of Walton. Both these gifts were blessed at the afternoon service on Palm Sunday by the Rev. Stephen F. Reade, priest-in-charge.

ON PALM SUNDAY, in St. Andrew's Church, Fort Pierce, Fla., the Rev. Stephen F. Reade, priest-in-charge, blessed two art windows, one the gift of a boys' class in the Sunday school, and the other, a three-panel chancel window representing the Ascension, as a memorial to loved ones in Paradise by Mrs. D. T. McCarty. A brass processional cross, given as a thank-offering for recovery from illness, was blessed on the first Sunday after Easter, and used the following Sunday.

ON PALM SUNDAY at the morning service in St. Andrew's Church, Greenville, South Carolina (the Rev. Alex R. Mitchell, rector), there was blessed a brass processional cross, the gift of the vestry to the church. The cross was used for the first time on Good Friday at the evening service.

A PROCESSIONAL CROSS, in memory of Rev. Carlos Eugene Jones, curate of St. Mark's, New Britain, Conn. 1913-1917 (Rev. Samuel Sutcliffe, rector), and given to the parish by the Daughters of the King, was dedicated at the service of Holy Communion at 7:00 A. M. on Easter Day. The

cross was made by R. Geissler, Inc., of New York. At the same service of Holy Communion, was also dedicated a sterling silver lavabo, in memory of George D. Storrs given to the Parish by his mother.


ON LOW SUNDAY a very beautiful memorial altar cross was presented to Trinity Church, Petersburg, Ill., by Mrs. Nelson H. Green in memory of her parents. The cross was blessed by the Rev. Valentine H. Kaltenbach, priest-in-charge, who made an address and celebrated the Holy Communion. The cross is engraved:

"In Loving Memory of
Thompson Ware McNeely 1835-1921
and His Wife
Mary Henriette Dirickson
1848-1921"

ON EASTER DAY there were blessed at the Holy Eucharist at St. Peter's Mission, North La Crosse, Wis., a new dossal, a lace super-frontal, and eight candlesticks, presented by Mrs. W. J. MacCartney, wife of the priest-in-charge of the mission.

NEWS IN BRIEF

ALBANY.—As a result of the action taken by the clergymen of the city of Potsdam, N. Y., assembled in the rectory of Trinity Church at the invitation of the rector, the Rev. W. J. Hamilton, prior to Ash Wednesday, when a set of resolutions were adopted, signed by them, and sent broadcast to the citizens of that city. Lent was observed with unusual religious fervor, and on Good Friday all business was suspended from 11:30 A. M. to 3:30 P. M. In addition to the regular three hours Passion service in the Episcopal and Roman Catholic Churches, the Protestant bodies held a union service at that time. The churches were crowded.



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ARKANSAS.—Mrs. Malcolm W. Lockhart, Commissioner of the Church School Service League, will represent the Arkansas Department of Religious Education at the Religious Education Conference in Chicago next month. —The Rev. Clarence Parker, of Fayetteville, is taking a needed rest in Florida.

CENTRAL NEW YORK. —The Rev. F. C. Smith was appointed chairman of the Campaign Committee for 1922 at the meeting of the Diocesan Council on April 21st, and the Rev. C. N. Eddy, of Auburn, was elected a member of the Department of Religious Education.—The annual meeting of of the diocesan Woman's Auxiliary will be held in Trinity Church, Watertown, May 25th, preceded by a meeting of the district and diocesan officers on the evening of the 24th. Deaconess Hargreaves will be the principal speaker.—The annual meeting of the diocesan Church School Service League will be held in St. John's Church, Auburn, on May 23rd.—St. Paul's Church, Holland Patent, which was closed for five weeks while the interior was redecorated, is now open again for services. — A tabernacle has been placed on the altar of St. Paul's Church, Constableville, and the Sacrament is now reserved.

CONNECTICUT. —Mrs. F. O. Patterson, of Los Angeles, Calif., gave five morning talks during the week of April 24th at Trinity Church, New Haven, on The Practice of the Presence of God.

LOS ANGELES.— The annual Church school rally and presentation of the Lenten Offering for school in the Convocation of Los Angeles was held at St. John's Church, Los Angeles, on Sunday, April 30th. Over 600 were in attendance. The Rev. Dr. George Davidson, rector of St. John's, gave the address of welcome, while the missionary address was given by the Bishop of Utah. The banner given by Bishop Johnson to the school having the best average attendance was won by St. John's Church school, San Bernardino.

LOUISVILLE.— A special meeting of the Diocesan Board of the Woman's Auxiliary was held in the Cathedral on Thursday morning, April 27th, beginning with a corporate communion, after which the articles for the united boxes, valued at over \$2,000, were displayed.

MISSOURI.—The first Missouri Conference of the Girls' Friendly Society was held at St. Peter's Church, St. Louis, May 5th and 6th, with most successful results, large attendance and earnest attention marking the sessions. Mrs. Herbert Woodward of New York City, national Extension Secretary of the Society, was leader of many of the conferences. The Conference closed on Saturday afternoon with a short service conducted by the Rev. Henry Watson Mizner in preparation for the Corporate Communion on the following day in many of the parish churches.—The Rev. Edmund Duckworth, rector of the Church of the Redeemer, St. Louis, preached the opening sermon on Sunday, May 7th, at Calvary Church, Memphis, Tenn., for the 90th anniversary celebration of the parish. The Rev. Mr. Duckworth is a life long friend of the Rev. C. F. Blaisdell, rector of Calvary Church. He presented the Rev. Mr. Blaisdell for confirmation and for ordination as priest, and officiated at his marriage, all three events taking place in St. Louis.—Bishop Tuttle's service opened a busy week at Christ Church Cathedral, the arrival of the new dean, the Very Rev. William Scarlett, on the following day,

arousing much interest. Dean Scarlett comes from Phoenix, Arizona, where he was Dean of the Pro-Cathedral for ten years. Since the resignation of the Very Rev. Carroll M. Davis six months ago to become Domestic Secretary of the Department of Missions, the Rev. J. J. Wilkins, D.D., rector of Grace Church, Kirkwood, Mo., has served as acting Dean of the Cathedral until Dean Scarlett's arrival, and now returns to his own parish.—On Thursday evening, of the same week, the last dinner and meeting of the season of the Associated Vestries of the Diocese of Missouri was held at Christ Church Cathedral, with a large attendance to hear the speaker of the evening, the Rev. Dr. A. A. Gilman, president of Boone University, Wuchang China.

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Dr. Gilman also spoke before the Woman's Auxiliary at St. Philip's Church on the afternoon of May 5th, and preached at St. Michael and All Angels' Church on Sunday, May 7th.

NORTH DAKOTA.—Bishop Tyler held a Mission at St. Matthew's Church, Linton, N. D., beginning on Maundy Thursday and lasting through Easter Day. The services were well attended. Mr. William Malpass, Postulant for Holy Orders is in charge of the work at Linton.

NORTHERN INDIANA.—Easter Day was a particularly happy day for Trinity Parish, Michigan City. Early in 1921 the vestry entered into a contract with the Austin Organ Co. of Hartford, Conn. for the construction of a \$10,000 organ. The organ was completed and installed the day before Easter and used for the first time on Easter Day. The instrument is fully electric and of latest construction throughout. The church was crowded to the doors on the evening of April 26th at the dedication service. The Bishop of the diocese conducted the service and delivered the address. Following the service Mr. John W. Norton, organist of St. James Church, Chicago, gave a recital which was perhaps one of the best ever given on an organ in Michigan City.

SOUTHERN FLORIDA.—Mr. D. T. McCarty, a member of the Bishop's Committee, and a devout communicant of St. Andrew's Church, Fort Pierce, Fla., died suddenly on the afternoon of Good Friday. Mr. McCarty was one of the wealthiest citrus growers in Florida and was always most liberal in his support of the Church.

SOUTHERN OHIO.—Fully one thousand Church school children with their teachers and clergy assembled in Christ Church, Cincinnati, on the Second Sunday after Easter, in the afternoon. With crosses and banners and with a number of vested Church school choirs the procession made quite an imposing display. The Rev. Canon Reade was the preacher and the Rev. Dr. George T. Lawton was the catechist. Dean Purves, representing the Bishop, presented the offering of the schools gathered during Lent, amounting to \$2,128.45.

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