

The Living Church

The State Historical Society X

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NO. 3

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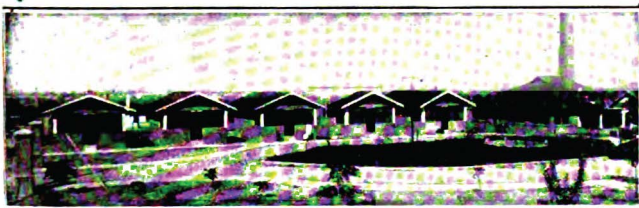
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WHY GO TO CHURCH?

THE CHURCHES keep alive the sense of the greatness of humanity. If I did not go to church for anything else, I should go for this. The sermon might be stupid; then I should not listen to it. The prayers might not suit me; then I should pass them by. The music might grate on my ear; I should try not to hear it. One would be there greater than the temple; greater than its liturgy, its prayers, its priests, its ritual, my brother, man bowed before my Father, God.—James Freeman Clarke.

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VOL. LXVII

MILWAUKEE, WISCONSIN, MAY 20, 1922

NO. 3

EDITORIALS AND COMMENTS

The Digestive Powers of the Church

IN THAT most appealing and warm-hearted novel of Charles Reade, *The Cloister and the Hearth*, there is a passage with so modern a ring, and so clear an argument, that, save for the learning it displays, it might have been said by any one of thousands in these days. It may be useful to call it to mind. Fra Colonna and Fra Jerome are in the midst of a hectic discussion. Each was a symbol of a turn of mind, of a great school of thinking. The learned, tolerant, renaissance friar debates with his austere, dogmatic brother:

"What have we invented? Is it monotheism? Why, the learned and the philosophical among the Greeks and Romans held it; even their more enlightened poets were monotheists in their sleeves.... Their vulgar were polytheists; and what are ours? We have not invented 'invocation of the saints'. Our *sancti* answer to their *Daemones* and *Divi*, and the heathen used to pray their *Divi* or deified mortals to intercede with the higher divinity; but the ruder minds among them, incapable of nice distinctions, worshipped those lesser gods they should have invoked. And so do the mob of Christians in our day, following the heathen by unbroken tradition..... Among the ancient vulgar only the mariners were monotheists; they worshipped Venus; called her '*Stella Maris*' and '*Regina Coelorum*'. Among our vulgar only the mariners are monotheists; they worship the Virgin Mary, and call her 'the Star of the Sea' and 'the Queen of Heaven'. Call you theirs a new religion? An old doublet with a new button.... Kissing of images.... is Eastern Paganism. The Egyptians had it of the Assyrians, the Greeks of the Egyptians, the Romans of the Greeks, and we of the Romans, whose *Pontifex Maximus* had his toe kissed under the Empire.... Our infant baptism is Persian, with the font, and the signing of the child's brow. Our throwing three handfuls of earth on the coffin, and saying Dust to dust, is Egyptian. Our incense is Oriental, Roman, Pagan; and an early Father of the Church regarded it with superstitious horror, and died for refusing to handle it. Our holy water is Pagan, and all its uses. See, here is a Pagan aspersorium. Could you tell it from one of ours? It stood in the same part of their temples, and was used in ordinary worship as ours.... We celebrate the miraculous Conception of the Virgin on the 2nd of February. The old Romans celebrated the miraculous Conception of Juno on the 2nd of February. Our feast of All Souls is on the 2nd November. The *Festum Dei Mortis* was on the 2nd November. Our Candlemas is also an old Roman feast; neither the date nor the ceremony altered one tittle.... Did we discover Purgatory? On the contrary, all we really know about it is from two treatises of Plato, the *Gorgias* and the *Phaedo*, and the sixth book of Virgil's *Aeneid*.... St. Gregory took it from Virgil:—

Aliae panduntur inanes.

*Suspensae ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.*

The tonsure is as Pagan as the Muses.... The Brahmins wore it a few thousand years ere the Church ordained it. From them it came through the Assyrians to the priests of Isis in Egypt, and afterwards of Serapis at Athens...."

And so he goes on, making of the Catholic beliefs and practices a veritable congeries of Pagan and heathen customs. Despite a few slips—especially the confusion between the Conception and the Purification of the Blessed Virgin—the learned Fra Colonna was right as to the bulk of his facts. His argument is fresh and new, so new and modern that its force has not yet been perceived by the present day opponents of the Church. What is there that is distinctive about Catholic faith and practice, if every single item may be discovered elsewhere? What divine claim has a religion which is a medley of all sorts of odds and ends of beliefs and customs? The Virgin Birth has a number of heathen parallels, the doctrines of the Atonement, of the Resurrection, nay, the very Eucharistic and sacramental teaching of the Church generally, has traceable and definite non-Christian affiliations. Comparative Religion has done much to substantiate the argument of Colonna; where are we?

If I am driven to fasten my waistcoat with pins, I am conscious of the fact that they may serve the purpose—but I am also acutely aware of the fact that they are makeshifts. No pin ever becomes a button, by some legerdemain of my own. It still proclaims the fact of its origin and character. If on the other hand I eat my dinner, I discover that the potatoes, the meat, the fruit, cease to remain as they were—and become part of me. I am not really so much beef, so much potatoes, so much grapefruit; something has happened with all these ingredients which I have taken into my system. The something which has happened has destroyed them, in making them a part of me. In this crude figure lies the whole difference between "assembling" and "assimilating"! I really cannot, by the wildest stretch of the imagination, conceive of turning into a turnip, because of a taste for that delightful vegetable, or into a cow, because of a liking for steaks. It is just because I am alive that I can digest such incongruous elements.

Grant all of Colonna's facts, for the time being. Admit every argument of the superior and tolerant old book-worm. What does his evidence really show? The one thing it does indicate is the astonishing and extraordinary digestive powers of Christianity. It has managed, by some miracle, to remain itself, despite the engulfing of all sorts of miscellaneous bits taken over from all peoples of the

world, through all the centuries of its past history. It has a remarkable faculty for subsisting on short rations, so to speak, and just as wonderful a capacity for assimilating enormous amounts of nourishment selected out of a vast array of pabulum. It is rather a glory of the Church than her shame that she has this extraordinary power of digestion. It is her boast that she has a universal claim to the allegiance of all men everywhere, and can utilize their work, adjust their personalities, avail herself of racial and national contributions to her wealth—and still remain *Herself*.

Not only does she employ all sorts of men in her service—black, white, and yellow—saint and sinner, cultured and uncultured, educated and uneducated, “common” and “refined”—but she manages to incorporate into herself the best that each race, each people, each person can offer of its own spiritual achievements and experiences. The Christian Church took over bodily the spiritual ancestry of the Jews, as Seeley observed. The Church took over Pagan art, literature, law, nay even customs, if you will. If you wish to put it so, there has been much plagiarism in the course of the Church's life: but it is the plagiarism of a Shakespeare, or of a Homer. The heathen columns in the churches in Rome are not out of place: that is perhaps the greatest and most significant fact about their present position.

Under this astonishing and startling method of the growth of organic Christianity lies a great truth. The study of comparative religion tells us *why* certain beliefs and practices have survived the ages. The scholar is not astonished when he finds the same belief or custom existing among widely diverse peoples, for he is accustomed to the phenomenon. He finds certain beliefs, and their outward concomitants, in devotional practices, cropping up in unlooked-for localities, and concludes that there was a good reason for this state of affairs. They *work*. The test of survival is *value*. A religion is powerful in so far as it puts its adherents into touch with the reality beyond. So with beliefs and practices. They persist because they work. It is then a glory of the Church that she has preserved so much of permanent value in the inheritance of past ages of man's search Godward. It is marvelous that she can speak to each man in the language and idiom of his own spiritual experience. It is only a supernatural institution that can conserve all the best from the past for the use of posterity.

It is well, then, to examine the implications of a course of reasoning which might seem to pull Christianity to pieces. It is just possible that the truth involved in such an attack on the Church's store of belief and practice may really be only a misinterpretation of one of the greatest glories that can be ascribed to her. There is the wisdom of the ages in the selective power which the Church possesses. We need have no fear. She has weathered worse storms than ever we may know. All that is true and good belongs to her, by right of Him who established her. Modern science, modern criticism, modern methods, will only bring to light new truths about her, and will furnish her with new facts, new truths, and new things of value to add to her heritage. She lives, and therefore can utilize all that comes to her of good. She is built on the foundations of truth, for her spirit is that Spirit who is to “lead her into all truth”. The animating motive of research and investigation is inspired by nothing less than the spirit of her Founder—His, who is the “Word”, and the “Reason” of God.

The objections that are raised to this inclusiveness of so much that was contained in the pre-Christian pagan religions are illogical. They but bear witness to the fact that Christianity is not a revised form of Judaism, but is the universal religion for mankind. As such it has rightly absorbed essential elements from all the partial religions that have gone before.

CHRISTIANITY DOES not take anything away from us that we are not better off without.—*Forward*.

ACKNOWLEDGMENTS

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NOTES ON THE NEW HYMNAL

SECOND SERIES—XXIV

BY THE REV. WINFRED DOUGLAS

THE ASCENSION-DAY

SHOULD there be a Solemn Procession before the sung Eucharist to-day, it would be well to sing—
184—Hail! festal day to endless ages known

If Baden-Powell's popular setting is used, the organ accompaniment may be had of the H. W. Gray Company, 2 West 45th St., New York City. But the tune *Ramaulix*, at No. 195, may be effectively substituted.

Introit, 186—Lift up your heads, ye mighty gates, or
187—Our Lord is risen from the dead

Sequence, 522—See the Conqueror mounts in triumph
Offertory, 192—All hail the power of Jesus' Name
Communion, 193—Alleluia! sing to Jesus, *four stanzas*
Final, 251—O God of God! O Light of Light

It would be well to sing 522 to the great congregational tune *In Babilone*, which is both easy and majestic. It would be telling to sing the second stanza in unison to Mr. Noble's organ harmonies, No. 191, if there is a good pipe organ in the church. The hymn may be shortened without serious loss by omitting the third and fourth stanzas.

At Evensong, if there be a service with choir, as is much to be desired, the following might be chosen:

185—Look, ye saints: the sight is glorious
188—The head, that once was crowned with thorns
480—Jesus shall reign where'er the sun
523—Jesus, King of glory

SUNDAY AFTER ASCENSION-DAY

The popular name Expectation Sunday expresses the slight difference in spirit between the Sunday within the Octave and the Feast itself. We celebrate not only our blessed Lord's Ascension to-day, but also His promised gift of the Comforter, the Strengtheners; by whose manifold grace we may endure the persecutions and pains of this transient world, live in it as not being of it, continually dwell in heart and mind with Jesus triumphant, and confidently await the end of all things mundane, that with Him we may enter upon the things that will not pass away.

Introit, 253—The God of Abraham praise
Sequence, 262—Praise the Lord through every nation
Offertory, 190—Crown him with many crowns
Communion, 322—Jesus, gentlest Saviour
Final, 189—Thou art gone up on high

At no time in the whole year is hymn 253 so appropriate as to-day. It should be sung to the famous Hebrew melody *Leoni*, which, like many other tunes in the New Hymnal, has been printed in a lower key than in the various Hymnals of 1892, in the interest of congregational singing. It should be sung with great vigor, the congregation singing the melody only, the choir supplying the parts. Mr. Noble's brilliant setting is for use as a choir processional, and would be inappropriate as Introit. Dr. Stainer's rather feeble setting should be dropped altogether. Hymn 262 follows the Epistle with exceptional felicity. It is unsurpassable at this point to-day. Its final stanza expresses practically every thought of the day. Note the relation of hymn 322 both to the Ascension and to the "manifold grace" of the Epistle. And in the last hymn, we conclude with the prayer for the promised Comforter, and His aid to prepare for "the end of all things".

At the Church school to-day, we find in addition to some of the standard hymns of the Season, the following children's hymns:

560—Golden harps are sounding
347—Glory to the blessed Jesus, *four stanzas*
363—There's a Friend for little children

Choice might be made at Evensong from the following, or from some of the preceding numbers not already sung.

521—Rejoice, the Lord is King
191—Hail, thou once despised Jesus
194—Majestic sweetness sits enthroned
263—O could I speak the matchless worth
528—At the Name of Jesus.

ROGATION

Holy Spirit, by whose aid
All the heavens and earth were made,
And the deep of ocean laid;
We beseech Thee, hear us.
All the worlds are in Thy Hand,
All revolve at Thy command:
Leader of the starry band;
We beseech Thee, hear us.
Thou who dost the seasons call—
Winter, summer, spring, and fall—
Serving Thee, the Lord of all;
We beseech Thee, hear us.

Where Thy children, unafraid,
Till the ground with plow and spade,
Plant, and tend what Thou hast made;
Send Thy holy blessing.
Grant the timely sun, and shower,
Breezes, tempered by Thy power:
On the blade, the leaf, the flower
Send Thy holy blessing.
As we toil in noonday heat,
Let us find Thy teaching sweet
In the stones around Thy feet;
Send Thy holy blessing.

Let Thine insect life abound,
Food for all Thy birds be found,
All the earth be holy ground;
Holy Spirit, hear us.
Bless the tree, whose unseen root
Draws the sap that builds the fruit;
Send Thy life to twig and shoot;
Holy Spirit, hear us.
When the autumn days begin,
Help us bring the harvest in;
Praising God for plished bin;
Holy Spirit, hear us.

Father, Son, and Holy Ghost,
May it be our only boast
That the least share with the most
All that Thou hast given.

M. M. F.

SCIENCE AND FAITH

God in whom all things exist—
Worlds and suns and starry mist—
Since Thy law must far persist
Past the sight and thought of man,
Lord of men, without a peer,
Whom by faith we love and fear,
Make Thy will and purpose clear,
That we may love Thy plan.

Sunlight at Thy bidding plays;
Night and shade relieve its blaze;
Wonders, beauty, force, amaze;
By design Thy mind is shown.
Give us wisdom to explain
Flood and drought and want and pain;
Finding ev'rywhere Thy reign,
And in our hearts Thy throne.

God of law, Thy Word benign
Consecrated Palestine;
Christlike majesty is Thine;
Calm, forgiving, patient, just.
For Thy friendly sympathy,
Proved at Nain and Bethany,
Faith delights to rest in Thee,
And reason dares to trust.

MALCOLM SANDERS JOHNSTON.



IT is an interesting sign of the time that a recent fulmination of "Supreme Knight" James A. Flaherty, head of the Knights of Columbus, has been effectively answered by well-known and honorable Roman Catholic laymen. The "Supreme

Advocate" of the Knights of Columbus, Joseph Pelletier, has been for some years District Attorney of Suffolk County, Massachusetts (in which county Boston is situated). The Bar Association has presented him for trial, charging misuse of his office for private gain—practically partnership in blackmail. The full bench of the Massachusetts Supreme Court heard the evidence against him, and has given a decision. Meanwhile, Mr. Flaherty published a furious article, declaring that religious and racial bigotry was responsible for the charges made against Mr. Pelletier, and calling upon the Knights of Columbus and Roman Catholics in general to stand by him.

Mr. Bernard J. Routwell, sometime president of the Boston Chamber of Commerce, and a universally respected citizen, himself a Roman Catholic, challenges the "Supreme Knight" in an open letter, from which I take certain salient passages:

"The assertions of religious bigotry which you have officially proclaimed are as baseless as they are vicious.

"Bigotry—unhappily—is not monopolized by any one race or creed. Usually the offspring of ignorance, it often is incited by the mistaken zeal of those, who, graced with faith sublime, believe all who profess it immune from temptation and incapable of wrong. If distrust sometimes arises as to the attitude of the great body of Catholic laity upon matters of civic concern, it often is based, not upon observances and practice of the tenets of our faith by those who profess it, but rather upon their violation of those principles which are eternal, fundamental, unchanging, or upon our backwardness in their constructive application to public affairs which in no wise affect our spiritual integrity. If such doubt has, at times, been apparent, are we not ourselves—in no slight degree—responsible?"

"Too often have we, without protest, permitted race and religion to be profaned by those who prostitute our most sacred possessions to unworthy ends; those whose religion and nationality were merely cloaks for concealment of sinister purpose, rather than the visible expression of spiritual conviction.

"Long and intimate contact with men in all walks of life affords convincing proof that the more faithful the observance and practice of Catholic precept—the higher the esteem and appreciation in which the individual Catholic is held by the worthwhile among our citizens, regardless of denomination. To such individual they never fail to yield the same respect which he unhesitatingly accords the equally sincere convictions of those who differ."

A Boston lawyer, Mr. Leveroni, who is a member of the Knights of Columbus, writes as strongly in the same sense. It will be interesting to note what Mr. Flaherty says in response, and whether any Roman Catholic clergy of rank make comment upon the situation.

STRANGE WHAT A DIFFERENCE the standpoint makes! I read the other day, in a Brooklyn paper, a lecture by Dr. Newell Dwight Hillis on Oliver Cromwell, which illustrates this trite remark with extraordinary vividness. Dr. Hillis, being a Congregationalist, is not content with admiring Cromwell's genius as a soldier and administrator, but is resolved on making him out the protagonist of democracy and religious liberty. This makes it necessary to bespatter all Cromwell's opponents with abuse. I noted one gem of rhetoric, a reference to "King Charles' fat neck". One has yet to learn that the possession of a fat neck is criminal, any more than Crom-

well's warty nose. Yet Dr. Hillis can scarcely be familiar with seventeenth century portraits of the White King, if he supposes his vulgarity is based on fact. There is an agonizing picture of some unnamed dissenting preacher undergoing punishment, the sight of whose sufferings is alleged to have determined the youthful Cromwell's later policy; but that later policy knew a little of religious liberty as "Bloody Mary" herself. Has Dr. Hillis forgotten the martyrdom of Blessed William Laud, Archbishop of Canterbury? That was scarcely evidence of a zeal for what we, in the twentieth century, understand by freedom to worship God, nor was the making of the use of the Prayer Book a criminal offence. Why not be honest? The seventeenth century held different ideals, on all sides: it is unfair to blame tolerance on one side, and ignore it on the other.

Dr. Hillis is (properly) severe against King Charles' arbitrary methods, even though they were not without precedent as involved in the royal prerogative. But when a military leader, with no shadow of constitutional authority, seized power and used it far more arbitrarily, even to the dismissing of Parliament, all that (because his name is Cromwell) is evidence that he was a strong, firm character! I submit that this is to make a farce of all pretence at impartiality.

The crowning example of Dr. Hillis' method is his treatment of Strafford's execution. He cannot forgive Charles' consent to that; nor could Charles forgive himself! Yet, if Strafford were the tyrant the Puritans made him out, he deserved execution; and the King did well to approve. To blame the King is to condemn the Puritans for Strafford's murder. But Dr. Hillis tries to have it both ways. It ill befits the successors of the men who demanded Strafford's neck to mock the King for relying on Puritan promises that all would be well once Strafford was out of the way.

Beyond a doubt Cromwell was a great man, and (according to his light) a good man. But he was not a democrat; he did not believe in religious liberty; he was unscrupulous; and he belonged to the class of military despots who have always shown themselves the deadliest foes of freedom. I commend to Dr. Hillis the reading of Mozley's *Essays, Historical and Theological*, for further information; and I ask him to consider that nowhere on earth can be found to-day any such system of government—Church and State—as Cromwell would have set up. That, at least, is significant.

THE LATE BISHOP RIDGEWAY of Salisbury bequeathed "£500 to the Dean and Chapter for the restoration of one of the chapels to be called the Chapel of All Souls, with an annual celebration on All Souls' Day, at which prayers shall be offered for the souls of my wife and myself."

I WONDER WHAT Sherlock Holmes would have made of this "agony" advertisement.

"BOY WANTED

"G. Five letters; your mother, on her way home, left your fare and the price of a good suit of clothes; you told us some four or five months ago at 379 Boylston St., that you only read the *Transcript* when you were in your sober sense; this ad will be published three times in hopes that one of them will find you sober; I have forgotten that seven-fifty to go home that you touched us for that last visit; come, brace up, and be home with mother Thanksgiving Day; your mother is praying for you all the time—you, her boy; we can go right out with you and buy suit and the ticket and put you on the train for home.

"ANTIQUES COONEY"

"That's what you called us years ago when your dear mother and you would pay us a visit each summer—a little baby and a boy."

Labor and Education

By the Rt. Rev. Chas. D. Williams, D. D.

Bishop of Michigan

I SPENT a week-end at an ancient provincial town, being entertained most delightfully at a charming deanery, in a typically quiet and picturesque close, under the shadow of one of the most stately Cathedrals of England. I wished for the pen of an Anthony Trollope. I could have added a chapter to *Barchester Towers*. One remark of the "Lady Dean" will serve well as an introduction to my present theme. It ran something like this:

"The millions of pounds we are spending on the education of the working classes", remarked with much asperity the first lady of the close, "are worse than wasted. Such folk might be taught to read and write simple words so as to get the benefit of good moral books written specially for them, and to cipher easy sums so as to keep their own simple accounts, but they ought not to be *taught to think*. It upsets them and takes them out of their places."

Perhaps the decanal lady's mind might be taken as quite typical of the average English mind, both in the aristocratic and middle-classes or bourgeois circles, in the early part of the last century. It was a deep-rooted and firm conviction of the British mind that education was meant for those only who were born to leadership, and these were few. The "masses" were fit merely to be tools and instruments in the hands of these few trained leaders, and for that use education would unfit and spoil them. It has been against the "deadly" British mind that "Labor", hungering and thirsting for knowledge, has fought its way steadily during the last half-century towards its goal, the democracy of education.

Public education for the masses in Great Britain was an off-shoot of the factory acts, which, in their turn, were an outcome of the "Industrial Revolution." We saw in a previous article of this series the prevalence of child labor in England during the early stages of the Industrial Revolution—the miners' tots tending doors in the mine tunnels, wee boys and girls toiling in the factories, even the little country lads and lassies herding geese or beasts or doing harder tasks. There was little opportunity of education for the children of the masses under such conditions, and therefore little need for public schools.

With the freeing of childhood from servitude by the legal restriction of child labor, came new time and opportunity for education to the children of the masses, and therefore a rising demand for adequate public schools. It was not until 1870 that the first real organization of public education was effected. Even then there was no very definite, far-seeing plan. The English as a people are more interested in the condition of the road they use than in a map of the district which will tell them whither the road leads. They start on whatever road offers and seems usable, and let the goal develop as they travel. At first they were entirely content with a rudimentary elementary education for the children of the masses—the kind the good "Lady Dean" wanted for them, enough reading and writing to enable the "poor" to read such books as might be thought good for them, and enough ciphering to enable them to keep their own all-too-simple accounts. But they were on no account to be taught to think!

The education furnished in these first "dame schools" followed the idea of "mass-production" in the factory system. But, having started on the road of popular education, the English are being driven on and on under the urge of the "Labor" movement, with its insatiable thirst for that knowledge which spells for them power, freedom, and realization of personality.

The system of board schools or, as we should call them, "common schools", is now well developed and organized. Attendance in such schools is compulsory upon every child up to the age of 14.

So far, labor has driven English public opinion and

legislation on the road towards popular education. But Labor will not stop there. It presses on beyond elementary toward secondary education. It holds as one of its most cherished ideals that secondary education, universally provided, is a real mark of a democratic community. Labor will not be satisfied until that mark is attained.

Secondary education in Great Britain goes back to the Renaissance. But it was until recently supposed to be confined to extraordinarily clever children—born leaders. Labor maintains that quite the opposite is true. The clever will make their way anyhow. Those that are less clever need the public help more. Since 1902 there has been a phenomenal development of secondary education and yet only five per cent of the school population pass into secondary education. In 1918 an act was passed making secondary education compulsory up to the age of 16. That is, a boy or girl might go to work in industry at 14, but only for a limited number of hours a day; certain other hours are to be spent in a prescribed course of public instruction, sometimes in school-rooms connected with factories. But even this is felt to be but a "pulling out" or extension of primary education and altogether inadequate to the demand, and Labor still presses on toward a complete and universal system of secondary education.

This progress of Labor in the field of secondary education is but the recovery for the people of what was originally theirs, but later was taken away from them and appropriated by certain privileged classes.

A guide who was showing a party of us through Windsor Castle grounds pointed out the towers and pinnacles of Eton, one of England's most famous "public schools", and said, "There is a school built many hundred years ago for seventy poor boys; now it is attended by 700 sons of our aristocracy and war profiteers at the cost of 500 pounds per."

The same tale could practically be told of Winchester, Harrow, and Rugby. The term "public school" in England is exactly equivalent to our term "private school", such as St. Paul's, Concord, or St. Mark's, Groton—schools for gentlemen's sons where you must enter your boy's name at birth or before, if you expect to get him on the waiting list for a possible opportunity ten years in the future, and you must pay accordingly. So these "public schools" have become the exclusive training centers for the leaders of England. And it was supposed that only the aristocracy and, more recently, the plutocracy could furnish sons capable of being developed into leaders. But originally, almost every one of these schools was founded for "poor scholars"—the children of the people. The people may never be able to reclaim these particular schools, but through the Labor movement in education they are reclaiming for the people the training for leadership which these schools were supposed to furnish.

Almost a parallel story could be told of the English universities. A poor but famous scholar set up his cell on the banks of the Cam or the Isis. Other poor scholars, eager disciples of the famous teacher, built their wattle huts about his and formed a learned community or "a learning community." That was the origin of Oxford and Cambridge Universities. They were the resorts of the common people all during the middle ages, for the mediaeval aristocracy had no taste or use for learning and was, for the most part, illiterate. The common people furnished the candidates for the learned professions, and therefore made up and used the universities. Then came the times when it became fashionable for the aristocrats to go to the universities, and they crowded out the common people; and now the plutocrats are crowding out the aristocrats.

But to-day a counter-movement is taking place. Within the last 25 years there has been a remarkable renaissance

sance of university education in England. New universities, connected with industrial centers like Birmingham, Liverpool, and Manchester, have been springing up on most modern and democratic lines, more like our American and particularly our State universities. Moreover, the old historic universities of Oxford and Cambridge are yielding to the modern spirit. Through institutions like Ruskin's College, Oxford (founded by two Americans), they are opening their hitherto guarded privileges to working people. Working men go into residence at Ruskin and attend lectures in the various colleges. Special summer schools are provided for those who cannot attend in term time. Through movements like the "Workingmen's Educational Association", they are furnishing their best scholars and teachers to conduct university extension courses for the common people. Groups of working people assemble in various localities and choose courses upon which they wish lectures. It is noteworthy that they almost invariably choose cultural rather than technical subjects. They get enough of the "technical" in the factories and mines. They crave the knowledge that enlarges the mind, develops the tastes, widens the intellectual horizon, and enriches the personality. So they ask always for economics, and generally for literature, history, philosophy, and art, and the best teachers are at their service.

Moreover, they have another "liberty of election" which is not yet allowed our American students in the freest university extension courses. They choose their teachers. If a lecturer proves unsatisfactory, the group sends word to the W. E. A.—"This man is no good. Send us someone else."

A shrewd old peasant in one class said to a callow young tutor who was evidently mired in his subject: "Lad, thou art all right, for thou art doing thy best. But them as sent thee unto us ought to be 'anged."

All this is the outcome of the steady and steadily increasing pressure of the movement called "Labor". Let us sum up some of the achievements of Labor in the field of education.

1. It has secured compulsory elementary education for every English child up to the age of 14.

2. It has gotten a taste of secondary education for every child in the extension courses provided for all children in partial employment between the ages of 14 and 16.

3. It has pried open, at least a crack's width, the ancient historic universities of Oxford and Cambridge, secured some of their privileges for a limited number of working people in term time by such institutions as Ruskin's College, and for more in vacation through summer schools, and, for more still, in the W. E. A. extension courses.

4. It has stimulated a more democratic development of higher education in the modern city university (such as, *e. g.*, Leicester).

Beyond these clear and large gains, within the public system of education, it has made certain ventures of its own. Labor has certain schools of higher education of its own.

For example there is the Independent Labor College in London (a split-off from Ruskin's College, Oxford), now degenerated into a school of Marxian propaganda, or the London School of Economics, which has perhaps as brilliant a staff of economists on its faculty as can be found in any similar institution anywhere and now partly supported by public grants.

Besides these definite institutions, and others like them, Labor is trying some new experiments in free or non-institutional adult education. For example there is the already mentioned W. E. A. The W. E. A. is composed of representatives of the trade unions, of the universities, and of the Christian Churches. Bishop Temple of Manchester is its president.

It has inspired the formation of "Educational" settlements (as distinguished from purely "social" settlements) in various cities where educational, cultural, and literary opportunities are offered. And through the Labor party it has set up scores of thousands of study groups throughout Britain, where the economic, social, industrial, and political problems of the day are discussed much as in our

open forums. It is thus furnishing what the old town meeting used to furnish, centers for public discussion and the formation of intelligent public opinion. So in spite of the opposition of the "Decanal Lady" and her ilk, Labor is learning to "think"—disturbing to "them that are at ease in Zion" as such a process must be! Indeed in some respects I think Labor in England is freer to learn to think than are many of our American school children and even college and university students. For often the courses in economics and sociology among us are closely watched and rigidly controlled by the "invisible government" of our big business interests, so largely represented on our Boards of University Trustees and so influential even in our Boards of Education. Yes, Labor is "learning to think"; and it is so learning with a perfectly definite objective or goal before its eyes. It is training for the task which it feels is inevitably coming upon it.

Frank Hodges, that clean-cut, intellectual young man who stands out as one of the eminent leaders of the movement, perhaps *the* leader of the future, sat silent through four days of the Labor Congress at Cardiff. At last a question came up as to the appropriation for educational purposes of funds from union treasuries already depleted by strike and unemployment grants. Instantly Hodges rose to his feet, and every eye was upon him, and every ear attent to his words. He made a short, crisp speech which amounted to this:

"Upon us and those whom we represent are coming great responsibilities and large tasks. Democracy is inevitable. It is coming in industry and in politics. But woe be unto us if we have an uneducated democracy. Therefore the stress of the Labor movement must be put upon education."

And the motion passed unanimously.

That incident illustrates the mind of the English Labor movement on education. Would God our American Labor movement could be so minded, and there are signs of the dawn—as, for instance, in the educational department of the Amalgamated Clothing Workers of America. If there were more hospitality in the unions towards the intellectuals and the religious, and more interest and concern on the part of the intellectuals and Christian leaders toward the just aspirations of the workers, that movement might be indefinitely stimulated. May God speed that day by opening our minds and sensitizing our consciences!

VICTOR HUGO ON THE FUTURE LIFE

I FEEL IN myself the future life. I am rising, I know toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the result of bodily powers; why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others: "I have finished my day's work," but I cannot say "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.

—*Northwestern Christian Advocate.*

THE CATHOLIC, who cannot find the grace in these Easter days to have the stone rolled back, whether it be pride, greed, or pleasure, that keeps him tombed in his own selfishness, is certainly wasting the graces of Easter. On the other hand, the Catholic who, like an angel from heaven, helps roll back the stone that imprisons some other heart is at once winning Easter gladness for himself and sharing his joy with another.—(Roman) *Catholic Standard and Times.*

From Baltimore to Jerusalem

By the Rev. Hugh Birckhead, D.D.

Rector of Emmanuel Church, Baltimore

IT is a startling sensation to realize that you can buy a ticket directly from Baltimore to Jerusalem, and leave Union Station with a small green book, the first page of which will be extracted shortly after you have passed through the tunnel and the last page as you descend at the platform of the little station which has been built directly beneath the frowning walls of the Holy City, the Citadel of David. It seems as though you were taking a journey back through two thousand years; and yet the various stages prepare you gently for the change, so that you arrive at Jerusalem almost as a matter of course when the journey is done.

Rabbi Lazon and myself sailed for Italy on the White Star Royal Mail Steamer *Canopic* on June 7th. We entered the harbor of Naples on June 30th. The voyage, which every American is obliged to take before reaching Europe, is the best possible preparation for beholding with fresh eyes the aspects of a new land. After a fortnight spent with sea and sky, the first green hillside is approached with great eagerness and enthusiasm, and every detail is impressed upon the minds of those who have been longing for *terra firma*.

We landed on the Azores at the little Portuguese town of Porto del Garda, and visited the Cathedral and the strange flora of the Governor's garden. It was a saint's day, and the whole male population dressed in their Sunday clothes strolled about the streets and sat in the squares—a typical scene of Southern Europe, with the pink and light blue houses and dark green foliage and the brilliant sunlight.

Our next stop was the great frowning fortress of Gibraltar, which is two miles long and rises out of the sea 1,500 feet, guarding the entrance to the Mediterranean. At this point one can behold two continents at once, Europe and Africa. The populace swarming about the base of the great rock represents many tribes, colors, and nationalities. Here we came in touch with the Orient; Moors, Arabs, and Turks patrolled the crowded streets in their brilliant clothing and jostled all the nationalities of Europe. The fortress itself is a great mystery. No one outside of the British Army has seen its array of armament. The English have held it since the year 1704. There is something grand and terrible about its vast bulk as it rises to dominate the sea. No ship can pass the Straits and enter the Mediterranean, which connects the Old World with itself, without the permission of England; and in the last great war no nation was rash enough to defy the strength of Gibraltar.

On leaving the rock behind us we again lost sight of land, and on the morning of June 30th entered the most beautiful harbor of Europe. The city of Naples lay before us, and at the right, crowned by a wreath of smoke, towered the volcano of Vesuvius. It seems to the stranger to threaten with destruction the surrounding inhabitants. For, although the mountain usually seems to be thoughtfully smoking, eruptions are quite frequent enough to remind the inhabitants of the villages at its feet that it is by no means harmless; and after we had visited the ruins of Pompeii, we realized its power to destroy whole cities in a boiling flood.

Naples is a great seaport, the largest city of Italy, and its inhabitants are thoroughly conscious of the rate of exchange and the prices Americans are accustomed to pay at home. I shall never forget, however, dining on a terrace above the city on our first evening on shore, and looking down upon the marvelous beauty of the harbor and the surrounding hills, with Vesuvius keeping its eye upon us and still smoking. We could well understand why many Europeans have chosen this place and its environment for their playground. It is the ideal setting in which to forget the cares and responsibilities of daily life—the most romantic picture in the Old World.

Pompeii gives one a vision of the culture and licentiousness of the Roman Empire in the year when Christ was born. It was a city of 20,000 inhabitants, a fashionable summer resort, occupied with its pleasures and its comforts, when suddenly, in a moment of time, the great mountain spoke with thunder and it was blotted out of existence. Seventeen centuries it lay untouched beneath great heaps of ashes, and what man long ago would have destroyed, the earth has kept through all these years untouched—the complete setting of a civilization which was the great antagonist of Christianity. For three hundred years the spirit of this new religion fought the mighty decadence of Rome, until the Cross was placed above the crown of the Emperor. The lesson of Pompeii is that we learn our vices first and our virtues afterwards. Its citizens were experts in methods of luxury and sensation of which we are quite ignorant. It was made possible by the presence of many slaves. Our lives may seem drab and commonplace in comparison, but we have gained enormously in fairness, cleanliness, and truth.

After a week spent in visiting the great churches and ruins of Rome, we left Brindisi on July 9th, and sailed across the Mediterranean and through the isles of Greece on an Austrian ship bound for Alexandria. Nothing could exceed the beauty or tranquility of this voyage, the brilliance of the sunsets turning the volcanic islands to masses of purple and pink, or the blueness of the sea. After three days, the domes and minarets of Egypt suddenly arose out of the water and we found ourselves in the harbor of the greatest African port of the Ancient World.

One can never forget that noisy crowd of fantastically dressed Orientals that await the incoming steamer of Alexandria. We were dragged through their importunities by a tall Egyptian dragoman, who treated them with contempt. After the formalities of the custom house had been safely passed, we found ourselves dining in a garden back of the Hotel Savoy, waited on by slender Egyptians in flowing robes, wearing the proverbial red fez.

In spite of the surrounding desert, lower Egypt is one of the most fertile countries in the world. The peasants are very prosperous and the bazaars crowded with all kinds of food, cooked, and ready for consumption. As we passed through the streets we realized that we were on the scene of the terrible rising that took place in May when the Egyptians attacked the growing prosperity of the Greek merchants, and after three days of waiting, the British Army marched in and order was restored in twelve hours. As we were taken for Englishmen we felt very secure amidst the strange surroundings and the fierce looks of some of the natives.

The following day we proceeded to Cairo, traversing the flat landscape of the Nile Delta. The peasant of Egypt is among the most prosperous in the world, in spite of appearance, for everything grows in great profusion and with the least cultivation. We seemed to be proceeding through a scene in the Old Testament, and the railway train was strangely out of place. There a camel carried his enormous load of hay, the ox was treading down the corn, the women grinding at the mill, and men engaged in the endless task of irrigation, lifting with great effort the water from the well and pouring it through the ditches all day long. The ordinary means of locomotion for any distance is by the little donkeys, who tread patiently along, sometimes carrying three passengers whose legs nearly touch the ground.

Cairo is the great capital of Northeast Africa and a city of the Arabian Nights. It has the magnificence of the seat of a royal despot and it gathers to itself all the human ingredients of the Near East. The fantastically flowing robes of the Orientals are worn by all except the higher class, who have adopted our hideous Occidental dress, but retain the fez, worn indoors as well as out. I

wish I had space to tell you of the great bazaars with their gold and silver and precious stones, or the splendor of the mosques. As preparation for Palestine, I must mention our experience in the Desert.

Under the guidance of a handsome, courteous, but not very honest Arabian named Abdul, the son of a local Sheik, we went out to the Pyramid and the Sphinx, and mounting camels, rode across the Desert in the scorching sunlight to the tombs of the kings, to Sakkara. The tombs are wonderful in their workmanship and age, and they make one feel utterly insignificant—the creature of a day. But the thing that impressed us most was the Desert itself—a great rolling sea of sand with occasional wells and palm trees, but for the most part desolate. To the Arabian it is his home. He has the same feeling for it as the sailor has for the sea, and he comes out of it only to barter at some port on its edge, like Cairo or Alexandria, returning to his wandering, tent life with a sense of complete independence and satisfaction. We met on our way a drove of 100 camels that had been collected in various parts of the Desert and were being brought into the city for sale. They were magnificent, dignified creatures—the color of the sands amidst which they had spent their lives; and as they passed, scarcely noticing us, with their keepers running beside them, we were reminded of the Midianites who took Joseph down into Egypt. I returned by the way of the ancient city of Memphis where, lying on his back, is the massive statue of Rameses the Second, utterly dignified amidst squalid huts and the surrounding mud—a great king still amid the ruins.

Going to Jerusalem from Cairo you take the railway built by General Allenby across the Desert. This is a journey of great historical interest and has entirely changed the approach to the Holy Land, which was formerly by water. We left the Egyptian capital at eight o'clock and reached the Suez Canal at Kantara at half past ten. Owing to disagreements between the British and Egyptian governments and the company which owns and controls the Canal, no railway bridge has been built across it, and the pilgrim has to descend from his train and traverse a pontoon bridge while his luggage is pushed in front of him by lithe Arabian porters. We were a motley company, including a group of French Benedictine monks, Jewish pilgrims, English officials, Greek merchants, and Turkish business men. It was after one o'clock when the train on the Palestine side started, and we spent the night moving along the edge of the Desert back of the sand dunes which shut out the sea. A special staff of natives is maintained to sweep the sand from the track; otherwise the service is surprisingly good, and the sleeping car was as comfortable as any in Europe. Early in the morning we reached Gaza, from which Samson carried away the gates in the old days of the Philistines, and the country showed signs of fertility. With infinite care and constant irrigation the land had been redeemed from the Desert, and maize, olive, and fig trees, vines and melons, were under cultivation. The sun of Palestine is like an Oriental tyrant, necessary to his subjects, but exacting from them eternal toil and disputing with them every ounce of gain.

We moved forward slowly to Ludd, the old Lydda, where we changed cars for Jerusalem.

The train with its two engines immediately began to climb between the steep, barren hills. The sun had long ago absorbed the streams, so that nothing but their stony beds remained. Frequently there was scarcely any vegetation in sight and no sign of life. The villages were scattered and small. The principal city that we passed was Er-Rambh, with 6,000 inhabitants, lying amid its fields surrounded by cactus hedges in which numerous wild pigeons had built their nests. The name means "sand", showing that the comparative fertility has been brought about by the eternal vigilance of man redeeming the land from the Desert. A Franciscan convent occupies the traditional site of the House of Joseph of Arimathea. As we proceeded, the hills grew in steepness and the valleys in depth. Over these roads had marched the hordes of Ancient History, the menacing Philistines of the Old Testament, the pilgrim Jews singing on their way to the

Holy City, the Romans in their journey of conquest, the Crusaders in their hopeless effort to win back the Holy Sepulchre in the ninth century, and the proud armies of Saladin, who in 1266 had wrested the land from the Franks. Even the great modern figure of Napoleon the First had once had his headquarters at Ramala. It was a journey made sacred by the piety and devotion of thousands, some of whom had left their bodies on the roadside, by the arrogance of Rome and the Mohammedan hordes; and still the pilgrim comes from his far distant home to climb the heights and to kneel once in a life time in the presence of the Holy Sepulchre.

It was afternoon when the train stopped on a high plateau, where amidst greater fertility stretched the surrounding villages, and descending to the platform of the little station amidst screaming cab drivers, we tried to realize that we had reached our journey's end. The city lay above us at the crest of a steep hill; its most salient feature the rugged wall dominated by the town of David, the ancient citadel of the stronghold of the most stubborn race in the world. Again and again the armies of civilization and empire had dashed against those walls. The city has been taken and sacked many times from Rehoboam to Allenby; its conquerors stretch across the years; but it has risen again and again upon its own ruins, and it stands to-day as the most sacred place on earth—a shrine of the three great world religions.

With great humility and deep emotion we followed behind the procession of the ages, slowly ascending toward the Jaffa Gate. Baltimore was 2,000 years off in the distance, and we were about to pass through the streets which THE CHRIST had trod, and to walk the way of the Crucified.

THE TELEPHONE GIRL

IMMEDIATELY AFTER the roof of the Knickerbocker Theater in Washington, D. C., caved in under its own weight of snow, a man who was standing outside of the building went into a telephone booth and told "Central" what had happened. The telephone girl did the rest.

The girl realized the situation, communicated the information to other members of the office force, and within ten minutes seventy-two physicians residing in the Columbia Exchange district, where was located the theater, were told of the disaster; every hospital and first aid agency in the city was notified, a report was made to the War Department and to the municipal government offices, and the work of rescue and of relief was almost instant.

In France the telephone girl proved her courage and resourcefulness in war. She had proved it long before under other conditions of emergency and of peril. In floods, in famine, in fire, and in riots the telephone girl has showed the stuff that is in her.

We fear that we do not always remember these things in our daily communications with Central. Sometimes, however, when we do think of them we are sorry that we have blamed the telephone girl for annoying things beyond her control, such as the fact that the telephone of a friend is busy when we want to talk to him, and that perchance we were given the wrong number when the fault lay not with the telephone girl's keenly attuned ear but with our own mumbling manner of speech. We hope by this inadequate tribute that we have made amends for a somewhat frequent use of hasty but really unmeant words.—*Chicago Evening Post.*

IT IS strange how pagan many of us are in our beliefs. True, the funeral libations have made way for the comfortable bake-meats; still, to the large majority, Death is Pluto, king of the dark Unknown whence no traveller returns, rather than Azrael, brother and friend, lord of this mansion of life. Strange how men shun him as he waits in the shadow, watching our puny straining after immortality, sending his comrade Sleep to prepare us for himself. When the hour strikes he comes—very gently—very tenderly, if we will but have it so—folds the tired hands together, takes the way-worn feet in his broad strong palm; and lifting us in his wonderful arms he bears us swiftly down the valley and across the waters of Remembrance.—*Michael Fairless.*

The Meaning of the Lambeth Proposal Toward Unity

By Charles L. Dibble

THE diplomacy of the present day may well be described as diplomacy of the formula. Egypt frets under British rule and a formula must be found which shall satisfy its nascent nationalism, and at the same time leave England in control. England and the Irish seek a formula which shall make Ireland at once a free nation and a British dominion.

It was in some such effort that the Anglican bishops at Lambeth drafted their proposals for unity. The declaration as to the historic episcopate in the Chicago-Lambeth Quadrilateral had not proved to be a basis for union, so the effort was made to present it in more acceptable form. The new formula was a great advance upon the earlier one. Its frank recognition of the spiritual fruits of non-episcopal ministries, and its offer of reciprocal ordination, made it possible for Protestant Churches to accept the historic episcopate without repudiating their own spiritual ancestries.

Yet the proposals have met with no favor among members of other communions. It is pointed out by them that, since they already recognize Anglican orders, there would really be nothing reciprocal about the proposed arrangement, and it would still involve an admission of the superiority of episcopal ordination which they are of no mind to make. They take the position, a position in which they are sustained by a considerable body of opinion in the Anglican Church, that the early Church got along without bishops for some time, and hence, that to require episcopal ordination as a condition of unity is to interpose a man-made obstacle to the healing of the wounds of Christendom.

Now, we ought to be perfectly frank about this. If the Lambeth proposals do involve merely the acceptance of a form of government, and if that form of government is merely of the *bene esse* and not of the *esse* of the Church—if the only question involved is the historical question of whether or not the Church has always been governed by bishops, and if it can be shown that for any period of time, however short, the Catholic Church did without them; then our Protestant brothers are quite right, and we are wilfully and needlessly perpetuating schism. But if, in truth, the difference between ourselves and these other communions involves, not merely variant forms of government, but radically different ideas and theories of the Church, then the insistence upon our position may become a sacred duty. If that be true, and it seems to me to be true, then the appeal to history becomes irrelevant, or rather the historical inquiry must be directed toward determining the origin and validity of this or that idea of the Church and of sacraments, rather than toward the origin of the episcopate.

While an idea is necessarily fluid and resists accurate definition, we may, as it seems to me, define the Catholic and Protestant ideas of the Church somewhat as follows: In the Catholic idea, the Church is a divine organism, contemplated by Christ and formed and nurtured under the guidance of the Spirit, possessing and administering peculiar channels of intercourse between God and the believer. In the Protestant idea, the Church in the broad sense is the collective name for all those who profess belief in Christ and strive to extend His religion; in the particular sense it is a voluntary association of individual Christians, uniting for their spiritual culture the propagation of certain doctrines, and the evangelization of others. We have here the organic, as against the collective, idea.

We may admit, with some historical students (although the point is a matter of controversy between students), that the institution of episcopacy developed about the beginning of the second century out of local boards of presbyter-bishops, through the elevation of one member to primacy. We may grant that the celebration of the sacrament, as depicted by Justin Martyr, resembled more

closely the simplicity of Protestant usage than the ceremonial of the Roman, Eastern, or Anglican liturgies. So that, superficially, it would seem that the Church of the first century answered rather to the Protestant than to the Catholic idea, both as to government and sacraments. Hence, it would seem to follow that we have no right to insist on Apostolic Succession of orders, or to deny the validity of Protestant sacraments.

The moment we look beneath the surface, however, the picture changes. From the earliest epistles of St. Paul right on through the first and second centuries we find unanimous testimony to the organic unity of the Church. "For as the body is one," says St. Paul, "and hath many members, and all members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body. . . . Now ye are the body of Christ and severally members thereof." The same idea is expressed in St. John's gospel in the simile of the vine and the branches. And in the Didache (about 100 A. D.) we read this prayer, "Remember, Lord, Thy Church . . . which Thou hast sanctified." In the Shepherd of Hermas (about 125 A. D.) are these words: "Behold the God of Hosts, who by His own wisdom and providence formed His Holy Church. . . . She was created before all things and for her sake the world was framed." Stronger language the most ultra-Catholic would hardly use.

Likewise as to the Eucharist. We have St. Paul's words, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The loaf which we break, is it not a participation in the body of Christ? Seeing that we, who are many, are one loaf, one body; for we all partake of the same loaf" (I Cor. 10:16-17). The significance of these words we cannot appreciate without remembering that the persons to whom St. Paul wrote were, no doubt, mostly converts from one or other of the "mystery" religions. These religions all taught that the believer might get into communion, or unity, with Deity by performing the rite, or "mystery", prescribed, which usually consisted in partaking of a sacred meal. If St. Paul had intended to convey the idea that the effect of the Christian Mystery was symbolic merely, he would most certainly have said so. He plainly teaches that this sacrament effects a real participation in the Divine Life. And this thought runs through the writings of all the apostolic fathers.

Another consideration tending to show that the development in government and in the form of celebrating the Eucharist was not felt to involve any change in the conception of the Church is the total absence of controversy attending this development. If, as has been claimed, the rise of diocesan episcopacy marked a transition from the aggregate to the organic conception of the Church, one would have expected it to be accomplished only in the face of bitter opposition, such, for instance, as had attended the extension of the Church into the Gentile world. Yet this transition has left so little trace that historians are even at a loss to know how or when it came about. If the Church of the second century was Catholic in theory, then so, also, was the Church of the first century.

It is, therefore, as I have said, immaterial to this inquiry to determine whether diocesan bishops arose through tactical succession from the apostles, or by development out of boards of presbyter-bishops. The evidence will perhaps never be conclusive. But as to the *function* of bishops, we have no lack of contemporaneous evidence. From Ignatius through to Jerome the fathers stress the importance of the office of bishop as guardian of true *doctrine*. The orthodoxy of a local Church was guaranteed by its succession of bishops. So Irenaeus rates high the orthodoxy of Rome, because the succession of Roman bishops, as he says, runs back to St. Peter. It is true that the function of the bishop in preserving the *unity* of the Church, in being,

so to speak, the organ whereby the organic Church continually renewed itself, was not thought of, or at any rate was not alluded to, until the third century, when it was first systematically developed by Cyprian. But the silence of the early fathers cannot be construed as establishing that the early Church did not regard itself as vitally and organically one. For, as I have said, the thought of the unity of the Church runs through all the early writings, and indeed the name *Catholic* had been in use since Ignatius. Rather, it is fair to say that the consciousness of organic unity was so overwhelming that the thought simply did not occur to any of the early Christians that it needed a guarantee. There were, to be sure, heretical sects; but these arose, not by the deliberate intention of schism, but by the incompatibility of the heretical opinions, which resulted inevitably and almost automatically in the exclusion of the heretics from the body of the Church. Neither Catholics nor heretics regarded these early heretical groups as Christian sects in the sense in which we now use the word. The heretics regarded themselves as true Catholics, while the orthodox did not admit that they were Christians at all. The danger to be guarded against in the first two centuries was not schism, but heresy; not a breaking apart of Christians, but the permeation of wrong opinions throughout the whole Body; not amputation but disease. Most likely it was for this reason that the function of the episcopate as the organ of unity was for so long overlooked; not because the sense of unity was weak, but because it was overwhelmingly strong.

The conclusion is, in short, irresistible, that in the thought of the first and second centuries, as in all succeeding centuries, the Church was an organism, was the body of Christ, and the believer might achieve communion with God through participation in the life of the Church, which participation was constantly renewed through the Eucharist.

It is this conception to which the Catholic clings tenaciously—not only because it is primitive, but because it seems to him to be the only one which can make the Church an instrument for social salvation, or can prevent it from becoming merely an ethical or philanthropic society.

On the other hand, it is precisely this ideal, as it seems to me, which the Protestant rejects with all his heart and soul. He sees in it a genie, evoked by man, that hovers between him and his God and shuts off his light. The three-fold ministry the Protestant does not refuse; the Methodists have it already. But the Catholic idea of a Church, insofar as he is true to his Protestant ideals, he repudiates utterly.

Now it happened, as I have said, that somewhere about the time of Cyprian, or before, this Catholic idea of the Church was wedded to the theory of the Apostolic Succession of bishops; and since that day, for better or for worse, the twain have been one. Many efforts have been made to divorce them, always without success. Luther and Calvin, abolishing bishops, clung to the Catholic idea of Church and Sacrament; but among their followers these ideas also (except perhaps the Lutheran conception of the Eucharist) soon went by the board.

It seems that the non-episcopal Churches have an inherent tendency to split. This, I take it, is due, not so much to any cohesive tendency in episcopacy, as to the Catholic ideal which accompanies it. To the Protestant mind the formation of a new society is a question of expediency; to the Catholic mind it is the rending of living tissue.

Conversely, the question of unity is, for the Protestant, a matter of convenience, which may have an advantage in increased economy and efficiency, but as to which the disadvantages must also be carefully weighed in the other side of the balance. To the Catholic, unity, real unity, is a passion. So it happens that, when the two get together to talk over Church and orders and sacraments and unity, they speak a different language.

No fair-minded Catholic would, I think, deny to Protestant orders and sacraments all that is claimed for them. But the Catholic would say to the Protestant that a min-

ister and a sacrament in the Church of God ought to be all this and more. And the Protestant would deny with all his heart that there is, or ought to be, any "more". No fair-minded Catholic would deny that the work of the Spirit is and always has been manifest in Protestant communities. But he would say that the Spirit is working against odds, and that the long judgment of history and the present status of Protestantism demonstrate that something is lacking. The Catholic would, or should, admit with humility that his practice has fallen far below his ideal, and that he and his fathers have often been guilty of the sin of schism; but he is still honest enough to refuse to make a virtue of his shortcomings, to abandon his ideal, and proclaim that schism is no longer a sin.

If it were not for this difference in ideals, if the Protestant meant what we mean when we speak of the Church, and desired what we desire when we pray for unity, then the mere question of the validity of his orders and sacraments would appear to be in no wise insurmountable. It would hardly lie in the mouth of Anglicans to be more unyielding in this respect than Rome or Constantinople, and these both point a way out of the impasse.

For Rome the doctrine was declared by Pope Leo XIII in the bull *Apostolicae Curae* (1896) as follows: "When one has rightly and seriously made use of the due form and matter requisite for the offering or conferring of a sacrament, he is considered by the fact itself to do what the Church does. On this principle rests the doctrine which holds that to be a sacrament which is conferred according to the Catholic rite by the ministry of a heretic or an unbaptized person."

The Easterns would meet the situation by the theory of economy, whereby they conceive that the Church may for its own good validate almost any irregularity—by virtue of which theory, it may be remarked in passing, they now recognize the validity of Anglican orders and sacraments.

So long, then, as the official position of the Protestant Churches and the opinion of the greater part of their adherents remains as it is, unity would be lost in the very act of attaining it. If the Episcopal Church holds, as I assume it does, to the Catholic ideal, why should we now enter into confederacy with any Church which repudiates our ideal—a union which to the other party would be merely a marriage of convenience—which would probably result in swamping our ideal in theirs, and which would almost certainly cut us off from communion with the Eastern Churches?

Yet the situation is by no means hopeless. There is a considerable and rapidly growing body of opinion, represented in this country by such men as Newman Smyth and Nehemiah Boynton, and in England by the Free Catholic groups in each of the nonconformist Churches, who have come back to the organic and sacramental view of Church and ordinances. The most recent work of theirs, the book entitled *From Chaos to Catholicism*, by W. G. Peck, shows a thorough appreciation of the value of the Catholic ideal, together, it must be admitted, with a thoroughly just estimate of the shortcomings of the Churches which now hold it. These men conceive it to be their duty to stay where they are, so that the leaven of their influence may work through the Churches to which they belong. In due time it is reasonable to suppose that they will accomplish their purpose.

These men would thank us least of all for lightly abandoning the ideal for which they are contending. Why not wait until the time, which I believe to be coming more shortly than we imagine, when all shall have caught our ideal? And when that time comes, the question of orders can surely be settled without difficulty.

DURING THE recent war the American Library Association placed for the use of the men of the merchant marine ships a total of 250,000 books. These books were made up into libraries and shifted from one vessel to another. Recently the American Merchant Marine Library Association has been organized for the purpose of carrying on this work, under the slogan, "A Library for Every Ship." —*The Classmate*.



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.

AN EXPRESSION ON PRAYER BOOK REVISION

To the Editor of *The Living Church*:

HOLDING in affectionate esteem the Right Reverend Chairman of the Prayer Book Revision Commission as I do, and recognizing with all Churchmen the indefatigable labor of the Commission during the past six years, it is with a genuine sense of reluctance that I voice my opinion against many of the changes proposed. But Bishop Whitehead has invited the expression of sentiment on the part of the Church at large, and we all feel deeply on the subject. At Detroit an atmosphere of "progressiveness" enveloped the Convention. An intolerant attitude was manifested toward any deputation which appeared to block the forward movement of the Church. We thought a new day had dawned; a new era begun. Old things, good enough for old times, were unsuited to new conditions, and were inadequate to resist new pressures on every hand. So the Book of Common Prayer, which our Fathers called our "incomparable liturgy," seemed decidedly out of date. Its view of womanhood was that of St. Paul rather than "feministic," its view of the fall of man came from St. Thomas Aquinas rather than from Darwin's ascending scale; its view of God's sovereignty was more in line with St. Augustine and Calvin than with the germ theory of modern science for an example; even its Commandments were Mosaic, archaic, needful of modern explanation and the pruning hook. The dear old book was *passé*, and not nearly up to date. Change was the order of the day.

The temper of the 1922 Convention is apt to be different. The doctrines of the Church are old, while modern view points are very new. The doctrines may be right, and modernity may wax old as doth a garment. Perchance man ought to be the head of his household as implied by the word "obey." He ought to be the burden bearer of family support as implied by the word "endow." Maybe God does reign in earth and sky, taking out of this world into the other whomsoever He will, as He pleases and how He pleases, and when it seems best to Him. After all, we may be born in sin, subject to a spiritual law of gravitation, and the Baptismal office may be just about right. Even the Ten Commandments may do us good if we obey them, using ordinary common sense as we read or hear them read. I have no space to deal with the "Revision upwards." The Communion Service seems just about perfect to me.

The hope of a great many Church people is, if I understand their sentiments aright, that what further proposals are adopted will be adopted because of a sense of necessity, not for the sake of change. Every move which General Convention will take in this matter will be a move away from the center of unity of the Anglican Communion, for the Book of Common Prayer bears the brunt of responsibility of keeping us as one. Reaction is deadly, but painstaking, intelligent conservation born of love and reverence, is the essential power in any historic institution. A progress, well nigh miraculous and evidently blessed of God, has been made in the Episcopal Church since last General Convention. God has sanctified the Nation-wide Campaign as a movement of stewardship and sacrifice, wherever it has conscientiously been tried. And all this with the Prayer Book as it is. The change is in us people. Other changes are not essential.

Respectfully yours,

Baltimore, Md., May 4, 1922. WYATT BROWN

IN DEFENSE OF THE "ONE DOLLAR" APPEAL

To the Editor of *The Living Church*:

WILL you permit me to say a word in your columns in defense of those missions that have been sending out one dollar? There may be cases in which it is the only way in which the church can be put into decent shape for the worship of God. I know of one such mission church. It is located in a town where there is a reformatory. The priest in charge is doing a great work, according to what people say, among the prisoners. The membership of the mission is small; so small, in fact, that they are able to pay but very little toward the salary of the priest. The church has been closed for some years, until recently, and it is in a very dilapidated condition and much work must be done on it at once. The people are not financially

able to do it. The diocese has no funds that can be used for that purpose. Is the work to be given up just when it begins to look as though a new period of increased usefulness was setting in? It must be admitted that very few people give to their limit for the work of the Church, and one dollar from a guild is not much. Even if they gave one dollar each week in the year for such purposes they would not be hurt or crippled financially and would be aiding in a worthy cause and would be doing something for others instead of doing all for themselves.

Maquoketa, Ia., May 8, 1922.

W. M. PURCE

A DEAD CALM

To the Editor of *The Living Church*:

AT St. Louis, in 1916, the "minority report" on the question of Church Work among the Colored People, made this assertion: "Every one who is familiar with the history of the Canon on Suffragan Bishops knows that it was proposed by the Joint Commission appointed at Boston in 1904 to consider the Special Needs of the Negro in the Church. That Canon could never have been passed at Cincinnati if it had not been thought possible to apply it to the solution of the Negro problem in the Church." The same report adds:

"We are of the opinion that it would be far wiser for us to make no further action at this time, but to discourage continued agitation of the question in the hope that some southern diocese may yet find it possible to apply to this vexed question the remedy which the Church herself has proposed in her Canon on Suffragan Bishops."

There has been no further "agitation," but a dead calm; and yet nothing has been done. The declaration of the late Bishop Phillips Brooks, many years ago, appears to be too true. Said he, "We stand paralyzed before the Negro race."

When it is recalled that for more than a quarter of a century the Conference of Church Workers among Colored People has directed the attention of the Church to the neglect in this field; and, that for more than fifty years all the southern bishops have been earnestly at work among the black people, aided by appropriations from the Missionary Society of the Church, and succored by the American Church Institute for Negroes; and, for all of this endeavor, we have to-day less than 7,000 colored communicants within the entire Province of Sewanee; and, leaving out the seaboard states, the rest of the southern states, together with all of the southwestern states combined, report less colored communicants than does the one parish of St. Philip's Church, New York City; when these facts are considered, certainly the intelligent and thoughtful colored members of the Episcopal Church must refuse to continue to gratify those who would have us remain silent until nearly all of our work in the South, practically, disappears.

Baltimore, Md., May 8, 1922.

GEORGE F. BRAGG, JR.

THOSE VACATIONS

To the Editor of *The Living Church*:

YOUR correspondent in this week's issue has characterized his own remarks as "impertinent." He cannot therefore blame me if I agree with him. He tells us that the clergy, while exhorting the laity to be on the job fifty-two weeks out of the year, quit work themselves as soon as Easter is over.

I am sorry for your correspondent. He has had indeed an unfortunate experience. My own experience has been different. For instance, my constant effort has been to have Ascension and Whitsunday observed as they ought to be. These great days, second only to Christmas and Easter in importance, are virtually ignored by most of our congregations. As soon as Easter is over, I set to work to try to get up a little enthusiasm for these days.

Your correspondent speaks of being tired after "a few extra services." It is plain that he has not the slightest conception of what Lent means to the average parish priest. For one thing, it would tire me much less to dig ditches all day than to undergo the nervous strain of an ordinary Sunday morning. Then add to that Holy Week, with its round of daily services, following on a Lent with five extra services a week. Holy Week alone is a great strain. The Three Hours' Service takes more out of

me than an ordinary day's work. Consider then that we have four celebrations, three evening services, two other services on Good Friday, and Baptisms on Easter Even, with all the extra sermons to get up, and then on top of that the strain of three if not four celebrations on Easter Day, and I think any priest is justified in taking a few days' rest after Easter is over. Then, too, that program is light compared with what they have in some parishes.

Your correspondent asks why we stop having extra services after Lent is over. I answer: We have them, and people don't come. The Church provides for the due observance of Holy Days, but how many people come? Many times I have tried to have Choral Evensong with special music on Ascension evening, but it is the hardest work in the world to get people to come.

I am sure that most clergy welcome intelligent, constructive criticism, but I am afraid our correspondent is speaking without sufficient knowledge of his subject.

Very truly yours,

Chicago, Ill., May 4, 1922.

T. M. BAXTER.

To the Editor of *The Living Church*:

WAY I say a few things regarding the article written in the May 6th issue of *THE LIVING CHURCH* under the caption "Six Days Shalt Thou Labor"?

Mr. Robert says that after Easter the clergy are so tired on account of the extra services during Lent that they immediately think of taking a vacation. I wonder if this gentleman ever stops to think why the clergy are what he calls "tired." If he is a thoughtful person he will realize that a priest is constantly giving out mentally, physically, and spiritually. It is all very well to sit in a pew and listen to the priest saying the service and perhaps letting your mind drift off on something else—that is very easy—but the priest has to put his whole soul into it. Then the sermon—a new one every Sunday week in and week out—which has probably taken hours of deep thought and study to meet the needs of the age and the particular people he is ministering to, is not that good, hard work?

But if our clergy could just do the work they were set apart to do perhaps they would not need "Two Weeks" vacation. However, we lay people seem to think our priests should bear the burden of everything connected with the parish and all sorts of jobs are put on to the rector. I venture to say that if the time and energy a priest puts into the work of ministering to the average congregation were put into a secular business, he would not be nearly so tired because he would not have to bear patiently the unjust criticism of people who do not understand.

Your correspondent also says the Roman clergy are always on the job. Yes, on the one job of performing their priestly duties, and they have plenty of lay people to do all the other work. Does the Roman Catholic priest visit his people, entering into their homes and lives? I have several Roman Catholic friends and they have never mentioned the fact that their priest had called on them—except to give the last rites to a dying member of the family.

Do the Roman Catholic people criticize their priest? Never! Even though they knew he had neglected them in any way, or had been guilty of some wrong, they would never speak of it, such is their loyalty. Would that our people were as loyal!

I did not intend to write so long a letter but I feel so keenly the injustice of your correspondent's letter because I have in mind our own faithful priest who labors not six days but seven; who, on Sundays has an early celebration, then superintends the Church school, immediately after which he takes the entire service at 11 o'clock, and who until very recently has had evensong at 7:45. And always on saints' days do we have a celebration even though many times there are but two faithful people in the congregation. He is always ready at any time of the day or night to minister to his people—is constantly giving himself like his dear Lord and Master whom he is trying his very best to serve. Tired? Well, he must be exhausted many, many times, and I'm sure most of our clergy feel the same, and the least we lay people can do is to be grateful and to show that we appreciate the priest's sacrifice and devotion.

Plainfield, N. J., May 8, 1922.

V. M. LUDGATE.

FAVORS CHANGE IN MARRIAGE SERVICE

To the Editor of *The Living Church*:

YOUR correspondent from Kentucky on the proposed change in the Form of Solemnization of Matrimony seems to be steeped in the casuistry that seeks to justify the perpetuation of the abominable *patria potestas* of degraded races and degenerate times. I cannot imagine any self-respecting Christian man feeling towards woman as does your correspondent. The whole argument is repugnant to the idea of partnership, for part-

nership involves equality—moral, spiritual, intellectual, and economic partnership. I have been long convinced that only selfish motives actuate those who argue for the subordination of woman. The use of the phrase "head of the house" necessarily implies selfish egoism and is *per se* contemptible. Authority must rest on respect; and we respect people for their character and faith—not at all for the accidents of birth or relationship.

Women are entitled to equality. They should be educated and brought up respectable creatures. Those who have not been robbed of their birthright by cruel and heartless parents who seek to shelter their daughters—and to destroy their usefulness in the world—are easily able to stand alone; to choose to marry or to remain unmarried freely with no impending fear of homelessness and no where to go, hanging over them. Our college men and women—the finest we have—agree with the recommendation of the Commission—and urge that the Convention wipe away the stain of an unchristian survival pandering only to selfish male lust for arbitrary and insolent authority.

Wrentham, Mass.,
May 8, 1922.

JOHN H. WOODHULL.

A TORN TESTAMENT

A YOUNG MAN, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book and in this half that remains, which contains the four gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal of man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. He made a feeble attempt to proceed, but his power over his audience was broken. —*Selected.*

AT LEAST IT IS MORE BLESSED

THE RELIGION of the United States for generations back has been considerably a religion of savings banks. There is something, of course, to be said for that religion. It pans out pretty well in a good many particulars, but into many minds in the last ten years has come like absolute news the realization that it will not save the world. Accumulated capital comes in handy, but that is not enough.

Unless there is something else to hold the minds of men, a fire will sooner or later break out in them that will reduce all savings to ashes. That is an old story . . . The lesson of it is that the most important inheritance that children get from their parents is spiritual and mental. Dollars cannot make them safe in the world, but character can. With character, dollars will probably be useful; without it, they won't. To teach one's son to give may easily be a better provision for him than to teach him to save. —E. S. MARTIN, in *Life*.

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 Rev. N. E. BROWN has resigned the rectorship of St. Paul's Church, Yuma, Arizona, and has been appointed to the charge of St. Phillip's Church, Clifton, and St. James' Church, Morenci, Arizona.

THE Rev. HERBERT E. COVELL is now priest-in-charge of St. Simon's Church, Brooklyn, N. Y.

THE Rev. W. J. DIXON, for over eleven years rector of Grace Church, Tucson, Arizona, has recently resigned his parish and has been elected Canon of Trinity Cathedral, Phoenix. His work will be divided between Trinity Cathedral, where he will be in charge during June, July, and August, and St. Paul's Church, Yuma. After May 25th, Mr. Dixon should be addressed care of Cathedral House, Roosevelt St., Phoenix, Arizona.

THE Rev. D. J. GALLAGHER began his rectorship of St. Andrew's Church, Omaha, on Sunday, May 7th.

THE Rev. H. G. GRAY, who has been in charge of Trinity Church, Kingman, Arizona, has returned to the diocese of Los Angeles, of which he is canonically a member.

THE Rev. RICHARD ALLEN HATCH, who for several months has been in charge of St. Luke's Church, Ada, Okla., is critically ill in Kirkwood, Mo., from complications resulting from a carbuncle.

THE Rev. H. FRANCIS HINE, vicar of All Saints' Chapel, Trinity parish, New Haven, Conn., has been granted special leave of absence. Accompanied by Mrs. Hine, he left last week for Europe. Communications will reach him via 31 Lamberton St., New Haven, where he will be in residence again after July 9th.

THE Rev. ROBERT N. TURNER, JR., entered upon his duties as priest-in-charge of Emmanuel Church, Sheepshead Bay, Brooklyn, on May 7th and should be addressed at 3101 Ocean Avenue, Brooklyn, N. Y.

BORN

CUMMINGS.—At the rectory, Richmond Hill, L. I., on April 18, 1922, a son, ARTHUR ROLAND CUMMINGS, JR., was born to the Rev. and Mrs. Arthur Roland Cummings.

DIED

BROWN.—On May 8, 1922, at Indianapolis, ANNA SMITH BROWN, wife of the late Robert Allen Brown and beloved sister of Sarah S. Pratt. Baptized in St. Mary's Church, Delphi, Indiana, by the Rev. Mr. Trimble, confirmed in 1867 by Bishop Joseph C. Talbot. Mrs. Brown was the daughter of Nicholas and Catherine Armor Smith, charter members of St. Mary's parish, Delphi. A daughter, Mrs. Charles Jenkinson Adams, of Burlington, Mass., survives.
"May Light Perpetual rest upon her."

CLARK.—At Ansonia, Conn., March 31st, CAROLINE BALLANTYNE, daughter of the late John and Isabella Heaney Ballantyne and wife of the late Wilbur D. Clark.
"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."

CROWELL.—On April 23, 1922, at Philadelphia, Pa., SARAH YARNALL, wife of James G. Crowell and daughter of William W. and Helen M. Keen, at the age of 45, entered into life eternal, early Sunday morning on the octave of Easter.
"The strife is o'er, the victory won."

MEMORIAL

JANE EARLE

In ever sacred memory of Jane, wife of the late WILLIAM EARLE, M.D., who entered into rest at Dublin, Ireland on the 14th day of May 1890. We took sweet council together and walked into the House of God in company. Resurget.

Mrs. HARRISON B. STARR

Whereas it has pleased Divine Providence to take from us our beloved leader, Mrs. HARRISON B. STARR, who, for over twenty-five years gave herself unsparingly to the work of the Auxillary, be it RESOLVED, that this Society and St. Bartholemew's Parish having sustained such an irreparable loss, desire to express their gratitude to God for this long and faithful service, and be it further RESOLVED, that this sincere tribute to our late Directress be spread in full upon our records and a copy sent to the members of her family with an expression of our heartfelt sympathy in their bereavement; and also to *The Churchman* and to *THE LIVING CHURCH*.

(Signed) Mrs. H. A. Iffla,
Miss Isabel Gilbert,
Mrs H. B. Ray,
Committee.

ARTHUR WHIPPLE JENKS

PRIEST AND DOCTOR

ARTHUR WHIPPLE JENKS, born in Concord, New Hampshire, August 9th, 1863, of Congregationalist ancestry, was graduated from Dartmouth College in 1884 and from the General Theological Seminary in 1892, with the degree of Bachelor in Divinity. Before entering the Seminary he had taught at St. Luke's School, Wayne, Pennsylvania, and at Racine College, Wisconsin; and had received the Sacrament of Confirmation.

Ordained Deacon and Priest in 1892 by Bishop William Woodruff Niles of New Hampshire, and canonically resident thereafter in that Diocese, he spent three years as Missionary at Woodville and then went to Nashotah to enter upon his special vocation as a teacher, chiefly of Church History, serving six years at Nashotah, nine in Trinity College, Toronto, and nearly twelve in the General Seminary.

He took his Master's degree in course at Dartmouth in 1887 and received the degree of Doctor in Divinity from the same College in 1911. He was a member of Alpha Delta Phi, of Phi Beta Kappa and of the American Historical Association; also of the Guild of All Souls, the Confraternity of the Blessed Sacrament, and the Clerical Union, of which last he was President, in the New York Branch, at the time of his death.

His death, after a brief illness, came on April 18th, at the home of his brother, Professor Paul R. Jenks, in Flushing, New York. The Burial Office was held on April 21st in the Seminary Chapel by the Dean and the Sub-Dean and the Requiem Eucharist at which the Rev. Harold S. Olafson was Server, by the Bishop Coadjutor of Vermont, the Right Reverend George Yemens Bliss, Doctor in Divinity, a Seminary Classmate and intimate friend of Professor Jenks. In the Choir and Sanctuary were the Bishops of Vermont, Long Island, New Hampshire, Pennsylvania, and New Jersey. Among the Hymns used was Number 542, "I heard a sound of voices," sung to music written by Mr. Jenks in 1893. The honorary pallbearers were six priests representing the Clerical Union. There were present also deputations from the Sisterhoods of St. Margaret and of the Holy Nativity, the Churchmen's Alliance, and the Alpha Delta Phi Club of New York; and representatives of the Trustees of the Seminary, the American Church Monthly, Trinity Parish, New York, and Trinity College, Toronto. A congregation which filled the Seminary Chapel testified to the affectionate esteem of many for Professor Jenks.

Following the Services a meeting of the clergy present was held in the Library of the Seminary. Bishop Parker, who presided, spoke with discriminating appreciation of the many activities of Doctor Jenks and appointed the Committee which has prepared this Minute.

As a teacher Professor Jenks was positive, consistent, and clear, and full of zeal. He was eager to have men know the comfort of the Church's doctrine and practice. So he supplemented his work in the classroom by personal conferences, by various writings, by courses of lectures in parish churches, by securing opportunities for others to teach, as, frequently, in his lecture room at the Seminary, and by organizing the annual courses

given in Lent under the auspices of The Churchmen's Alliance.

In addition to his many important ecclesiastical activities Doctor Jenks found time to give valuable assistance in the direction of the New York Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, serving as Vice-President in 1918 and 1919 and becoming its President in 1920. His enthusiasm was an inspiration to the members, as, for example in his vivid descriptions of the Anglo Catholic Congress in London. His wise counsel and careful statesmanship were extremely helpful in formulating the policies of the Union and shaping its activities, such as the revision of the Constitution and the preparation of the Statement re Anglican Orders in 1921.

Much of the influence of Father Jenks was exerted through his interest in boys and young men, of whom not a few look back with gratitude as they recall the vital influence he had in moulding their lives. With some it was the crucial word of settling grave decisions. With others it was the pleasant companionship of years. From the time Doctor Jenks left parochial work in New Hampshire, through the period of his Nashotah days, all through the ten years of his work at Trinity College, Toronto, and finally, in what were probably his happiest years, at the General Theological Seminary, he had an increasing interest in the young men with whom he came in contact, an interest shown not only in dealing with the spiritual and intellectual problems which young men brought to him but also in the pleasant play of life. His bungalow in Whitefield, New Hampshire, was a rendezvous throughout the summer months, and from this point, with Father Jenks as the moving spirit and the competent guide, the White Mountains were frequently traversed. His own great love for music opened this great field of cultural enjoyment to many who knew him. A man of somewhat detached life, he gave himself freely in various ways to all who, in increasing numbers, turned to him for friendship and counsel. He was a charming comrade as well as a competent ecclesiastical and a wise guide in spiritual concerns.

In the ministry of Father Jenks, the dominant thought was that of priesthood, which means sacrifice and service. His constant controlling purpose was to teach and to live the Catholic Faith. Greatly as he valued and diligently as he used, not only in the lecture room, his opportunities for teaching, he esteemed yet more the means and occasions for spiritual ministries. The Offering of the Holy Eucharist he thought of not only as duty and privilege but as holy joy. He ministered at the Altar on every possible occasion, not only in his turn at the Seminary Chapel, but regularly and frequently in parish churches during the academic year, as well as in his private chapel in Whitefield, New Hampshire, and in his many journeyings. On his duties as Confessor he lavished time and thought and prayer. He has fulfilled a faithful ministry of wide scope in fewer than three score years of mortal life. Intense and devoted, holding some opinions very rigidly, he was not essentially narrow or inconsiderate. He touched life in many relations and was helpful to persons as well as to organized efforts. After nearly thirty years in Holy Orders he rests from abundant labors. May he rest in peace and may light eternal shine upon him.

HERBERT M. DENSLOW,
EDMUND BANKS SMITH
WILLIAM T. HOOPER
Committee.

RT. REV. TROY BEATTY

At a meeting of the Bishop and Council of the Diocese of Tennessee, held in Christ Church Parish House, Nashville, Tennessee, on the second day of May, 1922, the following was adopted by a unanimous rising vote, and ordered spread upon the records of the Council:

We, the Bishop and Council of the Diocese of Tennessee, in meeting assembled, desire to place on record our profound sorrow over the passing of the RT. REV. TROY BEATTY, D.D., into life eternal.

While the ways of inscrutable Providence are not to be questioned, and we can only bow in acquiescence to the Divine Will, nevertheless our hearts are filled with sadness, and it is hard for us to become reconciled to the irreparable loss which, humanly speaking, we have sustained.

Bishop Beatty was a man remarkable for his indefatigable efforts in behalf of the Master's work, for his able administration in the furtherance of its affairs, for his wide and

deep sympathy extended so freely to all who came to him in need.

We shall miss his leadership, his wise counsel, his unconquerable spirit of Faith in God and fellow-man. In the blessed Paradise above he rests from his labors.

"Not spilt like water on the ground,
Not wrapped in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thy voice, beyond Thy care;
Not left to lie like fallen tree;
Not dead, but living unto Thee."

Be it Resolved, that we extend to his beloved family our tenderest sympathy, with the assurance that we share with them the sense of personal loss in the death of their husband and father, and our leader and friend.

Resolved further, that these resolutions be spread on our record book, and a copy sent to the press for publication.

NOTICES

GRADUATES OF ST. MARY'S HALL

The annual meeting of the Society of the Graduates of St. Mary's Hall will be held on Saturday, May 27th, 1922, at 10:15 A. M., at St. Mary's Hall. Chapel Service at 12 o'clock. Annual dues payable at this Meeting. Mrs. WILLIAM D. HEWITT, corresponding secretary, Burlington, New Jersey.

RETREAT

The Society of the Companions of the Holy Cross will hold a week-end Retreat for Women to be conducted by the Rev. J. O. S. Huntington, O.H.C. at Adelynrood, South Byfield, Mass., June 24-26. The Retreat will begin on Saturday evening and close after breakfast on Monday. As the number must be limited, application should be made as soon as possible to Miss Helena S. Dudley, 357 Beaver St., Waltham, Mass.

MAKE YOUR WANTS KNOWN THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word, replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

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

POSITIONS OFFERED

CLERICAL

PRIEST—JULY, AUGUST. "PLAIN PEOPLE", city three hours from N. Y. Sundays: low mass and choral mass with short sermon. Week-days: low mass daily when in town. Confessions: Saturday evenings. Rector on vacation preferred. \$125. per month and rectory. "Chap. ORC." LIVING CHURCH, Milwaukee, Wis.

SUPPLY CLERICAL FOR LAST FOUR Sundays in July, possibly two in August. Use of Rectory. Country, one hour from New York. Address: W.W.W. 556 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED — A NURSERY-GOVERNESS for three children ages 4-8-10. Must be 30 years of age or over, and one willing to assist with upstairs work. Location in small Wisconsin town. Will give right person best wages and a good home. Only persons with highest references considered. Reply B-557, care LIVING CHURCH, Milwaukee, Wis.

WANTED—AN UNMARRIED CHURCH-man as teacher in the grades of St. James School for Boys. Address the Headmaster, Fairbault, Minn.

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.

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.

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 DESIRES WORK IN THE EAST during July and August. Young, single, good health, graduate in Arts and Divinity, American Orders, can intone and preach extempore, good recommendations. H-559, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY SUPPLY WORK within radius of 75 miles of New York. Will arrange to take services during summer vacations of the Clergy or for one or more Sundays. Address R.L.H.-543, care LIVING CHURCH, Milwaukee, Wis.

MINISTER, IN GOOD STANDING, CA-pable, desires a parish, chaplaincy, or teaching at once or September. Address: University graduate-553, LIVING CHURCH, Milwaukee, Wis.

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.

DIRECTOR OF RELIGIOUS EDUCATION. Splendid success directing Young People's and Children's activities. Position desired, July, August, September—mission, parish, or institution. Address L-538, LIVING CHURCH office, Milwaukee, Wis.

WANTED—SITUATION BY ORGANIST-Choirmaster; married; Churchman; disciplinarian; expert voice-builder. Now engaged—desires change. Best references. J. M. M. -554, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE, REGISTERED IN New York State wants employment in School or Children's Home in the West. Address R. 111 care of LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED PERSON desires position as Institutional Matron. Thoroughly understands children. Might consider private family. Address: Mrs. DRUMMOND, 1515 Chicago Ave, Evanston, Ill.

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 POSI-tion 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.

EXPERIENCED BOOKKEEPER DESIRES position in School or Church institution. Highest references. Address H-300, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisa 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.

PARISH AND CHURCH

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.

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

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.

ORGAN.—IF YOU DESIRE ORGAN FOR church, school or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

AUSTIN ORGANS—WHERE AN AUSTIN has been placed in a diocese it has invariably brought other Austins, from the general delight at the tone and the mechanical worthiness of the first ones. Examples of this in many diocesan areas. There is nothing better in the world than a fine Austin. AUSTIN ORGAN Co., Hartford, Conn.

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

VESTMENTS

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.

MISCELLANEOUS

MADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

A CHURCH CALENDAR

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.
Calendar and Manual together 50 cents, postpaid.

BROTHERHOOD OF ST. ANDREW, Church House, 202 South 19th St., Philadelphia, Pa.

EDUCATIONAL

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.

CAMP ON CAPE COD CONDUCTED BY clergyman's daughters has a few vacancies for coming season—children five to twelve years. References required. Circulars on request. Address T-534, care LIVING CHURCH, Milwaukee, Wis.

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST. WOODCLIFF Lake, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to Oct. 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10-\$20 a week.

SISTERS OF THE HOLY NATIVITY

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

BOARDING—ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms. Table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 3605 PACIFIC AVENUE. Attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations spring and summer season.

BOARDING—LOS ANGELES

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD". Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Cal. Prices \$25.00 to \$35.00 per week.

BOARDING—NEW YORK

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

BOARDING—VERMONT

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. Hooklet. Address A. J. NEWMAN, Proprietor.

FOR SALE—LONG ISLAND

SIX ACRES BETWEEN GARDEN CITY AND Hempstead. 1 mile stations, 20 miles Penn. station. House, 11 rooms, 2 baths. Cottage 6 rooms, bath. All improvements, many attractions. Box 295, Garden City, N. Y.

FOR SALE—MICHIGAN

SUMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attraction. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address OWNER-122, care LIVING CHURCH, Milwaukee, Wis.

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 pur-

chase 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.*

Pictures of the American Liturgy. Drawn from life by Martin Traers.

S. P. C. K. London, England.
The Macmillan Co. New York City, American Agents.

Notes on The Ministry of Reconciliation for Young Missionaries. By Godfrey Callaway, S.S.J.E., of St. Cuthbert's Twolo, South Africa. With preface by the Bishop of St. John's, Kaffraria.

The University of Chicago Press. Chicago, Ill.
The University of Chicago Biographical Sketches. Volume I. By Thomas Wakefield Goodspeed. Net \$3.00. Postpaid, \$3.20.

The Way Press. 745 E. Third St., St. Paul, Minn.

Modern Theosophy? Whence? What? Whither? An Exposition and a Refutation with Corrective Bible Teaching. By Mersene Elon Sloan, editor and Bible teacher. Second edition of abridged text revised and enlarged.

PAMPHLETS

From the Author.

Practical Parochial Problems. By the Ven. Romilly F. Humphries, D.D., Archdeacon of Baltimore. Read before the Convocation of Reading Diocese of Bethlehem, January 11, 1922.

From the Author.

Sixty-five Don'ts for Church Organists. By John Newton.

From the Author.

Latina, Latine. By Theodorus Taylor Chave, B.A.

St. Bernard's School Press. Gladstone, N. J.

Prayers for Every One in Every Home. Compiled by the Home Nurture Committee of the Educational Commission of the Province of New York and New Jersey.

STUDENT WORK AT IOWA STATE COLLEGE

THE STUDENT WORK that is being carried on under the direction of the Department of Religious Education at various colleges and university centers is a field that is not only of the greatest importance to the future of the Church, but is also of unusual interest because of the different conditions to be met and the diversity of means being employed.

The State College at Ames, Ia., was selected as a specimen work for the Middle West, under the leadership of the Rev. LeRoy S. Burroughs. A fine piece of corner property just off the campus with a dilapidated building once used for a student rooming house has been purchased. On this site it is hoped to erect a chapel a student center, and a rectory, to be built of gray stone. Dr. Pammel, an active Churchman and a professor in the State College, has offered the stone, which is to be quarried from a farm in Wisconsin belonging to Dr. Pammel's family. The freight expense of bringing the stone to Ames will be borne by Mr. John L. Power, publisher of that city, and tentative plans have already been drawn up by Professor A. H. Kimball, head of the Department of Agricultural Engineering, who has also generously offered to superintend the building.

Mr. Burroughs is now using the old frame building as a rectory, student center, and chapel. His home is open for all who wish to come from morning until midnight, thereby affording him an informal acquaintance with the students. This has probably been one of the factors in the large attendance of Episcopal students at the Church services and in their participation in Church work.

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.

CHURCH OF THE INCARNATION

Madison Ave. and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M. 4 P. M.; Daily 12:30

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

Ervay 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 *Morhouse Publishing Co., Milwaukee, Wis.*]

J. M. Dent & Sons, Ltd. London and Toronto.
E. P. Dutton & Co. New York City, American Agents.

The Romance of Eternal Life. By Charles Gardner. Price \$2.00.

George H. Doran Company. New York, N. Y.
Christ and International Life. By Edith Ploton-Tuberville, O.B.E., author of *Musings of a Lay-Woman, Christ and Woman's Power*, etc. Introduction by the Right Hon. Lord Robert Cecil, K.C., M.P. Price \$1.50 net.

The Kingfisher. By Phyllis Bottome, author of *The Dark Tower, The Crystal Heart*, etc. Price \$2.00 net.

Russell Sage Foundation. New York City.

The Coal Miners' Insecurity. By Louis Bloch.

The Society of S.S. Peter and Paul. 32 George St., Hanover Sq., London, W. 1, England.

DIOCESAN CONVENTIONS

DELAWARE, finds diocese in excellent condition. NEW JERSEY, Bishop commends Department of Religious Education. WESTERN MASSACHUSETTS, women not to serve on vestries. ARIZONA, most interesting convocation in YORK.

THE MISSIONARY DISTRICT OF ARIZONA

THE ANNUAL CONVOCATION of the Missionary District of Arizona was held in St. Andrew's Church, Nogales, April 25-27. It was one of the most interesting convocations of recent years and was exceedingly well attended.

After the celebration of the Holy Communion by the Bishop, assisted by Archdeacon Jenkins, at 10:00 A. M. on Tuesday, Convocation was organized for business.

At the opening of the afternoon session the Bishop delivered his annual address. He set forth in considerable detail the splendid social work of the Church in Arizona, especially in connection with its four hospitals.

In the evening there was a public meeting with addresses by the Rev. Alfred W. Nichols, rector of St. Luke's Church, Prescott, and the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, and the representative of the Province of the Pacific on the Council. The former gave an exceedingly interesting account of the work of the Church of England in Canada, in the diocese of Nova Scotia and Newfoundland. The latter, in the form of four stories, which were in reality parables, set forth the work of the Church in the foreign and domestic fields.

After a business session on the morning of the second day a visit was paid to the Tumacacori Mission about fifteen miles distant in Arizona, and to a mission in Old Mexico. In the evening the Rev. Henry C. Smith, rector of St. Andrew's Church, Nogales, gave a demonstration of how he conducted his Junior Church on Sunday evenings. Bishop Sanford and Oliver White of Nogales were the other speakers.

On Thursday morning there was a joint session of Convocation and the Woman's Auxiliary and the Girls' Friendly Society. Addresses were made by Bishop Sanford, and by Miss Mary K. Jacobs, of Los Angeles. The reports of the various Commissions and Committees showed the Church in Arizona to be alive to the real task before it, and that it is better equipped for work than ever before, all the parishes, and nearly all the organized missions, now having resident clergy.

The following were elected delegates to General Convention: the Rev. W. J. Dixon, Canon of Trinity Cathedral, Phoenix, and Dr. H. B. Leonard of the Department of Mathematics, University of Arizona.

Alternates: the Rev. Bertrand R. Cocks, Canon of Trinity Cathedral, and Mr. Harold Baxter, Phoenix.

Delegates to the Synod of the Province of the Pacific, in addition to the delegates to General Convention, who are also delegates to the Synod: the Ven. J. R. Jenkins, the Rev. Francis Bloy, H. M. Claggett and Franklin D. Lane.

DELAWARE

TO WRITE THE story of the Convention of 1922 one must begin not at the beginning but on the day after, when the joyful news spread everywhere that a little son had come to bless the home at Bishopstead in Wilmington. No one unacquainted with Delaware can begin to realize what it means to have a native Delawarean in that historic mansion, and this new tie between the Bishop and the state which he "has come to love so deeply" has thrilled his people with a pride that is very deep and tender.

Something like a moving picture of the work in the diocese was obtained when the Bishop, at the banquet in the high school auditorium, called upon each rector and missionary to give in a four or five minute talk the facts and figures of his year's work. The result was a sure cure for pessimism. For an hour and a half the clergy entertained the two or three hundred people present with a unanimous testimony as to the great uplift which has come through the Nation-wide Campaign, while a flow of wit and pathos kept the audience vibrant with emotion, and every speaker received his share of liberal applause. The Bishop stood throughout the whole time. The Rev. B. T. Kemerer, one of the field secretaries of the General Staff, who closed the evening in his usual effective manner, compared the Bishop's posture to the attitude of Moses at the battle with Amalek when his hands were upheld by Aaron and Hur until the day was done and the battle won, but others probably saw in the episcopal posture an effective check upon any disposition to forget the time-limit. The Rev. A. L. Cooper, of Ichang, China, a native of Delaware and a seminary classmate of the Bishop, told of his vast field and its interesting work; and Miss Newbold, travelling secretary for the Girls' Friendly Society for the Province of Washington, won a good hearing for her cause by her charming approach. The Bishop announced that next year he would call upon a layman from each parish to give the facts and figures of the year's work.

The Convention was held in St. Philip's Church, Laurel, where the rector, the Rev. F. Alan Parsons, and an effective committee under the direction of Mr. William H. Cook, carried through every detail with precision. The meetings of the Woman's Auxiliary, also assembled in annual convention, and a meeting of the Girls' Friendly Society were held in the nearby Methodist Protestant Church.

The Convention opened with evening prayer at 3 o'clock on May 9th, conducted by the Rev. Dr. Alban Richey and the Rev. Joseph H. Earp. Mr. John S. Grobe was re-elected secretary; Mr. Frederick Bringhurst, treasurer; Prof. H. H. Hay, registrar, and the Hon. C. M. Curtis, chancellor. The Rev. T. Getz Hill and Mr. William B. Jester were appointed assistant secretaries. The entire Standing Committee was re-elected, as were also the members of the Executive Council and the trustees of the diocese and the committee on Constitution and Canons whose terms had ex-

pired. The Bishop reappointed the examining chaplains. Deputies to the General Convention were elected as follows: the Rev. Messrs. Frederick M. Kirkus, Richard W. Trapnell, Benjamin F. Thompson, Charles A. Rantz. Alternates: the Rev. Messrs. Percy L. Donaghay, T. Getz Hill, Charles H. B. Turner, D.D., F. Alan Parsons. Messrs. Charles R. Miller, George A. Elliott, Henry Hanby Hay, and Henry I. Beers, Jr. Alternates: Messrs. Robert B. Rayner, J. W. Trought, Hon. William D. Denney, and Mr. Henry F. duPont.

A committee was appointed on the Increase of the Episcopal Endowment Fund. Extensive changes in the Constitution and Canons of the diocese were proposed in the report read by the Rev. R. W. Trapnell, which go over to the next Convention for final action.

The Executive Council reported through the secretary, the Rev. Joseph H. Earp, and through the Rev. B. F. Thompson for the Department of Missions and Church Extension, the Rev. R. W. Trapnell for the Department of Religious Education and Christian Social Service, and the Rev. F. M. Kirkus for the Department of Ways and Means. Mr. Trapnell laid special stress upon the Peninsula Summer School, the increased membership in the Church schools, the large Lenten Offerings, the growing use of the Christian Nurture Lessons, the work for students at the State University, and the opportunity open for social service in the city of Wilmington and in the institutions of the state. Mr. Kirkus stated that there would be approximately \$10,000 available for missionary stipends and to further the Bishop's plans for extension of work in the diocese during the next twelve months.

A report of investigations conducted by Prof. Henry Hanby Hay, as chairman of a Committee on Early Conventions, resulted in a resolution that the Convention of 1922 shall be numbered the 137th annual Convention rather than the 136th.

The session of Wednesday opened with the Holy Communion at 9 o'clock, the Bishop being celebrant, assisted by the Rev. B. F. Thompson, the Rev. R. W. Trapnell, and the Rev. C. W. Clash. The Bishop's annual address followed. He rejoiced in the success of the every-member canvass, resulting, at a low estimate, in an average of \$2 for diocesan and \$6 for general Church work, or a total of \$8 for missions from each communicant. The Bishop commended the Department of Religious Education of the Church for its spirit of alertness and its comprehension of what should be done and how to do it. He emphasized the duty of seeking unchurched children, and of inaugurating a Teacher Training School. He recommended that vestries appoint standing committees to report on the Church school. He believed in the system of quotas rather than apportionments, but deplored the practice of looking at the Church's work from the standpoint of money. "Raising money is not the root but the fruit of missionary enterprise." His address showed a comprehension of the religious, moral, and educational problems of the State of Delaware, such as indicates a fast increasing

acquaintance and influence throughout his diocese.

The next Convention will be held in St. John's Church, Wilmington.

WESTERN MASSACHUSETTS

THE TWENTY-FIRST ANNUAL convention of the Diocese of Western Massachusetts was held in Christ Church, Springfield, May 10 and 11. At the previous convention a committee was appointed to investigate the advisability of admitting women to membership on vestries and to the convention of the diocese. The report of this committee which contained the recommendations that women be permitted to serve on vestries and to represent parishes and missions in the diocesan convention was discussed at great length, but was not accepted.

Later, however, it was pointed out that under the present constitution and canons of the diocese women are permitted to serve on vestries under the discretion of the Bishop and Standing Committee, and that in fact there are places in the diocese where women are thus serving.

The convention voted that the *Pastoral Staff*, the diocesan paper, should be mailed to every family in the diocese, and that the expenses of the undertaking should be borne by each parish in direct proportion to the number of families in the parish. This is a decided step forward and will further a wonderfully growing spirit of diocesan consciousness. The conference on the ministry to be held at Saint Paul's school, Concord, the Church conference of the Province of New England, also will be held at Concord, and Saint Stephen's college were all endorsed unanimously.

Bishop Davies in his eleventh annual address touched upon the spiritual condition of the diocese which he said was a proper subject for thanksgiving. He also spoke on Administration, stressing particularly the faults in parochial administration with reference to keeping communicant lists correct. After discussing diocesan finances the Bishop said, "Whatever plan may be set forth by the committee to continue the plan called the Nation-wide Campaign should receive your wholehearted support. A great mounting tide of opportunity is now surging up. It would be an unspeakable tragedy not to take it at the flood."

The Rev. Louis B. Howell, rector of St. Paul's Church, Norwalk, Conn., addressed the convention as a representative of the Presiding Bishop and Council, on the program for the next three years. A stirring appeal for the suffering Armenia was made by one of her countrymen who is officially connected with the Near East Relief.

Reports indicating healthy growth were presented by officers from the Church Service League, Saint Barnabas' Guild, the Woman's Auxiliary, the Girls' Friendly Society, the Church Periodical Club, Saint Andrew's Brotherhood, and from a unique diocesan organization called The Guild of Diocesan Sponsors. The three deans of the convocations also submitted written reports.

On the evening of the first day of the convention a largely attended dinner of the Church Club of Western Massachusetts was held at the Nayasset Club. Charles E. Mackintosh of Saint Paul's Holyoke, presided. The laymen of the Springfield Convocation presented the Bishop with a purse in recognition of the tenth anniversary of his consecration. A talk on The

Church Student in Our Colleges was given by the Rev. Malcolm Taylor, executive secretary of the Province of New England. The Rev. Remsen B. Ogilby, LL.D., president of Trinity College, Hartford, spoke on the contribution of the Church to Education in New England.

The following deputies were elected to the General Convention: Archdeacon M. E. Mott, the Rev. Messrs. A. J. Gammack, S. E. Keeler, J. M. McGann; Messrs. Bartow Crocker, Fitchburg; H. A. Field, Saint Peter's, Springfield; W. A. Gallup, North Adams; and H. H. Skinner, Christ Church, Springfield. Alternates: the Rev. Dr. J. F. Carter, the Rev. Messrs. Latta Griswold, Franklin Knight, Hervey C. Parke.

NEW JERSEY

THE ONE HUNDRED AND FIFTY-FIRST Convention of the Diocese of New Jersey met in St. Paul's Church, Camden. (the Rev. R. E. Brestell, rector). May 9th and 10th. The Bishop, in his annual address dwelt upon the revision of the Prayer Book; the Prohibition Amendment, going so far as to say that any one aiding or abetting a bootlegger would lay himself liable to excommunication; and the Hungarian Question. He paid a high tribute to the Rev. W. Northy Jones, rector of St. Peter's Church, Perth Amboy, who has been instrumental in bringing many Hungarian congregations into the Church. At the afternoon session the Convention invited the members of the Church Service League to be present. Both bodies were addressed by the Rev. Chas. T. Walkley, rector of Grace Church, Orange, and Mrs. Arthur S. Phelps. A dinner was held in the parish house at which addresses were made by the Rev. Canon Lewis on the subject The Schools in the Diocese; Mrs. Augustus Trowbridge of the Church Mission of Help on Wayward Girls; and Mr. Alfred Newbery on Christian Character. The initial address of the evening was made by Bishop Johnson of Colorado on The Church. The following were elected to the Standing Committee: the Very Rev. Dr. Alfred Baker, the Rev. Messrs. Chas. M. Perkins, Chas. S. Lewis, Winfield S. Baer, Messrs. David G. Baird, Warren R. Dix, Chas. Mecum, and Dr. F. B. Kilmer.

Deputies to the General Convention: the Rev. Messrs. R. Bowden Shepherd, W. Northy Jones, R. E. Brestell, Harold Moss, and Messrs. A. A. Devoe, W. G. Bearman, J. Lynn Truscott, and George L. Babcock. Alternates: the Rev. Messrs. Robert Williams, C. S. Wood, E. V. Stevenson, Morton A. Barnes, and Messrs. James C. Tattersall, Edward S. Savage, W. Lane Shannon, and Prof. Henry Myers.

A resolution was passed that a memorial be presented to the House of Bishops asking that after the Houses of Bishops and Deputies had legislated on the revision of the Prayer Book the legislation be referred to the several Provinces for approval.

An effort was made to celebrate the two hundredth anniversary of the first rector of St. Mary's Church, Burlington, the Rt. Rev. John Talbot who was supposed to have been consecrated by a non-Juror Bishop in England. The motion was defeated.

NORTHERN CONVOCATION OF MISSOURI

AN UNUSUALLY ENTHUSIASTIC meeting, with a large attendance, marked the Northern Convocation of the Diocese of Missouri at Calvary Church, Louisiana, Mo., May 2nd to 4th. Bishop Johnson's stirring address to the clergy opened the meeting, and the Rev. Dr. A. A. Gilman, presi-

dent of Boone University, Wuchang, China, aroused much interest in a talk on the work of the Church in China. The closing afternoon was given to the Woman's Auxiliary, with Mrs. Thomas Q. Dix, president; Miss A. S. Cousland, diocesan custodian of the United Thank Offering; and Mrs. E. F. Cushman, chairman of the Near East Relief committee, as speakers.

DEPUTIES FROM THE DIOCESE OF ALBANY

THE DEPUTIES to General Convention from the Diocese of Albany are: the Ven. R. H. Brooks, Albany; the Rev. Dr. E. A. Enos, Troy; the Very Rev. A. C. Larned, Albany, the Ven. G. H. Purdy, Warrensburgh, and the Messrs. Levi Hasbrouck, Ogdensburg; R. C. Pruyn, Albany; G. R. P. Shakelford, Saratoga Springs; R. M. Johnston, Albany. Alternates: the Ven. D. C. White, Ogdensburg; the Rev. Messrs. B. W. R. Taylor, Schenectady; E. P. Miller, Saranac Lake; W. J. Hamilton, Potsdam. Lay: Messrs. C. W. T. Barker, R. R. Raymond, and C. V. Hopkins.

NASHVILLE CONVOCATION

THE SPRING MEETING of the Convocation of Nashville at Trinity Church, Winchester (Rev. James R. Helms, deacon in charge), May 3-5, was of more than usual interest. Every priest actively at work in the Convocation was present during some part of the sessions, as well as a number of visiting clergymen. Archdeacon Zeigler, of New Mexico, spoke in behalf of St. John's Sanatorium. The preachers at the three evening services were the Rev. Dr. James M. Maxon, the Rev. Henry C. Salmond, and the Rev. Dr. Charles L. Wells, and the Convocation sermon on Thursday morning was delivered by the Rev. George O. Watts. The subjects for the afternoon conferences were Some Works of the Church in This Convocation and What the Church May Expect of Her Members: (1) Of Her Priests, (2) Of Her Laymen, (3) Of Her Women. Resolutions of sorrow at the death of Bishop Beatty and of sympathy with his family were adopted, and the early Eucharist on the last day was with special intention of thanksgiving for his good example. The Rev. Prentice A. Pugh presided as Dean for the first time.

GROWTH OF TWO MISSIONS IN NORTHERN NEW HAMPSHIRE

THE BATHUR REMOTE regions of Northern New Hampshire have been showing a growth in Church life, especially in the missions of Colebrook and Groveton. At Colebrook, under the energetic leadership of the Rev. Frederick Thompson, the congregation has increased from almost nothing to nearly one hundred persons, with a Church school of equal size. Large troops of Boy Scouts and Girl Scouts, a vested choir of thirty, and other activities have been established. A large house for the priest and two candidates for orders, also social activities of the parish, has been purchased and is being paid for by the mission and its friends.

At St. Mark's Mission, Groveton, the work has been no less successful. The Rev. H. Goring-Alder, formerly of the Diocese of Montreal, has been in charge of the mission for about one year. In that time he has presented for confirmation forty-two candidates from Groveton and five from North Stratford, thereby almost doubling the number of communicants. The mission has also paid off a considerable debt on the parish house.

ENGLAND OBSERVES THE FESTIVAL OF ST. GEORGE

The Church in Wales—Bishop of St. Albans on Confirmation— Convocation of Canterbury

The Living Church News Bureau }
London, April 28, 1922 }

AS the Festival of St. George, England's patron saint, coincided this year with Low Sunday, its observance in most churches was deferred till the following day (Monday, April 24th). There were, however, special services on the Sunday at St. George's Chapel, Windsor, and at St. Paul's Cathedral, in the afternoon. The King and Queen attended the service at Windsor, accompanied by the Duke of York, Prince George, and other members of the Royal family. The military Knights of Windsor were in attendance in full military uniform, and also the Mayor and Corporation of Windsor in their robes of office. The Archdeacon of Canterbury preached the sermon. The Royal Society of St. George was very largely represented by prominent members at the afternoon service on Sunday at St. Paul's Cathedral. Many of them wore badges, and the great majority had red and white roses in addition. The Lord Mayor and Sheriffs of London, with various city dignitaries, were also present. The service was very beautiful, and included in its musical portions Bach's fine anthem, "Rejoice, O my spirit." The National Anthem was sung at the close.

The annual service of the Order of St. Michael and St. George was held at St. Paul's Cathedral on Monday. This is, I believe, the only regular service at the Cathedral which has for its object the commemoration of the departed, and it is one of intense pathos and beauty. When the names of those members of the Order who had passed away during the year (sixty-nine in all) had been read out, the brilliant company in the chapel of St. Michael and St. George, in robes and uniforms glittering with orders, and the great congregation without in the nave of the cathedral, stood in quiet reverence while the "Marche Funebre" was played by the band. Following this the choir sang the beautiful "Contakion" from the Liturgy of St. Chrysostom, set to the Kieff melody.

On Monday, the President and Council of the English Church Union arranged for a Solemn celebration of the Holy Eucharist at St. Alban's, Holborn, in honor of St. George, and a sermon on Christian Patriotism was preached by the Rev. T. C. Kirtland, vicar of St. Margaret's, Ladywood, Birmingham. At many other churches, in London and throughout the country, the day was similarly observed, and it is satisfactory to note the growing regard of Englishmen for their patron saint. One would fain hope that the observance of St. George's Day springs from a sense of religion, and that the saint is not regarded merely as an emblem of Empire.

THE CHURCH IN WALES

The Governing Body of the Church in Wales, at its meeting at Llandrindod Wells last Thursday, completed a new constitution of the Church. Mr. Justice Sankey, in making the announcement (which was received by the members with an outburst of cheering), said that as a Church they did not stand alone. The Church in Wales, he reminded them, was a Catholic and a National Church, and they must see to it that they did not allow practices, and that they dis-

countenanced innovations, which might imperil their communion with others. As a national Church they were the oldest Christian Church in Great Britain. Long before Canterbury was heard of, they were there: the saints of the Church in Wales were sons of the race; they were heirs of their beliefs and traditions. He added: "You stand now strong and united; see to it that you do not imperil that newly-found strength and unity. The last five years have been years of darkness and weariness, but this is the end of the chapter. Harassed and oppressed, in spite of everything, we put our affairs in order. We are now at liberty to resume the onward march. Sound finance and a democratic constitution are, however, not enough. The Church has something better and higher, a divine commission, through which she will find peace at last."

After adopting the Constitution, the Governing Body passed a Bill setting up ecclesiastical courts, and the Archbishop promulgated the Bill as a Canon of the Church in Wales.

There was some discussion over the Bangor Cathedral scheme, which came up for final approval, subject to the deletion of a proviso that all services held in the cathedral should, if and when circumstances permitted, be conducted by the Dean and Chapter.

In a statement on the financial position, Sir Owen Philipps said that four out of the five dioceses had paid their quota of the £45,000, and the remaining diocese had paid up with the exception of £2,300. This result was very satisfactory in view of the fact that the appeal was made when three or four months of the year had gone. In a reference to the Million Fund, the Archbishop said he thought the Church of England would like to know that they would be glad if they could find it possible now to give them some of that financial help which for many years they thought would be abundantly flowing into the Principality if Disendowment and Disestablishment came.

The Governing Body decided to hold its next meeting at Llandrindod in September.

BISHOP OF ST. ALBAN'S ON CONFIRMATION

The Bishop of St. Alban's, in his Diocese Magazine, comments as follows on the subject of Confirmation and the number of communicants. He says: "Since the beginning of the year I have personally taken thirty-four confirmations in the diocese. Every time I take one I realize more what a real opportunity a Confirmation Service gives one and how hard it is to make the best use of it, and what a big responsibility it lays both upon the Bishop and the parish priest, as well as upon the candidates and their parents, and (which is generally forgotten) the godparents. In the back of my mind lies the remembrance of the fact that it is estimated that in England to-day there are some five millions of confirmed persons who are not communicants! This makes one 'furiously to think.' Five millions of confirmed persons who are not communicants! It would appear that there are about twice as many confirmed persons in the Church of England who are not communicants as there are confirmed persons who are communicants. Here, indeed, is an appalling wastage: what is the reason for it? It is high time that bishops, clergy, and laity faced this question."

Dr. Furse gets "right home" as usual, and

his words are but too true. Even the fact that the recent Easter communions showed an increase here and there, goes but to prove that far too many confirmed persons content themselves with communicating the minimum "three times a year, of which Easter is to be one." Many so-called "Catholics" also, it is to be feared, substitute the "hearing" of Mass for the higher privilege of Communion itself. It may be added that the latest figures available give the number of persons who made their Communion at Easter as 2,171,619.

CONVOCATION OF CANTEBBURY

When the Convocation of Canterbury assembles on Tuesday next week, one of the first matters for the consideration of the Upper House will be the report of its Committee on Modernism and the Girton Conference. It may be recalled that when the petition organized by the English Church Union on this matter was presented to the Bishops' House at the last sessions in February, the Archbishop of Canterbury expressed his anxiety that Convocation "should not drift into a condition of exaggerated apprehension or exaggerated feeling" concerning the representations then made. It was felt by the President and Council of the E. C. U. that these expressions on the part of the Archbishop were calculated in some measure to disparage the importance both of the petition itself and the matter with which it dealt. Accordingly, a letter was directed to be sent by the Secretary to his Grace, setting forth quotations in justification, explanation, and expansion of the petition. After extensive extracts from the editorial columns of the *Modern Churchman*, and the papers read at the Conference by Mr. Major Dean Rashdall, and Dr. Bethune-Baker, the secretary's letter concludes as follows: "The eyes of Catholic Christendom are directed upon us in consequence of this scandal, and all hope of anything in the nature of Reunion would be more than gravely imperilled if the Archbishops and Bishops of these Provinces should fail publicly and clearly to disclaim any sort of complicity in or even toleration of such 'erroneous and strange doctrine contrary to God's Word.' It is the earnest hope of those on whose behalf I write that the next sessions of Convocation may make clear the determination of the Bishops to uphold the central truths of the Christian religion." To this letter the Archbishop has returned a most courteous reply, stating that Convocation would consider and discuss the matter.

From the opposite point of view, one of the leading Modernists, Canon Barnes, writes that the Church is not yet ready for the Primate to appoint a Commission on Doctrine, as has been suggested. Progress in theology, he says, comes through controversy, and there must be statement and counter-statement, criticism and argument, before finality can be reached. Canon Barnes believes that recent discussions of the relations between the doctrine of evolution and the Christian Faith have done good. They may have disturbed some Churchmen, but they have reassured others, the younger generation especially.

ANNUAL SERVICE S. P. G.

The annual service of the Society for the Propagation of the Gospel was held on Wednesday in St. Paul's Cathedral. The Archbishop of Canterbury was the celebrant at the Holy Eucharist, prior to which priests and choir in procession chanted the Litany, as is the usual custom at St. Paul's. A splendid sermon was preached by the Bishop of Labuan and Sarawak, and Canon Newbolt assisted the Archbishop at the Mass.

The president, vice-president, and members of the standing committee were present.

REPORT ON LONDON SCHOOLS

The Rev. Prebendary Osborne, Diocesan Inspector of Schools for London, in the course of his annual report says that the number of schools inspected during the past year has risen from 203 (in 1920) to 219. There are signs of great improvement in the religious instruction in the schools throughout the diocese. The attendance of scholars

has improved, and the children have lost the weariness noticed during the war and post-war periods. The conferences held with the teachers at each inspection have, it is added, been most useful. The teachers realize it is not the Inspector's duty to check whether the teachers have covered the syllabus, but rather to endeavor to make a reliable estimate of the range, character, and value of the religious instruction given in the schools he visits.

GEORGE PARSONS.

BISHOP PRESENTED WITH PASTORAL STAFF

Convocation of Church Colleges— C. P. R. War Memorials

The Living Church News Bureau }
Toronto, May 12, 1922 }

THE diocese of Fredericton has just closed an interesting session of its synod in the See City. All were delighted to see the Bishop looking so well after his recent serious illness and operation, and subsequent trip to the West Indies. An outstanding feature was the presentation to the Bishop by the clergy of the diocese of a handsome pastoral staff of silver and ebony, which will be used throughout the diocese, the present staff first used by Bishop Medley being reserved for Cathedral use. The synod sermon was preached by Archdeacon Crowfoot of St. John, his text being taken from Esther 4:14, "Who knoweth whether thou art come to the kingdom for such a time as this?" He dealt effectively with The Challenge of the Present to us of the Church of England. The Bishop in his charge urged increased givings, pleading the need of extension, of a city missionary for St. John City, and of a field secretary for Sunday schools. He emphasized the difficulties created by the shortage of clergy. He spoke of the Church's share in the work of the Maritime Home for Girls at Truro, Nova Scotia, and the projected Maritime Home for Women at Moncton, New Brunswick. In speaking of King's College, he referred to the negotiations between the Carnegie Corporation and the universities of the Maritime Provinces with a view to the establishment of a central university at Halifax, with the colleges belonging to the various religious communions in affiliation with it. He expressed the opinion that it would have been for the good of the Church and the welfare of King's College, if federation had been effected twenty years ago. He recommended the synod to place itself on record as approving the policy of federation. This was subsequently done by a unanimous vote.

With reference to the need of emphasizing the sacredness of marriage, the Bishop urged that as far as possible there should be no departure in the rule that the solemnization of holy matrimony should take place in the House of God.

The Synod voted a loan of \$45,000 towards the erection of the proposed memorial building at Rothesay Collegiate School, which under Dr. Hibbard has done such fine service for the Church. The synod also approved the taking of an annual offering for the orphans of the province. The work of the Council for Social Service was presented by Canon Vernon, and the Rev. W. L. Powell, one of the Church's missionaries in Japan spoke at the missionary meeting, at which

the M. S. C. C. moving pictures of the work in China and Japan were shown.

CONVOCATION OF CHURCH COLLEGES

Trinity College, Toronto, at its Annual Convocation conferred the degree of B.D. in course on the Rev. Messrs. V. O. Boyle, P. M. Lamb, and A. H. Priest, and the degree of L.Th. on A. B. Brown, T. F. W. de Pencier, and the Rev. W. H. Pippen. Provost Seager, in his address, made special reference to the death of the Rev. Prof. Jenks, D.D., of the General Theological Seminary, New York, who had been for nine years a distinguished member of the divinity staff of Trinity. The Bishop of Toronto asked the loyal support of all Churchmen for Dr. Seager in his important and difficult task. The address to the graduates was given by Archdeacon Warren, who emphasized the spiritual side of the life of the parish priest.

At Wycliffe the degree of B.D. was conferred on the Rev. Messrs. G. A. Bracken, T. H. Stewart, and A. C. McCollum, and that of L.Th. on the Rev. J. H. Pogsan. Principal O'Meara spoke of the wide-spreading influence of Wycliffe, ten of whose graduates are now bishops. In the valedictory, G. B. Nicholson emphasized the fact that the prevailing chaos in the world to-day flings a direct challenge to the Christian Church. An enthusiastic address was given by Dr. Dyson Hague, and the benediction was pronounced by the Bishop of Yukon.

C. P. R. WAR MEMORIALS DEDICATED

A striking feature of the unveiling by the Governor-General, Baron Byng, of Vimy, of the bronze war memorial erected by the Canadian Pacific Railway in the Windsor Station, Montreal, to the honor of its employees who fell in the great war, was that the memorial was blessed by both the Roman and the Anglican Bishop. At the same time Canon Almond C. M. G., took part in a similar ceremony at the Place Viger station, while Captain, the Rev. W. H. Moorehead, and Canon Flanigan at still another at the great Angus shops of the C. P. R.

FLOWERS AT FUNERALS

It may interest many who read the reference in THE LIVING CHURCH to the great waste and extravagance of floral tributes at funerals to know that at the time of the funeral of Sir John Eaton in Toronto, those wishing to send flowers were requested by the family to send the flowers direct, in suitable, naturally arranged bunches, to one or another of the city hospitals, sending the cards only to the Eaton residence. As a result, all the Toronto hospitals, including the military hospitals, became veritable gardens on the day of the funeral. Surely this is a precedent worthy of being widely followed.

MISCELLANEOUS ITEMS

The Rev. E. G. Maxted, assistant at St. Alban's Cathedral, Toronto, has accepted the parish of Barberton in the Diocese of Ohio.

The Duke of Devonshire, the former Governor-General of Canada, is presenting a Lectern Bible to St. Bartholomew's, Ottawa, at which church he and his family regularly worshipped while in Canada.

A beautiful reredos in memory of Archdeacon G. C. Mackenzie is to be unveiled at Grace Church, Brantford, on Ascension Day.

The Rev. H. F. D. Woodcock was the preacher at the annual service for Sunday School Teachers and scholars of the deanery of Toronto at St. Alban's Cathedral.

The Ven. D. Charles White, rector of St. John's Church, Ogdensburg, N. Y., preached the sermon at the united Deaneries' meeting of Grenville and Leeds, Ontario, in St. Peter's Church, Brockville, May 10th. He also addressed the clergy on The Devotional Use of Silence in Worship.

COMPLETES TWO DECADES AS RECTOR OF PARISH

THE REV. DR. WILLIAM WAY, rector of Grace Church, Charleston, S. C., celebrated the twentieth anniversary of his rectorship on Sunday, May 7th. At the morning service Dr. Way's discourse was devoted to a brief survey of that period, which has been one of great constructive activity in the history of Grace Church.

"PILGRIMAGE TO THE CATHEDRAL" PLAN

A UNIQUE PLAN for stimulating the attendance at Church school was adopted during Lent by St. John's parish, Sharon, Pa. (Rev. Edward J. Owen, rector), resulting in an increase of from about 160 to 275 on Palm Sunday and Easter, with a corresponding increase in the enrollment of from 260 to 370. The gain was made by a careful follow-up system of the absentees and the securing of new members. A campaign was entered into under the name of The Pilgrimage to the Cathedral. Every member of the school, including officers and teachers, was asked to secure at least one new member, and thereby earn a place on the Honor Roll. Those who were fortunate enough to bring in three new pupils were to be entitled to take part in the "Pilgrimage," which includes a seventy mile trip to the Cathedral of St. Paul in Erie, a reception by the Bishop and the Dean, a luncheon, and a service at the Cathedral. The trip will be made in automobiles some time in June. During the progress of the campaign 110 new members were secured, 35 persons were placed on the Honor Roll, and 15 earned the trip to the Cathedral.

The reward mentioned has one distinct advantage. While it makes an interesting trip for the young people, it is also instructive and gives the visiting pupil an outlook beyond his own parish.

CHURCH CHANGES ITS NAME

ST. JOHN'S CHURCH, Glenburn, Pa. (Rev. F. P. Houghton, rector), which, but a few years after its organization was graduated from a mission into a parish, discovered lately that the first service was held there on the Feast of the Epiphany. They have therefore changed the name of the Church from St. John's to the Church of the Epiphany.

DR. SLATTERY ACCEPTS ELECTION

*Excerpts from Bishop's Address—
Sons and Daughters of St.
George—Death of Mrs. Babcock*

The Living Church News Bureau }
Boston, May 12, 1922 }

THE Rev. Charles Lewis Slattery, D.D., rector of Grace Church, New York city, has accepted his election to become coadjutor of Massachusetts. By appointment, Dr. Slattery met the committee of clergy and laity that went to New York at Grace Church rectory yesterday afternoon. He stated that, subject to Bishop Lawrence's approval, he would like to remain at his New York parish until fall, leaving his consecration for October, at which time he hoped his successor at Grace Church would be appointed and he could leave feeling that the parochial machinery would be in good running order. Dr. Slattery invited his six guests to dinner, but with the exception of the Very Rev. E. S. Rousmaniere, dean of St. Paul's Cathedral, who accepted his invitation, they were unable to remain. The Rev. Dr. Simon Blinn Blunt, of Ashmont, Henry J. Ide, and Walter C. Baylies came back last night. The Rev. Dr. Alexander Mann, Dean Rousmaniere, and Philip Parker returned to Boston to-day. Bishop Lawrence, who went to New York to attend a meeting of the Bishop and Council, held a conference with Dr. Slattery last evening, when the matter of consecration and the time for entering upon his new diocesan duties here were further discussed. It is of interest that while Dr. Slattery may not be consecrated in time to go to the General Convention at Portland, Ore., as a bishop, he will be present in a clerical capacity as he was yesterday elected a deputy from the New York diocese. In a few well chosen words last Sunday, the Rev. Dr. George B. Nicholson, rector of Emmanuel Church, Somerville, spoke most appreciatively of Dr. Slattery. He said: "The Rev. Dr. Charles Lewis Slattery was chosen Bishop Coadjutor of Massachusetts, at the Annual Convention, on Thursday. Dr. Slattery is thoroughly representative of Massachusetts Churchmanship, and will be a sympathetic worker with Bishop Lawrence. He is a man of rare personal charm, of broad scholarship, of pastoral instinct, and of well tried ability in the discharge of great responsibilities. He is one who will splendidly maintain the prestige and distinction which has adorned the episcopate of this diocese, of which we have been so justly proud. We are assured that he will be tolerant and helpful to all whose work is constructive and sincere, even though their point of view may be quite different from his own. We will therefore prepare to welcome him with unmixed loyalty, and with the firm expectation that he will quickly win for himself the same esteem and affection that so manifestly marks the relation of the whole diocese to our present beloved bishop."

In his annual diocesan convention address Bishop Lawrence said in part: "It is notorious how boys have graduated from our Church schools not into the Church, but on to the street and playground. Patriots have discovered the same habit in masses of our boys graduating from the public schools, and have organized the Boy Scouts, which connects

the boys' school, play, and social life with a loyalty to the nation and a public spirit. If the Church is to have men in worship and work, she too must hold the boys in their every day life, their sports, comradeships, and loyalties. This can be done and is being done. The Sir Galahad Club, which has been tested out for years by Archdeacon Dennen, extends from the Atlantic to the Pacific. On its patriotic side, it is in close and official touch with the Boy Scouts. Its special purpose is to interpret religion to boys of the Church in terms of recreational and other interests, and to make the Church as the expression of organized religion vital to the boy, and the boy vital to the Church. It is a significant fact that St. Stephen's parish, Lynn., of which Mr. Dennen was rector from 1905 to 1915, when the men of the war were still boys, sent into the service 283 young men, one of the longest, perhaps the longest service list from any single congregation in this church. Camp O-At-Ka in Maine, founded and carried on by Mr. Dennen, is a striking illustration of the success of Sir Galahad principles and methods. The marshalling of boys in christian character and loyalty to the Church must take a larger and more dignified place in our thoughts and activities. The summer camps, which are now a necessity in our Church life, and outing places like the Cathedral Farm, are but the beginning of a movement for boys which should be active throughout the twelve months of every year.

"I believe, however, that a very weak point is in the meagre staff of clergy and helpers in our largest parishes. To-day a parish in the center of 50,000 people is looking for a rector, and offering to provide a rectory and salary of \$3,000., which is perhaps as much as they can pay. What doctor would think of carrying on a large practice without a motor and a secretary? And the doctor has only the sick to visit. Such a rector has the well to visit also, a parish to administer, a Church school and all sorts of social activities to carry on. We regret the decline of family religion. I believe that it is due in some measure to the fact that the rector cannot be a real pastor, friend, and a familiar figure to the children in their homes. Our larger parishes need larger staffs and more parochial visiting, in order that the awful wastage of communicants and young couples moving from house to apartment and to another apartment be checked.

ST. GEORGE'S DAY OBSERVANCE

The annual service for all the lodges of the Sons and the Daughters of St. George of Greater Boston, was held on St. George's Day. The exercises took place in Trinity church, Boston, at 4 P. M. The Y. D. band furnished the music for the parade which preceded the service in the church, and the vested choir of Trinity church led the singing at the service itself. On invitation of the Grand Officers of the Sons of St. George and the rector of the church, the Rev. Dr. Mann, the sermon was preached by the Rev. C. R. Bailey, Ph.D., of Revere. Dr. Bailey gave a resume of the life of St. George, including his victory over the dragon, his torture because of his loyalty to the Christian faith and the execution of the saint, April 23 A. D. 303. The discourse was based on the parable of the Good Samaritan. Dr. Bailey urged his hearers to be true to the spirit of St. George and to the principles of fraternity, concord, and love. He also

pleaded for a stronger bond of friendship between this country and England. Dr. Bailey's closing words were: "May we not all cry fervently in imitation of what was put into the mouth of Henry V. by the immortal Shakespeare, 'God for Edward, England, and St. George'? And to this let us also add 'God for America and for such a fraternal alliance between this country and England as shall be for, not only our mutual benefit but for the benefit of all nations and tribes of the world.'"

DIOCESAN ALTAR GUILD

It has been decided to omit the meeting of the diocesan Altar Guild usually held in May. The Bishop has given the directress a year's leave of absence, but she looks forward with happiness to meeting the Guild again at the end of that period.

DEATH OF MRS. BABCOCK

The heart of the diocese of Massachusetts goes out to Bishop Babcock in the sudden death of his wife on Monday, May 8. Never since the death of Phillips Brooks have the clergy of the diocese so graciously left their busy work to show some outward sign of their inner love and affection for the Suffragan Bishop. As a special tribute, a guard of honor surrounded the mortuary chapel at the Church of the Advent day and night while the body of the deceased was kept there awaiting burial. This guard was made up of clergy of the Church who took their places for two-hour periods. On Thursday morning there was a special service of the Holy Eucharist at the Church of the Advent for the Bishop's family and intimate friends. On Thursday afternoon at 2:30 the public funeral service was held in St. Paul's Cathedral. The music was furnished by a choir of the clergy, the Rev. F. W. Fitts, acting as organist. The services were conducted by Bishop Lawrence and Dean Rousmaniere and by one of Bishop Babcock's most loyal friends, the Rev. Guy W. Miner. The interment was at Mount Auburn cemetery.

THE RECENT ELECTION

A close friend of Bishop Babcock has suggested the following in regard to the recent election of a Coadjutor Bishop in the Diocese of Massachusetts.

In the first place Bishop Babcock never cherished the ambition to become Coadjutor Bishop; from first to last he told his friends when they offered their support that he did not want the office and would countenance no campaign in his behalf. In February last he dictated to his secretary, for publication, a statement to the effect that he was not a candidate, intending to publish it in the columns of the official diocesan paper. Before he could secure its publication certain meetings, actually called in behalf of other men by publishing their straw ballots as if they represented the whole diocese, made it appear that the Suffragan Bishop had practically no supporters. Under the circumstances his friends felt that they must show that he had substantial support, and they insisted upon recording by vote in the Convention the fact that not a few, but many, desired him to be elected Coadjutor Bishop. They said: "We want the Suffragan promoted and we intend to vote for him, even though he declines." Bishop Babcock stated to Bishop Lawrence that many of the Convention delegates would insist upon voting for him. The movement was a spontaneous one almost without leadership except so far as the attempt was made to restrain it and keep it within bounds. Of course as the movement went on it is possible, especially near the close, that some

enthusiastic men may have worked actively to bring about the election of the Suffragan Bishop. The first ballot gave him the largest number of clerical votes. He at once arose and addressed the Convention, thanking his friends for thus expressing their affection and confidence and asking them not to vote for him again. He also emphatically said that he would prefer the work laid out by Bishop Lawrence for the Suffragan Bishop rather than the assignment made to the Coadjutor Bishop.

THE LIVING CHURCH is mistaken in quoting him as stating "that his ambition had caused him to change his mind" for he never had ambition for the office of Coadjutor Bishop. He expressed high ap-

preciation of the privilege he had enjoyed of working with Bishop Lawrence and the affection he felt for him, and that he would like to join with his friends in electing the best man that could be found for the position. After he had finished Bishop Lawrence arose and began a short talk to the Convention with the statement "I agree with every word the Suffragan Bishop has spoken"—and later when some member of the Convention desired to speak on the subject the Bishop said in substance that the incident was closed and that Bishop Babcock and he would continue to work together with the same confidence and affection that had always existed between them.

RALPH M. HARPER.

NEW YORK CONVENTION 139th SESSION

Dr. Slattery Accepts—Trinity's 225th Anniversary—Merger of Two Large Parishes

The Living Church News Bureau }
New York, May 13, 1922 }

THE 139th annual Convention of the diocese opened on Tuesday, May 9th, with a celebration of the Holy Communion in the Cathedral at 10 A. M. Bishop Manning was the Celebrant, Bishop Shipman, Epistoler, and Bishop Lloyd, Gospeller. In the Sanctuary were Dean Robbins and Canons Nelson and Veazie. There was no sermon.

The Convention assembled for business in the Synod Hall shortly after noon, the Bishop presiding. Immediately upon the opening of the session, the Rev. Dr. Charles Lewis Slattery, rector of Grace Church, and Bishop Coadjutor-elect of Massachusetts, was introduced and greeted with applause. He responded in a graceful speech of thanks and assured his brethren that should he leave New York he hoped he would carry their friendship and prayers with him to his new home. The Massachusetts Committee of notification waited upon Dr. Slattery in the afternoon, and at that time he announced his acceptance of the election.

Reports of standing and special committees were read, received and duly filed. Several vacancies were filled in existing committees and other routine business transacted.

BISHOP TUTTLE PRESENTED

After luncheon the venerable Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., was introduced and received with applause, the Convention standing to receive the Grand Old Man of the Church. Bishop Tuttle recalled the fact that, in the sixties, he had sat in the New York Convention as rector of Zion Church, Wappinger's Falls, the only time he had sat on the floor of any diocesan Convention having been a bishop for fifty-five years. He gave the Convention a message of cheer and his blessing.

THE BISHOP'S ADDRESS

Bishop Manning then read his annual address, a clear and comprehensive survey of the progress of the year and a statement of his views on the pressing problems of the day as they affected the city, the diocese, and the nation. He referred to the Washington Conference on the Limitation of Armaments as the greatest achievement in

the field of international politics in centuries and said that the approaching World Conference on Faith and Order, to be held at Washington in 1925, promised to be its great counterpart in the field of Christian reunion.

PROHIBITION

The Bishop reiterated his views on prohibition and its enforcement, and his outspoken declaration in favor of obedience to the law was greeted with applause. He spoke of the Nation-wide Campaign; of the movement in progress for the increase of the endowment of the episcopate and of Synod Hall, and said he hoped shortly to announce his plans for the reconstruction of the administrative machinery of the diocese and the finishing of the Cathedral. He warmly commended St. Stephen's College, the work of the Social Service Commission, and that of the Seamen's Church Institute.

SECOND DAY

The second day began with a celebration of the Holy Communion at 7:30 A. M. at which the Rev. Professor Pomeroy was the celebrant. Morning Prayer was said at 9 o'clock by Canon Veazie. The Convention met at 10 A. M. After the consideration of the remaining routine business the chief business of the day was the reading of special reports from the Woman's Auxiliary, the Junior Auxiliary, the Churchwomen's League for Patriotic Service, the Church Periodical Club, the Girls' Friendly Society, and the Church Mission of Help.

DIOCESAN CARAVAN

The report of the Social Service Commission was made by the Rev. Charles K. Gilbert, executive secretary, and his earnest eloquent speech created a profoundly favorable impression. The two chief points in the report were the purpose of the Commission to employ a "caravan" to carry the Social Gospel of the Kingdom to the remotest parts of the diocese over the most unused trails leading to the many lonely and neglected homes of the rural sections. The "caravan" is to be equipped with a motion-picture machine and will be accompanied by experts—clerical and lay—who will explain the work of the state's educational and medical work. It will also carry the Bishops and introduce them to those who may have never seen a bishop in their lives but who will thus be given the opportunity of knowing that the Church is keenly alive to the spiritual, intellectual and physical needs of the whole diocese. Bishop Manning will spend the first two

weeks of the tour with the caravan sometime in June.

The other experiment which the Commission is undertaking is the neighborhood social welfare house in East Houston St., whose work has already been noted in these columns. This will bring the same message of help and cheer to the most congested spot in the city and will be an object lesson to the Church and to the nation of what the message of Christianity really is and means.

A resolution was adopted unanimously approving the Bishop's position on prohibition and its enforcement and that section of his address was ordered printed and read in every parish.

The resolution reads as follows:

"Resolved, That this convention records its emphatic approval of the sentiments expressed in the Bishop's address regarding obedience to law, and that the Secretary be instructed to print and send to each of the clergy that section of the address with the request of the convention that it be read from their chancel."

NATION-WIDE CAMPAIGN

Mr. Lewis B. Franklin, vice-chairman of the Presiding Bishop and Council, addressed the Convention on the Nation-wide Campaign. He stressed the fact that its askings were based on a "budget of needs, not money" and reminded his hearers that the coming General Convention would be called upon to adopt it. He urged the support of New York diocese at the Convention and afterwards. His plea was received with evident approval and his clear exposition of the proper viewpoint of the Church evoked generous applause.

ELECTIONS

The following elections were among the most important:

Standing Committee: the Rev. E. M. Stires, D.D. and Mr. R. W. B. Elliott.

Deputies to the General Convention: the Rev. Dr. E. M. Stires, the Rev. Dr. H. P. Nichols, the Rev. Dr. C. L. Slattery, the Rev. E. C. Chorley; Messrs. Stephen Baker, Edmund L. Baylies, R. Fulton Cutting, and Justice Vernon M. Davis. Alternates: the Rev. Messrs. W. M. Gilbert, W. H. Pott, J. W. Sutton, R. T. Henshaw; Messrs. Samuel Thorne, Jr., H. C. Barker, Elon S. Hobbs, George Zabriskie.

Deputies to the Provincial Synod: the Rev. Dr. B. I. Bell, and the Rev. Floyd S. Leach; Messrs. Stephen S. Bayne, H. C. Barker. Alternates: the Rev. Messrs. H. G. Willis and L. C. Cleland; Messrs. F. Atkins, and Wright Braman.

GREETINGS

The Synod of the Church of Ireland, in session at Dublin, cabled its greetings and the Convention sent a suitable reply.

The Convention sent a telegram of sympathy and affectionate greetings to the Rev. Dr. Karl Reiland, rector of St. George's, who was absent on account of sickness.

A GOOD CONVENTION

This only purports to be a summary of the principal events of the convention. Its tone and temper were wholly admirable, conciliatory, and constructive. There was evidence of diversity of opinion on some points but more evident was the desire to sink differences and agree upon the big things upon which all were agreed. Most evident of all was the admirable control and conduct of the Convention by the Bishop who was a concentrated committee of one on the "dispatch of business." Interest was not allowed to flag for a moment but neither was there any undue hurry or slurr-

ing over of important business. Everything was kept moving with smoothness and regularity. With brief speeches by Bishops Lloyd and Shipman the Convention sang the *Gloria in Excelsis* and adjourned after the Bishop had led the closing devotions and pronounced the Benediction.

REV. DR. SLATTERY ACCEPTS

On Tuesday afternoon, May 9th, a deputation from the diocese of Massachusetts, consisting of the Rev. Dr. Alexander Mann, Dean Rousmaniere, Rev. S. B. Blunt, Mr. W. C. Bayliss, Justice Parker, and H. J. Ide, waited on the Rev. Dr. Slattery at Grace Church rectory and formally notified him of his election as Bishop Coadjutor. Dr. Slattery announced his acceptance and issued the following statement:

"It is very difficult to leave my friends in Grace Church. No parish, I think, has ever shown more constant thoughtfulness and kindness for a rector. I appreciate that I shall be going to other friends, many of whom I have known for years, and many of whom, though formerly unknown to me, are most generously pledging their friendship. I hope that when the time comes for me to go next fall, Grace parish will know that not for a single day, can I ever forget them, if I would, and that whatever new ties I make, the tie which binds me to Grace Church will be unbroken."

Dr. Slattery will go to the General Convention in September as a Deputy from New York. Upon his return he will probably be consecrated and leave New York for Boston. He will be greatly missed in the city and especially at Grace Church, where he has served for over ten years. Every good wish and many prayers will go with him to his new field of labor.

GIRLS' FRIENDLY SOCIETY

The annual service of the diocesan branches of the G. F. S. was held at the Cathedral on Sunday afternoon, May 8th, at 4 o'clock. There was a very large gathering of members who followed the choir and clergy into the Cathedral bearing their banners. Bishop Manning preached the sermon and gave three watchwords to the members: Duty, Friendliness, and Faith. The Dean and Canon Veazie conducted the service.

MERGER OF TWO PARISHES

The parish of Zion and St. Timothy, whose church on West 57th St. was burned last January, of which the Rev. Frederick Burgess, Jr., is rector, and the parish of St. Matthew, W. 84th St. (the Rev. Dr. A. H. Judge, rector), are to be merged. The arrangement, as announced, is that the Rev. Dr. Judge and the Rev. Mr. Burgess are to be co-rectors until 1924, when Dr. Judge will retire, after a service of twenty-four years at St. Matthew's. The Rev. Mr. Burgess will then assume the sole rectorship. The united parishes will worship in St. Matthew's for the present. This combination will result in a parish of 1,033 communicants, Zion and St. Timothy having 528 and St. Matthew's 505. There will be an ample endowment for the new parish, which will be known as the Church of St. Matthew and St. Timothy.

TRINITY'S 225TH YEAR

On Sunday, May 8th, Trinity parish celebrated its 225th anniversary with appropriate and notable services. There were five: a celebration of the Holy Communion at 7:30 A. M.; a Children's Eucharist at 9; Morning Prayer at 10:30; a second celebration at 11, at which the Rev. Dr. C. L. Slattery, rector of Grace Church, preached an historical sermon and Bishop Manning

made an address of congratulation; and a public service at 4 P. M., at which Bishop Tuttle was the preacher. The church was filled to overflowing at 11 and 4.

Bishop Tuttle's sermon was, like himself, *sui generis*, and a characteristic utterance in the course of his sermon he made a reference to the status of the Anglican Church in the homeland in these words:

"It was the Roman Catholic Church in England that broke off from the Catholic Church of England in 1570, when Pope Pius V cut off Queen Elizabeth and her followers from his Church. And I call on my hearers to mark how, by this breaking off, the Italian mission in England became the seceder, leaving flocks and churches and cathedrals and dioceses and bishops still in England as the real, original Catholic Church of England.

"But here in America where Spanish Christianity existed fifty years or more before English Christianity came, the former might assert its right to pre-emption; and so a nice historical point about 'the way' might come up, as to whether in the United States, we be seceders from the Roman Catholics or no."

Discussing the relations between Church and State Bishop Tuttle said:

"Union of Church and State! We do not want it, if by union is meant any interlinking of jurisdiction or loss of independence. We do want it if by union is meant goodwill, and mutual self respect, and the give and take of helpfulness, and a precious co-working to the glory of God and the happiness of fellow men."

Among the congregation were: the British Consul-General and his staff, members of the Old Guard. The Veteran's Corps of Artillery, and many soldiers and sailors of the A. E. F., including Major General R. L. Bullard, commanding the Second Corps Area.

DEATH OF H. P. DAVISON

Mr. Henry Pomeroy Davison, of the firm of J. P. Morgan & Co., died very suddenly on the operating table at his home, near Locust Valley, L. I., on Saturday, May 7, while undergoing a severe surgical operation for the removal of a brain tumor. This was the second time Mr. Davison had been operated upon for this purpose. He recovered from the first and was much improved by it, so that his death was not expected. The funeral was held on Tuesday, May 9, at St. John's of Lattingtown, near Locust Valley, L. I., where Mr. Davison had his summer home at Peacock Point. The Rev. Charles W. Hinton, rector, officiated, assisted by Rev. Dr. Endicott Peabody, headmaster of Groton School, Mass. Interment was in Locust Valley Cemetery. It is understood that Mr. Davison left an estate of \$4,500,000 and upward, but made no specific bequests to church or charity.

GOODWILL INDUSTRIES

Unemployment is a pressing community problem in New York, with thousands not only out of work, but in the handicapped and so-called "unemployable" class. No parish or diocesan organization is equipped to meet this problem in New York, but a significant contribution has been made toward it through what is called "Goodwill Industries". The method is to collect everything that people have to discard, such as clothing, shoes, furniture, household articles, and take them to workrooms, where they are sorted, cleaned, painted, or repaired, and sold at low figures to people of small incomes. This meets two needs: it gives temporary employment to handicapped people while a permanent solution of their problem is being worked out, and

helps the thrifty poor. The movement was inaugurated in this Diocese in 1917, and temporarily abandoned due to the more abundant employment provided by war times. It is now being organized by the Episcopal City Mission Society, and is heartily endorsed by the Social Service Commission, many of our rectors, the Federation of Churches, and community social agencies. A house has been given for the work and a truck bought for collections. The plan is not only to help the workers of the Society who because of their work in hospitals and other institutions come into contact with a large number of people in this group, but also to assist the parishes of the city in meeting their problems with temporary relief.

The office headquarters of the Goodwill Industries is the same as the City Mission Society, 38 Bleecher St.

COMMENCEMENT AT ST. FAITH'S

The annual Commencement of St. Faith's Training School for Deaconesses took place on Friday morning, May 12th. The service was held in St. Ansgarius' Chapel of the Cathedral and was conducted by Bishop Manning. The sermon was preached by the Rev. Professor R. B. Pomeroy, the Warden. The graduating class numbered fourteen and its members were specially commended as being one of the most earnest and best prepared in the history of the School. The Bishop presented the diplomas. Two Deaconesses were set apart by the Bishop: Miss Pitcher, at the request of Bishop Sessums of Louisiana, and Miss Dieterle, at the request of Bishop Vincent of Southern Ohio. The Holy Communion followed at which Bishop Manning was celebrant.

BRIEFER MENTION

Bishop Shipman recently confirmed a class of 46 at St. Cyprian's Chapel for colored people, 169 W. 63rd St. It was a most impressive service, with a congregation of 600 packed to the doors, and people being turned away for over an hour. The whole chapel, possibly because of the recent improvements in physical equipment, is feeling a tremendous uplift in both spiritual things and energetic work. There is a Sunday school of over 300 with twenty-two teachers.

On Sunday, May 14th, the combined choirs of the Cathedral and of St. Bartholomew's rendered Horatio Parker's *Hora Novissima* at a special evening service in the Cathedral. This work is "the rhythm of Bernard of Morlaix on the Celestial Country." The English translation is by Isabella G. Parker. The offering was for the Music Fund.

The annual Presentation Service of the Children's Lenten offering took place at the Cathedral on Saturday afternoon, May 13th and was very largely attended. The Bishop made the address and the offering amounted to \$30,000.

The seventh annual meeting of the Clergy Club of New York was held on Friday afternoon, May 12th, at the Chapel of the Intercession, 155th St., of which the Rev. Dr. Milo H. Gates is vicar and also the president of the Club. Luncheon was served in the Parish House at 1 o'clock and an interesting program was carried out. Addresses were made by the president and by the Rev. Dr. Callimachos, the Rev. Frederick Norwood, of the London City Temple, Mr. P. W. Wilson, and Dr. Laidlaw, who read a message from Mr. Venizelos. A message of fraternal greeting was ordered to be sent to the Patriarch Meletios at Constantinople.

The Rev. Dr. Milo Hudson Gates, vicar of

the Chapel of the Intercession (Trinity parish) left on Saturday, May 13th, on leave of absence for several months. He will visit Spain and the Continent on a commission

from the Hispanic museum and will gather materials while aboard for a volume on which he has been working for years.

FREDERIC B. HODGINS.

PHILADELPHIA EVENTS

S. S. A. to Meet Next Week — Fill Vacancies — Religious Education

The Living Church News Bureau }
Philadelphia, May 12, 1922 }

THE Spring Meeting of the West Philadelphia Branch Sunday School Association will be held on Saturday, May 27th, at the Church Farm School, Glen Loch, Pa. The program includes an inspection of this most useful branch of diocesan work, under the care of the Rev. Charles W. Shreiner, some recreational features, supper, and addresses with discussion on Young People's Societies, and Summer Schools, and Winter Plans.

DEPARTMENT OF SOCIAL SERVICE

Dr. Blair Spencer, assistant director of Public Welfare, and the Rev. George W. Lamb of Hatboro, Pa., have been added to the Department of Social Service, to fill vacancies.

DEPARTMENT OF RELIGIOUS EDUCATION

A diocesan program for Religious Education has been issued by the Department, including recommendations as to Organization, Management, Policies, and Principles, conforming to the Suggested Program issued by "headquarters" in New York. Emphasis is placed on Christian Nurture Principles, Church School Service League, Young People's Societies, and particularly on the necessity for trained teachers. The Diocesan Standard of Religious Education contains ten points: 1. Average attendance of 75%; 2. Graded lessons with promotions; 3. Organized Adult Class; 4. Church School Service League; 5. Teacher Training; 6. Teachers' Meetings; 7. Representations at Institutes; 8. Home Department and Font Roll; 9. Campaign for increased membership; 10. Follow-up methods by regular meetings of parents, and young people. It is felt that the issuance of this program will do much to stimulate and standardize the work of the Church schools in the diocese.

COMMENCEMENT AT THE DIVINITY SCHOOL

The preacher at the Commencement Service of the Divinity School, on May 24th, in St. Philip's Church, will be the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. Luncheon will be served in the new Library building, where also the meeting of the Alumni will take place. The Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, is the essayist for this year.

ASSUMES RECTORSHIP

On Sunday, May 7th, the Rev. Z. B. T. Phillips, D.D., formerly rector of St. Peter's Church, St. Louis, Mo., assumed the rectorship of the Church of the Saviour, West Philadelphia.

ANNIVERSARY

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and president of the Presiding Bishop and Council, preached at the Church of the Holy Apostles last Sunday morning, in connection with the celebration of the eighth anniversary of the rectorship of the Rev. Dr. George Herbert Toop. In addition to the special morning services, the anniversary program included services in

the Sunday school in the afternoon, and in the evening, when the rector delivered the address. The past year at Holy Apostles, according to its records, has been the best in Dr. Toop's rectorship, the parish showing more vitality, and contributing more money to missions than ever before in that period.

FAITH

The following incident has been reported to me: "Only a few weeks ago, at Oakbourne (The James C. Smith Home for Convalescents under supervision of the

City Mission), from a little Italian woman I heard this story. With questioning eyes she looked at me as she asked, 'Will you believe what I tell you?' I said, 'Why certainly I will believe.' 'Well, I sick; have operation six times; my heart bad this time. Doctor think I cannot stand the ether. He think I die. I think I die, too; my heart bad. I pray. "God, I don't ask You to let me live for my own sake. I ask for the children's sake. I want to live to take care of them." I take the ether. A Man came. He put His hands on my shoulders. He Jesus. He say to me, "Do you believe in Me?" I say "Yes, Jesus, I believe in you." Three times He ask me, "Do you believe in Me?" I say, "Yes, Jesus, I believe in you." I come out of ether. The nurses say: "What that you were saying when you were under ether?" I tell them Jesus came to me and spoke to me. Now I live, see. I get well."

FREDERICK E. SEYMOUR.

EMMANUEL CHURCH, LA GRANGE, ENTERTAINS

Brotherhood Spring Elections — W. T. S. Bulletin — Items

The Living Church News Bureau }
Chicago, May 12, 1922 }

NOT for a long time has there been a meeting of the clergy at Emmanuel Church, La Grange. The leading parish of the South West has been on the waiting list of the North Eastern Deanery for some time, and its turn came on Monday, May 8th, when the rector, the Rev. Irvine Goddard, Mrs. Goddard, and the members of this parish entertained not only the clergy of the Deanery, but also the members of the Clerica. Well over one hundred of the clergy and their wives were present, at this meeting. Dean Edwards, who with Mrs. Edwards has just returned from a Mediterranean trip, was the celebrant at the Holy Communion at eleven o'clock, assisted by the rector of the parish. The subject of City Missions was ably dealt with at the morning sessions, by two experts in this work (the Rev. Robert B. Kimber, and the Rev. Charles L. Street. Mr. Kimber, who is now associate rector at St. Chrysostom's Church, Chicago, gave an interesting outline of his experience as director of City Missions in New York City. Mr. Street told, also, of his work as head of City Missions in Chicago. The afternoon speaker was the Rev. Dr. A. Haire Forster, professor of the Literature and Interpretation of the New Testament at the Western Theological Seminary. Dr. Forster gave a most entertaining paper on Some New Discoveries, and the New Testament. Luncheon was served by the ladies of Emmanuel parish to nearly 150 people. Speeches of appreciation of the entertainment were made by Dean Edwards, who presided; Bishop Griswold; Mrs. John Arthur, president of the Clerica, followed by a witty response from the rector.

THE BROTHERHOOD OF ST. ANDREW

The Brotherhood of St. Andrew is one of the Church organizations that never takes a vacation. The winter's work done, there come the spring elections, more diocesan assemblies, and busy plans for Camp Houghteling at Lake Amy Belle, Wis., which has proven such a success the last two years.

At the meeting of the Council held on

April 24th, the following officers of the Chicago Local Assembly were elected for the coming year: president, Mr. H. Lawrence Choate; vice president, Mr. W. F. Pelham; general secretary, Mr. Joseph C. Coyner; associate secretary, Mr. Robert L. Lehman; treasurer, Mr. George C. Kubitz; chaplain, the Rev. F. C. Grant, rector of Trinity Church, Chicago.

At this meeting the president reported sixteen senior and seven junior chapters active and in good standing. A good year is anticipated and plans for the Anniversary Convention at Chicago in 1923 are already formulated.

The May Local Assembly was held at Trinity Church, Chicago, on May 6th, Mr. Choate presiding. Interesting discussions were made on The New Method of Training Boys for Leadership in Church Work; How Live or how Dead are the Laymen of Chicago? A Labor Day Pilgrimage to St. Alban's; and Chicago the World Mecca in 1923. One of the features of the meeting was the reading by a delegate from each chapter of a report on the condition of the chapter and the work done during the year past. A service and address by the Rev. F. H. Millett concluded the assembly.

THE WESTERN SEMINARY

The Alumni Association of The Western Theological Seminary are now issuing a bulletin which is described in its May number as an "Alumni effort to make an appeal to former students of the Seminary to contribute items which may be of interest to alumni and friends of the institution. Articles describing work by Western men: outlines of religious education programs; progress in recruiting for the ministry, and the like, are especially desired." The editor is the Rev. R. E. Carr, rector of St. Paul's Church, Kankakee.

In the May issue of the *Bulletin* is an interesting paragraph on the question of the removal of the Seminary to Evanston. It reads:

"The suggestion that the Seminary might accept an offer for its present site, and an offer of the Northwestern University to remove to Evanston, has elicited much interest, pro and con. It has aroused sentiments of strong attachment to the old house, and a good deal of prophetic enthusiasm for securing more satisfactory

equipment in an educational environment. In such a matter, mature deliberation and the investigation of many important details, is essential. The balancing of losses against gains—for both would be involved—must be carefully considered, before the question of securing the necessary funds is reached.

"Since the last issue of the Bulletin, the Seminary Committee has been awaiting the action of the Garrett Biblical Institute, which controls property necessary to supplement the offer of the Northwestern University. It is not likely that any action will be taken by the Seminary authorities which will interfere with the normal pursuance of the work of the Institution. Just now nothing is of such pressing importance as the securing and educating of Candidates for Holy Orders to meet the immediate need of the Church."

The 37th Annual Commencement of the Seminary will be held on Wednesday, May 24th. The alumni meeting and dinner will take place in the morning, and the conferring of diplomas, degrees, and prizes by the president, Bishop Anderson, in the afternoon. The preacher for the day will be the Rev. Edward W. Averill, of the class of 1891, rector of Trinity Church, Fort Wayne, Ind.

ITEMS

At the recent meeting of the National Council of the Daughters of the King, held in Chicago, Mrs. William White Wilson was appointed provincial president, and Mrs. E. F. Kenyon, vice president. Mrs. Wilson will speak at the summer conference at Wauwasee, Indiana, on The Ideals and Purposes of the Order. The chapter at Grace Church, Freeport (Rev. E. L. Pickells, rector), was revived on Sunday, April 30th, with six new members and two charter members. A probationary chapter has been started at St. Augustine's, Wilmette (Rev. Dr. Hubert Carleton, rector).

The performance of *The Sangreal*, the impressive religious drama by the Rev. Irwin St. John Tucker, which was produced with such marked success recently at St. Luke's, Evanston, will be given again by the Cathedral Players at the Aryan Grotto Theatre, on the evening of June 3rd, under the auspices of the Girls' Friendly Society. The performance which has been postponed until Whitsunday Eve is in aid of the work at The Cathedral Shelter.

The Woman's Auxiliary of the Church of the Redeemer, Chicago, at the meeting of the May Federation on May 10th, presented the remarkable sum of \$600 as its United Thank Offering. A brief missionary service was held in the church at the time with addresses by Mrs. Hopkins and Mrs. John N. Tilton. The offering for 1921 was \$200; for 1920, \$90.

Speaking of men's work at the Redeemer, Dr. Hopkins says that unprecedented interest is being taken in a series of conferences on Religion and Business on Tuesday evenings under the auspices of the chapter of the Brotherhood of St. Andrew, led by Dr. Hopkins. A portion of Babson's well known book is read at each meeting and "we search the Bible for the rest of the hour", says Dr. Hopkins. The course began on April 21st, and will last for eight weeks.

BISHOP BURLESON SPEAKS TO THE WOMAN'S AUXILIARY

A large crowd of women were at the monthly meeting of the Woman's Auxiliary on Thursday morning, May 4th, to

hear Bishop Burleson, and all were deeply interested in what he had to say. The Bishop's topic was the work among the Indians in his diocese—South Dakota. The Bishop said that a new problem had come up for him in the recent burning of one of the girls' schools, St. Mary's, on the Rosebud Reservation. This problem he said must be solved at once. The offering of the day was given to the Bishop to use at his discretion.

The plans of the Sisters of St. Mary for the new home at Elmhurst were presented by Mrs. George Mason. It is figured that thirty babies can be cared for at the home at the cost of \$150 each a year. The new home at Elmhurst consists of the beautiful old homestead which belonged to Mrs. John Barton Payne and was given at her death to the Sisters of St. Mary. Afterwards the summer camp grounds and property at Kenosha, long used by the girls of St. Mary's for their outings, was sold advantageously, and all the girls of school age will spend their summers at Elmhurst.

The semi-annual meeting of the Woman's Auxiliary will be held at Christ Church,

Woodlawn, on Ascension Day. Holy Communion will be celebrated at 10:30, the United Thank Offering presented, and the offering of gold, silver, and precious stones made for the melting pot. The sermon will be preached by the Rev. A. A. Gilman, D.D., president of Boone University, Wuchang, China.

The following memorial was presented in honor of Mrs. O. V. S. Ward, president of the Chicago Branch from 1891-1895:

"It becomes our sad duty at this time to record the death on April 25th of one of our earlier presidents, Mrs. O. V. S. Ward, and to attempt to express in a few words our appreciation of her gracious consecration to the work of missions in many different branches. Her great ability, strengthened and quickened by wide travel, and by the power of giving to others what she herself had felt and seen, made her a vital force in the Church at large. As members of the Woman's Auxiliary we offer this slight tribute to her memory and request that it be adopted by a rising vote and a moment of silence."

H. B. GWYN.

WOMAN'S AUXILIARY MEETS IN MARYLAND

Commission on Publicity—D. of K. and City Missions—G. F. S. Annual Convention

The Living Church News Bureau
Washington, May 10, 1922

ON May 2nd the Diocesan Woman's Auxiliary met at St. John's Church, Olney, Maryland. This is the first time that the Auxiliary has had a diocesan meeting outside the city.

The diocesan Commission on Publicity met at Epiphany parish hall last Tuesday with the Rev. Dr. Freeman in the chair. Commander Jewell, the secretary-treasurer, read his report and the committee endorsed the *Church Militant*, the diocesan paper conducted by Commander Jewell as a personal venture. It was voted to send Mr. Gorman Hendricks, the committee's newspaper man, to the Church Publicity Convention soon to be held in Richmond, Va. It was decided to hold two meetings in the interests of Church publicity; one, of the clergy only; another of experts in this field, including several clergy who have paid more than usual attention to publicity activities. There was held in the Publicity Offices in Trinity Community House a service of dedication by the Rev. David Ransom Covell, which consisted of a short devotional service of prayers, psalm, scripture reading, and benediction.

D. OF K. AND CITY MISSIONS

As a result of the address by the Rev. David Covell, superintendent of City Missions, to the annual council of the Daughters of the King recently held in Pinkney Memorial Church, Hyattsville, there is a strong movement on the part of the Daughters to cooperate with the City Missions as volunteer workers under the latter organization. A committee of leading women from five of the local parishes was appointed as a clearing house committee between the Daughters and the City Missionary work. Last Thursday night, in the midst of a heavy and continuous down pour of rain, a splendid group from twelve of the parishes assembled at Trinity Community House for instruction on discipline, coordination, centralization, and

wisdom in institutional visits. As a result of this conference a series of lectures by experts is being arranged so that the Daughters may have an excellent equipment to guide them in making their work of greatest value to our brother Churchmen in the institutions. The first two of these lectures will be on Psycho-analysis and visitation of Mentally Sick and Case Sheets and How to Record Results of Visits. These lectures will be held in Trinity Community House at 8:00 P. M. on the nights of May 18, and 25th.

The first of a series of special musical services was held last Sunday night at Christ Church, S. E., under the direction of Harry Clarkson, director. The cantata, *The Holy City*, was presented and next Sunday, there is to be a program from Mendelssohn.

The first Sunday afternoon in each month at 4:30 o'clock St. Margaret's choir will give musical programs consisting of interpretations of the works of great composers of classical devotional music. An excellent program was given last Sunday and splendid future ones have been arranged.

Last Sunday night at the eight o'clock service the Rev. Dr. C. Ernest Smith of St. Thomas' Church substituted answers to questions in place of the sermon. Some of the questions reported to have been answered are: Is fasting advised by the Church as a necessary feature in coming to an earnest and faithfully prepared Communion? Is a wife who declines to accept her husband's name entitled to retain her own Christian name instead? Do you think that we will have our pet animals with us in the hereafter? Why do so many persons object to the term "Protestant" in the title of our Church? What do you think about Conan Doyle and about Spiritualism? Do we have to take St. John literally when he says "without are dogs"? If we bar man's best friend will not the children in the streets miss their well beloved playmates?

G. F. S. ANNUAL CONVENTION

The annual convention of the Girls' Friendly Society of the diocese is being

held this week at St. Andrew's church by fifteen branches. The Society has been conducting a membership drive and it promises a much larger organization. The convention opened Monday morning at eight o'clock with the Holy Communion, Canon Walden Myer of the National Cathedral celebrant. At the service offerings for the Elenore Lewin Memorial Chapel were presented. Monday night at the Church of the Epiphany the annual festival service was held, the girls assembling in the Sunday school room and marching to the church in their parish groups. The offering will be devoted to the work of Holiday House, maintained by the Society at Sandy Springs, Md.

Many Jews and Roman Catholics have joined the membership of the National Cathedral Association to erect the Cathedral here. Including the gift of Canon and Mrs. Russell which is valued conservatively at \$400,000, the amount pledged for the construction of the several steps in the building is now in excess of \$500,000. A Naval Memorial Committee has been formed at Annapolis, Md., and a gift in addition to the regular dues recently was made the building fund for the construction work on the Naval Tower of the Cathedral. Thirty-two committees in various parts of the country are now at work gathering funds for this splendid structure.

Congressman A. M. Free of California spoke to the Men's Club of the Chapel of the Good Shepherd on The Japanese situation in California.

Last Sunday night the Rev. Dr. Freeman of Epiphany Church preached the baccalaureate sermon to the graduating classes of several of the local hospitals. Epiphany has just issued a very handsome eighty page handbook, attractively illustrated. This year book shows that the parish church has branched out with a chapel and community center; Epiphany Home for Aged Women, with twenty-one inmates, and the Lenthall Home, where poor women can get apartments at low rentals. The summary shows fifteen hundred families with thirty-five hundred persons belonging to Epiphany and seventy-five organizations meeting monthly in the parish house. During the year just passed \$75,172.99 were received and expended.

WILL RETURN TO JAPAN

The Rev. Norman S. Binstead, who for the past year has been acting vicar of St. David's and St. Patrick's Chapels of St. Alban's parish, has resigned in answer to the call of Bishop McKim to return to Japan and take up the work at Holy Trinity Cathedral, Tokyo. Mr. Binstead has thrice declined the call from Japan, but finally has consented to go. He will be rector of the American congregation at the Cathedral in Tokyo, chaplain to St. Luke's international Hospital, and priest-in-charge of the work on Tokyo Island. Mrs. Binstead expects to leave Washington early in May to visit relatives in Alabama, where she will be joined by Mr. Binstead early in June. After spending the summer in Florida and Kentucky, they will sail from Vancouver on the Empress of Canada on August 24th.

The choruses of Epiphany Church are to give their fourth secular concert in the parish hall Friday of this week, for the purpose of establishing a fund for the choir outing.

Epiphany Chapel recently held a benefit entertainment to raise funds for Epiphany Cottage at Solomon's Island.

NATION-WIDE CAMPAIGN CONFERENCE

ON APRIL 27th and 28th a Nation-wide Campaign Conference was held at the Church Missions House, New York, in which the executive secretaries of forty dioceses and the secretaries of the Presiding Bishop and Council participated. The plans looking to the next triennium were thoroughly discussed and important decisions were reached with enthusiasm and unanimity.

After the opening address by Dr. Milton, who was elected chairman, the Conference took up the plans for securing the "Program" for the next triennium. Mr. Franklin presented the Council's procedure of using the old 1919 Survey as a basis and having the dioceses revise and bring up to date such Askings as were allowed; having them duly certified to by the diocesan authorities. All Askings are to be reviewed by the Presiding Bishop and Council and its findings arranged in priority order, with supporting arguments, and presented to General Convention for approval. The Rev. G. F. Patterson then presented Ohio's plans for securing a Diocesan "Program". The following resolution was adopted:

"WHEREAS: There has been presented to this Conference of Diocesan Executive Secretaries the general plan under which the Budget and Program to be presented to General Convention is being prepared, therefore be it

"RESOLVED: That this Conference heartily endorses the general plan under which the Program is being prepared."

The subject of the basis on which quotas should be assigned to the dioceses was discussed at length, and the following was adopted:

"RESOLVED: That we recommend that the whole program be presented to the Church in one quota and that to each diocese and missionary jurisdiction there should be presented one quota which represents its proportionate share of the whole; but that in each instance it be clearly indicated what proportion of this quota is essential to meet the budget and pay the bills of the Church, and that the balance of the quota is required to extend and develop the work of the Church as indicated in the Program of priorities."

As to the matter of equitable division of funds between a diocese and the General Church, the sentiment was that the plan for "proportionate division" is fair in principle. What is needed to prevent inequalities in the careful construction of the Diocesan "Program" so that it will correspond or balance with the General Church "Program" in terms of maintenance and forward work. If this is done the division of funds will inevitably be "fifty-fifty" in terms of needs and the resulting mathematical percentages would be equitable no matter what they might happen to be. This was expressed in the following resolution:

"RESOLVED: That this meeting would look with favor on an amendment to the canons directing the Diocese to build their Diocesan Programs in terms of maintenance and advance work in a balanced way as compared with the General Church Program so that the current maintenance obligations of both Diocese and General Church may be taken care of in an equitable and balanced way and that the forward work may be similarly taken care of."

An interesting point was brought out that the preparatory educational work on the "Program" is held up at beginning of

each triennium until General Convention has acted, thus leaving six weeks at most in which to do the necessary educational work leading up to the Annual Canvass. It was felt that if the going into effect of the "Program" could be delayed for a year after General Convention approves it, the work would be greatly facilitated. Likewise the Diocese would have opportunity to get their own "Programs" acted upon by their Conventions with a certain knowledge of what their General quotas were going to be. It was pointed out that if General Convention would adopt a four-year "Program" this time and triennial "Programs" hereafter, the problem would be solved. The following resolution was adopted:

"RESOLVED: That this Conference of the Diocesan Executive Secretaries recommends that the Presiding Bishop and Council request General Convention to make the next period of the Church's Budget and Program include four years—i.e. for 1923-4-5-6—so that sufficient time may be given after the meeting of General Convention for the necessary organization and education preliminary to the Annual Canvass."

This was followed by a resolution recommending an upward sliding scale in the "Program" as follows:

"RESOLVED: That this Conference recommends to the Presiding Bishop and Council that the Program be presented to General Convention on the basis of a sliding scale (for instance \$6,000,000; \$8,000,000; \$10,000,000, and \$12,000,000) over the successive years of 1923-1926."

The following resolution was also adopted:

"RESOLVED: That the Annual Canvass should be avowedly an appeal for financial contributions alone, and that appeals for service be made at other times."

Valuable discussion was had on parish Group Organization and interesting evidences of its effectiveness were presented. This resulted in the following:

"RESOLVED: That the Group system is the best method of organizing our laymen and will if carefully administered, much assist both in bringing home an appreciation of their duties and responsibilities and also in affording many opportunities for service."

The Council's plans for utilizing Group Organization in informing the Church about the new "Program" were laid before the Conference. This resulted in two resolutions:

"RESOLVED: That this Conference welcomes the Council's proposal of a text book based on the Program for the use in weekly Group Meetings leading up to the Intensive Week and Every Member Canvass; and that each diocesan Secretary will cooperate with the Presiding Bishop and Council in explaining and recommending this material and method to the Diocesan and parish authorities to the utmost of his ability."

"RESOLVED: That this Conference approves the suggestion that there be prepared a series of suggested sermon sketches or outlines to be furnished the clergy for use, when desired, during the weeks preceding the Annual Canvass."

The question of "Specials" and of "Direct Appeals" (as distinguished from "Specials") and their control, came up for lengthy debate, as a result of which the Conference:

"RESOLVED: That we urge that a clear statement be given to the Church as to the conditions under which Direct Appeals and Special Appeals may be made with the approval of the General Conven-

tion and the Presiding Bishop and Council, and that the terms Direct Appeals and Special Appeals be clearly defined."

"RESOLVED: That the system of Direct Appeals for objects contained in the Program, when the direct appeals shall be endorsed by the Presiding Bishop and Council, be approved."

Other opinions of the Conference were:

"RESOLVED: That this Conference recommends to the Presiding Bishop and Council that a name for the Church's Program more adequate and more descriptive than Nation-wide Campaign be chosen and suggested to General Convention.

"(2nd) We would further welcome the change of the name Presiding Bishop and Council to some other designation."

"RESOLVED: That this Conference recommends through the Presiding Bishop and Council to General Convention that action be taken to commend to the Church the principle of proportionate giving."

TO HOLD MEMORIAL SERVICE AT NEW YORK CATHEDRAL

A MEMORIAL SERVICE under the auspices of the New York County Organization of the American Legion will be held at the Cathedral of St. John the Divine on Sunday, May 28th, at four o'clock in the afternoon. The Rt. Rev. William T. Manning, D.D., Bishop of New York, will make an address, and the Rev. John Mockridge, D. D., rector of St. James' Church, Philadelphia, former chaplain of Camp Niagara and member of the War Commission of the Episcopal Church, will preach. The service will be attended by members of the American Legion, Gold Star Mothers, officers of the Army and Navy, representatives of the Allied Governments and armies, and members of veteran and patriotic societies. At a similar service held in the Cathedral last year, hundreds were turned away, and this year it is expected that even a larger crowd will attend. Members of the Legion will not require tickets, and are requested to wear their uniforms and decorations. Gold Star relatives and others who desire to attend should apply for tickets to the Memorial Service Committee Cathedral of St. John the Divine, of which Elmendorf L. Carr, of Captain Belvidere Brooks Post, is chairman. Other members of the Committee are P. St. George Bissel of Greenwich Village Post, Anna B. Duncan of Jane A. Delano Post, Harold A. Content of John Purroy Mitchel Post, and Robert H. Fielder of Columbia University Post. The general public will be admitted at 4. P. M.

KENYON COLLEGE CHOIR

THE KENYON COLLEGE CHOIR of twenty-five voices, under the leadership of Arthur Carl Lichtenberger, '23, and Professor E. L. Baker, organist, is making an enviable record this year and is doing a very definite service to the Church away from Gambier.

On the evening of April 30th the choir made a pilgrimage to Granville, Diocese of Southern Ohio, and was responsible for the music in St. Luke's Church. The service was taken by Mr. Donald MacAdie, a Bexley man and lay-reader in charge, and the Rev. Horace W. Wood, chaplain of the College was the preacher at the service. Granville is the seat of Dennison University and St. Luke's Church ministers to the Churchmen attending this Baptist institution. Because of the very small membership, the parish has been struggling under many difficul-

ties. At this service, the Church was crowded and it was estimated that 200 people were turned away.

On Washington's Birthday, the choir furnished the music for a patriotic service in St. Paul's Church, Mt. Vernon. Other trips are planned before the close of the college year.

DEATH OF THE REV. HENRY HOWITT

THE REV. HENRY HOWITT, rector emeritus of the Church of Our Saviour, Mill Valley, Calif.; one of the oldest of California Clergy, entered into rest April 30th. The burial service was read by Bishop Nichols and the Rev. Leslie Kelley, rector of the parish, on May 3rd. Mr. Howitt had been book reviewer for the *Pacific Churchman* for over thirty years. His sound Churchmanship and knowledge of English Church affairs rendered his reviews of exceptional value. Since passing his four-score years he has been secluded in the rectory, surrounded by an unusually valuable library which he leaves for the use of the clergy of the Diocese of California, and which will be provided for at the Diocesan Headquarters in the Cathedral precincts.

CELEBRATES SILVER JUBILEE

GRACE CHURCH ON THE HEIGHTS, Brooklyn, N. Y. (the Rev. C. F. J. Wrigley, D.D., rector), was recently the scene of an impressive Festival Service in commemoration of the silver jubilee of the organist and choir master, Prof. Frank Wright. The parish choir was augmented by the choirs of the Church of the Messiah and Church of St. Mark, Brooklyn, and Grace Church, Jamaica, together with orchestra and harp. One section of the procession was comprised of former choir boys, who sang a special anthem. The Bishop of Long Island pontificated, and the Rev. Arthur P. Cummings, of Richmond Hill, formerly a choir boy, acted as precentor.

NEGRO WORK IN THE DIOCESE OF GEORGIA

THE BISHOP'S OFFICE has recently issued the following statistics in connection with the negro work in the diocese for the year 1921: Communicants, 934; confirmed, 66; baptisms, 76, being 26 adults and 50 infants; marriages, 15; burials, 20; Sunday school teachers, 70; pupils, 640; parochial schools, 24; pupils, 599. Finances: parochial expenses, \$8,324.08; diocesan assessments, \$547.24; payments on Nation-wide Campaign pledges, \$1,795.95.

NEW JERSEY SUNDAY SCHOOL CONVENTION

THE ANNUAL CONVENTION of the Sunday schools of the Diocese of New Jersey was held at St. Michael's Church, Trenton, N. J. (Rev. Samuel Steinmetz, rector), on Saturday, May 6th. Representatives from sixty schools in the diocese were present to the number of four hundred and forty. Canon C. S. Lewis, who presided, gave a survey of the educational work of the past year, in which he showed that the enrolment of the Sunday schools in the diocese had increased a little over six per cent, numbering now just short of thirteen thousand. Another important development of the year has been the Home Study of Christian Literature, a plan by which people in the Diocese are reading and studying religious books bearing on various aspects of the Church's life and teaching, under the direction of Advisers.

At the afternoon session, at which the Bishop of the Diocese and Bishop Knight were present and spoke, the Rev. T. A. Conover, of St. Bernard's Church, Bernardsville, gave a most interesting address on *The Child's Faith*. Afterwards Canon Lewis announced the honor schools, to the number of forty-one, and presented to the Bishop for award the successful competitors in the examinations held in the diocese for the Bishop's medals. Prizes were also awarded to those who succeeded in the competitive examination on the Life of Christ held for teachers.

An exhibition of work done, and of special work, was held in the parish house. Two schools were conspicuous for this work. St. Bernard's, Bernardsville, exhibited models showing the characteristic church, school, and hospital of each of twelve missionary districts; and Trinity, Cranford, showed a large model of the Tabernacle, build after Kennedy's description in *Hastings' Dictionary of the Bible*. This was a remarkable piece of work, absolutely to scale and showing the whole court, with curtains and furniture, as well as the Tabernacle proper.

LAYING OF CATHEDRAL CORNER STONE AT ANCON

ON THE AFTERNOON of April 23rd, with impressive ceremonies and in the presence of nearly eight hundred people, the cornerstone of the new Cathedral was laid at Ancon. As the corner-stone of the little wooden chapel, laid in August 1908, had been ceremonially set in place by the Pacific Masonic Club of that day, it was felt to be fitting that the stone of the larger and more permanent building should be laid with ceremonies somewhat similar, and at the request of Bishop Morris, the Grand Lodge of the Canal Zone performed the work.

Visitors from all parts of the Isthmus came to witness the proceedings. Among whom were the Governor of the Panama Canal, the Chargè of the British Legation, and the Chinese Minister, himself a Churchman. The President of Panama, likewise the American Minister to Panama were prevented from attending owing to official duties elsewhere.

Forming at 3 o'clock at their Hall, the Masons with Bishop Morris and the clergy as their honored guests marched in procession to the site of the building operations. An all-masonic band led the singing of the hymns, The Church's One Foundation; Onward Christian Soldiers, and Our Father's God to Thee.

As soon as the Grand Lodge and its escort, the Knights Templar, were seated, Chaplain Putnam, U. S. N., made formal request in the name of the Bishop of the Panama Canal Zone that the Grand Master would lay the corner-stone of the building to be known hereafter as the Cathedral of St. Luke according to the ancient and honorable forms of masonry. Prayer was then offered by the Rev. F. C. Meredith, vicar of St. Luke's Church, after which the masonic ritual proceeded. Corn, wine, and oil were used ceremonially, trumpets were blown as the stone was slowly lowered into position, the Masonic grand honors were given, and, assisted by the Bishop, Archdeacon Carson, the Rev. Mr. Meredith, Governor Morrow, and the representatives of the foreign governments present, an operative Mason put the stone in its final position. Dr. William M. James, Grand Marshal, made impressive proclamation to the south, east, and west of the completed act and again the trumpets sounded, followed by a brief address by Mr. Ralph Osborn, District Grand Master, ex-

pressing the Masonic order's appreciation of the honor that had been theirs that afternoon.

The Bishop delivered an admirable address recalling briefly some of the outstanding facts in the history of the Church on the Isthmus and at Ancon particularly. Christ Church, Colon, possibly the first non-Roman church in all Central America was consecrated by Bishop Alonzo Potter in 1865. One of the distinguished names connected with the work at Ancon was that of Gorgas, the Church's first lay-reader under American ministration of the Canal Zone. Among other names recalled, with reference likewise to their work, were those of Chaplain Brown and Archdeacon Bryan. The Bishop in closing spoke of the reason for the Church in these parts, not the least of which was the unique opportunity to show in tangible form the very best that is in American civilization not merely to the people resident on the strip of land called the Canal Zone but to a large part of Central and South America.

Archdeacon Carson read the closing collects and the Bishop pronounced the benediction.

The offerings of the day are to be devoted to placing a memorial of the occasion in the Cathedral upon completion, which, it is hoped, may be in the early fall and that the consecration may take place early next year.

Not the least interesting happenings of the day was the receipt of a "Rush" radio message addressed to Bishop Morris, reading as follows:

"Boston Commandery on board SS. *Cristobal* held Episcopal service simultaneously with you this morning and send knightly greetings to you, our brother soldiers of the cross. May God bless you and the District Grand Lodge in your work to-day in laying the corner-stone and keep watch over you and yours.

"BRIGGS, Commander."

MEETING OF COMMISSION OF COLLEGE WORK

PROF. CHARLES FOSTER KENT, Ph.D., of Yale University appeared before the Commission on College Work of the Department of Religious Education at its meeting on May 3rd, and for two hours discussed the new movement for schools of religion in state universities. He told of the formation of a Council on Schools of Religion with Judge H. W. Rodgers as president and with a general advisory committee of which the Rev. Anson Phelps Stokes is temporary chairman. The Commission agreed to the Rev. Paul Micou's serving on the advisory committee as an informal representative of the Episcopal Church.

The Commission listened to the main principles of college work as developed by the "Student Inquirers" after two years' experience. Dr. William E. Gardner spoke of these seven experimenters as casting the form of the Church's student work on a small scale before it is attempted everywhere on a large scale. Mr. Micou has prepared a report on their work which Dr. Gardner said was the most accurate picture he had ever seen of any phase of the Church's work. He stated that he had been present at the last meeting of the Inquirers at Auburn, Ala., April 25-27th, and that his impression of it was that the Inquirers were doing one of the most efficient pieces of investigation now being carried on. The Commission ordered the report published as a record

of valuable achievements and as a basis for discussion in determining principles.

On the day prior to the Commission meeting, the Committee on Work for Women Students met with Miss Agnes M. Hall, the Department Secretary for such work. The Committee approved the plan of the Department's having four scholarships a year for graduate training in religious education in the social-religious education course at Teachers' College, Columbia University. There are now ninety girls taking this course with many scholarships being given by the Presbyterian, Methodist, and Baptist churches. Only two of these students are Episcopalians, and four others have applied but cannot come because of the present lack of scholarships of our Church. The Committee gave close attention to Miss Hall's plan for work in normal schools to the situation as regards vocational opportunities for girls, and to a select bibliography for the religious education of college women.

KNOXVILLE AND MEMPHIS CONVOCATIONS CANCELLED

THE CONVOCATIONS of Knoxville and of Memphis have been cancelled, the former on account of the death of Bishop Beatty, and the latter for local reasons.

A CALL FOR PIONEER WORK

THE FOLLOWING is an excerpt from a letter recently written by the Rt. Rev. William M. Green, Bishop Coadjutor of Mississippi:

"Archdeacon Smeade and I took a trip together this week along the Gulf, Mobile, and Northern Railroad, from Newton to Pontotoc visiting seven places, in six counties, in five of which we have no organized work, and in most of which Episcopalians are as scarce as orange trees in New York, and bishops as little known as the Missing Link. We found cordial welcome everywhere, and invitations to return. When I go to such places, I long for men in our ministry who have the grace and the courage to do pioneer work, suffering many things for the Church. I am going to nurse this field until we have something there."

COMMENCEMENT OF CHURCH NORMAL SCHOOL

THE CHURCH NORMAL SCHOOL, Diocese of Long Island, held its second commencement Tuesday evening, May 2nd, in St. Ann's Church, Brooklyn. About two hundred teachers and Church officers attended.

In reviewing the work of the past year, the chairman of the Board of Religious Education, the Rev. G. Ashton Oldham, referred to the large enrollment of the school this season, the increase of the sessions from ten to twenty and the addition of six new classes. Mr. Oldham then introduced Dr. John H. D'Abigh, principal of Packer Institute, chairman of the Teacher Training Committee, who in a very earnest manner brought forward the importance of religious education and the need of training for our Church school teachers, as they have the privilege of reaching our boys and girls in the most formative period of their lives. The serious question of how to hold the interest of our older boys and girls, after they have reached the age of sixteen, was touched upon by Mr. Oldham, and he called on the Rev. Arthur L. Charles, chairman of the Diocesan Young People's Society to speak. Mr. Charles told briefly of the movement that has

swept over our Church to strengthen the interests of young people, so that they may find an opportunity to work together, not only in Bible study, but in active service for their parish. Mr. Charles read part of the constitution for the Diocesan Young People's Service League, which is under consideration by the Board, and will be presented for the Bishop's approval. Bishop Burgess, in his short address, dwelt very earnestly upon the importance of the teaching mission of our Church, and partic-

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ularly of the great impetus that was given to religious education during the Middle Ages by the visible symbols illustrating Bible stories carved in the Cathedral of Amiens, and also in other Cathedrals of Europe. He also spoke of the great heritage we have received in the liturgy of our Church, and the importance of all teachers having a clear knowledge of the Prayer Book themselves, and making it the foundation of their teaching.

Fifty-seven teachers were graduated and received word of greeting from the Bishop as he presented a certificate to each one. As an illustration of the fact that the Summer School affords ample opportunity for fun and recreation, as well as the serious work of attending classes, the Alumni of the Princeton Summer School of last year then acted out "four living pictures" of life at Princeton. These "stunts" were well planned, and delighted the audience. The evening closed with a social hour, during which refreshments were served, and a complete exhibition of work done by the teachers and pupils throughout the past year was given.

THE TALENTS THAT WERE NOT HIDDEN

AN INTERESTING BIT of news is received regarding the progress which has been made by St. Paul's Mission, Minersville, Pa. Three months ago the Rev. Arthur D. Appleton, in charge of the Mission, gave a talent, consisting of one cent, to as many as would receive it. On April 30th the increase was presented and amounted to \$1,733. So enthusiastic was the congregation over the result that subscriptions were immediately offered toward removing the remaining indebtedness of \$1,000 on the new church, which was built a few years ago. The sums subscribed amounted to \$1,200, and plans are now being made to consecrate the church in the fall.

NEW CHURCH PAPER IN NORTH TEXAS

THE NORTH TEXAS *Adventure*, Vol. 1. No. 1, appeared in April, the Rev. Frank Stedman of St. Luke's Church, Stamford, editor. This district bulletin is the outgrowth of the last Convocation at which time the Bishop appointed Mr. Stedman as his representative to direct the publicity for the Church in the district. The *Adventure* received many expressions of welcome on its appearance.

WILL LAY HOUSE OF MERCY CORNERSTONE JUNE 3RD

THE RT. REV. WILLIAM T. MANNING, D.D., Bishop of New York, will lay the cornerstone of the new House of Mercy at Valhalla, N. Y., on Saturday, June 3rd, at 3:30 P. M. The friends of the Sisters of St. Mary and of the House of Mercy are invited to be present. Guests going from New York should take the train leaving on the Harlem Division of the New York Central at 1:13 standard time; 2:13 daylight saving time.

BEQUESTS

THE LATE BISHOP ISRAEL'S ESTATE has been settled by the executors, the Security Trust Co., Erie, Pa., and legacies have been turned over to the legatees. The following bequests have been made to the Cathedral and the Diocese:

To the Cathedral Chapter:

1. \$1,000, the income to be used to care for the plot in Erie cemetery, which the Bishop gave as a memorial to Mrs. Israel, and was designed to provide for "the burial of the Bishops of Erie, the homeless clergy of the diocese, and the poor of the congregation of the Cathedral of St. Paul."

2. His library, and the sum of \$5,000 the income of which is to be used "for the preservation and care of the library."

3. His pastoral staff, pectoral cross, and episcopal rings and vestments. These to be preserved in a case in the Chapter House.

4. \$2,000, the income of which is to be applied to the current expenses of the Cathedral, in the name of Sara Graham Israel, his wife, to perpetuate her subscription.

To the Trustees of the Diocese:

(A) \$500 to the Endowment Fund for Diocesan Missions, the income to be used for the missionary work in the Diocese of Erie.

(B) \$500 to the Christmas Fund, the income of which is to be used to help pay the pension premiums of the clergy.

(C) \$2,068.97, in cash, and an industrial bond for \$500 from the estate of the late Mrs. Israel, the income to be used by the Woman's Auxiliary of St. Paul's Cathedral for special work in the name of Sara Graham Israel.

BY THE WILL of Dr. J. Milnor Coit, formerly for many years connected with St. Paul's School, Concord, N. H., the school is to receive his library, and the diocesan Orphans' Home, which, for sixty years, has been under the protecting care of St. Paul's, will receive the sum of five thousand dollars.

MEMORIALS AND GIFTS

A VERY BEAUTIFUL pair of Eucharistic candlesticks, for use at the High Celebration, were received by St. John's Church, Lancaster, Pa., and blessed by the rector on Easter morning. The candlesticks were made by the Gorham Company, New York City, and are memorials to the late Mr. and Mrs. Smith Swords.

ST. GEORGE'S CHURCH, Flushing, L. I., has received from the Kent family Eucharistic lights, which were used for the first time on Easter Day.

A BRONZE MEMORIAL TABLET was recently placed in Trinity Church, Newtown, Conn., in memory of James Hardin George. It bears this inscription:

In Loving Memory of
James Hardin George

Born in Albany, Georgia, 1853.

Died in Newtown, Connecticut, 1917.

Rector of Trinity Parish, from 1902 until the time of his death.

By a Life of Untiring Devotion, he exemplified the Faith and Love which is in Christ Jesus.

Rejoice in the Lord alway: again I say Rejoice. Phil. 4:4.

This memorial was a gift from relatives. A few months ago the parish gave in his memory a Litany desk bearing the inscription:

In memory of Rev. James Hardin George
Rector, 1902-1917

GETHESEMANE CHURCH, Minneapolis, Minn. (Rev. Don Frank Fenn, rector), has recently received a small bequest by the will of Miss Anna Brown, at one time a teacher in the public schools and a devout member of Gethsemane parish. When she died several years ago the interest of her estate of about \$12,000 was given to a brother and his wife during their life time, after which it was to go to Gethes-



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mane Church and to St. Barnabas' Hospital. The final terms of the will have recently been carried out, and St. Barnabas' Hospital is to receive one-third of the estate, the interest of which is to be dispersed for the hospital by the rector of Gethsemane. The remaining two-thirds, amounting to approximately \$8,000, is left to the "rector, wardens and vestry of Gethsemane." The interest of one-half of this sum is to be devoted to domestic and foreign missions and the other one-half is to provide for a free pew in the church.

A beautiful choir screen has also been placed in the church by relatives and by subscriptions of the congregation to the glory of God and in loving memory of W. H. Ritchie, for many years a warden and vestryman of Gethsemane, and of Mrs. Edson S. Gaylord, president of the Woman's Guild, and one who loved the Lord and labored in His vineyard all the days of her life. The screen, which was designed by Mr. Hewitt, an architect, and executed by Bradstreet's Minneapolis, will be dedicated and blessed on the Fourth Sunday after Easter.

AT THE EARLY EUCHARIST at St. Michael's Church, Auburn, Maine (the Rev. A. T. Stray, rector), an altar cross and large processional cross, hand tooled, were blessed. They were given in memory of Ellen J. May and her daughter, Kate May Andrew's, two converts to the Church who were confirmed and received their communions in private on account of long and severe illnesses, their sufferings during which, by sustaining grace, they bore with marked patience.

A NEW MISSAL, given in memory of Mary Francis Blair by her grandchildren, was blessed at the early celebration on Easter Day in St. Thomas' Church, Camden, Maine (the Rev. R. Hayden, rector.) The missal, which is a product of The Merrymount Press of Boston, Mass., is bound in tooled pigskin, with hand wrought bronze claps.

ON THE MORNING of Easter Day there was blessed in St. Alban's Church, South Portland, Maine, by the vicar, the Rev. V. F. Pottle, a brass crucifix, with silver corpus, being the gift of Miss Smith as a memorial to her father, I. Hardisty Smith, some time senior warden of the Church of St. James the Less, Montreal, Canada.

THE LADY CHAPEL of St. Stephen's, Church, Providence, R. I. (Rev. F. S. Penfold, rector), has recently been greatly improved by the completion of a beautiful reredos, designed by Mr. Howard Hoppin, the Providence architect, and given by the Messrs. Dyer in memory of their mother, Nancy Anthony Dyer, long a communicant of the parish. In the central panels are highly decorated figures of the Madonna and Child, with adoring winged angels on either side, executed by Mr. Percy Albee, an artist of Providence. Incidents of the life of the Virgin will in time be depicted in the other panels of the reredos.

GRACE CHURCH, White Plains, N. Y. (Rev. F. H. Simmonds, rector), has recently been presented with a handsome monstrance. It is made of gold and is twenty-six inches high, set with eighteen beautiful emeralds around the Luna in the Corona. It is the gift of Mrs. Maria Lawrence in memory of her father and mother, and is given as a thank-offering for the divine gift of the Sacrament of Holy Unction. The monstrance was blessed at the early celebration on Passion Sunday, and used for the first time that evening at a service of Benediction of the Blessed Sacrament.

ON THE THIRD SUNDAY after Easter at Grace Church, Vineyard Haven, Mass., there were blessed at the late Eucharist a beautiful sterling silver chalice and a sterling silver wafer box. These are the gifts of Mrs. Edward C. Lyman in memory of her sister, Charlotte A. Sheldon. A few months ago the rector presented to the parish a pair of antique brass Eucharistic lights in memory of his mother, Carolyn Sturgis Cabot.

NEWS IN BRIEF

BETHLEHEM.—The annual meeting of the Woman's Auxiliary was held in Trinity Church, Carondale, during the week of May 1-6. The president, Miss Laura F. Ruddle, was elected as one of the delegates to the General Convention, but Bethlehem's Auxiliary will be represented by four or five more.—The Girls' Friendly Society held its annual meeting in St. Luke's Church, Scranton, May 5-6, it being the largest and most successful meeting of its kind ever held in the diocese. There are over 1,200 members; and more than 150 delegates, representing twenty-four branches, were present. The societies of Reading were asked to open a lodge in that city for visiting girls and where working girls whose homes are elsewhere could find a comfortable and safe place to live. Miss Grace Stuber, teacher of art in the Reading high school, was elected diocesan president. The Bishop preached the sermon, expressing his appreciation of the splendid work done in the diocese, and a number of interesting addresses were given.—A meeting of the Church School Service League and the Annual Presentation of the Lenten offering was held in St. Clement's Church, Wilkes-Barre, on Saturday



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May 8th. The Bishop presided at the Presentation Service and the Rev. Roger A. Walke, formerly of Japan, preached the sermon. The offering is reported to have increased at least \$1,500 over last year, with more schools to be heard from.—The new parish house of Trinity Church, Bethlehem, was opened on Thursday, April 27th. The Rev. S. Ezra Neikirk, editor of the Bethlehem Churchman preached the sermon, and congratulatory addresses were made in the new auditorium by the Bishop and other local men.—Bishop Talbot appeared at the Annual Convention with a complete new set of Episcopal robes imported from England, the gift of Mrs. Robert P. Linderman of Nativity Church, Bethlehem, her late husband having given the Bishop his former set.

CONNECTICUT.—The Rev. Dr. Fleming James, professor of Literature and Interpretation of the Old Testament at Berkeley Divinity School, will conduct a course of study especially for rural workers during July at the State Agricultural College at Storrs.—The rectors of Trinity Church, New Haven; St. John's Church, Waterbury, and Trinity Church, Hartford, have issued a joint letter addressed to the Episcopal clergymen of Connecticut appealing to them "to give their moral and financial support" to the work of the Connecticut Federation of Churches, basing the appeal upon the merits of what the Federation is actually accomplishing.—The Sunday school of Grace Church, Hamden, has been presented with a white silk banner by Mrs. Ezra Judd, a member of the parish.—A branch of the Guild of All Souls was organized on May 3rd in St. Mark's Church, New Britain, composed of twenty members, five of them vestrymen, with the rector, the Rev. Samuel Sutcliffe, as Superior. The ladies are working on a purple pall, and a quartette of men are learning a requiem.

GEORGIA.—Dr. William C. Sturgis, Educational Secretary of the Department of Missions, spoke before crowded congregations in St. Paul's Church and the Church of the Good Shepherd, Augusta, on April 30th. He told of conditions in the Orient and emphasized the need of Church people for study regarding the mission fields.

HARRISBURG.—The Sunday schools of York and Lancaster counties held their annual missionary Service, for the presentation of Lenten offerings, on Sunday afternoon, May 7th, at St. John's Church, York. Bishop Darlington preached the sermon and awarded the banners for the largest *per capita* offering, the first banner being won by St. John's, Lancaster.

IOWA.—The Rev. Herbert C. Boissier, the chairman of the Diocesan Board of Religious Education, has been elected to represent this diocese at the conference for leaders in religious education to be held in Chicago May 30 to June 1, 1922.—Due to the recent work of Miss May Case Marsh, extension secretary of the Girls' Friendly Society, there are now twenty branches of that Society in the diocese.—St. Monica's Home for girls, Des Moines, has started to raise funds to take care of the indebtedness and to obtain an improvement fund to enlarge its present quarters. St. Monica's Home is the only institution in the city of Des Moines that is in any way connected with the Church.

LONG ISLAND.—April 27th was a red letter day in the history of the Church of the Atonement, Brooklyn, when the Woman's Auxiliary sent a missionary box to St. Luke's Mission, Puerta de Tierra,

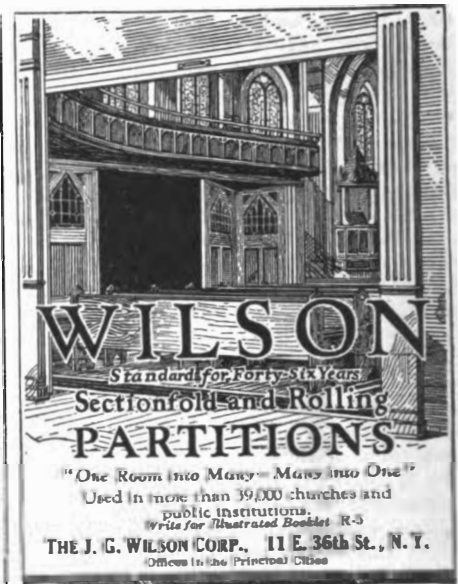
Porto Rico. The Auxiliary was organized only last October, and this is the first box ever sent out by the parish.—The Church of the Redeemer, Brooklyn, has been renovated at a cost of \$3,000, and was ready for use on Good Friday.—The Archdeaconry of Brooklyn at the spring meeting endorsed the project of securing a rectory for the priest-in-charge of the Italian Mission of the Annunziata, and referred the general question of rectories for mission priests to the executive committee to report in the autumn. The newest mission, St. Cyprian's, for West Indians, is filled to capacity every Sunday evening. The Bishop has confirmed seventeen persons of whom fifteen are adults.—The missionary offering from the Church schools of Long Island, presented at the sixth annual Presentation Service held in St. Ann's Church, Brooklyn Heights, amounted to but a few dollars less than \$10,000.—On the evening of Ascension Day there will be a joint missionary service for the parishes of St. Matthew's, St. Stephen's, St. Philip's, Calvary, St. Thomas', St. George's, Holy Cross, Incarnation, and Good Shepherd, at the latter church. The Rev. Francis J. M. Cotter and Dr. John W. Wood will be the speakers.

LONG ISLAND.—Bishop Burgess presided at the annual commencement service for the nurses of the training school in connection with St. John's Hospital and presented diplomas to six graduates. Dean Treder made the address.

MARYLAND.—For the first time the communicant list of the Church of St. Michael and All Angels, Baltimore, has reached more than 1,600 in number. Together with those at the chapel, the parish communicants now exceed 2,000. More than 1,400 of these made their communions at Easter-tide.

MASSACHUSETTS.—The new sacristy at Grace Church, Vineyard Haven, was used for the first time on Palm Sunday. The room contains all the necessary furnishings, including a steel combination safe and a splendid vestment case, with roller-bearing drawers, for the Eucharistic vestments. The new Estey organ was used on the Second Sunday after Easter. The money required for these two improvements, amounting to \$4,200, was raised in fifteen months by the gifts and labors of devoted friends.

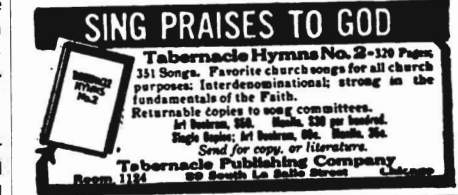
MISSOURI.—A reception was given at the deanery on the evening of May 10th, for the Very Rev. William Scarlett of Christ Church Cathedral, St. Louis, with Bishop Tuttle and Bishop Johnson among those receiving with the Dean.—The Rt. Rev. Clinton S. Quin, D.D., Bishop Coadju-



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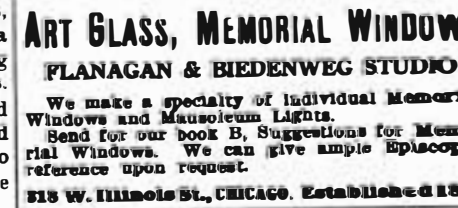
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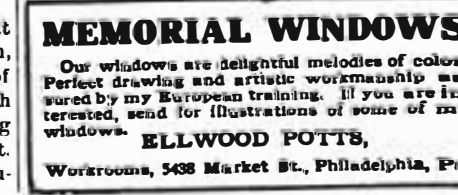
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tor of Texas, preached the annual Flower Sermon at Christ Church Cathedral, Sunday morning, May 14th. Provision for this sermon was made by the will of the late Henry Shaw, a devout Churchman, and founder of the Missouri Botanical Gardens, St. Louis, which are counted among the finest gardens in the world.

NEBRASKA.—The Rev. F. J. Compson, rector of Holy Trinity, York, was recently the recipient of a gift of books valued at twenty-five dollars from the members of his congregation in celebration of the first anniversary of his coming to the parish. Mrs. Compson likewise received many floral remembrances.—All Saints' Church, Omaha, for many years enjoyed the reputation of being a parish which "did not believe in missions." Under the leadership of the Rev. Thomas Casady this parish devoted its entire Easter offering of nearly \$4,000 to the Nation-wide Campaign.

OREGON.—The complete service of choral evensong, held in St. David's Church, Portland, on April 30th, was sent broadcast from the Oregonian tower and was heard by thousands of people. Mr. Jenkins preached on Why Men Should Go to Church.

QUINCY.—The communicants of the Church of the Good Shepherd and of St. Alban's Church have voted to put the Bishop's house in substantial repair, the work to be undertaken at once.

QUINCY.—The annual meeting of the diocesan Woman's Auxiliary was held at the Cathedral on May 9th, the Church Service League meeting in conjunction. Reports showing a successful year in all departments were read, and the following Auxiliary officers were elected: President, Mrs. L. E. Wilson, Peoria; secretary, Mrs. F. C. St. Clair, Peoria; treasurer, Mrs. A. S. Ellis, Quincy. The Rev. Dr. A. A. Gilman, of Wuchang, China, spoke in the evening.

RHODE ISLAND.—At a meeting of the Clerical Club held in Grace Church parish house, Providence, May 8th, the Rev. Norman Nash spoke on the principles of the Church League for Industrial Democracy, bringing a large portion of his listeners into sympathy with those principles by the clear cut, brilliant way in which he presented them. The next meeting of the Clerical Club is expected to be held at Newport on the first Monday in June.

RHODE ISLAND.—The Sunday School Presentation Service for the Lenten Offerings at Grace Church, Providence, April 29th was largely attended, and the amount of the offerings, \$9,194.63, was greater than ever before. Amongst the largest contributions were St. Paul's S. S., Pawtucket, \$1,510; Christ Church, Lonsdale, in the strike region, \$794.42; St. John's Providence, \$598.10; Grace Church, Providence, \$545.85. The service consisted of a shortened Evensong, with an address by the Rev. Franklin J. Clark of the Church Missions House, New York, who told several missionary stories that held the children's attention and was entirely within their comprehension.—The Quarterly Meeting of the Diocesan Branch of the Woman's Auxiliary is to be held on Friday, May 26th, at the Church of the Ascension, Auburn, at which the special speakers will be Deaconess Scott of St. Hilda's School, Wuchang, and Mrs. Wm. P. Remington, who will speak about the Indians of South Dakota.

SPRINGFIELD.—In spite of the great devastation and suffering caused by the floods along the Illinois river, reports through-

out the diocese indicate record breaking communions and Easter Offerings.—The Orphanage of the Holy Child on May 1st commemorated the twentieth anniversary of the coming of Sister Geraldine to take charge of the orphanage. In recognition of her long, faithful, and self-sacrificing devotion to her work, a purse of \$200 in gold was presented from the Bishop and the members of St. Paul's and Christ Church, Springfield.—The Hon. Miles F. Gilbert, junior warden of the Church of the Redeemer, Cario, and chancellor of the diocese, is recovering from a serious operation in a local hospital.—The Rev. Joseph Godsell Wright celebrated his fortieth anniversary as rector of Grace Church, Greenville, Ill., on Easter Day. In the evening he was presented with a purse of gold by the parish in honor of the event, and the Bishop sent a check with his love and congratulations.

SOUTHWESTERN VIRGINIA.—A very successful mission was held during the week of May 1st at Grace Church, Glade Spring, by the Rev. Claudius F. Smith, diocesan missionary, assisted by the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville.

TENNESSEE.—At the regular meeting of the Bishop and Council in Christ Church, Nashville, every elected member was present, and all but one of the ex officio members. Encouraging reports were presented, especially that of the Treasurer. The great need was found to be not means, but workers, a number of parishes and missions being vacant and the necessity for more clergy most urgent. The Council by unanimous

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vote requested the Bishop to call an early meeting of the Diocesan Convention to elect a successor to Bishop Coadjutor Beatty; and the Bishop has accordingly issued the call for such session on Wednesday, June 21st, in Christ Church, Nashville.

TENNESSEE.—The Rev. B. B. Ramage, rector of St. Luke's Church, Memphis, who has been ill since the middle of Lent, is still in a very serious condition.—The Cathedral Chapter of the Brotherhood of St. Andrew has formed a lay readers' league in order that missions under the care of the Cathedral may have regular services.—Deaconess Hargreaves addressed the members of the Church Service League, Memphis, April 29th, on her work among the Igorotes in the Philippines, showing many samples of the native handiwork in the art of weaving and embroidering.—The Bishop and Council met in Christ Church, Nashville, with Bishop Gailor presiding. The death of Bishop Beatty was noted, and the funeral expenses were provided for, and his salary to January 1st, 1923, was ordered sent to Mrs. Beatty.—The Bishop stated that he would issue a call for a special committee to assemble at Christ Church, Nashville, June 21st, to elect a Bishop coadjutor.

NORTH TEXAS.—A beautiful lectern lamp, the gift of Mrs. Henry Schafer, was used for the first time at the morning service

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in St. Andrew's Church, Amarillo. The Church has also received a handsome set of Communion linen, which was made and presented by the Altar Guild. A memorial service for the late Rev. Milton R. Worsham was held on the Third Sunday after Easter. Bishop Temple celebrated Holy Communion and preached a memorial sermon. At the same service he confirmed a class of eight children and five adults. St. Andrew's parish is now supporting nine Armenian children. A successful parish Prayer and Study Class was recently conducted at the Church of the Heavenly Rest, Abilene. The *Task of the Church* proved to be an excellent and easily accessible text book and aroused much interest. It is hoped that a similar class will be held in the fall. St. Agnes' Guild has organized a bible class under the leadership of Mrs. Robin Jones.

UTAH.—The Rev. Mark Rifenbark, rector of St. Paul's, Salt Lake City, addressed 250 members of the newly formed Protestant Laymen's Association of that city, his topic being "Home Influences on Community Life". He deplored the attitude taken by apartment house owners toward families with children, and said that the hope of America is in the Rooseveltian theory of large families.

VIRGINIA.—The corner stone of Trinity Church, Manassas, was laid with Masonic ceremonies by Manasseh Lodge No. 182, A. F. & A. M., on Monday afternoon, May 1st. The Bishop of the Diocese officiated for the Church's service, assisted by the rector, the Rev. P. F. Hall. The handsome new church seating 300 persons, with the old church remodelled for a parish hall and de-consecrated, will be in use by mid-summer.

WESTERN MICHIGAN.—The Diocesan Church School Presentation Service, to which were brought the Lenten Mite Box offerings, was held at Grace Church, Grand Rapids, on the Second Sunday after Easter. Bishop McCormick officiated, attended by the clergy in vestments. Twenty-three schools were represented. The sermon was preached by the Very Rev. Charles E. Jackson, Dean of St. Mark's Pro-Cathedral. The offering of the combined schools reached the fine sum of \$3,987.34, the largest individual Parish contribution being that of Grace Church which amounted to \$1,900.88.

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WE CAN'T CHOOSE happiness, either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.—*George Eliot.*

I COMMIT my soul to the mercy of God, through our Lord Jesus Christ, and I exhort my dear children to try to guide themselves by the teachings of the New Testament.—*Charles Dickens.*

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