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VOL. LXVII

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NO. 4

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NO MINUTE is yours until you have brought something worth while to put into it.—*Forward.*



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VOL. LXVII

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# EDITORIALS AND COMMENTS

IT is reported that Great Britain has invited the United States to join with her and with France and Italy in the appointment of an international commission to investigate the Armenian situation and the Turkish atrocities in the Near East. Recognizing the embarrassments of the present administration over such an invitation as we do, we yet earnestly hope that it may be accepted.

Accept the Invitation!

The American people owe it to the world to cooperate in protecting the Christian populations of the Near East from the Turk. We have had a succession of illustrations on a vast scale of what that rule means. Americans are to-day supporting more than a hundred thousand

children in orphanages, made homeless and helpless by the crimes of the Turk—in most cases by the murder of their parents. We have, therefore, a national interest in the prevention, on the one hand, of further crimes that must greatly multiply the demands upon American charity, and the protection, on the other, of those children whom we have made our wards and those orphanages whose only protection is the American flag.

The Armenians were our allies in war. They have appealed to us for protection. To participate in an international inquiry concerning them has abundant precedents in American practice. To throw over them the protection of our strength is a bounden duty.

Earnestly do we hope that the American government will accede to the British invitation.

WE find in a Roman Catholic paper, the (Baltimore) *Catholic Review*, an article by Dr. F. J. Kinsman on the Papacy which is an interesting illustration of intellectual evolution. To Dr. Kinsman, in his present frame of mind, "conversion to Catholicism" means "chiefly acceptance of the Catholic doctrine of the Papacy." This, undoubtedly, is true. The issue is not that of a Papacy but of *the* Papacy. But when *the* Papacy is challenged by the evidence of history as to what it has been and what it has become, Roman controversialists are accustomed to defend a Papacy, as though they were one and the same thing. Of course they are not.

"Conversion to Catholicism"

Dr. Kinsman declares that he "was one who had been trained in that school of Anglicans which regards the Church as co-extensive with a valid episcopate and priesthood," and which holds that "wherever there are priests and bishops of some line of Catholic descent, the validity of Catholic sacraments is guaranteed." This he now rejects in favor of the view already stated. To him, as he now believes, "the episcopate is one not in fine-spun theory but in actual organization and communion." Of course the answer to this is that Rome herself admits that valid sacraments are given and received in the Eastern communion, which repudiated the Papal system centuries before the Anglican Churches did. Dr. Kinsman has not always been guilty of such bad logic.

So also he declares, "the 'Episcopalian' is only converted when he becomes a 'Papist' and knows that branches cease to be branches when severed from the trunk." Very likely he is right. It is equally true that "Papists" are only converted when they discover that several branches

can grow out of one trunk, each retaining the full vigor of the tree, and that no one of the branches is justified in saying to the others, I am the tree.

And so we might go on indefinitely, and so might he. But the day will come when the successors of each of us will try to appraise the other communion justly and will be ready to admit excellencies in the other beyond what his own has developed. Neither communion is perfect, though the Head of the organism is wholly so. We are ready to set the example to Dr. Kinsman, and to challenge him to say whether he does not find *something* in the Anglican system, however small, that is better developed or better done than it is in the Roman. We admit that in the Roman system, not exclusively as Dr. Kinsman maintains—when he has abundant information to the contrary from his own earlier experience—but more generally than in the Anglican, "is the power of the Incarnation brought to all her children through regular use of the Sacraments", and also that "Catholics"—Anglican quite as truly as Roman—"know and show that the life of the Church is sacramental, and avoid the error that religion consists chiefly in listening to different kinds of talk! 'It is the Mass that matters'; and Catholics actually bring the Mass to the masses." Yes, and Romans have a better record in this respect than have Anglicans, and that is why Rome has "the masses" with her and Anglicans have not. Yet to suppose that nobody but Romans perceives this or practises it is so far contrary to what Dr. Kinsman knows to be the fact that one might have supposed he would be glad to bear testimony to it. But Roman controversialists are entitled to make the most of this, the side on which their communion has historically been strong and the Anglican

communion historically weak. Only—we could wish that Dr. Kinsman might aspire to be something bigger than a controversialist.

After all, "Catholics" are not materially different, wherever they are found. "The Papacy" is the split rock that divides the Church, and our Lord gave us the analogy of the rock. But He also gave us the analogy of the tree. Natural history affords ample precedent for trees developing through branches, and no precedent whatever for a tree consisting exclusively of a trunk without a branch; yet it is also true that neither is there precedent for branches, once separating from each other, ever growing together again. The divine plan may be that of permanently separated branches growing from the one trunk. We cannot tell.

But we do know that when each of us tries to see the best in the other, the unity that is complete in the tree, however many be its branches, will best be made manifest to the world.

**A** LETTER from the Bishop of Shanghai disclaiming any intention of criticising the Bishop of Liberia or the Order of the Holy Cross for the arrangement between them with regard to missionary work in that difficult field is printed in the department of Correspondence in this issue.

A worker in the foreign field is always under the handicap that, if he be referred to in print, whether wisely or unwisely, a long time elapses before the correction of an error can be made.

Certain correspondence between the Bishop and the Department of Missions has already been printed elsewhere.

**New Mission  
for Liberia**

It had not seemed necessary to us to comment upon it and Bishop Graves' present letter will undoubtedly conclude the matter. There was a report in circulation some time ago, vaguely asserting that Bishop Graves was opposed to the establishment of the Holy Cross mission in Liberia. His present letter and the previously published correspondence sufficiently vindicate him from any intrusion into another field. In declining the offer of the Holy Cross Mission to work in his district he was entirely within his rights; in stating his reasons he was showing due courtesy to the Order.

But since, if his reasons were conclusive, they would be quite as applicable to Liberia as to China, it is easy to see how the misunderstanding may have arisen. Perhaps, that we may be as just to the Bishop of Liberia as to the Bishop of Shanghai, we may point out that the proposal of the Order, as accepted by the Bishop of the former field, does not involve any lack of "obedience to the law of the Home Church". That law is embodied in the constitution and canons of the Church. Each of the clergy of the Holy Cross is subject to that law quite as truly in their proposed work in Liberia as though their mission were sent out officially by the Presiding Bishop and Council and maintained from the common treasury of the Church. There are abundant precedents in the home field, such as city missions not maintained from diocesan treasuries, and the like. No one has ever assumed heretofore that these were outside the scope of the canon law of the Church. By virtue of their ordination vows, rather than by reason of appointment to specific work, the clergy are under the canon law of the Church. The Department of Missions in making or withholding appointments, can neither add to nor subtract from that law.

Perhaps we may point out that no parish would be justified in diverting missionary offerings from the general treasury of the Church to this unofficial work. Should this be done on any considerable scale it would undoubtedly create embarrassment all around; but our confidence in the Order of the Holy Cross is such that we are confident they will not permit that to occur.

For the rest, the religious orders have always been the experimental stations of the Church. It is quite thinkable that they may have some special contribution to make to the difficult problem of converting Mahom-

edans and heathen. We are confident that the Order of the Holy Cross has the good will of the Church in making its experiment.

**E**CCLESIASTICAL bodies are curious aggregations of individuals. When the Pennsylvania diocesan convention laid on the table the American Bar Association resolution on law enforcement, it distinctly bore witness to the fact that in so far as that body was representative of the Church, the bar, rather than the Church, is to be looked to as the exponent of the higher Christian ideals in life.

Law enforcement is a curious test of human nature. Pennsylvania Churchmen, no doubt, were shocked when Miami ruffians tarred and feathered a priest of the Church; and still more shocked when men supposed (erroneously of course) to stand for the best in Anglo-Saxon civilization failed to realize their own degradation because of the fact and their attitude toward it. Equally shocked, no doubt, are those eminent pillars of Pennsylvania society when the I. W. W. commits some sort of atrocity, when labor union heads are found to be grafters, or when their eminent fellow citizen, one Bergdoll, succeeds in defying the laws of the United States. Yet touch them even gently on the side of their appetite, require of them just a modicum of that self denial which is supposed to be undertaken voluntarily by Christian people that they may keep their own bodies in subjection, and the pillars of society topple. One touch of unredeemed human nature makes the whole world of law-breakers akin.

Why cannot reasonable people discover that they cannot hold one class of society to obedience to the law unless they similarly hold all classes? Why cannot Churchmen realize that if civil law requires of them some measure of self denial it but reflects the more vigorous obligations that Christian law places them under? That the Lenten abstinence is expressly designed to enable them to control their own appetites? For, indeed, we politely decline to accept the plea that men in good society are adopting this attitude of law defiance in the interest of the "poor, down-trodden laboring man" who is deprived of his beer. Unless these cultured anarchists have devoted their lives hitherto to the improvement of the lot of the workingman they can hardly delude us with that plea in this instance, however successfully they may fool themselves. Rather do they stand out before the nation and the world as men who are governed—perhaps without their knowledge—by their appetites rather than by their minds.

We understand that after laying on the table the resolution that reflects the best mind of the American bar on the subject, the Pennsylvania diocesan convention passed something on the subject that is described as less drastic. We have not seen its text. In connection with the action on the resolution laid on the table the world will understand that the real meaning of what has been adopted as the Pennsylvania official doctrine of the Church must be: Resolved, that men ought to obey the law—sometimes.

Which means, in turn, that the Church in Pennsylvania is made the laughing stock of the world by its own official representatives.

### ANSWERS TO CORRESPONDENTS

**ENQUIRER.**—(1) Prepared grape juices are not lawful material for Holy Communion.—(2) Communion by intinction is adopted in some places without the sanction of law and should, in our judgment, at least be confined to real emergencies.

**R. W. S.**—Incense is not used at morning prayer.—(2) It is proper for both bishop and officiant to be vested in copes at an evensong preceding Confirmation. If the bishop is not thus vested it would still not be inappropriate that the officiant should be as the bishop would otherwise be in his episcopal vestments.—(3) The omission of the Creed at requiems is, in our judgment, improper and certainly unauthorized (unless morning prayer has immediately preceded), though the custom is rather widespread. It arises from the Roman rubrical custom of confining the use of the Creed to Sunday eucharists and is also defended by its advocates as symbolizing the transition of faith to sight in the unseen world.—(4) There are prayers for blessing objects in all the usual books of special offices that are current.

**SUBSCRIBER.**—There is no special symbolism attached to the num-

bers of lights used on the altar, except that the numbers seven and nine are mystic symbols of completion and of the worship of heaven.

H. C. J.—The rosary may denote either a very simple devotion so called or a string of beads used for counting the repetitions used in the former. Neither the devotion nor the beads have become in any sense usual among Anglican Catholics though the use would not be disloyal and is occasionally found.

SUBSCRIBER.—*Rector* comes from a Latin word meaning ruler; *warden* from a Saxon word denoting guardian; *vestry* from a Latin word signifying wardrobe and hence, keepers of the wardrobe or treasures of the church. *Cardinal* comes from a Latin word denoting a hinge; hence, one on whom a structure hinges or depends, and thus a chief official in the Church.

**ACKNOWLEDGMENTS**

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**LEND A HAND**

THE MEN WHO are lifting the world upward and onward are those who encourage more than criticize.—Elizabeth Harrison.

**NOTES ON THE NEW HYMNAL**

**SECOND SERIES—XXV**

BY THE REV. WINFRED DOUGLAS

WHITSUNDAY

IF there be a Solemn Procession to-day, the most fitting hymn is 195—Hail! festal day! through every age divine. For Baden-Powell's popular setting, the organist will need to procure the organ accompaniment from the H. W. Gray Company, 2 West 45th St., New York City. The simpler but very effective setting by Luard Selby is given in full, and may be used with each of the three hymns of similar character. The congregational refrains of all three are printed here with the tune.

Introcit, 201—Come, gracious Spirit, heavenly Dove

or

202—Spirit divine, attend our prayers

Sequence, 196—Come, thou Holy Spirit, come

Offertory, 198—Creator Spirit, by whose aid

Communion, 235—O Love that casts out fear

Final, 121—Gracious Spirit, Holy Ghost

or

199—Our blest Redeemer, ere he breathed

Hymn 196 is the ancient proper Sequence for Whitsunday. Many will desire to sing it to its original music, the first tune. The pace should be quick, 132 to 144 quarter-notes to the minute. The style should be free, light, and fluent. In some choirs, the antiphonal repetition of the changing melodies can be better attained by letting the men sing the first half of each stanza, the women and children the repeated melody to the second half. In a very small choir, a single cantor might sing the first half, the rest of the choir the repeat. Where the proper melody is unadvisable, Webbe's vigorous and familiar setting will be acceptable to all. At the Offertory, let me recommend the adaptation of Attwood's famous *Veni Creator*. The English Hymnal set the example of using this tune, in a lower key, with Dryden's paraphrase of the hymn. Congregations take up this fine melody very eagerly, and sing it with good effect. Of course it would not be desirable where the original is sung as an anthem. It is somewhat difficult to find a hymn which expresses the share of the Holy Spirit in our communions: but 235 bears this connotation well. The first is the better tune.

At the Church school to-day, the following suggestions may help:

47—On this day, the first of days

204—Spirit blest, who art adored

121—Gracious Spirit, Holy Ghost

Of No. 47, only the first, second, third, and sixth stanzas should be sung to-day. They all refer to God the Holy Ghost. The entire hymn may be sung by the children on Trinity Sunday. The Litany, No. 204, is full of sound doctrine and of direct prayer, simply worded. Let a few older children sing the stanzas, the entire school the refrain.

At Evensong, two hymns suitable as choir processionals are:

524—Hear us, thou that broodest

561—Joy because the circling year

It is a little difficult to understand why the second of these should be classified as a carol. The words were translated from one of the old Latin office hymns for the day; the tune has with us an Easter association, though its original words were deeply penitential, *Straf mich nicht in deinem zorn*. It makes an excellent procession-al, and the tune will serve to remind us that Whitsunday is a part of the Paschal-tide. Other hymns at this service may be:

373—Holy Spirit, Truth divine

375—Come, Holy Ghost, Creator blest

380—Breathe on me, breath of God

The second of these is the ancient office hymn at vespers to-day. The plainsong tune is one of the best known and most useful extant. It is at last included in our Hymnal in a sound form, which should be promptly learned by all those who have heretofore known only the

distorted and debased Mechlin variant of this great melody, printed in some of our former hymnals.

WHITSUN EMBER DAYS

- 197—Spirit of mercy, truth, and love  
203—Come to our poor nature's night  
450—Lord, pour thy Spirit from on high  
452—Revive thy work, O Lord  
455—Come, Holy Ghost, our souls inspire  
475—O Spirit of the Living God

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 5

**R**EAD Acts 4:23-31. Text for the day: "And they were all filled with the Holy Ghost and they spake the word with great boldness."

Facts to be noted:

1. The joy of the apostles.
2. Their prayer for greater courage.
3. The answer (31).

How all the apostles must have rejoiced when St. Peter and St. John returned after the conflict with the enemies of Christ. We can hear them sing their doxology, and kneel with them as they offer up their praise and thanksgiving. It was a great day for the apostles of our Lord, but they knew that it was only the beginning of many such days; and so their prayer for greater courage was very earnest.

What a positive joy it is when we win in a conflict where our courage and loyalty to our Lord have been challenged, and what a blessed thing it is to thank Him for the strength that has made the victory possible! At such times we really know something of "the peace of God"; but like the apostles, our prayer must be for greater courage, that we may go "from strength to strength" and from victory to victory, and our prayer will be answered.

June 6

Read Acts 4: 32-37. Text for the day: "But they had all things common."

Facts to be noted:

1. "Of one heart," Our Lord had prayed for this, John 17:21.
2. The surrender of personal property was not demanded of the early Christians. Many, voluntarily, gave all they had into a common fund.
3. All considered themselves bound to share their possessions with each other.

Henry Van Dyke says: "I have not been able to find a single word of Christ that looks forward to a time in which there shall be no more inequalities on earth, no more rich and no more poor, no more masters and servants, no more wise men and no more babes." In another place, in writing of "communism", he says: "On the contrary, communism has always turned out badly. It was tried in Jerusalem, in a limited way, when the early Christians sold all they had and made a common purse, but it led, in less than ten years, to confusion and strife, and sank the Jerusalem Church into a condition of pauperism." And then he adds: "Tell the Lady Bountiful that she is not called on to discard her ladyhood. . . . but to give herself to the ennobling service of humanity. Tell the Merchant Prince that he is not called to abandon his place of influence and power, but to fill it in a princely spirit, to be a true friend and father to all who are dependent upon him." These are the lessons that we of the Christian Church must learn and put into practice.

June 7

Read Acts 5:1-11. Text for the day: "And kept back part of the price."

Facts to be noted:

1. These two people wanted to be supported out of the common fund, or
2. They hoped to appear to be as generous and as willing to give up all for Christ as many others, but.
3. They lied to accomplish their purpose, kept back part of the price, and paid a terrible penalty.

Learn the text for the day very carefully. It has a direct bearing upon our personal, spiritual lives. While few of us perhaps are guilty of deliberate lying, many of us may find that we are keeping back part of the price we must pay for our greater spiritual health and strength. As to ourselves, how far are we taking God, through Christ, at His word? To what extent do we trust in ourselves and leave God out of the ordinary, everyday things of life?

Next as to the Church, organized Christianity: What is the

work of the Church? To make people Christians (St. Matthew 28:19-20). Are we willing to be members of the Christian Church and yet fail to pay the full price of our allegiance in Christian influence and service? Let us try to find out just where we are failing individually. Let us pay the full price of personal loyalty to our Saviour, and be a true co-worker with Him. "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10).

June 8

Read Acts 5:12-16. Text for the day: "That at least the shadow of Peter passing by might overshadow some of them."

Facts to be noted:

1. "Of the rest," the half-hearted who were afraid to accept Christ.
2. "Multitudes." The "little one" was becoming a thousand (Isaiah 60:22).
3. The work of healing constantly carried on by the apostles.

St. Peter probably never knew to what extent his life was an influence in the lives of the people with whom he came in contact. So great was the regard of the people for St. Peter, that they actually brought their sick into the street that his shadow might fall upon them. There is no limit to the influence and power of a Christian man or woman. It goes on and on and touches the lives of generation after generation. Some times there is only a word spoken, the shake of a hand, some deed done; it doesn't matter what it is if the man is good at heart. If his words and actions are prompted by the Spirit of God Himself, the influence of such a man can never be estimated. We must not be concerned only with the effect of Christianity upon us, we must always keep in mind the effect of our Christian lives upon others. We, too, are casting shadows.

June 9

Read Acts 5:17-32. Text for the day: "We ought to obey God rather than men."

Facts to be noted:

1. The opposition grows stronger and fiercer. Our Lord's prophecy was being fulfilled (St. John 16:2-4).
2. The miraculous deliverance in answer to prayer (Acts 4:29-30.).
3. The apostles' unflinching courage.

Absolute faith, the courage of their convictions, and a consuming zeal for their work for Christ, marked the lives of the apostles and the early Christians. In their faith there were no "ifs" or "buts." They believed in Jesus Christ without any mental reservations; their faith gave them courage in the face of every enemy; and they sacrificed everything that they might tell the good news to others. If the Christian Church is to do her work in the world, the individual members must get back to the faith, the courage, and the zeal of the early Christians. A prominent minister makes the statement in one of his recent books that it is easier to raise a large sum of money than to get a band of men and women to attend a week night prayer meeting with any degree of regularity or to take a real stand for Jesus Christ. It costs something more than money to be a Christian. Learn a lesson from the text for the day. Obey those higher impulses without fear.

June 10

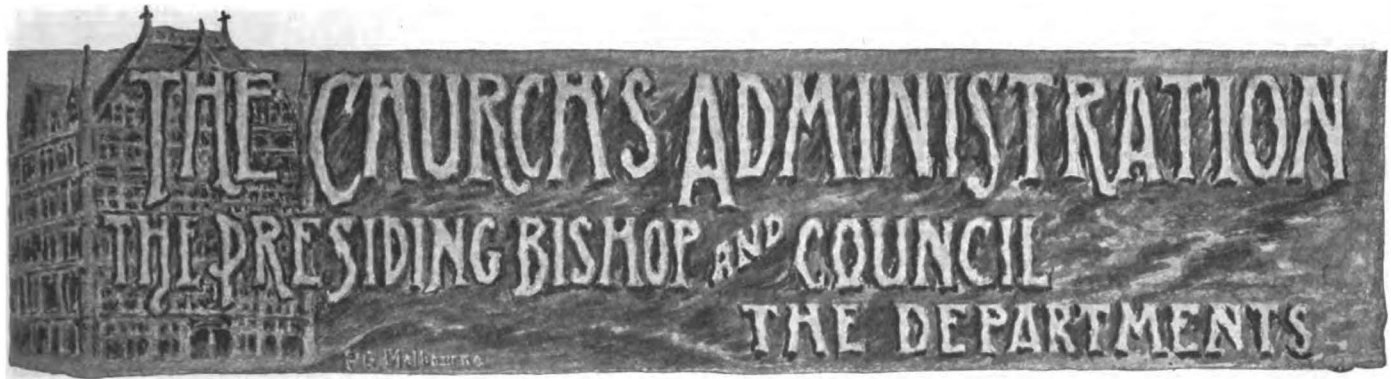
Read Acts 5:32-42. Text for the day: "Rejoicing that they were counted worthy to suffer for His name."

Facts to be noted:

1. Continued opposition on the part of the enemies of Christ.
2. Gamaliel's defence of the Christians.
3. The effect of persecution upon the apostles.

What did their faith, their courage, and their zeal, cost the early Christians? Real suffering, both physical and mental. But the interesting fact is that they actually rejoiced in the suffering, glad that they were counted worthy to suffer for their Master. Possibly some of the hardest opposition to meet came from their closest friends and relatives. Such opposition is always hard to endure, but it is just that kind of opposition that many a person has to endure to-day. It is not easy for one to keep right on, following the teaching of our Lord, when some intimate friend or relative smiles, and we know that they think we are, to say the least, "queer." One has even known of Christian churches where gatherings, to all appearances Christian, have been opened without a Christian prayer or hymn for fear of the possible objection on the part of some members. One must not pass judgment, but one must take a stand for the things of our Lord, and rejoice that He gives us the courage of our convictions.

FIVE DEATHS a day from poisoned moon-shine! That does not read like a failure of prohibition. It means that prohibition keeps people dry or it plants them wet.—*Christian Statesman.*



THE Presiding Bishop and Council held its twelfth meeting since its organization, at the Church Missions House, New York City, on May 10th and 11th, 1922. The Council has been in existence since January 1920. It inherited a debt of \$920,246. In the two years of its existence it received an increase in income for general purposes amounting to 117% each year over 1919, enabling it to pay all expenses of the Council and of its six departments, including all work in the domestic and foreign missionary field; it financed ten cooperating organizations, and had a surplus of \$352,954 to apply on its inherited deficit. In addition to this the dioceses received for their own diocesan missionary work an increase of \$2,150,000, ranging from 200% to 600% increase, parishes throughout the country enjoyed an increase in revenue of approximately three and one-half million dollars, while the Church Pension Fund reports that the salaries of the clergy were increased by \$2,415,000. In addition to this the Council underwrote the budgets of the Continental Domestic Missionary Bishops, amounting to \$825,000, thus freeing these bishops from the arduous task of raising the money necessary to finance their work. Not only was this done, but seventy-one new missionaries were sent to the foreign and domestic field, the largest number in any year in the history of the Missionary Society. Our Church schools show an increase of 24,000 children and 1,700 teachers, and the whole Church gives evidence of a solidarity which has never before been experienced.

At this meeting, which lasted two days, 22 out of the 26 members were present. Two of these members came from California.

#### CHURCH SERVICE LEAGUE—WOMAN'S AUXILIARY

One of the first items of business taken up was a report which had been submitted at the last meeting of the Council by a special committee appointed by the President and composed of members of the Council, of the Woman's Auxiliary, and of the Church Service League. This committee had submitted a report, which received the endorsement of the Council. In part it follows:

"Where the Church Service League has been tried out, the testimony as to its value is greatly in its favor. Where the Church Service League has not been tried out, there seem to be serious doubts as to its value, due largely to the impression that it is a big new piece of machinery likely to hurt existing work. On the contrary, it represents a great ideal and stands for a great task rather than an endeavor to create additional machinery. Results from actual experience point to such an advance in the work of the Church that it seems well worth while to give the Church Service League idea an opportunity to develop and prove that it can help to deepen the sense of stewardship and service in the Church.

"While it may be difficult to tell what the future of the Church Service League should be, it is evident that the *Parish* is the natural unit and is the place where the league must develop, and where most of the problems must be solved. Growth comes from the bottom up, and until the idea of the Church Service League is carried out in the parish for some time, it will be inexpedient to create a national organization. It would seem practicable, however, for the Church Service League to develop in parishes, keeping clearly in mind that the use and adjustment of existing groups and organizations should be determined by the conditions and circumstances in the parish. With these conditions in mind, the following points should be emphasized:

"1. The parish is the active unit of the Church Service League, and the ideal of the League is to apply the

whole strength of the parish to the whole work of the Church.

- "2. The Church Service League should be a League of workers which recognizes that the Missions of the Church is the common task.
- "3. The emphasis of the Church Service League is on *work first* rather than on organization first.
- "4. In the parish the Church Service League may be a federation or an organization to include all parish activities.
- "5. For the present it is expedient that beyond the parish the Church Service League should be a federation, leaving it to dioceses to develop such organization as is best suited to their own special conditions and circumstances. If diocesan councils or committees are formed, they should be formed under the leadership of the Bishop and made up of representatives of all the interests in the diocese.

"The Woman's Auxiliary to the Presiding Bishop and Council shall continue to hold its present status, and shall therefore be responsible for stimulating women to assist in the general work for Missions, Religious Education, and Social Service conducted on a five field plan of service. All forms of work organized for special purposes or on behalf of special groups of people shall be developed by societies formed for such work. All organizations should report as heretofore to respective headquarters, and should also report to the Diocesan Councils of the Church Service League wherever such are organized."

#### NATION-WIDE CAMPAIGN DEPARTMENT

The Bishop of Colorado had made a most interesting report on the Nation-wide Preaching Mission. The President had asked him to appear before the Council in order that the Council might hear this report. Certain recommendations which were made were referred back to the Nation-wide Campaign Department for consideration.

The Rev. Louis B. Howell, rector of St. Paul's Church, Norwalk, Conn., who has been responsible for the diocesan activities in connection with the Nation-wide Campaign, was elected a General Field Secretary of the Department.

#### RELIGIOUS EDUCATION

The Department of Religious Education has now been brought over from the building, 289 Fourth Avenue, and is occupying quarters on the fifth floor of the Church Missions House, the Educational Division of the Department of Missions having vacated these quarters and moved to the first floor, on the corner. This gives the Educational Division an opportunity to use the large show windows for the display of missionary literature, curios, and other advertising media, and it is interesting to note at almost any hour of the day the crowd that gathers in front of these windows.

The Department of Religious Education recommended to the Council that there be included in the budget an appropriation of \$10,000 each for Kenyon, Trinity, Hobart, and St. Stephen's Colleges, and for the University of the South, toward the expenses of these colleges for the next triennium. Upon the recommendation of the Finance Department the Council included these amounts in the budget.

The Department reported that it had created a Commission on Religion in the Home, with the Rev. James Lawrence Ware of Kingston, Pa., as chairman.

The Secretary reported that nearly all of the diocesan boards of Religious Education had voted to send representatives to the Annual Conference of Educational Leaders to be held at Chicago, May 30th to June 1st.

#### MISSIONS

The Department of Missions brought in a minute on the death of Mr. George Gordon King, late Treasurer of the Board of Mis-

sions, which had been adopted by the Department of Missions and was also adopted by the Council by rising vote.

The Council approved arrangements which were being made for the securing of property in Porto Rico as a residence for the Bishop. It also approved the arrangements for the rebuilding of St. Barnabas' Hospital in Osaka, in the District of Kyoto, Japan.

The Secretary announced the receipt of a letter from the Rev. Dr. James L. Barton, the Senior Secretary of the American Board of Commissioners for Foreign Missions, who has recently returned from a visit to China, in which he says:

"Wherever I went in China I heard the splendid organization of the Episcopal Missions spoken of with the highest appreciation. I think without question you have the best organized mission work to-day in China. That was the impression I brought back with me."

The Executive Secretary announced receipt of a cablegram from the Bishop of Shanghai stating that work had been begun on St. Mary's School for Girls in the City of Shanghai. Also a cablegram from Dr. Teusler of St. Luke's Hospital, Tokyo, that the Committee of Women in connection with the Nurses' Training School in Tokyo had raised over 25,000 yen for this school.

The Executive Secretary reported the interesting fact that an investigation has recently been completed into the question of how much the Church in the Missionary District of Shanghai is doing for itself financially. Figures show that the contributions of the Chinese in the local congregations, and the amounts earned in fees by our institutions, hospitals, schools, etc., total \$412,000 Mex. The amount of the appropriation is \$335,000 Mex. In other words, the income in China for the year 1921 was \$77,000 Mex. more than the amount sent from the United States.

#### SOCIAL SERVICE

The Department of Christian Social Service reported for the meeting held the day previous. On the recommendation of the Department the resignation of the Bishop of Connecticut as an additional member of the Department was received with regret, and Miss Eva D. Corey of Brookline, Mass., was elected an additional member.

The Secretary spoke of the very profitable National Conference of the Social Service Workers of the Church to be held at Wickford, Rhode Island, June 19-22, similar to that held in Milwaukee last year.

#### PUBLICITY

Bishop Sanford, of San Joaquin, was elected a member of the Department of Publicity. The great loss sustained in the death of the Rev. Charles E. Betticher was recognized by resolutions. Mrs. Kathleen Hore, who has been in such close touch with the work of the *Spirit of Missions*, not only during Mr. Betticher's editorship but when Bishop Burleson was editor, was appointed assistant editor of the magazine.

#### THE BUDGETS

The budgets for the year 1923 were considered. The budget for the year 1922 amounts to \$4,054,689, covering all the departments of the Council, the Woman's Auxiliary, the American Church Institute for Negroes, and eight cooperating agencies. The budget recommended by the Finance Department for 1923 totals \$4,235,557.

#### WORK CO-ORDINATED AND CONSOLIDATED

The Vice President, Mr. Lewis B. Franklin, who was elected to that office at the February meeting of the Council, made his first report to the Council. It showed that there had been held weekly meetings of the executive secretaries, and monthly meetings of all of the officers in the several departments. The work of adult education throughout the Church, which has heretofore been conducted independently by the several departments, has been brought under the direction of a committee of which Dr. William C. Sturgis is chairman. All of the various libraries heretofore maintained by the several departments in the Church Missions House have been consolidated. A General Information Bureau and Book Store has been opened on the first floor in the office of the Educational Division.

#### SHIELD AND FLAG

The Council has had a committee studying the question of a Shield or a Seal, which might be used also as a flag for the Church. This committee reported by submitting a design which received the approval of the Council. The design shows a red cross on a white shield, surrounded by a blue border, with thirteen silver stars, and surrounded by a Bishop's mitre. This design, before being official, must be approved by the General Convention.

It was voted that the Council should hold a meeting in July.

#### IN THE DEPARTMENT OF MISSIONS

The school officials of Tacuba, a suburb of Mexico City, had called upon the principal of our Hooker School in Mexico City

and explained to her that Tacuba, in common with a number of other similar communities in Mexico, is deeply concerned about the fact that thousands of Mexican children are growing up without even an elementary education. The years of revolution have disorganized and greatly reduced facilities and equipment for the work of public education. The proposal of the authorities is that Hooker School should undertake to teach reading and writing to about one hundred children of the neighborhood. The proposal was not quite a demand, but much more than a request. To make this possible an additional building will be necessary costing \$600 and the salary of a teacher, \$350. The authorities of Tacuba will provide furniture, books, etc. An appropriation of \$1,000 was made to enable the school to meet this request.

Attention has been called previously to the rising cost of living in Japan, which is worse than elsewhere. The average price of meat is from 75 cents to \$1.25 a pound. It was found that our salaries are less than those offered by the Presbyterian, Baptist, or Congregational Boards or the Y. M. C. A. The Bishops in Japan had united in a recommendation for a 75% increase. The Department felt unable to recommend this amount but it recommended an increase averaging about 40%. The foregoing refers to the salaries of foreign workers in Japan. The same thing is true, however, of the Japanese workers. The salaries paid by the Department of Missions to the Japanese workers are much less than the salaries now paid by the self-supporting Japanese congregations to their native workers. The Department recommends that a minimum salary of 60 yen per month (approx. \$30 G.) be paid with a children's allowance at the rate of 5 yen per month for each child with a maximum of 25 yen per month.

In Hankow the Bishop was given permission to purchase a small piece of land known as the Temple Site to aid in completing the land surrounding the Church General Hospital, Wuchang. The necessary funds for this are already in hand without an appropriation. The Bishop of Shanghai was given permission to use \$14,000 Mex. from his special fund, the Hongkew Lease Rentals, for the purchase of land and the erection of a hospital and other buildings for Zangzok.

The Bishop of the Philippines has been desirous for some time of beginning work among the Moro girls and women at Zamboanga. A special appropriation was granted him to provide for this work for one year in order that he may make an experiment in this new field.

In the division for Foreign Born Americans provision was made for Dr. Emhardt, Field Secretary of the Division, to spend the summer months in Europe and the Near East to visit the different missions with a view to carrying out more fully the Department's purpose of providing, in cooperation with their own churches, for the religious and social needs of these countries. A small appropriation was made to provide for the re-establishment of work among the Hungarians in the Diocese of Harrisburg, the Bishop of Harrisburg agreeing to pay one-third of the expenses.

An opportunity has presented itself to do work at Fort Bayard Reservation in the District of New Mexico. There is great need for a chapel. The American Church Building Fund Commission will assist up to \$500. It seems to be the intention of the Government so far as anyone knows to retain this post as a hospital for ex-service men. Buildings in the form of a hospital are being erected there at a cost of over a million dollars. There are between 2,500 and 3,000 people at the Post. The Department felt that it was incumbent upon it to provide an appropriation to assist in the erection of this chapel.

A special committee of the Department on Literature for the Blind reported that it had prepared and distributed sixty copies of the service of the Holy Communion in Braille.

It was announced by the Department that inquiries had come from three or four parishes in which the late Rev. Charles E. Betticher was known with reference to the creating of a memorial for him. The Department heartily approved of this proposal of the friends of Mr. Betticher to create a memorial of his life and work, and suggested that this memorial should be located in Alaska.

The Diocese of Alabama, in a letter from the Bishop, announced that it would relinquish the appropriation it had been receiving for white work within the diocese.

WE MUST walk by faith, not by sight, not only in our own personal life, but in looking at the progress of the Kingdom of Christ. It is enough for us to feel assured that patient labor can not, will not, fail, and to say, amid all discouragements, "Nevertheless, at Thy command I will let down the net."—E. Mellor, in *Church Advocate*.

IN A WORLD where almost everything changes, man's need of a Saviour is the most stable thing.—*Forward*.



## Diamond Jubilee of St. Mark's, Philadelphia

ON April 30th, the Sunday in the octave of St. Mark's day, St. Mark's parish, Philadelphia, celebrated its Diamond Jubilee.

The founding of this parish has a unique interest in that it was organized "to represent more adequately in architecture and services the teaching of the Anglican Communion as set forth in the Prayer Book than any church that existed in Philadelphia at that time." The story of the Oxford Revival and the Tracts of the Times had caused the hearts of a group of earnest Churchmen in Philadelphia to burn within them, and in the spring of 1847, at the house of Mr. George Zantinger, St. Mark's vestry was organized, committees were appointed to select a site in the southwestern part of the city where a church was needed, and to write to the Ecclesiological Society of London, England, an outcome of the Oxford movement, for plans for a church of the decorated Gothic period. The plans received were adopted with some slight modifications, and when the building began, signs were placed about it reminding the workmen that they were engaged in holy work, building a House to Almighty God, and asking them to refrain from unseemly noises and behavior and from profane and irreverent words, showing that the founders of the parish were imbued with the *spirit* of the Oxford Movement. This was no mere Gothic revival, no "art for art's sake", or the love of beauty, but a work for the glory of God, "to show forth His most worthy praise".

In Advent 1849, about six weeks after the church was opened for services, the saying of the Daily Offices was established and this has been maintained ever since. In 1884 the daily Mass was established, and from that time on there has been a group of parishioners who go to Mass every day. The spirit of devotion that burned in the hearts of the founders of the parish and has been burning ever since before the altar, built into the very walls of the church, has expressed itself in the loving care of the altars and their appointments by women living this prayer life, and by splendid gifts of gold, silver, and precious stones and wonders of needlework. This has given the church an atmosphere that daily draws men and women, young and old, rich and poor, black and white, within its walls to pray in its holy silence. Under the fostering care and inspiration of the rector, Dr. Vernon, the prayer life has been growing and developing, and the fifteen-minute intercessions at 12:30 P. M. on weekdays are attracting men and women throughout the city.

As would be expected, this prayer life has developed a most vigorous missionary spirit. Two missions are maintained by the parish, one for white and one for colored people, and the latter is regarded as the most successful colored work in the city. The St. Margaret sisters and members of the parish assist the vicars in their work at these missions. On a mountain top in Tennessee, St. Mark's built the chapel for St. Andrew's School, O. H. C. The contributions from the parish to the general work of the Church last year were \$26,553.38, which is \$3,000 more than its apportionment. To this the two missions contributed their full share; for the spirit of devotion, of worship, and of sacrifice, is strong in these mission chapels.

The Diamond Jubilee was celebrated with great pomp and splendor. The music was in charge of St. Mark's men's choir, a unique organization composed of men of the city interested in Church music, many of them singing in church choirs, meeting in St. Mark's choir room once a week to sing under the leadership of Mr. Louis A. Wadlow, choirmaster and organist of the parish, and giving several public services every year at St. Mark's. On this occasion at the Solemn High Mass the Grand Mass in C, by Wilhelm Tschirch, was sung. This work was first given at St. Mark's on Ascension Day 1893, and has not been rendered since. It is a noble composition written for male voices, solo, quartet, and chorus, accom-

panied by wind instruments, drums, and organ, and was arranged for the Anglican service by Mr. Andrew Wheeler, now the accounting warden of the parish, who played the organ part on this occasion as he had done in 1893. Members of the Philadelphia Orchestra played the wind instruments and drums. It was superbly rendered. The senior curate, the Rev. Frank Williamson, was the celebrant, and the Bishop of Quebec pontificated. The gorgeous scarlet vestments, the red cassocks of the acolytes, the beautiful altar ablaze with lights and decorated with lilies, with a halo of red flowers about the cross, the smoking incense, the uplifting music, the devotion of the congregation, the hearty singing of the hymns, made an impression upon those privileged to take part in this service not likely to be forgotten.

The sermon was preached by the rector, the Rev. Frank L. Vernon, D.D., who took his text from St. Luke XXIV: 30, 31, 32.

He said in part: The Gospel for the day is the Gospel of the Good Shepherd. To-day our minds are filled and our hearts are moved by the recollection of the love, the exceeding, tender love of the Good Shepherd for us through all these years that are gone. The lives we lived have been His, and the deaths that we have died He has watched beside. To-day we glorify, we worship, we praise, we give thanks, to our God, Jesus Christ.

What a life He has revealed to us! Never such a life before. The life of our Good Shepherd is a crucified life, a risen life, a hidden life, a revealed life, an abiding life, and they whose hearts burned within them, and they whose eyes were opened, fell upon their knees at His feet to adore Him as their God forever. That life, extended through His mystical body, the Church, repeats its own history over and over again, age after age. We Christians of the Anglican Communion, we know. There came the time when our days of darkness seemed to have been more than we could bear, that the Evangelical movement started among us. We heard the word of personal penitence and personal forgiveness and a personal redemption. The Fathers of the Evangelical movement spoke the words which have made us say, Did not our hearts burn within us? We have known that. The Catholic revival brought us, with burning hearts, to the mystery of the breaking of the bread. The sacramental gospel was preached, and our eyes were opened, and we knew Him, too, with clear eyes and burning hearts. Yes we have lived through the whole life. For seventy-five years the hidden life of our Good Shepherd, extending itself through His own sacramental system, operating through His own appointed and ordained ministry, has baptized, instructed, absolved, sacrificed, fed, anointed, blessed, visited, consoled, inspired, protected, and cheered, day in and day out. Always we have cried, We live, yet not we, but Christ liveth in us!

It is not a record of distinguished priests or laymen or holy souls which have been nourished here, to which we point to-day. We point to the Good Shepherd, Jesus Christ, God Incarnate. To Him, all the splendor which we can offer, we present to-day, singing with love and with thanksgiving to Him, and we commend ourselves to your prayers, that, faithful until He shall come again at the end of all things, the liturgical life of His Church may be presented with precision and splendor, that the priests here may be ever "near all by compassion and yet hung aloft over all by contemplation," that we may love God, honor and serve our country, and do those good works which God hath prepared for us to walk in.

### RELIGIOUS REVIVAL IN RUSSIA

Emotionalism is the strongest trait of the Russian character and it manifests itself most often, especially in the peasantry, in religion. The calculated efforts of the Bolsheviks to suppress religion were shattered on the rocks of popular belief. . . . The people flock to church more than ever they did before, and this applies not only to the peasants and factory hands, but also to the bourgeoisie, who, it was thought, were growing indifferent to religion. I will not venture to predict what precisely may be the outcome of the religious revival which undoubtedly is slowly developing, but will content myself with quoting the words of a Moscow workman, just arrived from the Red capital, whom I met in the Northern Ukraine in November, 1920. "There is only one man in the whole of Russia," said this workman, "whom the Bolsheviks fear from the bottom of their hearts, and that is Tikhon, the Patriarch of the Russian Church." —SIR PAUL DUKES in *Red Dusk and the Morrow*.

### BISHOP MANNING'S CONVENTION ADDRESS

WE are here to take counsel and action together at the 139th Convention of the Diocese. The time is one of much uncertainty throughout the world. The lessons which we hoped the war had taught us seem many of them to remain still unlearned. We are confronted by questions as to international relationships and world fellowship, as to fundamental moral standards in the life of the individual, as to economic justice and right dealing between man and man, which touch the foundations of human life, and upon the right solution of which the future depends.

And we meet here to-day in the bond of a faith which would solve all these questions, if we would give it full expression. Faith in God and reverence for His law is the only basis for human relations, international, national, or individual.

The world is at last awakening to a consciousness of its unity. We need now and must have a world religion to make this unity possible. In the Gospel of Jesus Christ we have such a religion, but the Christian Church all too imperfectly reveals it. Never was the Church given such an opportunity as she now has. The whole world is waiting for the message which Christ alone gives. The time has come for the Church of Christ to awake to this great call, to preach Christ's message of brotherhood and love in terms which the whole world may hear and understand. Critical as the situation is, the signs of hope and promise are all about us.

And with our minds on world issues let me call your attention to a matter which is of concern to the whole Church of Christ on earth, the announcement just now made that the World Conference on Faith and Order is to meet in the City of Washington in 1925. It will be a moving sight to see the representatives of all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour, coming together to find the way for the healing of their divisions, and for the visible manifestation to the world of that unity which alone can give full power to our witness for Jesus Christ. Our honored Secretary of State has said recently that the results achieved by the Conference on Disarmament were due in large part to the limitation of its scope. It did not make the mistake of trying to accomplish everything. The World Conference on Faith and Order is working on the same principle. Its scope is strictly limited. It is not expecting to accomplish the reunion of Christendom at one stroke. It is to have no power to make binding agreements or to commit the different Churches by its action. It is this limitation of its scope which has given confidence in the undertaking and has made it a practicable one. But for this, many of the Communion participating would have been unwilling to take part in it. It is to be only a Conference but its membership will be world-wide. Its hope will be to make a real beginning. Its purpose will be the fulfilment of Our Lord's prayer "that they all may be one". Such a gathering will stir the faith and hope of Christians everywhere. When it assembles under the guidance of the Holy Spirit of Unity, who shall venture to say what its results may be?

#### ON PROHIBITION

As to the principles of Prohibition, we have doubtless our different views, and we have full right to these. For my own part, I have not been theoretically a Prohibitionist. I have never held and do not now hold that to drink wine, or other intoxicant, in moderation is a sin. It is my belief, however, founded in part upon observation of the army, that Prohibition properly enforced will make us a healthier, a stronger, and a better people. From information coming to me from many trustworthy sources, I believe that Prohibition is already resulting in improved conditions both morally and practically in the lives and homes of our people. But the question now is, not what you think about Prohibition, but what we think about the great principle of respect for law. Prohibition is now the law of our land. Those who disapprove this law have the right to say so, and to work in lawful ways for its repeal. But no citizen has the right to evade or disobey this law, and no one of us can do this without grave harm to himself and to the life of our country. It is asserted that this law is widely disregarded and especially by those whose wealth and position in the community give them greatest influence. To whatever extent this is true, it is a matter of the utmost seriousness, and of the deepest concern. [The Bishop quoted the resolution of the Judicial Section of the American Bar Association.]

#### THE NATION-WIDE CAMPAIGN

We have no reason and no right to be ashamed of the fact that the Nation-wide Campaign asks for money. The giving of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.

But the Nation-wide Campaign is not primarily an appeal for money. Its appeal is preëminently spiritual. Its purpose is to arouse each individual to faith and interest and realization of his share in the work of God, and we know how much it has done towards accomplishing this. It is bearing fruit in every direction; in larger confirmation classes, and more consistent attendance in our churches; in a spirit of personal responsibility for parochial work; in a greater desire for knowledge of the Church and of the truths of our religion. It has greatly stimulated the interest of the boys and girls in our Sunday schools, and has developed widely a new sense of Christian stewardship among our people.

As to its financial results, the figures speak for themselves. Not only are the sums received for the work of the Church far larger than ever before, but many more thousands of individuals are making some contribution, and are doing this with more intelligence and enthusiasm.

#### THE CATHEDRAL

I cannot speak to this Convention without saying a few words as to our Cathedral. At this time I am not going to enlarge upon this subject, but in no very long time I hope to be able to do so. More and more we are awaking to the great missionary power of the Cathedral. Its spiritual opportunity is unequalled. Its influence upon the multitudes who constantly gather in it is beyond estimate.

More and more the city and the country are realizing the national and civic values of this great temple of common worship. Even under its present limitations, in its unfinished state, it is a mighty influence for religion. It must not remain in its present unfinished state. We are all feeling that the influence of religion must be brought more fully into our national life. I know nothing that will more powerfully promote this than the erection of this great building for the honor and worship of Almighty God. It will be an influence in this whole land for religion, for character, and for true citizenship. It will be a reminder on a scale which the world cannot overlook of the essential message of the Church, the message of our fellowship with God, and with each other through Jesus Christ our Lord. The task of completing this great building is not an impossible one, nor even an overburdensome one, for the Diocese and City of New York. Not only the people of our own Church but many of our brethren of other Communion will be glad to join with us in this work for the benefit of our whole city.

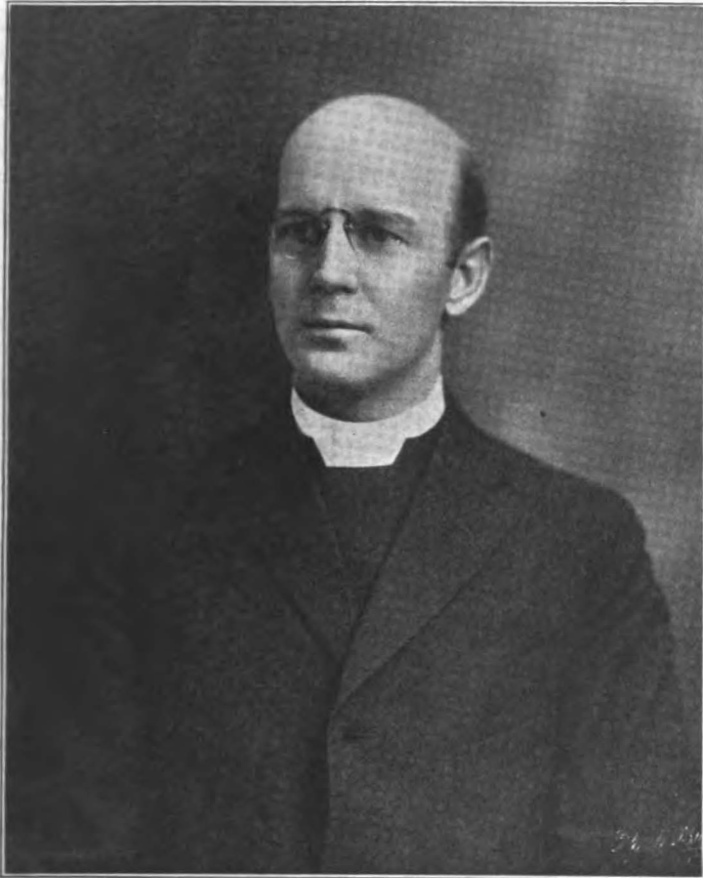
#### CRITICISM OF THE CHURCH

THAT THE Church as an organization, national, diocesan, or parochial, is open to criticism in respect to its presentation of its Master's teaching and its work in His name, may not be questioned. Criticisms and reproaches by its own members are, however, in number and severity unwarranted. A large measure of self-questioning and dissatisfaction with our work is wholesome, much better than self-satisfaction and contentment. But when the supply of subjects for sermons runs low, the clergy are disposed to find fault with the Church, to depreciate its work, generally addressing themselves to the faithful people who are the strength and support of their parishes. It is supposed to be a courageous act to say severe things to a congregation, but it is more courageous and more useful to go and open up the subject to a negligent and uninterested individual, who has a chance to talk back. It does not take much courage to say strong and severe things to a congregation which cannot reply.

The effect of over-much preaching upon the defects of the Church is bad, and it is commonly unjust. The sermons on "The Failure of the Church," "What is the Trouble with the Church," and kindred subjects, do not help to make conditions better, but irritate and discourage right-minded men and women. They are eagerly taken up by outsiders who are unfriendly to the Church and criticize it, without having any actual experience or knowledge of its work and service in the community.

It is fully time that we stopped saying unwarranted, unjust, and thoughtless things about the Church, whose children we are, and to which we owe all that is best worth having in this life, and all our hopes for the life to come. There are plenty of destructive critics in the world and they are not needed in our pulpits. Criticism is about the easiest form of writing or speaking and it is overdone. The preacher of the Gospel ought to be a hopeful, cheerful man, and not simply a grumbler about the way things are going. The Church deserves the consideration and love which good men and women show their mothers. A great text to quiet those who are forever talking about the shortcomings of the Church is Elisha's remark: "Yea, I know it; hold ye your peace."

## Two Bishops Elect



REV. GEORGE ASHTON OLDHAM,  
BISHOP COADJUTOR ELECT OF ALBANY



REV. CHAS. L. SLATTERY, D.D.,  
BISHOP COADJUTOR ELECT OF MASSACHUSETTS

## Oblationment

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

Bishop of California

**A**SSessment, Apportionment, Self-Proportionment—these are all terms in the vocabulary of Nation-wide "Finangelism." Wherever it finds notions of duty in the money matters of the Church the motif of the movement is to say "move on" to a higher conception of it. The Church, at school in giving, has grades from Kindergarten primaries to high Stewardship Degrees. Some are in the Assessment class. They pay Church dues as they pay taxes. That is a great step forward from the tramp spirit of feeling no sense of regular Church support. The next promotion from a tax grade is to the apportionment class. There they learn to give on quotas assigned them. The certificate of passing that grade reads "over the top". And a good many there get behindhand in their course and have to be frowned on and conditioned "to cipher" over wrong percentage tables to get the "right answer". But those to whom real promotion comes pass up to the next grade of Self-Proportionment. Then they enter upon the higher mathematics in the calculus of the "Personal equation":—The personal income; the personal conscience in proportioning some constant and worthy percentage of that income under God's all-knowing audit; the personal finding in stewardship an up-welling, overflowing, *spring* of giving rather than an over-worked *pump* handle of suctional appeals; a personal deepening in the feeling that religion to be kept fresh must be kept running in channels of giving and not become stagnant in lack of outlet; a personal handling of means, in a word, which is based upon the principle and habit of knowing that the sweetness and

wholesomeness of individual piety really needs the giving far more than any good object needs the gift. Self-proportionment is a "finer sense" of Christian stewardship.

But beyond that if Church idealism is to dominate Church economics there is still "a more excellent way". The progressive series assessment, apportionment, self-proportionment still may be "bound to get there" in seeking the ideal, without knowing where they are going. There is still a higher course to be mastered by a stewardly "advanced" Churchman. Keeping to the significant last syllable "ment" of the words for the preceding grades, let us call the "high light" of stewardship, Oblationment. The series would then be rounded out into assessment, apportionment, self-proportionment and Oblationment. But what do we mean by Oblationment? The Prayer Book associates the word oblation with (a) the "full perfect, and sufficient sacrifice, *oblation* and satisfaction" made by Jesus Christ "for the sins of the whole world", and (b) with the prayer to "accept our alms and *oblations*". Obviously our use here of the word oblation is not (a) of the Greater Oblation in the mystery of the Sacrifice in the Sacrament, but (b) in the "Lesser Oblation" of what priest and people offer in the service of the offertory. It is that which is the highest profession of Stewardship. It is that which ceremonially enacts the sacramental sense of Stewardship. There is the integral and historical identification of Stewardship with worship. There is the fixing of a constant relation of contribution with Communion. There is the clear implication that the communicant is coming to his highest wor-

ship with clean hands of conscientious stewardship. There is the solemn ceremonial avowal of a habit of giving to God our oblation as a credential of the habit of coming humbly to be partakers of the One Oblation of His Blessed Son. There is the Oblationment as if the challenge in the Communion office included a scrutiny of our highest conception and practice of the habit of Stewardship:—"Ye who do truly" . . . . qualify as "walking from henceforth in His Holy ways" by standardizing your giving, beyond assessment, beyond apportionment, beyond self-proportionment, by nothing short of betokening at the offertory service of the Holy Communion, a high conscience and custom of Oblationment.

This need not carry us into any technical discussion of distinction between "alms and oblations", nor of percentages of income. As to what the self-proportionment would fix in any given case as the percentage to express our stewardship, this Oblationment-attitude of conscience would constitute the most searching self-audit in the light of the Blessed Presence. And any historical research, as by Scudamore, for example, shows that it was signally Oblationment which was the practice of the Primitive Church in exhibiting its sense of stewardship. The Communion and the Communicant sense of Stewardship was the chief source of supply for the support of the Church and its work. And the symbolism to-day is preserved in the plain rubrical directions, if not always in the intelligent usage either of priest or people. Two things are meant to preserve and indeed, in our Anglican Prayer Book though gradual in its development, to restore the primitive ideal.

1. The ceremonial offering of the bread and wine as the Priest places them "upon the Table" for use in the Greater Oblation of the Sacrament. That symbolizes the *sense of Stewardship* as the elements were originally taken by the priest from the offerings brought at the time by the people of bread and wine, and in theory are now paid for by the people. That was made plain in a rubric at the end of the Communion Office in 1549: "The Parishioners of every Parish shall offer every Sunday, at the time of the offertory, the just valour and price of the holy loaf (with all such money and other things as were wont to be offered with the same)".

2. With that avowal ceremonially of the sense of stewardship in offering the bread and wine, in commutation for other offerings in kind grew up the money offering to be in evidence of the *practice* as well as the avowal of the sense and habit of Stewardship. Theory and duty were both symbolized. In a word Oblationment in its profession and its actual practice was both a matter of course of the communicant and the resource of Church economics. How this was gradually obscured in the arrested development through less sanctified money raising methods, is a simple matter of history and how we can aim at its restoration is a matter of attaining in our day the true intelligence and conscience of the Sacramental sense of Stewardship.

Obviously we must take people wherever we find them in these successive grades of progress—the assessment tax class, the apportionment contributors, the self-proportionment van of stewards, beginning where they are, may be lifted up forever. And without such gradual approach by the successive stages, Oblationment may seem like a "counsel of perfection". I have seen high ceremonial of worthy and dignified Wardens and Vestrymen functioning from pew to pew and in military precision of aisle processional and presentation, where the congregation in all outward manifestation were more impressed with that than with any mark of the Oblationment at the altar. I have also seen amid elaborate ceremonial of honoring the altar, the shunting aside of the offerings brought forward as if there were something of a feeling of intrusion and at any rate no apparent relation of the money offered to any Oblationment enacted from a sense of Stewardship. And that, alas! after a perfervid appeal for funds for some treasury impoverished, and that on a plane which might strike the

average hearer as one not far above the assessment implication!

The modern Church is reviving the power of healing. Let us hope that it will also widely revive the Oblationment power of giving. Whether there is veritable authority or not for the old story of Thomas Aquinas and the Pope it is significant of a good many modern notions of the money sphere in God's Church from which our own Church is by no means free. The Pope is reported to have said as he showed the theologian the papal treasure-room, "Thomas, Peter could now no longer say as he once said to the lame man, 'Silver and gold have I none'". "Nor," replied Thomas, "has his successor the power now to lay his hands on the lame man and heal him"! The sense of consecrated Stewardship is even more vital to modern Christianity in leading civilization than the sums it can raise. And the corrective of that, of money made the objective and stewardship a secondary matter of means to the money end, is ready at hand in the propaganda of due appreciation and training in confirmation classes and otherwise and use of the culmination of Stewardship in the Oblationment of the Holy Eucharist. Is not that what the Nation-wide Campaign is ultimately driving at—the "peak" of its perspective, emerging from many mists? Is not the Offertory service in the Holy Communion the lost gold mine of the Church?

#### BANK CLERK WORKS 20 YEARS TO COMPLETE CHURCH

SCRIPTURAL ANNALS tell of Jacob, who labored seven years for the hand of Rachel. Out in Colusa, Cal., George Barrett, a bank clerk, is just completing twenty years of toil in building an Episcopal church for his community. He now plans to have the church formally consecrated for its sacred mission next November as part of the centennial anniversary of the Church's Missionary Society. Colusa is at the extreme end of the Sacramento valley. Twenty years ago, a local light offered to give a church site to any congregation desiring to build. Barrett, clerk in the city bank, said to the philanthropist one day:

"I am a member of the Episcopal Church. Will you give me the land for a church building?"

"Certainly," was the reply, and a few days later the deed for a plot was handed over to Barrett. Whereupon he set to work. Through the first ten years he labored practically alone, collecting funds for the projected edifice. Then other members of the Episcopal communion taking up residence in the city, the movement gained headway. Barrett drew the plans himself, prepared the specifications, secured the estimates. The completion of the church building and the establishment of a going congregation in Colusa became his life work. Plank by plank and stone by stone he saw it grow, frequently rolling up his sleeves and assisting the workmen in the operation.

The Rev. William E. Gardner, secretary of the department of religious education of the Episcopal Church, visited Colusa recently, and found Barrett, twenty years older than when he conceived his project, with whitened hair and perhaps a little bent, but buoyant with the enthusiasm of youth, for he approaches the completion of his task.

"You can send along a rector before long, now," he cried jubilantly.

The church is finished, and all of the bills are paid, with the exception of \$200 which Barrett has borrowed to pay for laying an asphalt pavement in front of the little place of worship.

—The Oregon Churchman.

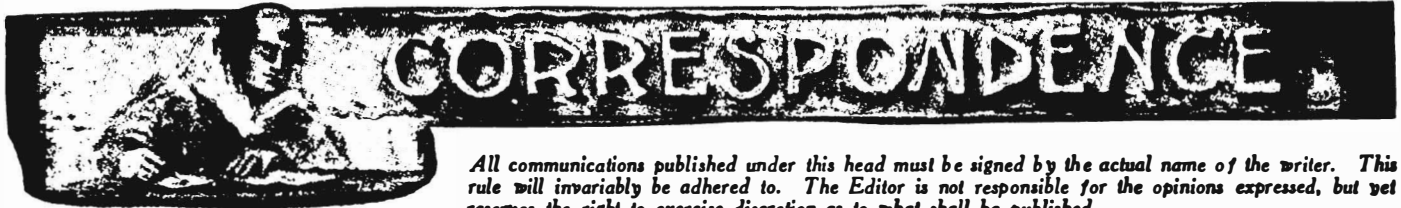
#### "HERE COMES THE BRIDE" "MARCHING AS TO WAR"

A LETTER FROM Hankow, reprinted in *The Pennsylvania Church Times*, describes the wedding of one of the mission girls.

The groom had but recently become a Christian. He was too shy to come to church for the wedding.

"As the custom is," writes the deaconess, "he sent a beautiful sedan chair and a brass band to escort her to his house, where the ceremony was to be performed. The wedding was to have been at two o'clock, but the bride had not begun to comb her hair at that time.

"About three-thirty the impatient bridegroom came down to see what was the matter, and decided to have the wedding on the spot. There was a meeting going on in church, so we could not have the brass band play. I called Elsie Li out to play the wedding march. We hadn't the music on tap. Elsie could not play from memory. After trying one or two other marches, which sounded more funeral than hymnal, Elsie selected 'Onward, Christian Soldiers,' and the happy couple came in to the strains of 'marching as to war'."



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.

### BISHOP GRAVES AND THE LIBERIAN MISSION

To the Editor of *The Living Church*:

**A**N article called "The Liberian Mission" printed in the *Holy Cross Magazine* has come to my notice by chance. In this article the following sentence occurs: "Bishop Graves of Shanghai has for some months been seeking to exert his influence to prevent the Order of the Holy Cross from undertaking this work" (the Liberian Mission).

This statement is untrue. On July 6th the Superior of the Order of the Holy Cross wrote to me suggesting that the Order might come to China, and saying, "We should not wish to go out under the Board of Missions but to be responsible only to our Bishop." To this I replied as follows:

"Shanghai, September 19, 1921.

"The Rev. S. C. Hughson  
Superior O. H. C.,  
West Park, New York, U. S. A.  
"My dear Father Hughson:

"I have received your letter of July 6th, in which you say that the Order of the Holy Cross is desirous of taking up missionary work, possibly in China. The conditions under which you state that the Order would desire to work are such as would seem to create at the start a situation full of difficulty.

"The mission work of the Church is not the work of a volunteer missionary society, but is the work of the Church in its corporate capacity. It is under the Presiding Bishop and Council in the intervals between General Convention and the Department of Missions is charged with the responsibility of carrying it on. The Bishop and the missionaries, clerical and lay, in each missionary district, are responsible to the whole Church.

"That members of our Church should wish to work in foreign lands at their own expense is most creditable to their missionary spirit, but the question of money is but one side of the matter. It is hard to understand what the position would be of persons carrying on mission work but not responsible to the Church, which is the authority under which all existing missionary work is carried on, and it would appear to be sure to create numerous misunderstandings.

"Perhaps in your brief letter you did not state fully what was in your mind, but responsibility to a Bishop which is not also the acceptance of responsibility to the Church in the United States, is a position which I should consider to be most unsatisfactory, both in the interests of your Order and in the interests of the mission work at present existing.

"With full appreciation of the missionary motive of the Order of the Holy Cross, I am,

"Yours very truly,

"(Signed) F. R. Graves."

I sent copies of this correspondence to the Department of Missions inasmuch as it seemed proper that when it is proposed to set aside the plans which the Church has adopted for conducting its Mission work under the Presiding Bishop and Council, such a proposition ought to be notified to them. The covering letter was as follows:

"Shanghai, September 19, 1921.

"Dr. John W. Wood, Secretary,  
Department of Missions,  
Church Missions House,  
New York City, U. S. A.  
"Dear Dr. Wood:

"I have received a letter from Father Hughson, the Superior of the Order of the Holy Cross, suggesting the possibility of the Order taking up work in China. I enclose a copy of this letter and of my reply. I am so fully persuaded of the undesirability of the situation which would be created by such conditions as Father Hughson desires that I have felt it a duty to lay this matter before the Department of Missions.

"We are all working out here under the authority and in obedience to the law of the Home Church, and any attempt to create a sphere of activity in which the workers would be irresponsible, except as they might interpret for themselves

their responsibility to an individual Bishop, is something which I find myself unable to understand or approve.

"Faithfully yours,  
(Signed) F. R. Graves,  
"Bishop of the Missionary  
District of Shanghai."

I had no idea of asking the advice of the Department of Missions or of requesting them to take any action, and I did not even know that the Liberian Mission was contemplated at the time when I wrote.

These are the facts and they speak for themselves.

Yours truly,

Shanghai, April 12.

F. R. GRAVES.

### BEWARE OF IMPOSTORS

To the Editor of *The Living Church*:

**T**HIS is to inform you that there are a number of indiscreet and dishonest persons who are roaming around to prey upon the sympathies of the charitably inclined, and collecting funds in the name of the suffering Assyrians. They should all be apprehended and stopped without any exception. The credentials they show as given by various Bishops of the Nestorian Church are absolutely false. This evil practice should be stopped.

The Assyrians certainly are in great need, but all such contributions should be sent directly to the Episcopal Department of Missions, care of the Rev. Thomas Burgess, 281 Fourth Ave., New York City.

YAW ALAHA,

Bishop of Barwar and Amedia,  
630 East 16th Street, Brooklyn, N. Y.  
Approved: Thomas Burgess.

### THE TROUBLE AT NASSAU

To the Editor of *The Living Church*:

**I**N your issue of May 13th, you refer to the trouble at the Cathedral at Nassau, Bahamas. Christ Church has always been referred to as the "Cathedral" ever since Nassau became a separate diocese from that of Jamaica in about 1860, and has been so designated, I suppose, simply because the Bishop's throne was placed there; although it was really only a parish church. One or two of its rectors have been given the honorary title of Dean, which title carried with it no authority or power other than that of a rector. In 1920 the Diocesan Synod passed a resolution elevating Christ Church to the full dignity of a Cathedral with its Dean and Chapter, the Canons receiving no extra remuneration beyond that of their salaries as missionaries. The vestry also was to continue in existence, as under the old régime. There are three or four churches which were built before the disestablishment in 1869, viz; Christ Church and St. Matthew's, Nassau; St. John's, Harbour Island; and St. Philip's, Inagua.

Owing to several changes inaugurated by the new Dean at Christ Church, the vestry (or some of their number) have claimed the right to control and regulate the services, basing their claims on the Act of 1869, which, they allege, prohibits any form of service other than that provided for at the time of the disestablishment. Furthermore, as the services in the other churches above-mentioned have likewise advanced, the vestry of Christ Church include them in the list of churches affected by the act; and the respective rectors have been implicated in the civil suit.

The case against St. John's, Harbour Island, has just been tried and dismissed, the plaintiffs having to pay the costs of the proceedings. It seems that they are anticipating further defeat, for they are arranging dances and bridge parties to raise money for the expense of the case. Possibly, however, they are only providing funds for payment of their lawyers' fees.

As to changes made by the new Dean, he now has lights and vestments, and he has placed a tabernacle upon the altar. In addition to the usual services there is a choral Eucharist at 9:30 on Sundays; but morning prayer at eleven (for all who prefer "the old way") goes on as of yore, with the absence of Holy Communion following. This, I think, is the chief cause of com-

plaint on the part of the disaffected members of the parish, many of whom, nevertheless, seldom went to their communion. Their hope is that they will win their case against the Bishop and the Dean, which will result in the closing of at least the Cathedral, unless they can have the kind of priest they want. It is only right to say that the vestry does not represent the majority of parishioners; and since this trouble began, the finances of the Cathedral have been in better condition than before. Although originally government property, Christ Church has undergone repair and renovation many times over at the expense of the diocese since it was transferred in 1869, so that it would now be difficult to say whether it were government property or not, in any sense—unless they lay claim to the ground upon which the Cathedral is built.

Bryn Mawr, Pa., May 13, 1922. CHARLES A. STROMBOM.

#### NAUSEATING LITERATURE

*To the Editor of The Living Church:*

**Q**UAY I ask space in which to voice a protest? I have read a book which bears the imprint of a firm of publishers long honorably known to Churchmen. The book has had nine printings from September to February last, and is absolutely nauseating.

I am not puritanical, and know that art and literature condone much which is looked upon askance by a strict morality. But this book is not art nor literature. It could give points to the most salacious of French pornographic writing and come out far ahead. I would like to name the work and the publishers, but that would be—alas!—only to increase the sale of the book.

I protest that it is high time the Church should speak effectively against the commercialization of high and sacred things, against the submergence of purity by the flood of debasing greed.

Brooklyn, N. Y., May 8, 1922. JOHN C. STEPHENSON.

#### WHEN LOYALTY TO THE CLERGY IS HARD

*To the Editor of The Living Church:*

**I**T is reassuring to read in your issue of April 29th, the words of Bishop Fiske on loyalty to the authority of the Church, and Bishop Moore's address on the Church's positive position. It is to be earnestly hoped that more bishops will speak such words, and with emphasis. There is a deplorable tendency toward lawlessness and what looks like irreligion among some of the clergy in high position. Sober laymen often have good cause to "view with alarm," and even repudiate, the actions of their would-be leaders. We begin to wonder whether Church people have any rights which rectors are bound to respect and bishops must defend.

When the rector of one of the largest parishes in the city closes his church on Sunday evening while he goes across the way to preach in the Congregational church, and then in utter disregard of the law of the Church reciprocates by inviting the Congregational minister to close his church and preach in the Episcopal church, the startled Churchman ceases to wonder why young people have no respect for authority.

When a Church rector, before the motley throng assembled on Easter morning, announces that anyone who wishes to receive the Communion, "whether a member of the Episcopal Church or not," may present himself at the rail, the same startled Churchman can scarcely be blamed if he seriously considers following some of his Church friends to the Roman Catholic Cathedral.

When a parishioner remonstrating with such a rector, is told: "We must be broad," which statement is followed by a so-called sermon in which "petty" and "insignificant" are the outstanding oft-repeated and much-emphasized words, must not the parishioner feel that expecting bread he has received a stone?

When a rector, eager to receive into his flock a leading citizen, overcomes the L. C.'s objections to Confirmation by telling him that the rite is merely a form of initiation and has none of the significance that the Bishop attaches to it, one wonders why the rector bothers with a Church that maintains such a useless institution.

When a number of prominent clergymen of the city (including two of our rectors), banded together as the "Theological Seventeen," conduct a so-called "institute of religion" in which the speakers vie with each other in attacking the faith of our fathers, "scrapping" most of what Christians consider the very essentials of religion, one feels the need of fearless bishops who will defend the Faith as this Church has received it. Such a silly, sensational performance might be passed by as the harm-

less madness of seventeen misguided individuals who know no theology and who represent nobody's opinions but their own, were it not for the fact that they are in high position, supposed to be religious leaders of many sober-minded Christians who are deeply grieved by such flagrant disregard of solemn responsibilities. Only a lot of small boys trying to be "tough" could be excused for such actions. When on the Sunday following such a debauch a rector, who was reported by the newspapermen to have denied the authority and the divine inspiration of the New Testament, invites a sectarian minister, who had called attention to himself by denying the Virgin Birth, to preach at the Communion service, who will blame indignant Churchmen for turning their backs upon their own parish church?

"From all false doctrine, heresy, and schism; from hardness of heart, contempt of Thy Word and Commandment,

"Good Lord, deliver us."

Columbus, Ohio, May 7, 1922. ALAN HADLEY GARRISON.

#### PRAYER BOOK REVISION

*To the Editor of The Living Church:*

**I**N the new Tables of Psalms, as finally adopted in 1919, there are still inaccuracies of expression, not corrected in the Third Report, which should receive attention before it is too late: e. g., in the Note following the Table of Proper Psalms for Seasons and Days, the word "days" should be changed to "Feasts." Ash Wednesday and Good Friday do not have octaves.

And will some one explain how Rogation days and Saints' days come to be "occasions"—"special occasions" at that—instead of "days"?

If the Friday after Christmas is not to be a fasting-day (III. Report, p. 13), why not also except the Fridays after Easter and after Ascension Day?

The proposed new rubric for the Litany (III. Report, p. 36) might seem to require the daily use of the Litany; and as no one will so interpret it, it follows that it will not be regarded as required on any day. Somewhere there should be left some designation of the proper "Litany days."

In the Confirmation prayer, "Defend, O Lord," what is the purpose in italicizing "this" and "child"? Surely, not to legalize a practice of confirming candidates in "blocks of two"—or more! Yet what else could it effect?

Tullahoma, Tenn., May 12, 1922. JAMES R. SHARP.

*To the Editor of The Living Church:*

**L**OOKING over the third report of the Commission on the revision of the Prayer Book one cannot fail to be encouraged by the many excellent prayers on behalf of the departed souls. This is indeed a great improvement. But it makes it more difficult to understand the reason for the unfortunate collect for use at the funeral Mass. If we are offering the Holy Sacrifice for the soul of the departed person, why not say so plainly, instead of praying for the entire Catholic Church and more especially for that part of it still in the world? In view of the Commission's fine work elsewhere, why perpetuate here the typical Anglican spirit of timid compromise? With the many splendid prayers from ancient sources to choose from, this seems quite unnecessary.

Even more unfortunate is the term "Paradise." This use of the name to describe the intermediate state was invented by High Church Anglicans to side-step any idea of expiation after death, and is responsible for most of the erroneous ideas of the state of the dead common amongst us to-day.

Savanna, Ill.

A. E. JOHNSTONE.

#### WANTS AN EIRENICON

*To the Editor of The Living Church:*

**I**S this a Catholic Church or not? That is our boast, and yet "Catholics" and "Protestants" are continually faulting each other, now about this and then about that. Dr. Waterman, a Catholic, had his fling at his own party, only to learn that the boggy he was fighting was a man of straw. Now comes Dr. Foley, a Protestant, with a pamphlet on Reservation, only to be told that the rubric which he assaulted has been omitted from the Report of the Revision Committee. Why was not his batch of "P. B. Papers" thrown into the trash pile where it belongs, and so save postage?

Is it not time that we come to an eirenicon? Is it not time that both schools realize that there is truth on both sides, and that a normal view contemplates the truth on all sides?

I am both an "Evangelical" and a "Catholic"—Catholic be-

cause Evangelical. Evangelicalism is subjective Christianity, emphasizing repentance, faith, conversion, personal piety, etc. Catholicism is objective Christianity, emphasizing the Church, ministry, and sacraments as the organs and means of salvation. The two balance each other, and each needs the other for its completion and we need both as being opposite sides of a common truth. The subjective presupposes and involves all that the objective emphasizes, and the objection is the means and source and ground of all that the subjective emphasizes. Why can not the two schools come to an understanding, a "concordat", an "armistice" if you please, and the Church have peace? — Or else stop talking Church unity to other Christian bodies.

Cheraw, S. C., April 27, 1922.

J. S. HARTZELL.

#### LANGUAGE OF THE BIBLE AND CHURCH SERVICES

To the Editor of *The Living Church*:

ALLOW me to thank you for your editorial on The Language of The Church in your issue of May 6th. My regret is that you did not go further; but doubtless you went as far as you thought it wise to at one time. Nevertheless let me urge you not to drop this subject, but to develop it with all the persuasion of which you are such a master, in the endeavor to get the Church to revise the language of the Bible and the services, so that they may be made intelligible to those not conversant with sixteenth century literature. It is granted that sixteenth century language was terse, vigorous, and even grand; but I think it must be granted likewise that it does not make much impression on the man in the street—the common people, if you will.

What then? Is our Church only for the well-educated? To a large extent this is its present condition, and I think we are not especially proud of the fact. Truths are much like gifts; they depend largely on their setting for their impressiveness. If they are expressed in antiquated language, it is only natural that they should seem antiquated and it is natural that the hearer should smile and remark, "a quaint story but out of date." In fact is it not true that most of the jokes upon the Bible and religion turn upon some obsolete word or expression?

I believe that one of the most effective things that the Church could do towards making Christ's religion real to people would be to use every-day language—not slang or vulgarity, but plain, idiomatic language of to-day—in the services and the Bible. Language is only a means to an end; let us not retain forms of expression, just from sentimental reasons, when the spirit is thereby lost. You say truly that the "Roman uses Latin because it is *not* a living force." Let us beware lest the language of our Church also cease to be a living force. Also let us not wait till another reformation becomes necessary to jolt us ahead several centuries.

Bonne Terre, Mo., May 11.

C. K. HITCHCOCK, JR.

#### UNRECOGNIZED DEGREES

To the Editor of *The Living Church*:

EVERY right-minded person will agree with you in condemning the "diploma mill," but even you seem to need that peculiarity of justice which differentiates between good and bad in all directions. There are "correspondence schools, which confer degrees (and even the higher degrees) in return only for non-resident work" which deserve the confidence of every right-minded person, and I write this with a knowledge of facts and not from theory. Frankly now, what is a degree intended to represent? My answer would be that it is intended to represent a reward for work conscientiously performed, and to indicate increased knowledge. British countries generally provide that nearly—if not all—degrees may be earned without residence; sometimes in a minority, sometimes in a majority I think, of the degree conferring institutions provided. Because America has chosen to follow German university methods in some ways is no reason why those who cannot take further resident work should be denied the privilege of earning an honest degree; education here is supposed to be for the masses and not merely for the classes.

Your advice to *Crockford* is amusing. After helping to perpetuate—I trust in ignorance—the untruth that the Bureau of Education "recognizes" certain institutions—when in its official publications it expressly repudiates the idea—you suggest *The Living Church Annual* as a guide! The *Annual* contains many valuable features, but if I wanted to know the educational status of any of our clergy it would be the last publication I would turn to for the information! Why? Because it does not tell the truth. I want to know what status the man claims for himself, and not what you allow him to claim! And so far as my experience has gone that seems to be the general feeling in the matter, and that is why the Amer-

ican "*Crockford*"—Stowe's *Clerical Directory of the American Church*—has as large a sale as it does. As for the doctor degrees that you list in the *Annual*; have you ever inquired how many of them were obtained without residence? I do not think it would be difficult to name at least eight or ten of the institutions listed from which the non-honorary degrees obtained were largely earned without residence! While I am afraid some of our seminaries that you have a good word for would find their degrees unacceptable in some directions.

I doubt if any of our clergy would wish to claim for official purposes valueless degrees, but apart from a certain element which forms a "superior" class, I believe the majority would say that a degree obtained by honest work, even if it was by home study, is worth having and listing, whether from Seabury Divinity School or some purely correspondence institution. Please be fair.

Let me add that your patronizing attitude towards Diocesan officials is most unbecoming. Diocesan journals are official, and it is entirely out of place for a layman to try to dictate to our bishops and diocesan officials what degrees they should recognize.

F. J. BARWELL-WALKER.

#### THE BISHOP ROWE FOUNDATION

To the Editor of *The Living Church*:

WILL not every Bishop in the different dioceses of our Church, follow the leading of the Bishop of Connecticut, and interest their dioceses in the same way for the Bishop Rowe Foundation Fund? He has appointed a special committee to secure contributions and has made the following statement in the *Connecticut Churchman*:

"Many of our people have been studying about missions in Alaska. November 30, 1921, was the twenty-fifth anniversary of the Consecration of the Rt. Rev. Peter T. owe, D.D., as the first Bishop of Alaska. To commemorate his heroic work in that vast territory, there has been undertaken the raising of the Bishop owe Foundation Fund of \$100,000, the income to be used for missionary work in Alaska. More than one-half the amount has been secured. It is desired now to complete the Fund. There must be man who will want to have a share in this honoring of Bishop Rowe."

If all of our Bishop's will do the same, the remaining \$52,000 for the Foundation Fund will be raised before August 1st, and presented in September at the General Convention.

Do not depend solely upon the Woman's Auxiliaries to accomplish this important work, but please urge the Men's Church Clubs to help finish this fund, within the next two months, for our first Bishop of Alaska, who can be called the Bishop to the Lonely Hearts.

Philadelphia, May 15, 1922.

M. E. RUMNEY,  
Member of the Auxiliary Committee  
to the National Convention.

#### FAMILY PRAYER—HOLY MATRIMONY

To the Editor of *The Living Church*:

THE subject of the decay of Family Prayer has been much discussed lately. Has it occurred to anyone that possibly one of the causes may be the archaic form furnished in the Prayer Book? In an effort to restore the family altar, would it not first be advisable to substitute a form more in harmony with the spirit of our worship.

Many years ago, when my own children were growing up, I used a little book of family prayers, compiled by Canon Carter from ancient sources; beautiful prayers, short, and broken by verses and responses, which gave the children a share in the offices which soon became familiar even to the youngest child. I have since tried to get copies of this little book for friends, but was told that it was out of print. I can not imagine anything more drearily unattractive and repellent to the average child than the Form of Family Prayer, offered by our Prayer Book.

Another point in Prayer Book revision under discussion seems to be the marriage vow to "obey". Why should there be any difference in the vow of the man and of the woman? I am not familiar with the Eastern Orthodox ceremony, but in that of the Roman Church the vow is identical and it does not seem there to have disrupted the family relation. However an Apostle, in his local directions, may have been influenced by the spirit of his age, our Lord makes no distinction in the moral relations of the sexes. Why does our Church still insist on a filial attitude, long since passed and which was never ideal?

E. LE C. FURMAN.

Macon, Ga., May 17, 1922.

## Church Kalendar



MAY

1. Monday. SS. Philip 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. GEORGE L. FREEBERN, Archdeacon of the Diocese of Nebraska, recently underwent an operation at the Clarkson Hospital. His condition is said to be favorable.

THE REV. D. WILMOT GATESON has accepted the rectorship of the Pro-Cathedral of the Nativity, Bethlehem, Pa., and will enter into residence June 1st.

THE REV. J. B. GIBBLE, who recently accepted a call to the Church of the Good Shepherd, Wilmington, was instituted as rector of that parish by the Rt. Rev. Thomas C. Darst, D.D., on the morning of Easter Day.

THE REV. DR. H. P. HAMES, rector of the Church of the Redeemer, Calro, Ill., has been selected for the second time in three years by the Calro High School graduating class to preach the baccalaureate sermon on May 28th in the Church of the Redeemer.

THE REV. T. W. HARRIS, Ph.D., of St. Paul's School, Concord, has been elected rector of Trinity Church, Tilton, N. H., and will assume his duties in the near future.

THE REV. EDWIN G. HUNTER, who has been in the South since last fall, has returned to his home in Wilmette, Illinois.

THE REV. FLOYD VAN KUERN, Columbus, Ohio, has accepted an invitation to become associate rector of Trinity Church in that city. Mr. Van Kuern has for some years been superintendent of the Family Service Society in Columbus.

THE REV. D. B. LEATHERBY, sometime curate of St. John's parish, Jacksonville, Florida, has resigned that charge, effective May 15th, but will remain at work in the Diocese of Florida.

THE REV. J. REGINALD MALLETT, who, since his graduation from the General Theological Seminary in 1918, has been doing missionary work in the Diocese of East Carolina, has accepted a call to become rector of St. John's Church, Wilmington.

Until October 1st all mail for the Rev. JAMES NOBLE should be addressed to Blair, Nebraska.

THE REV. GEORGE H. SEAVEY, rector of All Saints' Church, Littleton, N. H., has accepted work in Labrador.

THE REV. JOHN L. SHOWELL has resigned the charge of St. Anne's parish, Essex County, Diocese of Virginia, and has accepted the charge of St. Paul's Church, Lubbock, and surrounding missions, Missionary Jurisdiction of North Texas. He will enter upon his new work the first of June.

THE ADDRESS of Chaplain Herbert Stanley Smith, Major, U. S. Army, is changed from Andernach, Germany, to 8 Ave. d'Iena, Paris, France, where he is on duty at the headquarters of the American G. R. S.

THE REV. H. W. TICKNOR has resigned the rectorship of St. George's parish, Hyde Co., in the Diocese of East Carolina. His present address is 1801 Fond du Lac Avenue, Milwaukee, Wis.

THE REV. DR. EDWARD S. TRAVERS, rector of Trinity Church, Pittsburgh, Pa., has accepted a call to St. Peter's Church, St. Louis, Mo. Dr. Travers will succeed the Rev. Dr. Z. B. T. Phillips, who left St. Louis on May 1st to become rector of the Church of the Saviour, Philadelphia, Pa.

THE REV. CHAS. HENRY WEBB, now chaplain of the Cathedral Schools, Garden City, L. I., resigns that position at the close of the present term. From June 1st he will be superintendent of the Church Charity Foundation of Long Island, succeeding the late Rev. Canon Swett. Mr. Webb will live near the Founda-

tion, which is at the corner of Albany Avenue and Atlantic Avenue. His address from June 1st will be 1521 Atlantic Avenue, Brooklyn, N. Y.

## ORDINATIONS

### PRIESTS

ARKANSAS.—On May 16th the Rev. MYRON LEWIS MORLEY was advanced to the Priesthood by Bishop Winchester in the Church of the Good Shepherd, Forest City. The Rev. George L. Barnes, rector of St. John's, Helena, preached the sermon, and the Rev. C. C. Burke, of Marianna, presented the candidate. Mr. Morley is now rector of the Good Shepherd, Forest City.

EAST CAROLINA.—On Thursday, May 4th, 1922, in St. James' Church, Wilmington, the Rev. MESSRS. J. E. W. COOK and HARVEY A. COX were ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D.D. The candidates were presented by the Rev. Dr. D. G. MacKinnon, of the board of examining chaplains. The Rev. J. B. Gibble read the Litany, the Rev. Theodore Patrick, Jr., the Epistle, the Rev. W. R. Noe, the Gospel, and the Rev. Dr. Wm. H. Milton, rector of the parish, preached the sermon. The Rev. Alexander Miller acted as master of ceremonies, and there were a number of the clergy in the chancel.

### DEACONS

ALABAMA.—On Sunday morning, May 7th, Mr. PAUL E. ENGLE was ordained deacon by the Bishop of Alabama in St. Paul's Church, Carlowville. The candidate was presented by the Rev. E. W. Gamble and the Rev. W. D. Bratton was preacher. Mr. Engle will have charge of the mission at Carlowville.

## DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY.—D.D. in course, *magna cum laude*, upon the Rev. FREDERICK C. GRANT; being the first time this degree has been granted in course by the seminary.

KING'S COLLEGE, WINDSOR, N. S.—D.C.L. upon the Rev. CHARLES W. VERNON, general secretary of the Council for Social Service of the Church in Canada; and upon the Rev. CHARLES LE V. BRINE, of Portsmouth, N. H., both of whom are graduates of the university. Dr. Brine delivered the alumni oration.

## DIED

MASON.—At El Reno, Okla., on April 26, 1922, DAVID MASON, at the age of seventy years, formerly lay reader at Okarche, Okla.

TURNER.—At his home on University campus, May 10, 1922, C. W. TURNER, dean emeritus of the College of Law of the State University, and for many years vestryman of St. John's parish, Knoxville, Tenn., aged seventy-eight.

May he rest in peace. Amen.

## MEMORIAL

### MISS JULIA C. EMERY

As we gather at our Annual Meeting the sense of our great loss, in the death of our dear MISS JULIA EMERY, our wise and efficient leader, is felt more keenly and we the members of the Woman's Auxiliary of East Carolina, wish to give some expression of our sorrow and joy. Our sorrow for our loss is far surpassed by our gladness that her pure spirit has been released from the burden of the flesh before that burden became too heavy, and has entered into the joy of her Lord whom she served so faithfully.

We miss her glad welcome which she always gave to her fellow workers as she met us at Diocesan Councils or the larger gatherings of the Triennial when she never failed to recognize us, though the meetings were far apart. Her gentleness and modesty with her devout zeal was an inspiration to all workers, who delighted to follow one of her clear judgement of right things to be done, and her firmness in having them done. We believe that her prayers, sympathy and interest are with us in whatever good we may undertake.

THE LIVING CHURCH reminds us that Miss Emery in a measure leaves three monuments to her memory. One is the Woman's Auxiliary itself. Another, *A Century of Endeavor*, is the history of the Missionary Society which she published last year. The third is the Emery Fund, named in honor of the three Emery Sisters, designed by the Wo-

man's Auxiliary to be used for missionaries. We can well realize what a power such a character means when leaving behind such memorials, so in her closing words at the Jubilee last fall, let us do her bidding "to make every effort with one end in view—that each day we live, each work we do, each word we say, may give our Lord and Saviour, the Master of us all, Joy and Light."

By the Committee:

Mrs NATHANIEL HARDING, Washington  
 MARIAN F. SKINNER, Edenton  
 Mrs. W. WELDON HUSKE, Fayetteville  
 Mrs. BURGESS URQUHART, Woodville  
 Mrs. WILLIAM CALDER, Wilmington  
 Mrs. SOL CHERRY, Windsor

### MARY EMMA LLWYD

Died, May 4th, at her home in Huntsville, Canada, MARY EMMA, widow of the late Rev. Thomas LLWYD, Archdeacon of the Diocese of Algoma, Canada, aged 84 years.

Mrs. Llwyd was the mother of nine children, of whom the Rev. J. P. D. Llwyd is Dean of Halifax, N. S., the Rev. A. R. Llwyd, Bishop's Commissary of Haiti, Rev. H. J. Llwyd, rector of Muskogee, Okla., Mrs. Magnan, wife of the Rev. W. B. Magnan, of Denver, Colo.

"On that happy Easter morning  
 All the graves their dead restore:  
 Father, sister, child, and mother,  
 Meet once more."

### HANNAH LYON WILBOUR

Whereas Almighty God in His Divine Wisdom, has seen fit to call unto Himself the soul of HANNAH LYON WILBOUR, for over twenty years Secretary-Treasurer of St. Mary's Guild, and devoted member of St. John's Church, Newport, R. I.

Be it resolved that we, the members of St. Mary's Guild, express our loving appreciation of the devoted and consecrated life which has so long been an inspiration to us in our work for Almighty God and His Holy Church. For over twenty years Miss Hannah Wilbour has unsparingly devoted herself to the work of the Kingdom of Heaven in St. John's Church. Through St. Mary's Guild she loved to give her labour to the support of the beautiful music which has been so long characteristic of the worship of God in this parish.

She loved to serve St. Mary's Orphanage, and no missionary appeal which she found herself able to respond to, ever touched a more sympathetic heart.

We wish to register our gratitude to our Lord Jesus Christ who so richly endowed her with His Grace, praying that Eternal Rest may indeed be hers, and that Light Perpetual shine upon her.  
 St. Mary's Guild,  
 St. John's Church, Newport, R. I.,  
 May 4th, 1922.

## 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.

**CURATE WANTED FOR SUBURBAN PARISH**, one hour from New York. Should be interested in Sunday school work and young people. Address, with references, Box W. W. 565, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**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.

**WANTED: A MANUAL TRAINING TEACHER.** St. Andrew's School, St. Andrew's, Tennessee.

POSITIONS WANTED

CLERICAL

**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, ANGLICAN CATHOLIC, DESIRES** rectorship, or teaching position in Fall. Capable, experienced. Excellent references. Address M. A. 566, care LIVING CHURCH, Milwaukee, Wis.

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

**CITY RECTOR, EXPERIENCED, SOUND** Churchman, desires country parish. J. A. 562, LIVING CHURCH, Milwaukee, Wis.

**CITY RECTOR IS AVAILABLE FOR LOCUM TENENCY** month of July—J. A. 561, LIVING CHURCH, Milwaukee, Wis.

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

**PITTSBURGH RECTOR, UNMARRIED,** would like supply work for July or August or part time. Moderate remuneration. Box L. H. 567, 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.

**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.

**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.

**WANTED: COLORED SEMINARIAN** wishes employment for summer, as butler or houseman with Church family. City or country. Address W. 560 care LIVING CHURCH, Milwaukee, Wis.

**CHURCH WOMAN DESIRES POSITION** in private home, companion and helper with children or as matron in Church boarding school. Congenial home and atmosphere of more importance than large salary. Best references. Address P. O. Box 1280, Pittsfield, Mass.

**DEACONESS: (CATHOLIC) EFFICIENT** and experienced in parish requirements—desires work. East preferred. Would include Summer. References. Address, giving particulars, Deaconess 564, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

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

RETREAT FOR LAYMEN

The annual retreat for laymen at Holy Cross Monastery will be given during a part of the time between the evening of Saturday, July 1st, and the evening of Tuesday, July 4th. If those who can be present, for all or for a part of this period, will write to the GUESTMASTER, Holy Cross, West Park, New York, he can inform them, in his reply, what time has been found most convenient, for the actual retreat, for the greatest number of men.

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.

**HOLY CROSS, WEST PARK, N. Y. THE** yearly Rereat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

**A RETREAT FOR WOMEN WILL BE HELD** at Kemper Hall, Kenosha, Wisconsin, beginning with Vespers, Monday, June 19th, and closing with the Mass on Friday, June 23rd. Conductor, the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, Penn. Address, before June the tenth, The Rev. Mother Superior, KEMPER HALL, Kenosha, Wisconsin.

UNLEAVENED BREAD AND INCENSE

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

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

PARISH AND CHURCH

**CHURCH EMBROIDERIES ALTA**R 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.

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.

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

MISCELLANEOUS

**CLERICAL COLLARS DIFFICULT TO** secure during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric (Roman style only), 4 for \$1.00. CENTRAL SUPPLY Co., Wheaton, Ill.

**LATINA LATINE, BY T. T. CHAVE, A** first year Latin method based on imitative composition with easy reading. "We learn Latin by Making Latin". 100 "Pensa", 116 pages, \$1.50 postpaid, Tribune, Wagoner, Oklahoma.

**FOR SALE: SECOND HAND HOOK AND** Hastings two manual organ, 26 stops, tracker pneumatic. Will sell cheap. Apply St. JOHN'S CHURCH, Savannah, Georgia.

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

**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, 3805 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.

LADIES' CHRISTIAN UNION INC. ORGANIZED 1858

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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)

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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  
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Sundays: 8, 11 A. M. 4 P. M.; Daily 12:30

ST. CHRYSOSTOM'S CHURCH, CHICAGO  
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Sunday Services: 8 and 11 A. M.

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THE VERY REV. RANDOLPH RAY, Dean  
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Week days: 7:30 A. M., Daily.

## BOOKS RECEIVED

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

Richard C. Badger. 194 Boylston St., Boston 17, Mass.

*The Fourth Dimension and the Bible.* By William Anthony Granville, Ph.D., LL.D., president of Gettysburg College.

George H. Doran Company. New York City.  
*Sermons for the Great Days of the Year.* By Rev. Russell H. Conwell, D.D., minister at the Temple, Philadelphia. Price, \$1.50 net.

*The Faith Press, Ltd.* 22 Buckingham St., Strand, W. C. 2, London, England.

*Prisoners of Hope.* A Story. By Beatrice Levertoff.

Alexander Gardner. Paisley, Scotland.

*Matthew Leishman of Govan and the Middle Party of 1843.* A Page from Scottish Church Life and History in the Nineteenth Century. By James Fleming Leishman, M. A. author of *A Son of Knox and Other Studies.*

*The Westminster Press.* Witherspoon Building, Philadelphia, Pa.

*The Bells of the Blue Pagoda.* The Strange Enchantment of a Chinese Doctor. By Jean Carter Cochran. Price \$1.75 post-paid.

*The Woman's Press.* New York City.

*The Untried Door.* By Richard Roberts.

## PAPER-COVERED BOOKS

*Department of Publicity.* 281 Fourth Ave., New York.

*Handbook of Church Publicity.* 1922. Issued by the Presiding Bishop and Council of the Protestant Episcopal Church.

## BULLETINS

*Lake Forest College.* Lake Forest, Ill.

*Lake Forest College Bulletin.* Forty-sixth Annual Catalogue of Lake Forest College. For the Year 1921-1922. Volume I, March, 1922, Number 20.

*Old Saint Paul's Church.* 225 South Third St., Philadelphia, Pa.

*The City Missionary.* Journal of the Philadelphia City Mission, Diocese of Pennsylvania. Annual Report Issue January 1, 1921—January 1, 1922. Vol. 6, No. 1, Spring, 1922.

*Union Theological Seminary.* 3041 Broadway, New York City.

*Annual Catalogue 1921-1922.*

*Episcopal Theological School.* Cambridge, Mass.

*Official Bulletin of the Episcopal Theological School.* Vol. XIV, April, 1922. No. 3. Inaugural Address by the Rev. Samuel McComb, D.D., February 23, 1922.

*Milwaukee Children's Hospital Association.* 219 Tenth St., Milwaukee, Wis.

*Twenty-seventh Annual Report 1921-1922.*

## PAMPHLETS

*Church Missions Publishing Co.* 45 Church St., Hartford, Conn.

*The Light that Lighteth the World.* Publication No. 126. March, 1922. Price 20 cts.

## YEAR BOOKS

*Church of the Holy Trinity.* Brooklyn Heights in the City of New York, 1847-1922. A Historical Sketch Commemorating the Seventy-fifth Anniversary of the Opening of the Church. By Roscoe C. E. Brown.

*Trinity Church.* New York City.

*Year Book and Register of the Parish of Trinity Church in the City of New York A. D. 1921.* Published by Authority.

GREEK BISHOP PROMOTED TO  
BE ARCHBISHOP

A CABLE FROM CONSTANTINOPOLE, dated May 11th and signed by His Holiness the Ecumenical Patriarch, Meletios IV, announces that Bishop Alexander, of Rodostolou, head of the Greek Orthodox Church in America, by a canonical vote of the Great Church of Constantinople, has been elected Archbishop of the Greek Archdiocese of North and South America. The cablegram furthermore states that it has been decided to establish three bishoprics in America, located in Chicago, Boston, and San Francisco. For the time being only the Diocese of Chicago shall be filled. Three candidates are to be nominated in the next annual Convention of the Greek Church in America, out of whom the Synod is to elect one.

Previous advices from Constantinople state that the Tome (Act) of 1908, by which the jurisdiction over the Greek Orthodox Churches in America and other continents, outside of the limits of the Autocephalous Greek Churches, was transferred by the Ecumenical Patriarchate to the Church of the Kingdom of Greece, is repealed, and the jurisdiction over these Churches goes back again to the Ecumenical Patriarchate.

## MR. OLDHAM ACCEPTS

THE REV. G. ASHTON OLDHAM, rector of St. Ann's Church, Brooklyn Heights, has accepted his election as Bishop Coadjutor of Albany. He does not expect, however, to be consecrated until after General Convention, and will probably remain as rector of St. Ann's, Brooklyn, until November 1st.

## DIOCESAN CONVENTIONS

THE ELECTION of the Rev. Edwin A. Penick, Jr., to be Bishop Coadjutor of North Carolina, was the outstanding fact of last week's diocesan conventions. Little that is noteworthy was enacted in other dioceses, vigorous expressions in favor of law enforcement being quite general.

### ATLANTA

THE FIFTEENTH ANNUAL Council of the Diocese of Atlanta met in Trinity Church, Columbus, Ga. (Rev. S. A. Wragg, rector), May 10th-12th, the Woman's Auxiliary meeting at the same place, May 9th.

The various reports presented at the meeting of the Woman's Auxiliary showed the great progress the organization had made throughout the year. The Bishop in speaking at this meeting stated that although under diocesan canons women could act as delegates to the diocesan Council he did feel it would be far better to have a separate house of women at the Council than to have women representatives sent to the Council as it is now constituted. Unless some change of this kind were made the Bishop feared the men would shirk their responsibility. The financial report of the Auxiliary showed a 100% gain over the same period in 1921 and totaled over \$10,000. In the evening the Rev. Dr. A. G. Richards, rector of Emmanuel Church, Athens, preached an inspiring sermon, taking for his text "Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest."

The opening service of the council was held at 10 A. M. May 10th, at which time there was a celebration of the Holy Communion.

In his annual address, Bishop Mikell summarized the growth of the diocese since it was formed fifteen years ago. He spoke especially of the work in the diocese during the past two years, and the financial contributions to its own work and the work of the general Church, which he attributed to the Nation-wide Campaign. He urged that all remember that the Nation-wide Campaign is a system of the Church officially adopted by General Convention, and stated that while some criticism had been voiced concerning the amount the diocese is required to send to the Presiding Bishop and Council, it is a smaller percentage than the average diocese sends. "To-morrow," he said, "we will elect delegates to General Convention. It is a futile thing to do unless we realize that we are bound by the actions of General Convention. Surely we do realize that every parish and diocese by virtue of its organic connection with the Church is bound to conform to the system of the Church. I have even heard some, in voicing their objection to the Nation-wide Campaign, go so far as to say that the diocese ought to cut itself off entirely from the general Church, accepting nothing from it and giving as little as possible to it. Then why not take the next logical step and allow the parish to cut itself off from the union with the diocesan Council and from all oversight by the Bishop? Then we might evolve into Congregationalists. We

certainly would have ceased to be Episcopalians. This is the very Satan of parochialism which the Church has long been trying to beat down under her feet. . . The Presiding Bishop and Council have a plan for the next triennium which seems to be somewhat similar to the Nation-wide Campaign. They must submit this plan to General Convention which meets in Portland, Ore., this September, which may—I earnestly hope will—make changes in it. So that it is impossible for us to know now what will be expected of us or to say now what we think it will be possible for us to do. But we must be loyal in principle to whatever plan they adopt. We cannot stand aloof from a movement endorsed by a convention in which we have accredited delegates and of which we are a constituent part."

A resolution was adopted that the diocese complete its pledge of \$45,000 to be University of the South, paying the balance due of \$17,500. The Acting Vice-Chancellor of the University being present expressed his gratitude and said he felt sure, with the prospects of the last two dioceses to be heard from being favorable, this action by Atlanta would complete the Million Dollar Endowment Fund of Sewanee.

A resolution was adopted calling upon the diocese to raise at least \$50,000 and \$75,000 if possible to build at once a new diocesan orphanage to replace the present institution known as the Appleton Church Home in Macon, which is in a deplorable condition. Five hundred dollars was pledged at once to defray the financial expense of the campaign.

The Rev. Dr. J. M. Maxon, rector of Christ Church, Nashville, Tenn., spoke of the Nation-wide Campaign as the official representative of the Presiding Bishop and Council, stating and explaining the program of the Church for the next triennium.

At the evening service addresses were made by the Rev. Dr. J. M. Maxon on The Church in the United States; the Rev. H. F. Saumenig, rector of St. Peter's Church, Rome, and vice-chairman of the Department of Missions of the Executive Board of the diocese, on The Church in the Diocese; and Mrs. Ulric Atkinson, diocesan president of the Woman's Auxiliary, on Woman's Work in the Church. Immediately following these addresses Mr. Frank Baker, of Macon, who was appointed earlier in the day as chairman of the special committee to raise the minimum of \$50,000 for the Appleton Church Home asked for subscriptions from those present for the project, and in seven and one-half minutes he had raised over \$7,000 for the Home.

The following day the elections were held which resulted in the Rev. R. R. Claiborne being elected to the Executive Board, Mr. Robert C. Alston, Chancellor; Mr. George B. Hinman, Registrar; Mr. C. L. Bunting, Treasurer; the Rev. R. K. Smith, Secretary. The Standing Committee was elected as follows: the Rev. C. B. Wilmer, Messrs. C. H. Lee, W. W. Memminger, Colonel Z. D. Harrison, Mr. Turner E. Berry. Deputies to the General Convention: the Rev. Messrs.

C. B. Wilmer, S. A. Wragg, R. K. Smith, W. W. Memminger, and Messrs. David Woodward, C. L. Bunting, Turner E. Berry, Col. Z. D. Harrison.

The following resolution was also adopted: "RESOLVED that this Council heartily endorses the plan of the Presiding Bishop and Council to continue the movement known as the Campaign for the Church's Mission during the next triennium, and assures the Presiding Bishop and Council of the cooperation of this diocese.

A further resolution provided that the Council next year will open with an early celebration of the Holy Communion, and convene for its first business session at 10 A. M. the first day—thus doing away with the late service.

### CONNECTICUT

THE ANNUAL CONVENTION of the Diocese of Connecticut, held in Christ Church Cathedral, Hartford, on Tuesday and Wednesday, May 16th, and 17th, was preceded by what has come to be the Annual pre-Convention Conference of Clergy and Laity. This year's Conference, held on the morning of the opening day of the Convention in the Cathedral parish house, took up The Nation-wide Campaign For This Year and Next, and gave full opportunity to those present to discuss the subject in all its aspects, and enabled some sort of a conclusion to be arrived at looking for that which will make for a strong diocesan policy.

The Convention proper was opened by the Bishop in the Cathedral at three o'clock, at which time he gave his annual address. At this time the Suffragan Bishop also made his annual report which was replete with much in the way of diocesan advance and encouragement.

The business sessions of the Convention were held in the parish house and began immediately after the opening service in the Cathedral. The Rev. John F. Plumb was reelected secretary and appointed as his assistants the Rev. Messrs. Frank C. Morehouse and William H. Jepson. Mr. John H. Sage was reelected treasurer.

An interesting event in connection with the opening session was a gift to Bishop Brewster from forty-nine clergymen of the diocese who were canonically resident in the diocese when Bishop Brewster became coadjutor in 1897. The Rev. Alexander Hamilton, rector emeritus of Christ Church, Norwalk, was instrumental in raising the fund for the gift and the Bishop has been given the privilege of selecting the form it shall take, which is to be a personal one.

During the afternoon session there was considerable discussion on the adoption of a diocesan coat of arms, and after the Suffragan Bishop suggested postponing action in order to have designed a coat of arms of appropriate and historic interest, it was voted to refer the matter to a committee which will correspond with authorities on coats of arms in England and Scotland.

The annual Convention dinner was held at the Hotel Bond at six-thirty, with an attendance of about two-hundred. Bishop Brewster presided and introduced the

speaker of the evening, Dr. Richard H. Lull of Yale, who made a notable address on The Controversy Over Organic Evolution.

Wednesday began with Celebration of the Holy Communion in the Cathedral.

The Report of the Church Scholarship Society was presented by the Rev. George T. Linsley. This important functioning agency of the Church in the diocese which, under the old Canon usually received yearly contributions from a third of the parishes in the diocese, under the present system received last year contributions of only \$144.70. However the income from endowments last year enabled the Society to make loans to needy divinity students to the amount of \$976.64. The Rev. Arthur Adams, of Trinity College, was elected to the Board of Directors to replace the Rev. Dr. Flavel Luther who has permanently removed to California and the Rev. James S. Neill to replace the Rev. Dr. Harriman, resigned. The Rev. George T. Linsley was reelected secretary, and Mr. William T. Pitkin was reelected treasurer.

The Rev. John G. Sadtler presented the report of the Commission on Church Work Among Foreigners which showed that this work in the diocese is at present principally concerned with two Italian Missions, one in Hartford and the other in Bridgeport. The Convention voted an enlarged program for this work during the coming year.

The report of the Missionary Society presented by the Hon. Burton Mansfield was a most encouraging one. The receipts of the Society for the year amounting to \$63,000 had all been spent in sustaining and extending the missionary work of the Church in the diocese. It spoke of a welfare work under the direction of the Rev. George Gilbert, General Missionary of the Middlesex Archdeaconry, at Rockland, which is especially encouraging. An old Methodist Church has been purchased in this town and has been remodelled into a community centre for the work of the Church. An appropriation of \$25,000 in addition to the income of the Society from endowments was asked for the coming year and later in the day Mr. Mansfield moved that the Convention take action looking to increasing the capital funds of the Society to at least five hundred thousand dollars.

The report of the Nation-wide Campaign Fund in the diocese presented by the Rev. Louis B. Howell, director, was full of hope. Not only has much been accomplished, but the promise of larger venture for the year to come was apparent.

The Rev. John N. Lewis reporting for the Committee on the Glebe House at Woodbury, stated that as the Society for the Receipt of Donations and Bequests had taken over the care of the property there was no further need of the Committee which was accordingly discharged.

The Committee on the State of the Church in the Diocese presented a rather incomplete report due largely to the late or non-receipt of Diocesan parochial reports. It deplored a certain individualistic manner of reporting diocesan and general statistics in regard to the number of families, number of baptized persons, confirmed persons, and communicants. A notable increase in the total of money contributed for parish expenses during the year was in evidence; this increase, amounting to about twenty-nine per cent, went largely to increase the salaries of the clergy.

The Rev. William A. Beardsley presented the report of the Committee on Constitution and Canons which was a most

important one. Among other matters the amendments accepted gave permission to the Suffragan Bishop during a vacancy in the diocesan episcopate, either by reason of death or absence from the diocese, to assume temporary leadership of diocesan affairs. An amendment to section 7 of the Canon on the Organization and Conduct of Parishes gave permission for women to hold the offices of vestryman, clerk, or treasurer of a parish, while the insertion of the word "male" restricted the office of warden to the men of the parish. An amendment to section 6 of the same canon regulating who shall be entitled to vote at a parish meeting brought forth much discussion. The Canon read "Only those shall be entitled to vote at a parish meeting who for the six months preceding shall have been regular attendants at the services of the Church and regular contributors to the current expense of the parish." The proposed amendment was to strike out the word "regular." A strong attempt was made to throw out the whole section, which has been a battleground for several years past. This was overruled by a small margin of votes and the original amendment proposed was finally adopted.

It was voted to ask those who prepare the annual financial reports for the Church to return to the forms furnished prior to that of 1921, on the ground that this latter form is very confusing.

After the noon-day prayers, the special order of the day was the consideration of the business of the Executive Council. As a permanent secretary has not as yet been elected and as the Council has only been functioning since January 1st, their report was only fragmentary. The financial budget recommended for the year was therefore the chief matter for discussion. This budget called for an expenditure by the Council for the year 1923 of \$22,300, \$11,900 of which it was proposed to meet with a parish assessment of 2¾ per cent on current expenses, the balance to be taken from Nation-wide Campaign offerings. The amount recommended in the budget for the salary of the secretary for the Department of Religious Education provoked a long and heated discussion, as did the somewhat elaborate program for the year presented at this time by the Department. The matter was finally referred back to the Council with power to act.

The Social Service Department, through its chairman, the Rev. Floyd S. Kenyon, reported its organization, and that for the four months of its existence it had endeavored to concentrate on a few definite things. It reported as having formed an auxiliary committee of the heads of diocesan organizations not hitherto connected with any other organization. It urged the founding of a diocesan Home for aged Church folk, and stated that in the fall the social secretary of a neighboring diocese would spend two months in Connecticut to assist the Department in its work.

At the afternoon session the Rev. C. T. Bridgeman, assistant secretary of the Foreign-born American Division of the Presiding Bishop and Council, was introduced to the Convention, and in a forcible and telling address presented the distinctive needs of this work.

A resolution offered by the Rev. Harold Leibler to have the Convention go on record in favor of stricter regulations in regard to the marrying of divorced persons was defeated by a vote of 63 to 47.

At the request of Bishop Brewster resolution was unanimously passed increasing

the salary of the Suffragan Bishop from \$4,000 to \$5,000.

The following elections took place:— Standing Committee: the Rev. Dr. William A. Beardsley, the Rev. Messrs. Samuel R. Colladay, George T. Linsley, J. Chauncey Linsley, George M. Thompson.

Deputies to the Synod of the First Province:—the Rev. Messrs. William J. Brewster, J. Eldred Brown, George H. Heyn, William T. Hooper, and Messrs. Alfred Gildersleeve, Harry H. Hemingway, Charles A. Pease, George J. Bassett.

Diocesan Council:—the Rev. Floyd S. Kenyon and the Rev. Ernest De F. Miel. Messrs. Burton Mansfield and William F. Severn.

Deputies to the General Convention: the Rev. Messrs. Samuel R. Colladay, J. Chauncey Linsley, Frederick S. Sill, John N. Lewis, and Dr. Samuel Hemingway, Hon. Burton Mansfield, Charles A. Pease, and Thomas S. Bowen.

## GEORGIA

A FORWARD LOOK towards the celebration of the centenary of the diocese was apparent early in the one hundredth Convention of the Diocese of Georgia held last week, when one of the first resolutions to be put before the convention and which was passed, was that offered by the registrar proposing that a committee be formed of the Bishop, the rector of St. Paul's Church, Augusta, where the diocese was organized on February 24, 1823, and one layman, to make suitable arrangements for the celebration. The registrar was added to this committee, and the invitation from the parish of St. Paul's to hold the centennial there was accepted.

The Convention convened Wednesday morning May 17th, in Christ Church, Savannah, with a celebration of the Holy Communion. The Bishop paid tribute in his address to the late Rt. Rev. Troy Beatty, D.D., who spent more than twenty years of his life in the diocese before it was divided. Referring to the proceedings of the General Convention, the Bishop said that he considered that one of the most important matters to be acted upon is the question of the future policy of the Church in connection with the Nation-wide Campaign, as it involves the vigor and progress of all of the missionary activities. "The Church," he said, "has no excuse for being, unless its people consider that the propagation of the faith and the spread of the Gospel in all the world is the Church's chief business and therefore the chief business of its conventions and councils. The significance of all of the acts of the General Convention, as of all other councils, is derived from the fact that they bear more or less directly upon this supreme purpose. The value of all human effort lies in the fact that it has an ideal and a goal. When men lose sight of the goal and forget the ideal, their activity becomes a profitless business. I hope therefore that in all our thought about the General Convention we shall not allow ourselves to be side-tracked by any partial and lesser interest in it."

In regard to Prayer Book revision, the Bishop said, "Few of the changes can be considered radical, in the sense of disturbing the principles or foundations of our form of worship. I am not sure that any of them are. Many of the changes are in my judgment admirable and desirable. Of some of them I do not approve. Some of them will greatly enlarge the liberty of use and will permit brevity and variation. We are moving away from the prin-

ciple of a rigid uniformity.—It would have been better doubtless if some uniformity had never been imposed. We inherited it from the disturbed and controversial days of the Reformation, when differences were wide and acute, when men did not trust one another, and when it was felt that the faith and order of the Church were at stake. But it has not always been so in the Church and it is well that we are getting away from it. As long as the foundations stand secure, alterations in the superstructure need not dismay us. And the foundations of the faith and order of the Church, so far as any changes in the Prayer Book likely to be adopted, are concerned, are secure."

Representing the Presiding Bishop and Council, the Rev. B. T. Kemerer, addressed the Convention the second day, and gave a clear and concise exposition of the program for the next triennium, laying special emphasis on the fact that the program will present needs of people rather than money. Following his address, the Convention went on record as expressing its confidence in the principles of the Nationwide Campaign, pledging the loyal co-operation of the diocese with the Presiding Bishop and Council in advocating and supporting its continuance as a permanent policy for promoting the maintenance and development of the Church's work in Missions, Religious Education, and Social Service, both in the diocese and in the General Church.

Special interest was aroused in the report of the colored Archdeacon, the Ven. J. Henry Brown, who stated that the abnormal state of affairs which obtains in the economic and industrial world has had an adverse effect on the contributions of the colored communicants. Where there have been reverses owing to bank failures, these reverses have not been used as vehicles on which to dodge the payment of the pledges to the Nation-wide Campaign, but rather as a challenge in adversity to support in sacrifice and self-denial the program of the whole Church. The total amount paid by the Negro communicants was \$1,700.80, which is within less than \$300 of the total amount pledged.

As President of the Executive Council, the Bishop presented the report of this body, reviewing the work of the first year of the Council. He called special attention to the impetus given to religious education in the four months that this department has had the services of a part-time executive secretary. The program and budget presented by the Council for the next three years were adopted by the Council. Christian Social Service was brought before the delegates to the Convention through an address made by the Rev. Chas. K. Gilbert, of the Diocese of New York, the evening before the opening of the Convention, and a special report was permitted from the diocesan department, stressing the need of a more active interest in this question through parish committees and discussion groups.

Deputies elected to General Convention are: Rev. Messrs. Wing, Dakin, Lawrence, and G. S. Whitney, Messrs. Anderson, Aiken, Waring, and P. A. Stovall. Alternates: Rev. Messrs. Johnson, Walker, Barber, and J. D. Miller, and Messrs. T. P. Harold, George W. Tiedeman, W. K. Miller, and A. B. Moore.

#### DIOCESAN C. S. S. L.

Conferences on the Church School Service League were held in Savannah, May 16th, the day before the Convention of the Diocese of Georgia, arranged by the Rev. W. A. Jonnard, Executive Secretary of the

Diocesan Department of Religious Education. At the conference for the adoption of a program for the work of the youth of the Church, organization of the Diocesan Church School Service League was perfected and officers were elected as follows: Mrs. Asbury Hull, Jr., of Augusta, president; Mrs. T. P. Waring, of Savannah, Mr. Clark Gurley of Bainbridge, and Miss Mary Shelton of Douglas, vice presidents; Miss Buford Aiken, of Brunswick, secretary; Miss Mary Cuthbert, of Augusta, box secretary; Mrs. W. J. Cranston, of Augusta, Young People's Work secretary; Miss Julia Schilling, of Savannah, Birthday Thank Offering secretary; Little Helpers' secretary, Mrs. J. J. Wymberly, of Brunswick.

At this conference there were present more than sixty persons, representing thirteen parishes and missions, fourteen delegates or representatives being present from places other than the local parishes. By resolution of the Diocesan Department, the president of the C. S. S. L. is ex-officio a member of the Department, and automatically chairman of the Commission on the C. S. S. L. and Young People's Work. The treasurer of the League will be the treasurer of the Department.

Mrs. D. D. Taber, of South Carolina, a member of the National Commission, was the guest of the Department, and gave an address at one of the sessions on suggestions for future work. The local delegates entertained the visitors at lunch at the Colonial lunch room, of the parish of Christ Church, and in the evening the newly organized Young People's Service League of St. John's Church entertained a large gathering in their parish hall; another conference following this entertainment.

#### HARRISBURG

THE SEVENTEENTH ANNUAL convention of the Diocese of Harrisburg was held on May 9th and 10th, in St. Stephen's Church, Harrisburg, opening with a solemn service, conducted by the Rev. Clifford G. Twombly, D.D., rector of St. James' parish, Lancaster. At this service Bishop Darlington read his annual address, pointing out the perils of the present age and the means for the more effectual furtherance of God's Kingdom. He particularly stressed the necessity of the co-operation of all good citizens in the upholding of the eighteenth amendment. "Disrespect for the eighteenth amendment is the first step towards anarchy", the Bishop said. "This amendment passed by Congress, and ratified by virtually every state in the union, must be enforced."

At the ensuing session the Rev. Clifford G. Twombly, of Lancaster, moved a resolution pledging the support of the diocese to the enforcement of the eighteenth amendment. This was carried unanimously, and it is worthy of note that the Convention has passed the same or similar resolutions on two previous occasions.

The Churchmen's banquet, an annual feature in connection with the diocesan Convention, was held in the Penn-Harris Hotel. The toastmaster was William K. Meyers, of Harrisburg, who wittily introduced the speakers of the evening. Mr. Francis, warden of the penitentiary, and Frederick A. Wallis, formerly commissioner of immigration at New York, and Bishop Darlington.

The following were chosen as deputies to General Convention: the Ven. William

Dorwart, the Rev. Charles Noyes Tyndell, D.D., the Rev. Paul S. Atkins, and the Rev. Rollin A. Sawyer; General Charles M. Clement (Sunbury), Richard M. H. Wharton (Harrisburg), H. W. Hartman (Lancaster), C. LaRue Munson (Williamsport).

Alternates: Rev. E. M. Frear, Rev. W. C. Heilman, Rev. M. D. Maynard, and the Rev. H. E. Schmaus; Messrs. J. W. B. Bausman (Lancaster) F. K. Lukenbach (Tyrona), J. C. Schmidt (York), and F. K. White (Philipsburg).

Deputies to the Provincial Synod are: the Rev. Floyd Appleton, Ph.D., the Rev. A. M. Judd, the Rev. Jesse A. Ryan, and the Rev. H. L. Drew; Messrs. E. P. Brinton (Lancaster), W. J. Middleton (Steelton), Harry S. Knight (Sunbury), and F. W. V. Lorenz (Shamokin).

Alternate deputies to the Provincial Synod: Rev. H. F. Auld, Rev. H. W. Bruenighausen, Rev. E. L. Pielow, and the Ven. H. A. Post; Messrs. A. C. Reinhold (Marietta), G. W. Ryan (York), B. F. Dickinson (Harrisburg), and J. H. Brandt (Lancaster).

Executive Council: the Rev. Henry Lowndes Drew, for two years; the Rev. Paul S. Atkins, and the Rev. George R. Bishop, for three years; G. N. Reynolds, of Lancaster, and A. T. Page, of Williamsport.

At the morning session a "Candidates for the Ministry Fund" was started, for the support of students for the ministry, and \$3,000 was raised within three minutes. It was announced that the diocesan treasurer will be glad to receive further donations for this fund.

The Rev. Dr. Robert Matton, father of the Nation-wide Campaign, in an inspiring address, reported that the increase in 1921 in offerings for the work of the general Church exceeded the increase for the previous 100 years. There had been an increase in all diocesan offerings of 300 per cent, he said.

The Rev. George R. Bishop, of Altoona, chairman of the Committee on Recruiting the Ministry, reported 1,000 vacancies in the parishes and missions of the Church in the United States, and stressed the necessity for taking immediate steps to meet this serious crisis. Mr. J. Calvert Clark, of the Near-East Relief, told of the work, and of the terrible suffering of the Christians in Armenia, Syria, Palestine, and other countries of the orient, and urged that more contributions to the work be given.

#### LONG ISLAND

THE LONG ISLAND Diocesan Convention was held at the Cathedral of the Incarnation, Garden City, on Tuesday and Wednesday, May 16th and 17th. The opening service was, as always, a choral Eucharist, the Bishop celebrating, assisted by the Dean and other of the clergy. In accordance with his usual custom, Bishop Burgess read the necrology of the year, and commended the faithful departed to God.

The event of the first session was the refusal of the Convention to authorize a plan put forward with great earnestness by a committee appointed at the last Convention, which would have provided for a one-day convention in 1923. It was felt that there is more to the business of Holy Church than the mere passing of resolutions and tinkering of Canons.

At the afternoon session, the Bishop de-

livered his Convention address. After referring most appreciatively to the recent observance of his twentieth anniversary as Bishop, and of the meeting of the Synod of the Second Province last autumn, he dealt exhaustively, yet with great clearness, with the present state of the diocesan corporations and boards of which he is a member. The Convention heard in simple English what is needed and desired by the diocesan charities—the Church Charity Foundation, the House of St. Giles, the Cripple, and others, and also the value to the diocese of various Trust Funds. In the course of his remarks, the Bishop paid high tribute to the work of the Sisterhood of St. John the Evangelist, and announced the acceptance of election as Superintendent of the Church Charity Foundation of the Rev. Charles Henry Webb, a fact which augurs most excellently for the success of the work of development and expansion which must be continued.

The Rev. John Howard Melish brought forward a resolution destined to make clear the right of women to participate in Convention as delegates. This was referred to the Committee on Canons to report on later.

The Convention seemed notable for what it refused to do—rather than for legislation enacted. For instance, Senator Tully's resolution which provided for the setting in motion of efforts to secure the passing of legislation to make Good Friday a holiday, failed to pass. It was felt, apparently, that the more general observance of the day would not be aided—particularly in Brooklyn—were it made a holiday. The increasing number of corporations and places of business which close from 12 to 3, or at least facilitate the attendance of their employees at church, was felt to be a much more hopeful sign of right observance. The Committee on Canons reported it inexpedient to state, in the matter of delegates to diocesan convention, that women were eligible: and after eloquent debate, the Convention agreed with the committee by a very heavy margin. Likewise the Convention was unwilling to advocate any special scrutiny by the Long Island delegation to General Convention of the Report of the Commission on the Book of Common Prayer, although such scrutiny was advocated at length by the Rev. Edward Mansfield McGuffey.

The Convention authorized a cablegram of sympathy to the Metropolitan Tikhon in his defense of the Faith and consequent imprisonment by the Bolshevik authorities. Also, it was decided that the venerable Henry VIII myth should be exploded in the teaching of history in the public schools: and a committee was appointed to see what can be done.

Six ballots were necessary to elect the deputies to General Convention. They are: the Rev. C. F. J. Wrigley, D.D., the Ven. Roy Farrel Duffield, the Rev. Robert Rogers, Ph.D. and the Rev. Henry C. Swentzel, D.D.; Hon. William J. Tully, William M. Baldwin, Raymond F. Barnes, and Origen S. Seymour.

In consequence of a ruling passed as to the determination of the alternates, it is impossible to give the names at this time. To the Provincial Synod were elected: Ven. William Holden, D.D., Rev. Jacob Probst, Mr. Albert W. Meisel, and Mr. William M. Baldwin.

The elections on the first day were as follows: Standing Committee, the Rev. Kirkland Huske and Hon. Augustus Van Wyck to succeed themselves.

Bishop and Council: the Rev. Dr. Wrigley; Ex-Senator Tully, Raymond F. Barnes to succeed themselves, and Dr. Richard Hulst.

Board of Religious Education: Archdeacon Bambach, Rev. H. L. Lonsdale, Messrs. A. W. Meisel, and Argyle Parsons.

## MAINE

THE CONVENTION held at Portland on May 16 and 17, was preceded on the evening of the 15th by the annual meeting of the Maine Episcopal Missionary Society, the Bishop of the diocese, the Rt. Rev. Benjamin Brewster, D.D., presiding. The treasurer's report showed that the receipts including a loan of \$4,500., had been \$38,185.95, and the expenditures, \$36,828.33.

In his annual address the Bishop dwelt briefly but pertinently upon a number of subjects now engaging the Church's attention, and closed with some remarks on The Opportunity for Religious Education. Referring to the wide recognition of the inadequacy of a merely secular education, he said:

"This Church of ours, standing as she does on the principle of orderly nurture, must show herself equipped for the task marked out by the finger of God... We must take up religious education in its large sense, beginning perhaps by educating ourselves. I hold with Dean Inge in what he writes of the philosopher, though I would apply it to the Christian, who should be indeed a lover of true wisdom: 'Unless he things often and earnestly how he may help to build a city of God on earth, he is likely to miss his way to the heavenly city.' And how, I ask, is anything like a city of God on earth to be builded, except by our youth? The aspiration of the Psalmist rings true, and in no mere conventional sense should we breathe it now:—'that our sons may grow up as young plants, and that our daughters may be as polished corners of the temple.' If, as I think is true, we have selfishly limited the application of this prayer, and even in its narrowest sense have neglected the implied duty, if we are seeing to-day some consequent evils which make some thinkers pessimistic and give sober thoughts to us all, let us seek practically to remedy the mistakes with the means which are at hand. By Church schools, by guidance in worship, by home religion, by the study of the faith on the part of old as well as young, by grasping the fine positiveness and generous comprehensiveness of Christ's religion, let us address ourselves to building the Christian citizenship of the future."

In the evening there was a Convention service in the Cathedral, which drew together a large congregation. Headed by the Cathedral choir, preceded by crucifer and acolytes, and bearers of the Church flag and the national colors, and followed by a goodly number of the clergy and the Bishop, with the Rev. Canon Schuyler acting as the Bishop's chaplain and bearing the pastoral staff, the long procession filed into the Cathedral singing, "Fling Out The Banner." There was an excellent address by Mr. Edward Sargent of the Department of Religious Education, and an inspiring sermon by the Rev. Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service.

The Convention re-assembled on the morning of the 17th, and by 5 p. m. had completed its work for the year. This was done not by hurrying through the business in hand, but by attending to it with strictness. Each subject as it came up was duly weighed, and acted upon; there were no wearisome debates; and every speaker confined himself closely to the mat-

ter under consideration. The all-important work of the day was the adoption of a canon providing for the formation of a Diocesan Church Council. On only one point was there prolonged debate, and that was over the proposal that the woman representatives in the council should be chosen by the Church Service League. It was finally voted that such representatives should be elected by the Diocesan Branch of the Woman's Auxiliary. Thus Maine has swung into line as regards the new system.

The following deputies to the General Convention were chosen: the Very Rev. E. R. Laine, Jr., and the Rev. Messrs. A. T. Stray, R. W. Plant, and E. A. Pressey; Messrs. R. H. Gardiner (Gardiner), K. C. M. Sills, LL.D. (Brunswick), F. S. Vaill, and the Hon. C. B. Clarke (both of Portland). Alternates: the Rev. Messrs. W. E. Patterson, R. M. Fenton, R. H. Hayden, and Geo. B. Wood; Messrs. H. Lewis (Gardiner), Howard Corning (Bangor), F. E. Drake (Bath), and Herbert Payson (Portland).

The annual business meeting of the Church Club of Maine, followed by the annual dinner, was held at the Falmouth Hotel on Wednesday evening, the 17th. Mr. Clifford G. Emerson, of Portland, was elected president for the ensuing year. The Hon. John F. A. Merrill of Portland presided at the dinner, which was attended by some seventy-five clergymen and laymen. The speakers were Mr. Edward Sargent of the Department of Religious Education, Mr. Robert H. Gardiner, of Gardiner, and Bishop Brewster. The gathering was one of the most notable of the kind in the history of the club. The addresses were all of a high order, and were listened to with marked attention.

On Thursday, the 18th, the annual meeting of the Maine Branch of the Woman's Auxiliary was held. It was one of the largest gatherings of the Branch ever held. Mrs. Herbert Payson of Portland, was re-elected President and Miss Marguerite Ogden, First Vice-President. The report showed that the organization was never more active than at present.

On various occasions, apart from those to which reference has been made, Messrs. Lathrop and Sargent made addresses, all of which markedly impressed their hearers. They were certainly kept busy during their stay in Portland, and yet to the very last they showed an enthusiasm for their work which was but little short of remarkable.

## NEW HAMPSHIRE

THE CONVENTION of the Diocese of New Hampshire, held in Grace Church, Manchester, Tuesday and Wednesday, May 16 and 17, was without special feature, except the Bishop's address, which dwelt upon general questions, giving emphasis to the proved value of Prohibition in closed jails and decreased crime, urging upon clergy and laity alike a hearty support of the law and a condemnation of all infringement, and dealing with the industrial conditions now prevailing in New Hampshire, with the state-wide textile strike crippling industry and causing widespread want. The Bishop's plea was to cease the methods of warfare and adopt plans of conciliation and mutual understanding.

The matter of the Wellesley Conference for more advanced work, and the Provincial Conference to be held at St. Paul's School, Concord, for elementary work, was presented and the interest of the clergy aroused.

The question of women's right to vote

in parish meetings and to serve on vestries was, by vote, referred to the Chancellor for his opinion.

All elections were reflections except in the case of the Rev. Geo. R. Hazard, who was elected a provisional deputy to fill a vacancy caused by the death of the Rev. Arthur W. Jenks, D.D., who was chosen a deputy by the Convention of 1921.

### NEWARK

THE NEWARK DIOCESAN CONVENTION met in the Cathedral with a very full attendance on May 16th and 17th. The address of Bishop Lines was mainly a plea for larger thoughts about the Church and religion; larger plans for the prosecution of the work. A plea was made as against the reactionary spirit, for interest in Christian unity; for obedience to the laws concerning prohibition; for the support of the Nation-wide Campaign; and for straight thinking and fairness in the social and industrial question. Bishop Stearly's address dealt largely with the work of the diocese, stating that during the year work had begun in eight new places. The conditions of the various forms of Church work were stated and in the conclusion an earnest plea was made concerning the expression of opinions and judgments on which there is great diversity among Church people, with a plea for comprehension. The Bishop asked that there be thoughtfulness concerning the expression of opinions upon subjects of controversy, and in avoiding what may irritate and cause anxiety.

The elections took much time as the printed ballot bore 105 names. The Rev. Dr. Hamilton, Archdeacon Ladd, and Mr. Edward O. Stanley were reelected members of the Standing Committee, and Mr. Frank L. Crawford was chosen for the place made vacant by the death of Mr. J. Steuart MacKie. The Rev. Dr. E. A. White, the Rev. Messrs. Edwin S. Carson, Charles L. Gompf, C. M. Douglas, and Messrs. William R. Howe, James Barber, Decatur M. Sawyer, and Mr. C. Alfred Burhorn, were elected as deputies to General Convention. The alternates are: the Rev. Dean Dumper, the Rev. Dr. D. S. Hamilton, the Rev. Dr. F. B. Reazor, the Rev. Augustine Elmen-dorf, Colonel Wallace, Messrs. A. H. Baldwin, G. W. Hulgart, and H. O. Wittpen.

The deputies to the Provincial Synod are the Rev. W. Van H. Filkins, the Rev. M. A. Shipley, the Rev. Dr. F. B. Reazor, the Rev. C. E. Hutchison, the Rev. R. F. Lau, and the Rev. Dr. J. R. Lynes. Alternates: the Rev. Dr. Pennock, the Rev. Dr. Brookman, the Rev. Dean Dumper, the Rev. W. W. Hohenschild, the Rev. J. C. Donnell, and the Rev. M. F. Montgomery. The lay Provincial deputies are the Messrs. Frederick Hoadley, George Maclagen, Alfred E. Mills, H. J. Russel, H. T. Tichenor, and E. G. Washburn. Alternates: Messrs. F. E. Chamberlain, J. R. Kingsland, Charles Marshall, James Ransom, William J. Smith, and Stewart A. Trench.

On the question of the removal of the word "male" from the Constitution, opening the way for Canonical provision for the membership of women in vestries and in the Diocesan Convention, the result was unfavorable.

President Bell presented the cause of St. Stephen's College. Resolutions favoring an appeal for a federal divorce law and petition to Congress for the same failed of passing, not because of lack of keen interest in the subject, but because of the feeling that an amendment to the Constitution and Federal laws upon the subject might mean

a lowering of the standard below what many of the states have already reached.

A full report upon the proposed revision of the Prayer Book was presented by the Committee appointed last year, with approval or disapproval of many of the suggested changes, but in the lack of copies of the report, required for intelligent discussion, it was voted that copies of the Diocesan Committee's report should be placed in the hands of the deputies to the General Convention.

On the evening of the first day of the session, the Men's Club of the diocese, Mr. George W. Hulsart, president, entertained the members of the Convention at dinner. The addresses were all by members of the diocese, the two Bishops, Mr. Alfred E. Newberry for the Nation-wide Campaign, the Rev. E. S. Ford, the Rev. J. R. Moody, Canon S. C. Dunseath, the Rev. Charles L. Cooder, the Rev. George P. Dougherty, upon various phases of diocesan work.

### CENTRAL NEW YORK

THE FIFTY-FOURTH Annual Convention of the Diocese of Central New York met in St. Paul's Church, Syracuse, on May 9 and 10. It was one of the largest Conventions, if not the largest, in the history of the diocese. There were 104 clergy and 113 lay delegates, representing 53 parishes, in attendance. Of all the active parochial clergy only three were absent and one of these was kept away by serious illness. The Convention was notable as the first at which Bishop Fiske presided, he having become the ecclesiastical authority of the diocese shortly after the Convention of 1921.

The feature of the Convention was the splendid Pre-convention services arranged by Bishop Fiske in order to give inspirational interest to the gathering. On Monday, the 8th, nearly 100 of the clergy gathered for Quiet Hours of devotion conducted by the Rt. Rev. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio. Bishop Reese spoke on the call and claim of the ministry; its prophetic power and priestly sacrifice, and on the romance and rewards of the ministry. On Monday evening a wonderful service was held in St. Paul's Church, with 150 choristers from the choirs of the various Syracuse parishes and all the clergy in attendance in procession. Bishop Fiske opened the service with special prayers, and the congregation which packed the Church sang the familiar hymns with vigor. Bishop Reese gave a splendid address on putting the Cross into our modern life.

Another marked feature of the Convention was the spirit of harmony which prevailed throughout its sessions. Nobody could "start anything," even a resolution urging the Committee on the matter of women serving on Vestries and in the Convention to work to this end aroused no debate. The resolution was defeated but undoubtedly because the delegates did not wish to instruct the committee which is to confer with like committees with the other dioceses of the State.

Even a resolution on prohibition did not produce discord. It was referred to a committee and their report was passed without a dissenting vote. This resolution while making no statement on the merits or demerits of prohibition emphatically upheld the observance of law. The business of the Convention was largely routine but was put through with remarkable dispatch and without a minute's waste of time. Some of the reports, although formal reports, to the Convention were full of special interest. One such was the report of the Depart-

ment of Missions which was read by Archdeacon Foreman in which he reported on the progress that had been made in the last year and on the program for the coming year. The recommendations of the Department that the clergy of the diocese be requested to preach on Diocesan Missions on Rogation Sunday or some other near Sunday was approved by the Convention, and arrangements were announced for a diocesan pilgrimage to St. Paul's Church, Paris Hill, and the House of Good Shepherd, and St. Luke's Home and Hospital in Utica. Last year a similar pilgrimage was held to St. Philip's colored church in Syracuse and to the Onondaga Indian Reservation where the Church has a promising work. This year is the 125th Anniversary of the founding of the Paris Hill church, the Mother Church of the diocese and the oldest church in the State west of St. Johnstown.

Another remarkable report was that of the Church Pension Fund Committee. Every parish and mission in the diocese was paid in full at the close of 1921 and without any aid being given to delinquents. The annual assessments from the diocese now amount to \$15,511 and the diocese annually receives in annuities \$10,905. In the list of beneficiaries are ten retired clergy, two permanently disabled, nineteen windows, and seven orphans.

Mr. F. M. Boyer of the Finance Committee of the Diocesan Council reported that plans had been matured for the organization of the Diocesan Fiscal Corporation which is to handle all the business affairs of the diocese, and the Convention instructed the Council to proceed immediately to complete the new organization and directed all trusts and other funds to be turned over to the new corporation as soon as formed.

On Tuesday afternoon Bishop Olmsted read his annual address, and Bishop Fiske delivered his address on Tuesday morning. Bishop Fiske laid special emphasis on what had been accomplished throughout the diocese by the Nation-wide Campaign and urged most emphatically the necessity for loyal support of the Diocesan and General program for the coming triennium. The Convention later pledged its support to the Campaign by a special resolution.

All of the members of the Standing Committee and the members of the Diocesan Council whose terms expired at this time were reelected. The members of the Standing Committee are the Rev. E. H. Coley, the Rev. H. G. Coddington, D.D., the Rev. R. H. Gesner, D.D., and the Rev. F. W. Eason and Messrs. C. W. Andrews, E. C. Emerson, J. T. A. Doolittle, and Mr. F. H. Pyke, and of the Diocesan Council, the Rev. E. H. Coley, D.D., and Mr. W. H. Howes.

All of the Lay Deputies to the General Convention were elected on the first ballot and are Messrs. F. J. Bowne, F. L. Lyman, Stuart D. Lansing, and Prof. H. N. Ogden. The Provisional Deputies are Messrs. J. F. Day, H. I. Seely, C. L. Behm, and W. P. Baker. It took, however, seven ballots before the Clerical Deputies were elected. They are the Rev. Octavius Applegate, D.D., the Ven. H. W. Foreman, the Rev. E. H. Coley, and the Rev. Frederick Henstridge. Provisional Deputies: the Rev. H. G. Coddington, D.D., the Rev. A. A. Jaynes, the Rev. H. E. Hubbard, and the Rev. W. E. Tanner.

Subsequent to the Convention the Rev. Dr. Coley announced his resignation as member of the Standing Committee and of the Diocesan Council, it being a well established custom in Central New York that clerical deputies to the General Convention

should not hold membership in the other important bodies of the diocese.

Following the usual custom the graduates and former students of the General Theological Seminary held their annual luncheon and reunion at the University Club Tuesday afternoon. Of the 124 clergy of the Diocese 54 are former students of the seminary and 34 were present at the luncheon. A new departure was made in the form of the organization by which an executive committee will control its affairs. The Rev. J. A. Staunton who has been from the beginning the president of the Association was made honorary president for life. After the business session Bishop Fiske spoke on matters connected with the G. F. S. and addresses were made by the Rev. C. N. Eddy and the Rev. D. C. Stuart.

On Tuesday night the clergy and lay delegates together with other laymen, in all numbering 375, attended the banquet at the Hotel Onondaga. Bishop Fiske opened the after dinner ceremonies and introduced Mr. F. M. Boyer of Watertown as toastmaster. Neal Brewster, Controller of the City of Syracuse, a Churchman, on behalf of the Mayor, who is also a Churchman, but who was unable to be present, welcomed the Convention to Syracuse. The Hon. W. J. Tully spoke on The Spiritual Opportunity of the Layman and in the course of his address paid a final tribute to the late H. P. Davison. The Rev. Louis G. Wood, field secretary of the Presiding Bishop and Council was present and spoke on the Nation-wide Campaign.

#### NORTH CAROLINA

THE ELECTION as Bishop Coadjutor of the Rev. Edwin A. Penick, Jr., one of the clergy of the diocese, and his acceptance of the election, were the chief facts of the best of North Carolina's Conventions held last week. The pledging of money for a new church at the State University at Chapel Hill was another notable accomplishment.

The Convention opened on Tuesday, May 16th, at the Church of the Good Shepherd, Raleigh. The Convention sermon was preached by the Rev. Alfred S. Lawrence, rector of the Chapel of the Cross, Chapel Hill. His subject was the need of real faith.

In the afternoon the regular reports were received and nominations were made for deputies to General Convention, and for other offices. All the reports showed a most healthy condition in all the institutions and activities of the Diocese. Though the Nation-wide Campaign Committee were not able to report the 100 percent of last year, they were able to report 85 per cent, and the fact that North Carolina was the leading diocese in the Fourth Province. The Rev. B. T. Kemerer addressed the Convention on this subject, and a resolution was adopted commending the work of the National N. W. C. department, and pledging the diocese to follow loyally the lead of the General Convention in this matter.

At the night session the Bishop read his annual address, in which he commented on the healthy condition of the diocese, and asked for a Coadjutor. He said that though he would like to have a Coadjutor, if the support of a new bishop would hurt the work already going on or planned, he thought it might possibly be deferred until a later time. The Rt. Rev. Henry B. Delaney, Suffragan Bishop, also made his report.

On the second day the Convention resolved itself into a committee of the whole

to consider that part of the Bishop's address that referred to the election of a coadjutor. After considerable discussion it was decided to proceed with the election, every parish present agreeing to the necessary increase in the episcopal and contingent fund. The time for the election was fixed for the night session of the same day.

In the afternoon the diocese pledged itself to raise the \$19,000 still needed for the endowment fund of the University of the South. The matter of a new church at the State University was then brought up, and \$75,000 was pledged by individuals for this purpose. This means that the Church at the University at Chapel Hill will soon have an adequate plant for its work. In recent years, with the growth of the University, our church and parish house at Chapel Hill have been outgrown, and the need of a new building has become acute. It speaks well for the vision and generosity of the Church in North Carolina that this need is being met so promptly and so well. It should be mentioned that one layman, who did not wish his name made public to the Convention, gave \$50,000 for this new church.

The night session was given over to the election of a Bishop Coadjutor. The following names were placed in nomination: the Rev. Edwin A. Penick, Jr., rector of St. Peter's Church, Charlotte, by the Ven. W. H. Hardin, the Rev. Sidney S. Bost, rector of St. Philip's Church, Durham, by the Rev. R. B. Owens; the Rev. Isaac Hughes, rector of Holy Innocents' Church, Henderson; the Rev. Wyatt Brown, D.D., rector of St. Michael and All Angels, Baltimore, by Mr. S. S. Nash; the Rev. Alfred R. Berkeley rector of St. Paul's Church, New Orleans, by the Rev. N. Collin Hughes; the Rev. Warren W. Way, rector of St. Mary's School, by the Rev. M. H. Milne; the Rev. Milton A. Barber, rector of Christ Church, Raleigh, by Senator Snow.

After the sixth ballot the Rev. Edwin A. Penick, Jr., was declared elected. The Bishop ruled that on an election by ballot, a motion to make the election unanimous was out of order but accepted a motion made by the Rev. Bertram Brown, brother of the Rev. Dr. Wyatt Brown, and seconded by the Rev. S. S. Bost, that the election gave complete satisfaction to the diocese. The Rev. Mr. Penick asked leave to retire, and on motion, the Convention was called to silent prayer by the Bishop. When Mr. Penick returned, he accepted the election, telling the Convention that though personally he desired to decline, he did not feel that he had the right to shirk the responsibility laid on him by his brethren. The session closed with the singing of the doxology.

The Rev. Edwin Anderson Penick, Jr., was born in Tuscaloosa, Ala., April 4, 1887, the son of the Rev. Edwin Anderson Penick, now rector of Christ Church in that city. He is a graduate of the University of the South and later took his M. A. at Harvard. He pursued his theological studies at Alexandria and was ordained deacon in 1912 and priest in 1913. After mission work in the Diocese of South Carolina, he became rector of the Church of the Good Shepherd, Columbia, S. C. On the opening of Camp Jackson he became civilian chaplain, and later attended the Chaplains' Training School at Louisville, Ky., and was commissioned a chaplain in the regular army. He returned to his work in Columbia shortly after the armistice, and in 1919 was called to St. Peter's Church, Charlotte. His work at this par-

ish has been noteworthy. Besides his wonderful success in parochial work, he has been a leading figure in the diocese, and his work has been largely responsible for the success of the Nation-wide Campaign in North Carolina. He has a winning personality, and has already attained the confidence and love of the clergy of North Carolina. With the ripe wisdom of Bishop Cheshire, the youthful energy and vision of Bishop-elect Penick, the enthusiasm of her clergy, and the loyalty of her laymen and women, the Diocese of North Carolina looks forward to a great future worthy of her great past. The last day of Convention was taken up with the election of delegates to General Convention, and reports of the Social Service committee, etc. The Rev. Milton A. Barber introduced a resolution calling on the nations of the world, and our own government in particular, to take action in regard to the plight of the Armenians and the peoples of the Near East. Also a resolution was adopted commending the work of the committee appointed by the Governor of the state to investigate conditions in our penal and other institutions.

The deputies to General Convention are as follows: the Rev. Messrs. Charles A. Ashby, Sidney S. Bost, R. Bruce Owens, Milton A. Barber; Messrs. W. A. Erwin, T. H. Battle, F. H. Cutter, J. Renwick Wilkes.

#### RHODE ISLAND

AN INTERESTING FEATURE of the diocesan Convention held in All Saints' Memorial Church, Providence, May 16th and 17th was the acceptance by the Convention of the Nation-wide Campaign plan for the next triennium with a determination to work hard towards its fulfilment, and along with it the diocesan budget for 1923. Another interesting feature was the presentation of a resolution of the Diocesan Committee on Social Service regarding the present industrial situation in Rhode Island, which aroused considerable discussion, some of which was wide of the mark in bringing out the merits of the contesting parties. The representatives of the mill-owners were strongly opposed to the suggestion of arbitration in the resolution. As a substitute for the resolution the paragraph in the Bishop's address regarding industrial conditions, given elsewhere, was accepted by a very large vote as the sentiment of the Convention.

The Convention opened with the Holy Communion, Bishop Perry as celebrant, and a number of the clergy as a choir singing a large part of the *Missa de Angelis* under the direction of the Rev. Frank Damrosch with the Rev. F. S. Penfold, D.D., as organist. The beautiful sanctuary of All Saints' Church helped to make the service deeply impressive.

The Rev. Julian D. Hamlin, rector of St. John's, Newport, brought to the attention of the Convention that his Holiness, Tikhon, Patriarch of the Holy Eastern Orthodox Church, was on trial for his life before the Revolutionary Tribunal in Moscow on trumped up charges of inciting to riot, and presented the following resolution which was unanimously adopted:

"Whereas, His Holiness Tikhon, Patriarch of the Holy Orthodox Church in Russia, is at this time on trial for his life for defending his Church and the flock committed to his care from the sacrilegious outrages of the Bolshevik Government;

"And Whereas, the hierarchy of the Holy Eastern Orthodox Church of America has petitioned the President of the



United States to do all in his power to save the life of this devoted prelate;

"Be it resolved, that this convention most urgently begs his excellency, the President of the United States, to hear the appeals of the Bishops of the Orthodox Church in America and use every means compatible with his office to save the life of His Holiness Tikhon, Patriarch of the Russian Church, who formerly, as Archbishop of North America, proved himself a sincere and devoted friend of this Church and of this nation."

A resolution was passed declaring for the unqualified obedience to the constitutional amendment regarding prohibition and the state enforcement law, and requesting that "all citizens having at heart the welfare of our nation and state shall not only obey the laws themselves, but also insist upon its obedience by others."

It was voted to empower the deputies to the General Convention, to ask that the next General Convention be held in Providence.

The deputies to the General Convention elected were: the Rev. A. M. Aucock, D.D., the Rev. A. M. Hilliker, the Rev. Stanley C. Hughes, the Rev. P. F. Sturges, D.D., and Messrs. H. Anthony Dyer, Lewis D. Learned, Chas. T. Dorrance, and Frederick W. Carr. The alternate deputies elected were: the Rev. John F. Scott, the Rev. William Pressey, the Rev. R. A. Seilhamer, the Rev. F. S. Penfold, D.D., and Messrs. Chas. R. Haslam, Frederic R. Mason, W. L. Sweet, and Chas. A. Tomkins.

On the first day of the Convention stirring addresses were made by the Rev. Carroll M. Davis, Domestic Secretary, on Church Extension, and by the Rt. Rev. Thos. C. Darst, D.D., Bishop of East Carolina, on the Method of raising the Nationwide Campaign Fund in his diocese. On the second day the Rev. Lester Bradner, Ph.D., secretary of the Department of Religious Education, and canonically connected with this diocese, spoke fervently of the need of taking hold of and fostering the feeling of the young boy or girl for personal service, so that it may come to fruition later in the ministry of the Church, or in some missionary undertaking.

The Bishop's annual address, always awaited with keen interest, was delivered at noon on the first day. Speaking of the working of the Nation-wide Campaign in the diocese he said:

"Any movement of such drastic character and far-reaching consequences passes through an experimental phase before it becomes part of a fixed habit and makes its permanent contribution of new purposes and methods. At the last General Convention the venture was inspired by a vision of the Church so united in organization, so intent upon a single purpose, so self-sacrificing in effort, that all its resources material, and spiritual might be available for the performance of its task. That the Church has not been wholly disobedient to the vision has been proved by the results of three years, adding vastly to the scope of missions and education and more than doubling the sums that have been offered for parochial and general work. The fact that ten parishes in Rhode Island last year met their quota, and the appointment of three communicants of the diocese in the extra-continental mission field, are indications of the progress made."

The section of the Bishop's address relating to industrial difficulties which was adopted afterward as the view of the Convention, was as follows:

"The industrial problem, pressing with ever greater insistence for solution, has

now assumed a form which challenges the serious thought of every conscientious citizen. The conflict which has silenced the industries through whole sections of the country and is undermining the peace and safety of our own state, can no longer be regarded as an issue between the rights and powers of contending groups. Whenever the common weal is threatened, the Christian conscience is concerned. The Church may not, as our Lord would not, intervene as a judge or a divider in material affairs, but the Church to be true to the Spirit of Christ must constantly protest against a system which sacrifices the real value of human life to the struggle for the profits of employer or the wages of the employed. With renewed power the truth at the heart of our Lord's economic teaching must be pressed, until it is believed that a man's life consists not in the things which he possesses. The curse of modern society even where it claims the name of Christian is the passion for selfish gain. So long as this prevails, industrial war is inevitable. The only cure for it is the redemption of industry by the Christian principle of the supreme worth of the individual. When that becomes the purpose of manufacture and of trade, and the chief concern of Christian men who are engaged in it, inevitably the alignment of forces will be changed from a struggle between selfseeking factions to a warfare waged in the cause of human fellowship and in the spirit of service against selfishness and hatred. It is this condition which Herbert Hoover foresaw when he said that a spiritual revival is necessary if the industrial problem of production is to be solved."

The Bishop declared emphatically for enforcement of prohibition, saying that "the whole principle of moral discipline is at stake. With it must stand or fall ultimately the enforcement of every law, with the law of property which awaits enforcement against gambling, the law of domestic purity which is being flagrantly violated by wholesale divorce, and all those prohibitions which go to make up the defences of human society. If the children of one generation are allowed to grow to maturity with complacent disregard for wholesome restraint and with the license in which at present time they are indulged, the breakdown of the moral order is inevitable."

## SPRINGFIELD

THE FORTY-FIFTH ANNUAL SYNOD of the Diocese of Springfield began and concluded its work in the church at Danville in one day. Beginning at an early hour with the usual celebration and having no sermon and pushing hard the work before it, the synod adjourned at 6 P. M. There was a large attendance of the clergy and laity, and a happy and optimistic spirit prevailed during the entire session.

The Bishop delivered his annual address before a large audience at an early hour of the morning session. The reports of the treasurer of the diocese and of the endowment funds show that the diocese is progressing in a financial way. In the diocesan fund the amount received was \$19,220 during the past year. The sum of \$8,266.08 was sent to the general board in New York, and for the first time in its history the diocese gave back to the general Church more than it received from it, and made its largest contribution to the general Church. The endowment fund now amounts to over \$70,000, just about double what it was five years ago. The fund for the endowment

of diocesan missions is \$8,100, and the endowment of the Orphanage of the Holy Child is about \$12,500. The synod authorized the trustees of the diocese to arrange with a trust company to administer the endowment funds.

The synod was addressed by the Rev. Dr. Gilman president of Boone University, China, and Mr. Julian Arnold, of the Near East Relief, and adopted a resolution commending the latter work. The Bishop appointed the Rev. J. F. Langdon of Jacksonville as the diocesan representative of this fund.

The work and need of the chapel for the University of Illinois and an endowment to support the chapel came up for long discussion which resulted in the adoption of the following resolution: "The Diocese of Springfield accepts as a diocesan quota the sum of ten thousand dollars for the chapel of the University of Illinois, which sum is to be raised before December 31, 1922, and each priest and layman of this synod must go back to his parish and raise it". The Bishop appointed a committee to apportion the quota upon the parishes and missions.

By a unanimous and rising vote the synod raised the salary of its bishop from \$5,000 per annum to \$6,000 with travelling expenses.

Elections resulted in the following:

Deputies to the General Convention: Ven. John Chanler White, Springfield; Ven. Frederick Dunton Butler, Alton; Rev. John Mitchel Page, Urbana; Rev. Edward John Houghton, Springfield; Hon. Miles F. Gilbert, Cairo; Hon. Bluford Wilson, Springfield; Mr. Henry M. Andre, Jacksonville; Dr. Fred A. Perrigo, Danville.

Alternate Deputies: Rev. Arthur G. Wilson, Danville; Rev. Joseph Franklin Langton, Jacksonville; Rev. Howard Adams Lepper, Pekin; Rev. Herbert Percy Hames, D.D., Cairo; Mr. H. E. Halliday, Cairo; Mr. Dan G. Swannell, Champaign; Mr. Richard Humphrey, Lincoln; Hon. B. R. Burroughs, Edwardsville.

The following delegates to the Provincial Synod of the Mid-West were elected: Rev. Arthur G. Wilson, Danville; Rev. Henry H. Firth, Carlinville; Rev. Jerry Wallace, Springfield; Rev. Henry F. Selcer, Belleville; Mr. John J. Cantwell, Springfield; Mr. H. E. Halliday, Cairo; Mr. William F. Heiser, Danville; Mr. George Cushman, Champaign.

The synod was delightfully entertained by the congregation at Danville. At an inspirational service in the church in the evening a large and overflowing congregation heard inspiring addresses by the Rev. C. B. Cromwell, diocesan missionary in the south part of the state, and the Rev. Jerry Wallace of Springfield; and Mr. F. C. Morehouse, editor of THE LIVING CHURCH, brought to the synod a forcible message from the national administration of the Church.

## VIRGINIA

At the Diocesan Council held in All Saints' Church, Richmond, from May 17th to 19th, the Bishop's address dealt with matters of general import to the diocese—the continuation of the Nation-wide Campaign, the Church schools system, and the *Virginia Churchman*. Dealing with the matter of observance of law, he said:

"I want to stress the necessity for the strict observance of law. It is, of course, clear that every citizen has the right, nay more, it is his bounden duty, to use his influence to see that no measure that he deems hurtful or objectionable becomes a law. It is no less clear than when the measure, however much he dislikes it or

disapproves of it, does become law, it is his bounden duty to yield obedience himself and to use his influence to see that the law is obeyed by others. Unless this is done, every man becomes a law unto himself, and the whole fabric of government is undermined.

"Even after a measure becomes law, it is his right to use all lawful means to see that the law is repealed, but as long as it remains on the statute books, he must obey it. The best possible way to have an unjust or wrong law repealed is not by flouting and disobeying it, but by careful observance of it which will soon make manifest wherein it is wrong or unjust.

"In what I have said, I was not thinking of any special laws—such as the Prohibition laws—but of the necessity of obedience to law in general. As the principles laid down, however, are applicable to these laws, I would, of course, urge that they be rigidly observed.

"The disregard of the laws concerning the making and sale of intoxicating liquors, whether by the flagrant violation of them, or by silent acquiescence in the violation of them, has done and is doing much to breed a spirit of lawlessness.

"Whatever may be our opinion in regard to the wisdom or unwisdom of them in whole or in part, surely it is our duty to inculcate respect for law by ourselves obeying and seeing to it that others obey."

The reports made by the statistician of the diocese and by the executive secretary of the Diocesan Missionary Society show that the diocese is increasing both in numerical and financial strength at a more rapid rate than ever before. The total increase in communicants during the year 1921 amounted to 781, making a total of 17,419, an increase of 4.7%. The Statistician's Report states:

"The net increase of communicants in the diocese during the six years 1914 to 1919, inclusive, was 1,328, an average of 221 a year. The net increase in the past two years, 1920 to 1921, was 1,414, an average of 707 a year. The average of confirmations for those six years, 1914 to 1919, was 902 a year; the average for the past two years has been 1,039 a year, an increase of about 137 a year. The average net increase for the six years (and this was about the average for many years preceding them) was 221, so that the average lost by death and other causes was 681 a year. By these averages our normal net gain for the past two years should have been 716 at the most instead of 1,414. How is this unusual gain of 600 or 700 communicants above the normal in two years to be accounted for? So far as I can discover they can only be formerly lost communicants—lost by withdrawal from the communion or by removal from place to place without taking letters of transfer, who have been restored to the Church through the spiritual awakening which has taken place throughout the diocese as one of the results of the Nation-wide Campaign; for which, God be praised!"

A great deal of the time and thought of the Council was taken up with the plans for the carrying on in 1923 of the work of the Nation-wide Campaign. The diocesan Board of Apportionment presented a survey of the needs of the diocese and a budget for the year 1923. This budget is as follows:

	Budget	Advance Work
Diocesan Missions.....	\$ 50,000	
Boards of Religious Education, Christian Social Service, etc.....	4,000	
Church Schools in Diocese of Virginia.....	50,000	20,000

Church Development and		
Extension .....	30,000	25,000
Diocesan Offices.....	11,000	
General Church.....	45,000	45,000
Dormitory at Virginia Seminary .....		10,000
	\$190,000	\$100,000

The Council approved this program and directed that the sum of \$190,000 be apportioned to the parishes in the Diocese as the quota on the budget. Every parish will be asked to exert every possible effort to raise the full amount of its quota as this budget in the Diocese covers the necessary gifts required to carry on the work of the Church.

The sum of \$100,000, listed under Advance Work in the Diocese and the General Church was directed to be apportioned in a secondary quota to the parishes and every parish urged, as far as local programs of advance work will permit, to give toward this quota. Gifts either from parishes or individuals toward the quota of advance work may be designated for any object, but every parish will be most strongly urged to raise the full quota on the budget of the diocese before making gifts for the advance work.

The subject of the system of Church schools in the diocese was discussed at length. Reports were made by individual schools and by the Dean of the system, the Rev. E. L. Woodward, M.D., showing each school actively at work and everyone handicapped by need for extension and development. The Council approved the plan of the Church schools to issue \$300,000 of bonds as a first mortgage on all the property of the system for the purpose of securing funds for the enlargement of the schools and the erection of vitally necessary new buildings.

The following resolution was adopted unanimously by a rising vote:

"RESOLVED: That the Council has heard with great interest the clear statement of the Bishop with reference to the educational program being undertaken and to be undertaken in the Diocese of Virginia.

"Second, That they sympathize heartily with him in his great vision of an educational system which shall advance the cause of religion and the welfare of the youth of our diocese and of the community, and we pledge him our hearty support in his efforts in this great undertaking."

Probably more constructive work was accomplished at this Council than at any recent Council of the diocese.

The Council adopted a resolution urging upon all of our people the rigid observance of the laws of our country, especially the eighteenth amendment and the Volstead Act.

The question of opening to women the opportunity of membership upon vestries and councils and various boards of the diocese produced the most vigorous discussion and resulted in a tie vote, which leaves the matter where it was before.

Another action which gives promise of being of great value to the diocese in future years was the establishment of a loan fund from which the Diocesan Missionary Society may make loans toward the erection of churches, rectories, and parish houses in the diocese.

Deputies elected to General Convention are the following: the Rev. Drs. Berryman Green, W. R. Bowie, E. L. Goodwin, W. H. Burkhardt; Messrs. John Stewart Bryan, R. Carter Scott, Rosewell Page, Robert Beverley.

Alternates: the Rev. Drs. B. D. Tucker, Jr., J. F. Ribble, W. D. Smith, Kensey J.

Hammond, Mr. Lewis C. Williams, Dr. J. H. Dillard, Mr. John M. Taylor, Mr. John B. Minor.

PHILIPPINE ISLANDS CONVOCATION

THE SEVENTEENTH ANNUAL Convocation of the Missionary District of the Philippine Islands was held at the Cathedral of St. Mary and St. John, Manila, on Passion Sunday, April 2, 1922.

The Bishop made a statement with regard to the impossibility of getting the clergy together for the yearly convocation as required by the Canons. He pointed out that absolutely no provision is made for paying their expenses, and as distances are great and the expense correspondingly great, it is not possible for the clergy of distant stations to be present.

The Bishop made the following appointments: Council of Advice: the Rev. Messrs. H. E. Studley, G. C. Bartter, L. H. Tracy, Messrs. W. H. Birt, A. D. Cooper, and Col. C. D. Rhodes. Examining Chaplains: the Rev. Messrs. John A. Staunton, Jr., H. E. Studley, G. C. Bartter, L. H. Tracy.

These appointments were unanimously confirmed by the Convocation. The Rev. G. C. Bartter was elected Treasurer and Registrar. The Rev. John A. Staunton, Jr., was elected clerical delegate to General Convention.

As there was no prospect of a layman being available to represent the District at the General Convention, no lay delegate was elected.

It was moved and seconded that the Bishop appoint a committee to revise the Constitution and Canons of this Missionary District, and bring them into conformity with those of the General Convention. The motion was carried.

The Bishop appointed the Rev. Hobart E. Studley and the Rev. L. H. Tracy, as a committee of revision.

There being no further business, the Convocation adjourned to meet at the call of the Bishop.

DISTRICT OF SALINA

THE NINETEENTH ANNUAL CONVOCATION of the District of Salina, met in Christ's Cathedral Church, Salina, Kansas, May 10th and 11th.

In his annual address, the Bishop dwelt almost entirely on the affairs within the District. He said the work naturally divides itself into two fields; the field in which the work is already organized and the new field awaiting development; and of the urgent necessity of developing this field and at the same time sustaining and strengthening the organized work. He also said that, one of the most urgent needs is Church buildings representing the Church's ideal, and stated that plans were under way for the building of three such Churches during the year, one at each of three rapidly developing towns, viz. Liberal, Goodland, and Norton.

The question of a Memorial to General Convention petitioning them, to detach the District of Salina from the Province of the Southwest and to join it to the Sixth Province was discussed. Convocation went on record as not desiring such a change. The Convocation also went on record as desiring a change in the title of the domestic missionary fields from Missionary Districts to Missionary Dioceses. The Con-

vocation changed its time of meeting from the second week in May to the first week in February.

An inspirational meeting was held on Wednesday evening. Bishop Partridge, of West Missouri, being the speaker. The other speakers were Mr. and Mrs. Ames of Arkansas City, Kansas, Miss Ridgeway, of Alaska, Archdeacon Maltas, and Archdeacon Jones, of the District. Mr. Ames spoke on the Nation-wide Campaign, Mrs. Ames on the Church Service League, and Miss Ridgeway on her work in Alaska.

The Woman's Auxiliary held its meetings in connection with Convocation and met in joint session with the Convocation to hear the different speakers.

The delegates to the General Convention are: the Ven. C. E. Maltas and Mr.

C. C. Calkins. Alternates: the Very Rev. Victor Hoag and Dr. Francis Smith.

DELEGATES FROM OKLAHOMA

DELEGATES TO GENERAL CONVENTION from the Missionary District of Oklahoma are: the Rev. John Grainger, Okmulge, and Mr. M. L. Bragdon, Muskogee. Alternates: Ven. John A. Chapin, Oklahoma City, and Mr. Louis W. Pratt, Tulsa.

UTAH DELEGATES

THE DELEGATES to General Convention elected by the Missionary District of Utah are the Rev. Ward W. Reese and the Hon. Morris L. Ritchie, of Salt Lake City. Alternates, the Rev. Mark Rifenhark and Mr. J. E. Jones, of the same city.

CONVOCAATION OF CANTERBURY

Upper House Assembles at Westminster—B. & F. Bible Society—Bishop of Bristol on Religious Education

The Living Church News Bureau | London, May 5, 1922 |

THE Upper House of Convocation of Canterbury, which assembled at Westminster on Tuesday last, was brought face to face with the Modernist controversy. The Bishop of Gloucester opened the proceedings by calling attention to the subject of Modernist teaching referred to in the *gravamen* of the Lower House and the petition of the English Church Union. He said he could not forget the pledge made at his consecration to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word. The seriousness of many statements made at the Girton Conference was emphasized by the fact that the speakers were ordained men, holding responsible positions as teachers, and bound by the most solemn pledges. Some of them had evidently been rendered uncomfortable, but others betrayed no anxiety and seemed to have no misgivings whatever about their right to put forward these speculations in spite of their solemn obligations and the declaration of assent they had made. He could not wonder at there being very widespread uneasiness among Church people. The Bishop went on to say that he sympathized with the feelings of those who had signed the petition of the English Church Union, and agreed that the summary of the views expressed at Girton which it contained was fair. Its weakness lay in the fact that it gave no precise words. He pointed out that since the petition did not ask for synodical judgment the Lower House would not be concerned. What he presumed to be desired was a definite pronouncement on the matter by their lordships—but such a pronouncement he believed would be ill-advised. In matters of this kind the appeal to authority had largely lost its power. They could not arrest movements of intellectual thought by authority. He considered the following resolution would meet the case, and at the same time render a service to the Church:

"Having considered the *gravamen* signed by many members of the Lower House and transmitted to the Upper House on February 15, and also the petition on the same subject from the President and Council of the English Church Union, and having also before it a petition to-day presented in criticism of, and opposition to, the prayer of the English Church Union, and having

repeatedly, as these discussions have arisen, asserted its own unshaken conviction of the truth set forth in the Church's Creeds as to the Incarnation of our Lord Jesus Christ, this House agrees in respectfully requesting his Grace the President to convey to the memorialists the following resolution:

"This House declares its conviction that adherence to the teaching of the Catholic Church as set forth in the Nicene Creed—and in particular concerning the eternal pre-existence of the Son of God. His true Godhead, and His Incarnation—is essential to the life of the Church, and calls attention to the fact that the Church commissions as its ministers those only who have solemnly expressed such adhesion.

"Further, this House recognizes the gain which arises from inquiry, at once fearless and reverent, into the meaning and expression of the Faith, and welcomes every aid which the thoughtful student finds in the results of sound historical and literary criticism, and of modern scientific investigation of the problems of human psychology; and it deprecates the mere blunt denunciation of contributions made by earnest men in their endeavour to bring new light to bear upon these difficult and anxious problems. At the same time it sees a grave and obvious danger in the publication of debatable suggestions as if they were ascertained truths, and emphasizes the need of caution in this whole matter, especially on the part of responsible teachers in the Church."

The debate which followed was on a very high level throughout, but it is not possible to do more than summarize the speeches. The Bishop of Norwich said that the Faith must not be held in suspense while scholars discussed it. The Bishop of Ely, in a speech of cogent force and exact scholarship, surveyed the work of Biblical criticism. And then the Bishop of London had his turn. Dr. Ingram said that many accusations had been levelled against the Bishops because they had said nothing and done nothing in this matter. Although he and other bishops had preached sermons denouncing false statements, they had not succeeded in allaying the widespread distress. Misunderstanding of their silence was undermining their power of discipline. He had a good deal to do with young men, and his fear was that if the line taken in some of the statements was upheld it would lead to real scepticism about Christ in the next generation.

The Bishop of Ely urged that it was absolutely necessary for common honesty's sake that those who believed in the Nicene Creed should answer argument by argument. Bishops were not men of leisure,

and argumentative and theological treatment of the subject was not the work of bishops; but they felt bound deliberately to state what in their judgement was the doctrine of the Church. The present was a time of questioning and unrest, and the attitude of thinking Christians towards the Bible had been changed for good. The acceptance of the Nicene Creed was the condition by which the Church of England took its place in Christendom as a branch of the Holy Catholic Church. Their assent to the truth of this would be a great help in their negotiations with the Orthodox Eastern Church and in their hopes for reunion.

The Bishop of Winchester said that the report of the Girton Conference was not a challenge, although it contained a challenge, and had been given a challenging effect. He could not help hoping that those who took part in the Girton Conference, some of whom were as loyal to the Nicene Creed as they were, would be led to reconsider their own utterances, and the effect they had made, and to look at the matter in rather a new spirit. Then what had seemed to be so harmful and alarming might be turned to good.

The Archbishop of Canterbury, in summing up the debate, said he had been attacked for the attitude he took up when the E. C. U. petition was presented. He adhered absolutely to what he said in February. If matters were to be made clear, and great problems hammered out, it must sometimes be by conference. He had been told how strong the devotional atmosphere was at the Girton Conference, and some of the papers were of very great value. They must recognize the gain and good there were in all discussions of this kind, even if unwise things were said. He was all in favor of there being proper discussions on all questions of this kind, but they must be properly conducted. Many of these men had contributed to a right understanding of the Gospel message, and the new light thrown on theological questions had helped him. He was certain they would be wrong if they said these were men whom they did not want in the Church of England. Only they must warn them as to the manner of putting forward their suggestions and conclusions as if they were ascertained truths.

The Bishop of Gloucester's resolution was eventually carried unanimously.

The result is perhaps as much as could be expected; at any rate the E. C. U. petition has been amply justified. It may be set to the credit of the Bishops that their speeches were much more satisfactory than their resolution; and the Modernists must now realize that Convocation has not been won to any sort of approval of their more extreme statements.

On the second and concluding day of the session, their lordships considered the Drink Reform Bill, to be shortly introduced into the House of Commons; and the Archbishop of Canterbury called attention to the plight of the Christian minorities in the East as an outcome of what was called the re-settlement after the war. The Bishop of London moved a resolution on this matter, requesting the Archbishop to press upon the government the vital importance of giving full effect, in the international arrangements now under consideration, to the promises which have repeatedly been made as to the protection of Christian minorities within the Turkish Empire. The resolution (which was carried unanimously), welcomed the government's assurance that the League of Nations will be invited to cooperate in the matter.

The Lower House had before it the re-

port of the Committee on the Representation of Chapters, and after discussion agreed to a resolution urging that with a view to a representation in the Lower House, and for weightier reasons of diocesan influence, it is advisable that the body of honorary canons in Holy Orders of every Cathedral church, of which there is no existing Chapter, be constituted a Chapter under the presidency of a head, with duties and privileges in relation to the Cathedral and the diocese, and be designated "the Cathedral Chapter," without prejudice to the existing rights of control of the Cathedral church, and also without prejudice to the possible modification in the future of these chapters by the foundation and endowment of residentiary canonries. A joint committee was appointed to take steps to secure legislative sanction to the proposal.

After the House had concurred in the resolution passed by the Bishops in regard to the protection of Christian minorities in Asia Minor, Convocation was prorogued until July next.

#### BRITISH AND FOREIGN BIBLE SOCIETY

At the Annual Meeting of the British and Foreign Bible Society held this week it was reported that, owing to the generous response to the appeal for increased support, the total receipts rose to £394,230, the largest amount recorded for any year in the society's history. By dint of strict economy and severe retrenchment the expenditure was reduced to £382,265, leaving a balance of £11,965 on the year's working. Under the heading of production the outlay was £88,000 less than in the previous year. The Society's issues of the Holy Scriptures amounted to 8,589,652—a decrease of 66,000 copies. Twelve new languages appear in the list of versions, six of them being for Africa. The total number of languages on the Society's list has risen to 550, of which 100 have been added during the troublous times since May 1913.

#### BISHOP OF BRISTOL ON RELIGIOUS EDUCATION

The Bishop of Bristol, in his inaugural address at the Provincial Sunday School Council's Conference at Bristol, had some wise things to say concerning religious instruction. If this was to be effective, said his lordship, it was vital for the teaching to be given in a religious atmosphere. The times and circumstances were such that there was a greater need than ever before for well-equipped and devotional Sunday schools. They were all discovering that questions and problems were raised on matters of religion that required the greatest tact, devotion, and no little knowledge to deal with. He was not for a moment asking them in any way to teach what was known as "higher criticism", and he did not want to touch on what was regarded as controversial matter; but there was no doubt that the younger people in their midst were asking questions, and they would not be satisfied with mere putting off, or with what were really inadequate or unintelligent answers. They had, therefore, the task not only of making religion a reality, but of making it intelligible to the modern child's and the young person's mind, and that involved no small amount of study. Everything, therefore, in their organization that would help and contribute to a better and more interesting way of teaching and, should he say, a truer way of teaching, ought to be welcomed and engaged in to the utmost of their ability. The old method by which anyone and every one who had devotion—and sometimes when they had not—were invited to become Sunday school teachers, was not pos-

sible or desirable to-day. They wanted their Sunday school teachers to be really expert in their subject.

#### CHURCH ASSOCIATION

The once virile Church Association has some difficulty in these days in justifying its existence. But that it still conceives its mission to be the arresting of the insidious "Romeward" movement of the Established Church is apparent from the report of the Council at the annual meeting held this week. This is the latest

"bray" of the "Church Ass": "The erection of crucifixes is still being carried on under the odious 'camouflage' of their being war memorials, and so exempt from any possibility of criticism. The diocesan chancellors are sometimes severe upon Ritualists who erect them on consecrated ground without obtaining faculties, but the feeling which animates these censures is often not so much regard for the law as for the prosaic fact that Chancellors' Courts live on fees!"—*O tempora! O mores!*

GEORGE PARSONS

## PROPOSED CONSOLIDATION OF UNIVERSITIES

### Toronto W. A.—Colors of Famous Regiment Laid to Rest

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

THE Encaenia at King's College, Windsor, Nova Scotia, the senior University of Canada and the Canadian Church's oldest divinity school, was of exceptional interest this year because of the proposal of the Carnegie Corporation to finance the consolidation of all the universities of the Maritime Provinces at Halifax. It is proposed that each college should maintain its identity, its halls of residence, its divinity school and much of the lecturing in arts, the university supplying the text of the arts course, and all work in science, engineering, medicine, and law. The colleges which have the matter under consideration are King's, at Windsor; Dalhousie, undenominational, at Halifax; Acadia, Baptist, at Wolfville; Mount Allison, Methodist, at Sackville, N. B.; and St. Francis Xavier, Roman Catholic, at Antigonish. It is understood that the Carnegie Corporation will give at least two and a half million to bring this about, and that the idea is to establish a great Canadian University at Halifax with colleges grouped about it on the Oxford and Cambridge model, thus securing the advantages both of the great university and the small residential college. The definite plans are not yet ready, and could not, therefore, as yet be discussed by the board of governors or the alumni of King's College.

The baccalaureate sermon at the Hensley Memorial Chapel on Sunday was preached by the Rev. W. W. Judd, headmaster of the King's College School. The Alumni Association and the board of governors met on Wednesday. Encaenia Day began with a celebration of the Holy Eucharist in the college chapel, the Archbishop of Nova Scotia being celebrant, assisted by Archdeacon Vroom, the senior professor of divinity. At 10 A. M. service was held at the parish church, the boys of the school, the students of the college, graduates, faculty, and board of governors going thither in procession. The service consisted of the Bidding Prayer from the Canadian Prayer Book, recited by Archdeacon Vroom; a sermon by the Rev. H. L. Haslam, M. A., and the concluding prayers and benediction by the Archbishop.

#### ANNUAL MEETING OF TORONTO DIOCESAN WOMEN'S AUXILIARY

The annual meeting of the W. A. of the diocese of Toronto took place from May 8th to 13th. It opened with a Quiet Afternoon in the chapel of Holy Trinity, at which were no addresses, the time being given exclusively to silent prayer. The social service meeting took place at the

parish house of the Church of the Redeemer. The Reverend Mother of the Sisters of St. John the Divine and Miss Connell, head of the Deaconess House, spoke on the social service activities of the Sisterhood and the Deaconess House, while Miss Charlotte Whitton, editor of *Social Welfare*, spoke on The Social Opportunities of the Church. On the following day the diocesan officers told the story of the year, Mrs. Sweeny, wife of the Bishop, gave the address of welcome; the Rev. Dr. McIntyre, the noontide devotional address; Mrs. W. B. Reeve, the G. F. S. missionary report; and Mrs. Ogden Jones, the report of the Mothers' Union. Wednesday was devoted to conferences, a reception at the See House, and a meeting at St. Anne's parish house for members of Girls' Branches with addresses by Miss Robins, of Honan, and Miss Strickland, of India. On Thursday the corporate communion took place at St. James' Cathedral. The Rev. Dr. Mowll, Bishop Designate of West China, and other missionaries gave addresses in the afternoon, the speakers at the evening meeting being the Bishop of Toronto and Canon Gould. On Friday the Rev. F. H. Brewin conducted the Quiet Hour. On Saturday moving pictures of work in China and Japan were shown.

#### COLORS OF FAMOUS REGIMENT LAID TO REST

On May 7th the colors of New Brunswick's famous regiment, The Fighting Twenty-sixth, were laid to rest with impressive ceremonies at Trinity Church, St. John. The colors, the gift of the Royal Standard Chapter of the Imperial Order of the Daughters of the Empire, were presented to the regiment by the Prince of Wales at the time of his visit to St. John. They were carried to the church by the same officers who received them from the prince. The Lieutenant Governor and Mrs. Pugsley, Brigadier General Macdowell, and representatives of the City Council attended the service. The color party was headed by Colonel McMillan, officer commanding the regiment. Having been handed to the rector, Canon Armstrong, the colors were solemnly placed upon the altar, where they remained throughout the day. The roll of drums from outside the church, and the sounding of the Last Post followed, and the guard of honor retired as the choir sang "The Souls of the Righteous." Canon Armstrong, preaching from the text: "They shall be for a memorial in the temple of the Lord," referred to the use of Trinity Church as a Church for the reception of historic relics since the time when it was founded by the Loyalists. Four sets of regimental colors now hang in the church, three of the old St. John's Infantry, those of the 62nd Fusiliers, the 115th

battalion, and now the 26th Regiment of the Great War. Although the flags themselves had not been through the Great War, the regiment had crossed the Rhine into Germany, and had fought at St. Eloi, the third battle of Ypres, Courcellette, Vimy, Hill 70, Paschendale, Arras, and Cambrai. The names of each of these battles are to be emblazoned on one flag before the colors are hung in the sanctuary.

CLOSING EXERCISES OF DEACONESS'

TRAINING HOME

Principal O'Meara presided at the closing exercises of the Church of Deaconess and Missionary Training Home, Toronto. Diplomas were presented to three graduates, Mrs. William K. Brown, Miss Muriel Jackson, and Mrs. Phyllis Pettit. Bishop Stringer in an interesting address, told of the splendid work deaconesses had done in his great northern diocese of Yukon.

MISCELLANEOUS ITEMS.

The first sod, the preliminary step in the erection of the new St. Monica's (the Rev. Gore M. Barrow, rector), Toronto, was turned by Miss Adele Nordheimer, president of the Dominion Council of the Girls' Friendly Society, who has taken a great interest in the parish and its work.

Mrs. Emma Llwyd, widow of the late Archdeacon Llwyd, first rector of Huntsville, Ont., has passed away in her eighty-fifth year. Three sons are priests of the Church—Dean Llwyd, of Halifax, the Rev. A. R. Llwyd, Port au Prince, Hayti, and the Rev. H. L. Llwyd of Muskogee, Oklahoma.

The funeral of Marjorie Pickthall, the Canadian poetess and novelist, took place from the Church of St. Mary-the-Virgin, Toronto.

The Bishop of Ontario has prepared and published *A Public Service of Preparation for the Holy Communion*.

Canon Morley, of St. Bartholomew's, Toronto, and his daughter, Miss Morley, who is lecturer in classics at Trinity College, Toronto, will spend the summer in Italy.

The Archbishop of Caledonia has appointed Rev. Canon Rix archdeacon of Prince Rupert, and Rural Dean Rushbrook as honorary canon.

Havergal College, Toronto, will build a new school for girls on Clair avenue, Toronto. The present main school on Jarvis street and the junior schools will be continued.

The Rev. Professor Kingston, M.A., of King's College, Windsor, has been offered and has accepted the professorship of philosophy and ethics at Trinity College, Toronto.

The Bishop of Toronto instituted, and Archdeacon Warren inducted, the Rev. F. H. Brewin as rector of St. Simon's Church, Toronto. The preacher was the Rev. L. R. Sherman. Mrs. Phyllis Pettit, a graduate of the Deaconess House, was set apart as a deaconess for St. George's, Toronto, by the Bishop in his Cathedral, the sermon being preached by the Rev. Dr. Cotton.

In the diocese of Ottawa a holiday home for Sunday school and other Church-workers is to be established.

The Archbishop of Nova Scotia unveiled at St. Stephen's chapel in All Saints' Cathedral, Halifax, a beautiful memorial window erected by General Belfield in memory of his first wife, a daughter of the late Bishop Binney, of Nova Scotia.

The Bishop of Toronto officiated at the opening and dedication of St. Martin's-in-the-Fields, Toronto, the preacher being the Archbishop of Algoma. On the Sunday

following, the Rev. S. de Koven Sweatman memorial altar and reredos were dedicated at the early Eucharist by Prof. Cosgrave. The Bishop of Toronto preached at eleven o'clock, Dr. Hiltz at three, and the Bishop of Ontario at seven. The rector is the Rev. J. E. Murrel-Wright, under whom the new church was planned and carried through to completion.

Preaching at the mission church of St. John the Baptist, St. John, Father Young,

in stressing the need for more social service work in that City expressed the hope that the mission church might soon have sisters working within its borders.

Canon Scott, of Quebec, has recovered from his recent operation and is again taking his work. He hopes, however, to pay a three months' visit to England and to witness the graduation of two of his sons at Oxford, where they are both Rhodes scholars.

## DR. SLATTERY'S CONSECRATION IN FALL

### Bishop Lawrence Urges More Generous Giving

The Living Church News Bureau }  
Boston, May 22, 1922 }

THE election of the Rev. Charles L. Slattery to be Bishop Coadjutor of Massachusetts seems to be meeting with universal satisfaction. The Boston papers have written generous editorial words of appreciation of Dr. Slattery. The Secretary of the Convention, the Rev. Francis E. Webster, writes that the consecration will not take place until next fall.

The rector of Trinity Church, the Rev. Alexander Mann, wrote most appreciatively of Dr. Slattery in his parish calendar. Dr. Mann said:

"Just a word regarding the recent Diocesan Convention. In the election of Dr. Slattery as Bishop Coadjutor, the diocese has chosen a man, who in character, in scholarly attainments, in broad and varied experience, is well fitted to carry on the high tradition of the Episcopate of Massachusetts. Should he accept the election, I know that I speak for us all when I assure him of a hearty welcome from the Rector and people of Trinity and pledge to him our loyal support."

Bishop Lawrence, in recently urging the need for more generous giving for the work of the Church, made some striking comparisons. He said:

"When you are talking of the large

amount apportioned to your parish for the work of the Church, do you realize that the average amount contributed by each communicant in this diocese last year was eleven cents a week, a smaller amount than the average communicant spends on theaters and films or perhaps on candy? And yet we claim 'to present ourselves, our souls and bodies,' to the Master. Such figures make Satan smile and unbelievers scoff. There are generous givers, thousands of them, and thousands who do not give. Seven parishes in the diocese met the figure asked for by the Church: ninety-one parishes and missions, less than one-half in the diocese, met that suggested by the Bishop and Council as a minimum: sixty gave between 50% and 100% of the minimum: and this is the depressing figure—fifty-seven parishes and missions averaged only 27% of the minimum asked, and some of these spend handsomely upon themselves. These parishes, because they are parochial, indifferent, or wanting in loyalty, pull down the average to an extent which makes Massachusetts suspected by the Church of indifference to the Master's work. Those of us who have the responsibility of trying to arouse these churches have racked our brains to discover how this situation can be met, but sometimes it seems as if only the grace of God can break through the encrustation of parochialism. Concentrated public opinion, however, may do something."

RALPH M. HARPER.

## NEW YORK CHILDREN GIVE \$35,000

### The Coal Strike—St. Matthew— St. Timothy Merger—St. Luke's Chapel 100 Years Old

The Living Church News Bureau }  
New York, May 20, 1922 }

THE finest weather greeted the children of the Church as they made the presentation of their Lenten Mite-Box offering for 1922 at the Cathedral on Saturday afternoon, May 13th. Over three thousand marched in procession, with banners flying, and filled every available corner of the Cathedral. About fifty clergy preceded Bishop Manning in the march to the Sanctuary. The singing of the children was superb in its volume and heartiness. After a brief service, Canon Pritchard, executive secretary of the diocesan Nation-wide Campaign Committee, read the record of the offerings and the awards of medals and banners. The total announced was \$34,908.30, an increase of more than \$6,000 over the offering of 1921. Bishop Manning made a brief address of congratulation and explained how he hoped the children could

help when the time came to finish the Cathedral. The largest offering reported was from Calvary Church, \$1,849.84.

The banner for the per capita record was won by St. Mary's, Mohegan Lake, \$32.23. The banner for largest percentage of increase over last year's offering was finally awarded to Christ Church, Suffern, 360 per cent. A misunderstanding in reports and figures caused the announcement of this banner award to St. Mary's, Cold Spring, with 280 per cent.

The total offering announced at the service was \$34,908.30. This offering has since passed the \$35,000 mark.

#### SYMPATHY FOR WEST VIRGINIA MINERS

The serious state of affairs in the coal mining districts of West Virginia was the topic of sermons and addresses at the Church of the Ascension, 5th Ave. (Rev. Percy Stickney Grant, rector), and at the Free Synagogue at Carnegie Hall (Stephen S. Wise, rabbi), on Sunday, May 14th.

At the Ascension Forum the Rev. Mercer G. Johnston, of Baltimore, formerly of Newark, asserted that "West Virginia, under present conditions, is not really one

of the forty-eight states of this country, but a privately owned territory which merely happens to lie within the borders of the United States."

Mr. Johnston introduced Lawrence ("Peggy") Dwyer—so called because of his "peg leg"—as "the most lovable traitor I have ever met, if it be treason for a man to go to the President of the United States and complain of the intolerable conditions maintained by the coal operators in the West Virginia mining districts." Mr. Dwyer said that "for five years we have continually asked each other the question. 'Are we Living in the United States?' For God's sake, do something for us." He further stated that a correspondent for a New York newspaper applied to the Secretary of State for West Virginia for a safe conduct through the Mingo district, and was told he would have to get it from the coal operators!

#### TOWN HALL MEETING

A meeting to promote interest in relief measures was held in the Town Hall, West 43rd St., on Thursday night, May 18th, at which Rabbi Wise presided. Among the speakers were the Rev. Mercer Green Johnston, of Baltimore, and "Peggy" Dwyer. The West Virginia Miners' Relief Committee numbers these New York Churchmen in its membership: Bishop Lines, Bishop Jones, Dean Robbins, the Rev. C. K. Gilbert, the Rev. Wm. Austin Smith, the Rev. J. Howard Melish. The interest in the case of the miners is growing in intensity here. The above names indicate that the endorsement of the miners' appeal for help is not that of wild-eyed radicals, but of Churchmen who stand for social justice and humanity. Over 80,000 of our isolated fellow-countrymen are starving and their condition is as pitiful and necessitous as that of the starving Armenian and Russian refugees upon whom we have expended much sympathy and many millions. This appeal is for immediate relief and it overrides any subsequent action upon the justice of the miners' case or otherwise.

#### ST. MATTHEW AND ST. TIMOTHY

The consolidated Zion—St. Timothy and St. Matthew's parish is to be known as "The Church of St. Matthew and St. Timothy." The co-rectorship of the Rev. Dr. Arthur H. Judge, of St. Matthew's, and the Rev. Frederick Burgess, of Zion and St. Timothy, will continue until Easter, 1924, when Dr. Judge will become rector-emeritus, and Mr. Burgess will become sole rector. The merged congregations began their joint worship last Sunday, May 14th, using St. Matthew's for that purpose. Fires have fused the present and previous consolidations of the units of this new merger. In 1887 St. Timothy's was burned and its congregation united with Zion Church, an English Lutheran parish which came over to the Episcopal Church in a body in 1802. Then, last January, Zion and St. Timothy's fine church on West 57th St. was destroyed by fire, and now the present merger has resulted. The former rector, the Rev. Dr. Henry Lubeck, resigned in 1918, and was succeeded by the Rev. Frederick Burgess a son of the present Bishop of Long Island.

#### ST. LUKE'S CHAPEL: AET. 100

Trinity has just celebrated its 225th anniversary. St. Luke's Chapel, 489 Hudson street, celebrates its centennial next week, beginning with Ascension Day, May 25th. The Chapel was consecrated on that day in 1822. Bishop Manning will

administer confirmation and preach the sermon at 8 P. M. On Sunday, May 28th, Bishop Whitehead of Pittsburgh, who was baptized in St. Luke's Chapel, will be the celebrant at the Festival Eucharist, and will preach. In the evening, the rector of Trinity, Rev. Dr. Stetson, will preach. On Whitsunday, June 4th, the Corporate Communion of the Chapel will be held at 8 A. M. Father Huntington, Superior O.H.C., will preach. In the evening, the rector of be a Children's Party on Saturday, May 27th, at 10 A. M. On Monday, May 29th, a Young People's Party—Social and Dance—at 6:30 P. M. On Friday, June 2nd, an Old Home Evening, at which Mr. Haley Fiske, senior warden of St. Mary the Virgin, whose wife is a direct descendant of Catharine Ritter, in whose house the work of the Chapel began, will speak, as will the Rev. Dr. Mottet, rector of the Church of the Holy Communion, who will speak of his memories of the earlier days of the Chapel. The present vicar is the Rev. E. M. Schlueter.

Rev. Dr. Henry M. Barbour, former rector of the Church of the Beloved Disciple, will celebrate the fiftieth anniversary of his ordination in June. His friends will commemorate the event by a special service at his old church, and will honor him with a dinner, and in other ways manifest their affection and regard for him. Dr. Barbour is at present officiating at Baldwin, Long Island, where a new church has been built.

#### BRIEFER MENTION

The congregation of Calvary parish has given its retiring curate, the Rev. Raymond S. Brown, now rector of Trinity, Mount Vernon, the sum of \$1,300 with which to furnish his rectory, and a personal gift of \$110 in gold with which to purchase a silk cassock. The young women of the Lunch Club gave him a desk lamp and the Mothers' Meeting presented a clock. Mr. Brown was for ten years curate at Calvary and carries with him the cordial good wishes of his many friends to his new parish.

Rev. Harold G. Willis, rector of St. Ann's, Morrisania, will take charge of St. Olave's, York, England, during the month of August. He will sail on July 1st, and return to his parish on September 9th.

The Veterans of Foreign Wars attended a memorial service at St. Thomas' Church on Sunday afternoon, May 14th. The rector, Rev. Dr. E. M. Stires preached the sermon, in the course of which he pleaded for greater unity between the two English-speaking nations of the world, and while avoiding entangling alliances, he hoped that American influence would find proper expression wherever needed.

Bishop Manning visited Washington this week to lay the plans for the World Conference on Faith and Order before President Harding. The Conference will probably meet in the autumn of 1924 or the spring of 1925. FREDERIC B. HODGINS.

## PRIEST REPLIES TO PHILADELPHIA RABBI

### Episcopal Academy—Presentation Service

The Living Church News Bureau }  
Philadelphia, May 20, 1922 }

ON Sunday evening April 2nd, Rabbi Krauskopf, of Philadelphia, attended a service in the Hebrew-Christian Synagogue. The following week, in his Passover discourse the distinguished Rabbi denounced in bitter language the effort of the Church to convert the Jews, implying that as Christians were less "religious" than Jews, it is presumptuous to endeavor to preach the Gospel to Israel. This address received wide publicity in the newspapers.

The Rev. John L. Zacker, missionary among the Jews, and in charge of the Hebrew Christian Synagogue, "replied" to Rabbi Krauskopf in a strong address, well-reasoned, which has been printed in pamphlet form.

In this address the speaker points out, that "as far as the religious regard of the Jews is concerned, no race, in proportion to its numbers, has grown so indifferent to religion as Israel. Approximately 80% of them are infidels. . . Was not Israel chosen to be a light to lighten the Gentiles? For a rabbi, therefore, to condemn a proselyting propaganda, he actually fights an inheritance from the Synagogue, and by this act condemns Judaism, its very mission and history while in power." "Rabbi Krauskopf does not stop to analyze what his attitude involves. We are convinced that only in the Nazarene can all classes, colors, and races unite. In other words, the world must be reconciled to its Saviour. Can we therefore conscientiously refrain from giving the Gospel to the Jewish race, numbering fifteen millions, a

quarter of this population residing in our own country? We have the truth which makes men free. What Christian will fail to share it with his brothers, Jew or Gentile? Whether our brotherly concern is accepted or rejected is by no means the question. We, as Christians, must be friends, friends of Israel, *nolens volens!*" The pamphlet mentions the prominent Christian Jews and their influence on the world, and the great progress in evangelization of the Jews which has taken place in the last century. "In proportion to numbers, every time one heathen is brought to Christ, five Jews accept the saving efficacy of Jesus the Messiah. Therefore Jewish missionary activities, directly or indirectly, produce greater results than any missionary field, at home or abroad."

#### EPISCOPAL ACADEMY

The Episcopal Academy Alumni Service on Sunday afternoon, April 30th, at St. James' Church was an unprecedented success.

It was the first service of its kind attempted in behalf of that distinguished institution. The alumni and students of the Academy turned out in large numbers to do obeisance to the memories of their boyhood, and the service goes on record as the largest gathering of alumni under one roof in the annals of the school's history. These of us who think of Episcopal as a mighty fortress of the Diocese of Pennsylvania were particularly gratified that such a gathering met inside a church. After all, it was the natural place for Academy graduates to get together.

The service opened with a procession led by the St. James' choir in which an alumnus, Albert Chrystie, '00, was to be found, and guided at the organ by S. Wesley Sears, sometime organist and choir master at the

old school, followed by the clergy, alumni, trustees, the officers of the Alumni Association, the students, the faculty, and brought up by the alumni, several hundred strong, to the favorite hymn of their school days, "Onward Christian Soldiers!"

The Rev. Dr. John Mockridge, rector of St. James' Church and trustee of the Academy, made the address. He stressed two points: first, the necessity of educating the spirit now that the intellect and the body were being given the best that could be provided; second, the need of a chapel to make the new plant complete—a memorial chapel for the alumni who had sacrificed their lives for their country in the great war.

#### MISSIONARY OFFERING

On the afternoon of last Sunday, the annual Presentation Service was held in Holy Trinity Church. From every quarter of the city and beyond came bright faced representatives of the Sunday schools to take part in this long-looked-for event. A procession around Rittenhouse Square, headed by bands, Boy Scouts, and junior choirs in vestments had been planned, but a sudden thunderstorm prevented this outdoor celebration. The weather did not, however, diminish the attendance nor dampen the enthusiasm of the young people. The Church was filled to overflowing with a youthful congregation which listened attentively and with audible interest to the stories of the Philippines told by the Rev. Charles W. Clash, formerly a missionary in the Philippines, now rector of Immanuel Church, Wilmington, Del., and then to the address of Dr. John W. Wood, secretary of the Department of Missions.

The service was conducted by the rector, the Rev. Dr. Floyd W. Tomkins, and the Rev. Dr. Llewellyn N. Caley, rector of St. Martin's Church, Oak Lane. Bishop Garland presided and introduced the speakers.

The offering was taken before the addresses, and the arrival of Mr. George W. Jacobs who, with his assistants counted and tabulated the offering, was eagerly awaited. At last he came—reading the roll of the Sunday Schools—most showing increased contributions — and announced the grand total of \$56,675.14, an increase of more than \$5,000 over last year's amount, with still some schools to report. The first Lenten Offering, taken in St. John's Church, Cynwyd, Pa., in 1887, amounted to \$200. From that small beginning to this year's figure, the offering, and the enthusiasm in raising it, have steadily increased.

#### SAILS FOR NEAR EAST

The Rev. William C. Emhardt, of this city, sails to-day from New York for Constantinople as a representative of the National Council of the Church and of the Near East administration. Dr. Emhardt is field director of the Foreign-Born Americans Division of the National Department of Missions. He has been commissioned by the Church to study the best means of coöperation in many of the practical problems now confronting the churches of the world. Among the important things to be determined at present, according to Dr. Emhardt, is the request of the Armenian Church that the Episcopal Church establish a Theological Seminary in Jerusalem for the clergy of the Gregorian Church. Several plans are under consideration also for assisting in the educational program of the Patriarchate of Constantinople and closer association with the Churches of Hungary and Czecho-Slovakia.

Dr. Emhardt is secretary of the Commission recently appointed to promote more ac-

tive coöperation between the Church and the Near East Relief. While in the East he will prepare a report on the needs and methods of administration of relief as a basis for an autumn appeal. Dr. Emhardt in his investigation will visit Greece, Constantinople, Egypt, Palestine, and Syria, as well as the Balkan States and Central Europe.

Asked whether his mission was in the interest of Reunion of the Churches, Dr. Emhardt said:

"Only indirectly. While greatly interested in the rapprochement between the two great Churches, I do not believe that it is wise or safe to move too rapidly along those lines. The issues are too great to be assumed without the most careful preparation. Friendly intercourse between the Churches and the exchange of visits such as I make this summer can do more to promote a better understanding and good will than anything else. I received a letter from the Patriarch of Constantinople a few days ago in which he emphasized the same need. There are many momentous movements in Eastern Europe that are affecting the social life and coloring the national aspirations of many countries. Despite these changes religion still holds a commanding place. I am hoping that the Church in America can help preserve these ideals in America as well as Europe.

"My commission from the Near East Relief Administration is merely that of an investigator. The Episcopal Church has been asked to take a more active part in the relief of suffering in the Near East. It is naturally impossible to give general coöperation without first hand knowledge. My investigations in America have revealed apparent needs equally as appealing as those of the Armenians. I hope to be able to report on these, and get the endorsement of the General Convention in September at Portland, Oregon."

#### PRO-CATHEDRAL NOTES

The graduating exercises of the Church Training and Deaconess House, are to be held in the Pro-Cathedral on Monday afternoon, May 29th, at 4 P. M., the preacher being the Rev. Dr. Burk, of the Washington Memorial Chapel at Valley Forge.

A diocesan service for servers and acolytes will be held in the Pro-Cathedral on the evening of Ascension Day. The preacher will be the Rev. Allan C. Whittemore, O.H.C., and the service will consist of choral evensong, sermon, and procession of guilds.

#### CHURCH CLUB OF PHILADELPHIA

The Twenty-seventh Annual Report of the Board of Governors of the Church Club, which has just been issued, contains an account of the activities during the past year. Under the leadership of an energetic committee, a number of meetings and confer-

ences have been held which have been well attended, and have been helpful in informing the members of the questions before the Church, and also of the work being done in this diocese.

Among such meetings have been one devoted to consideration of three diocesan institutions, one addressed by Bishop Overs of Liberia on The Missionary Society's Centennial and the Layman's Part in the Church's Mission; several Open Forums and Joint Conferences, a dinner for members of the Club, and a joint dinner with the Church Women's Club.

The annual meeting of the Club was held on May 15th, and the following officers were elected for the ensuing year: President, Edmund B. McCarthy; first vice-president, Louis Barcroft Runk; second vice-president, A. J. County; recording secretary, Herman W. Cox; corresponding secretary, William Ives Rutter, Jr.; treasurer, John B. Lear.

"The Liberian League" has been organized by the Rev. Dr. Vernon, rector of St. Mark's Church, with the object of raising funds for African work. A successful branch has been started at St. Mary's Chapel (of St. Mark's parish), a flourishing church for colored people, which has made a generous pledge for the coming year.

#### NOTES

The Daughters of the King held their eighty-fourth local Assembly and the annual meeting on Tuesday afternoon in the church house, when the speakers were the Rev. William Oscar Roome, Jr., of the Church of the Holy Apostles, and Miss Alice King, of Erie, Pa. The evening session was held in St. James' Church at which time the Rev. Crosswell McBee of St. David's Church, Radnor, was the preacher.

This afternoon, the Church of St. John the Divine will hold ground-breaking exercises for the new parish house which is to be erected at 312-14 N. 57th St. Addresses will be made by the Rev. W. Cox, Dean of the Convocation of West Philadelphia, Archdeacon Phillips, and others. This church, under the leadership of the Rev. Fr. Harewood has had a phenomenal growth, and is doing excellent work among the growing colored population in that section of West Philadelphia.

The fiftieth anniversary of St. Stephen's Church, Clifton Heights, was observed on Friday, May 5th, when three of the former rectors were present and made short addresses. A litany desk, a processional cross, and a brass alms basin were presented as memorials, and were blessed by Bishop Garland on the following Sunday. A vested choir has been inaugurated, the vestments being used for the first time on the occasion of the anniversary.

FREDERICK E. SEYMOUR.

## DEATH OF CHICAGO PRIEST

*Plan Important Meeting at St. James—Mrs. Swannell Dies—Memorial Window*

(The Living Church News Bureau)  
Chicago, May 8, 1922

HERE died on May 8th, at Harvard, Ill., one of the beloved old priests of the Church, the Rev. Albert A. Fiske, at the advanced age of ninety-five years. On May 11th, Mr. Fiske was buried from Christ Church, Harvard, of which he was rector for many years.

Mr. Fiske was born at Troy, N. Y., Nov.

1, 1826. During the early years of his life he was engaged in newspaper work and for a time was editor of one of the New York state daily papers, leaving this work to study for the ministry at Nashotah, from which he was graduated in 1869 and was ordained to the diaconate by Bishop Whitehouse in the same year and to the priesthood in 1870 by Bishop Kemper. He was married in 1859 to Miss Amelia Good-year. Some years after her death he was married to Mrs. Mary S. Herrick of Boston, who survives him. Mr. Fiske was a prominent Mason.

He was rector of Zion Church,

Oconomowoc, Wis., from 1870 to 1876; of Christ Church, Harvard, from 1877 to 1886. From 1886 to 1891 he was priest-in-charge of St. Paul's, Austin, in this diocese, the present St. Martin's, Austin. The Rev. E. J. Randall, secretary of the diocese, commenting upon Mr. Fiske's work says: "From that mission of St. Paul's, and due in part to the ministry of Mr. Fiske, have come two priests to the Diocese of Chicago, several strong men who have rendered valuable service on vestries, and in Sunday schools, the president of our diocesan Woman's Auxiliary, and other workers." After leaving Austin, Mr. Fiske returned to Christ Church, Harvard, where he spent the rest of his ministry. He was canonically connected with the diocese of Chicago for forty-six years.

#### MEETING AT ST. JAMES

One of the most important meetings and services of the year is to be held at St. James' Church, Chicago, on Sunday afternoon, May 28th. The service is particularly for the laymen of the diocese, and is sponsored by the Local Assembly of the Brotherhood of St. Andrew and by the Church Club. A committee for the North Eastern Deanery has been appointed to advertise the service. Seldom has an event been given such wide and persistent publicity. This is because of the importance of the theme to be discussed, Christianize the American Home. Bishop Anderson will preside, and the other speakers will be Bishop Overs, of Liberia, and Mr. S. J. Duncan-Clarke, religious editor of the Chicago Evening Post. The committee for the North Eastern Deanery in its appeal to the clergy to support the meeting say:

"This meeting will be one of great importance, not only because of the subject to be considered, but because it is a definite effort on the part of the laymen of the Church to build up a more definite Christianity in the nation by Christianizing the very foundations of our national life. We hope that you will give the meeting all the publicity possible in your parish or mission, and that you will personally urge the men especially in your congregation to attend. Women will be welcome to the meeting if accompanied by men."

#### DEATH OF MRS. LAURA SWANNELL

Mrs. Laura Swannell, died at her home in Kankakee, Ill., on May 6th, in the eighty-seventh year of her age. For more than fifty years Mrs. Swannell had been actively identified with the parish of St. Paul's, Kankakee. She and her late husband were baptised by Dean Phillips on April 17th, 1870, and three days later were confirmed by Bishop Whitehouse. "Mrs. Swannell", says the Rev. R. E. Carr, her rector at the time of her death, "was ever one of those who make religion a vital part of life, and until the end she was a tower of strength in the parish."

#### MEMORIAL WINDOW

The members of St. Paul's Church, LaSalle, are to place a window in their church to the memory of the faithful priest who laid the foundation of the Church work in LaSalle, the Rev. William Bohler Walker, for so many years rector of Christ Church, Joliet.

#### LOCAL ASSEMBLY OF THE D. O. K.

The 73rd Local Assembly of the Daughters of the King was a well attended and enthusiastic meeting. It was held at St. Mark's, Chicago (Rev. M. J. Van Zandt, rector). The meditations at the quiet hour in the afternoon were given by the rector, and were most helpful, the sub-

ject being "The Fruit of the Spirit." The address of the evening was made by Dr. Jean Zimmerman of the Chicago "Woman's Shelter". The members of the order gave their hearty indorsement to this splendid institution for women in sore need and distress. Much enthusiasm was shown by the members over the coming Convention at Portland. Already six delegates from local Chicago chapters have announced that they will attend the Convention. Mrs. William White Wilson was elected alternate delegate to the Convention. Mrs. E. F. Kenyon, the diocesan president, is the official delegate.

#### NOTES

There died on May 8th, at the home of her nephew, Dr. Charles Hewitt, in Arizona, Mrs. Florence Reynolds, in her 79th year. She had just returned from a six weeks' visit to her friends, Rev. H. W. Prince and Mrs. Prince, in Denver, Colorado, when she suddenly passed away. For the past twenty years Mrs. Reynolds had been a devoted member of the Church of the Epiphany, Chicago. She was pres-

ent at all the services there on Sundays and other days, unless prevented by illness. As a member of the local branch of the D. O. K. she was particularly diligent in calling on the sick and shut-ins. Every Monday morning without fail she carried the flowers from the altar and gave them to the sick and afflicted. Her visits were eagerly looked for. Mrs. Reynolds was a member of the Clerica, of St. Francis' Guild, of the D. O. K., an associate of the G. F. S. and a member of other local parish societies.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, has accepted an appointment to give instruction in religious education at Camp Houghteling during the coming summer. Camp Houghteling is one of the six vacation camp conferences which are being conducted this year by the Brotherhood of St. Andrew to train older boys with a talent for leadership. Instruction will be given on all lines of Church Work. Camp Houghteling is to be held at Lake Amy Belle, near Richfield, Wis., from June 26th to July 8th.

H. B. GWYN.

## PAGEANT ON CATHEDRAL GROUNDS

### Lt. Harold F. Sheldon Killed—Meetings—Items

The Living Church News Bureau }  
Washington, May 17, 1922 }

THE Church pageant, *The Church Triumphant*, was held last Wednesday on the Cathedral grounds. It was the finest pageant and best advertised affair the Church has ever produced in this locality. Mrs. Forrest was in general charge and Miss Charlotte Gailor, the Bishop's talented daughter, had charge of the costumes for the five hundred or more persons who participated in the various scenes. *The Cross Triumphant* was written by Marietta Minnegeode Andrews and presented to the National Cathedral with Bishops Harding, Gailor, Brent, and Cheshire as its sponsors. Bishop Brent read the text at both the afternoon and evening performances. The pageant was given for the benefit of St. Mary's School, Raleigh, North Carolina. Mr. Edgar Priest, organist and choir master of the Cathedral, with several assistants, took charge of the large choir that was used. The pageant was given on a raised platform several hundred feet in length and supported by a background of vines and flowers, facing on a large area of velvety grass. Behind the stage the Marine Band played and the finale was a grand procession to the foot of the cross led by the Child of All Ages. As the conclusion to the whole affair the entire audience sang the Doxology. After the second performance the pageant became the exclusive property of the National Cathedral and may be used hereafter only by the permission of the Cathedral for the benefit of the building fund. It is said that the committee is planning a motion picture production of the pageant on June 5th.

The story is divided into four groups with twenty-two scenes. Group One depicted Joseph of Arimathea; St. Alban, Protomartyr of England; a slave market in Rome; and St. Augustine received by Queen Bertha. Group two presented Hilda, Abbess of Whitby, founder of the first Church school; The Pious Osburger, moth-

er of Alfred the Great, and her sons; the farewell to the Crusaders; and Cramer, distributing the Bible and Prayer Books among the people. Group Three presented the episodes in the life of Sir Walter Raleigh, the Christian explorer; the first Communion at Jamestown, Va.; the baptism of Pocahontas; the consecration of Bishop Seabury; and Church life in Colonial Days; the families from "Mount Vernon" and "Gunston Hall" attending service at "Pohick Church". Group Four presented the Missionary Spirit of the Church; Evening Prayer by Camp Fire; the founding of St. Mary's School; A Civil War Baptism, the use of the Book of Common Prayer by the Laity as provided in emergencies; and the World War activities in a Church School and the Latter-day Crusade.

Coming between each group and after the fourth one were interludes; the first dealing with the influences of poetry upon the religious thought of the world, with Sir Galahad and Queen Guinevere; the second, with Church music—its healing power and plainsong; the third, influence of Christian art, Fra Angelico and A Wayside Shrine; the fourth, with the influence of the drama in No Man's Land, Christmas, 1917.

#### DEATH OF YOUNG AIR PILOT

A sad and shocking death recently took place when Lieut. Harold F. Selden was killed. Lieut. Selden was piloting an aeroplane when one flying above collided with his plane and dashed it into the water. The funeral services, conducted by the Rev. George F. Dudley, were attended by a throng of persons while aeroplanes overhead paid tribute to the sterling qualities and life of the young lieutenant. Lieut. Selden's parents have borne their affliction with inspiring Christian fortitude, a manifestation of the wonderful life of service and Christian faith that they both lead.

#### MEETINGS

The Sunday School Institute had its monthly meeting for May at Trinity Church, Takoma Park, last night. The Rev. Dr. Robert Johnston, new rector of



St. John's Church, spoke on Modern Ideals, Religious and Ethical, and the teaching of the Old Testament in the Sunday School. The address was followed by a social hour.

The May meeting of the Clericus was held at Trinity Community House yesterday afternoon at one o'clock. After luncheon and a short business meeting the Rev. Wm. Hamilton Nes, of Holy Trinity parish, read the paper for the day dealing with the topic, Catholic Christianity and the Future. Although no meeting is usually held in June, the Clericus unanimously voted to have a June meeting this year in order to consider the question of publicity. Commander Jewell, secretary-treasurer of the diocesan committee, spoke briefly on the necessity of such a meeting and it was in answer to his suggestion that the action just mentioned was taken.

The Association of Schools under Church Influence held a meeting at the Cathedral recently when representatives from seventeen schools met together in conference. The Rev. W. E. Gardner, of the General Board of Religious Education, spoke on the hopes and plans of the organization. Mr. C. D. Chamberlaine presided, and the following officers were elected: Miss Rose Lee Noland, of Richmond, president; J. C. Walker, of Woodbury, vice president; and Wm. H. Church, of Washington, secretary-treasurer. After the business session the delegates witnessed the annual field day exercises by the boys of St. Alban's School.

The Board of Social Service met yesterday afternoon in Trinity Community House. A program of work and suggestions to be discussed was carefully mapped out and several standing committees arranged for. The topic and program for discussion at the next meeting, to be held June 20th, are to be the Second Annual Conference of Church Social Workers, the proposed Diocesan Home for the Aged, and Rural Social Service. The Rev. David Ransom Covert was reflected executive secretary of the Board.

ITEMS

Dr. Edward B. Russell, of Cincinnati, representing the Geographic Film Co., gave a special showing of the film "Gethsemane" to a group of Washington clergymen in Trinity Community House last Friday morning. The film is a new step in religious motion pictures as it gives only the geography and allows the beholder to fill in the story from his acquaintance with the Bible.

Last Sunday morning the Rev. Dr. W. E. Gardner spoke at the Mothers' Day Service at Epiphany Church at eleven o'clock. Canon Chase, of Brooklyn, chairman of the executive committee of International Reform, spoke in the evening.

The Epiphany chimes, a memorial to Dr. McKim, have been raised to position and it is said that they can be heard for three miles and at a distance almost twice that when the weather conditions are perfect.

ANTI-CHRISTIAN MOVEMENT IN CHINA

One of the conspicuous evidences of the vitality of Christian propaganda in the Far East is the stimulating effect it has on the old religions. It is well known, for instance, that a renaissance of Buddhism has taken place in Japan, which is directly traceable to the presence of Christianity in the land. Buddhist Sunday schools, a Young Men's Buddhist Association, Christian hymns with Buddha's name substituted for that of our Lord, are a few of the tangible evidences of this reaction of Christianity on the effete religion of Gautama.

In China, the World's Student Christian Federation, which met recently in Peking, served to arouse spirited opposition among some non-Christian students, the effect of which can only be wholesome in stirring the intellectual class in China to more thought on religion. The movement, called the "Student anti-Christian Federation," which began in Peking, due, in the first instance to resentment on the part of some non-Christian students in Ch'in Hua College, who were asked to vacate their rooms for a few days to allow the Christian conference to be held at the college, has spread to other cities. Pamphlets, in which violent and irresponsible language about Christianity as superstition and the foe of all human progress, have been widely circulated among the student classes. The Church is described as the handmaid of the capitalist nations, and mission work as a blind which they use in forcing themselves on the weaker nations, exploiting their wealth and stealing their territory. "Should not the spread of this 'superstition' in our land be checked?"

The literary effusions of these students have already moved another group of teachers and students in Peking to issue a statement, saying that although they are not themselves Christians, they wholly disapprove of the attitude of the anti-Christian Federation, which is a denial of religious liberty, and unworthy of believers in democracy, which the members of the anti-Christian Federation profess to be. Furthermore, native Christians of the student class are also replying to the attacks of the unbelievers, showing how absurd are the charges if their compatriots. No violence is anticipated from the agitation of the anti-Christian Federation, and its net result seems to be that, among the educated classes of China, attention is being directed to the faith and work of Christianity, a wholly beneficial result. There is no question that the Christian community in China to-day exerts an influence far out of proportion to its numbers.

BISHOP BOOTS RETURNING FOR GENERAL CONVENTION

The Rt. Rev. J. H. Boots, D.D., Bishop of Hankow, is sailing for America in June en route to the General Convention. The Department of Missions has asked him to return somewhat early in order to address some of the summer conferences of students and Church workers.

DEATH OF REV. WM. T. ALLAN

THE REV. WILLIAM TEMPLE ALLAN, who served most faithfully at Trinity Cathedral, Little Rock, during Lent, died at Harrison, Arkansas, on May 18th. Mr. Allan belonged to the Missionary District of North Texas. His wife and son are both ill at Guthrie, Oklahoma. The Rev. Dr. Wayne R. Stover, of Batesville, went to Harrison upon information of Mr. Allan's illness and held services and then accom-

SOME INTERESTING FACTS ABOUT CHINA

Change in Service at Cathedral—American Priests Visit China—Educational Commission

The Living Church News Bureau | Wuchang, China, April 17, 1922 |

FOLLOWING the recent examples of the Cathedral of the Holy Saviour, Anking, and the Cathedral of St. Mary and St. John, Manila, the Cathedral of St. Paul, Hankow, China, has changed its regular schedule of Sunday services so as to make the offering of the Eucharist the central act of worship for the whole congregation. Instead of Holy Communion at eight o'clock and Morning Prayer and sermon at eleven, as heretofore, the change was made, beginning Passion Sunday, to a Low Celebration of the Holy Communion at seven-thirty followed at nine o'clock by the Eucharist with hymns, sermon, and the other accessories of worship, formerly attached to Morning Prayer. The latter office has now been relegated to its proper subordinate position as a "preparatio ad Missam." In thus conforming to scriptural and Catholic standards of worship, the Cathedral brought itself into line with the practice already established throughout most of the diocese of Hankow. Comparatively few places with a priest in residence now remain where Morning Prayer has not been removed from its position as the chief spiritual banquet for the faithful on the Lord's Day.

AMERICAN PRIESTS VISIT CHINA

An increasing number of our clergy seem to be turning their steps toward the Far East for study and recreation. During recent months, two well-known Chicago priests, the Rev. F. C. Wolford, rector of Trinity Church, Highland Park, and the Rev. George H. Thomas, rector of St.

Paul's, Kenwood, have visited China, inspecting our mission work there at first hand. The Rev. James Thayer Adolson, professor of History of Religions at the Episcopal Theological School, Cambridge, has been spending three months at St. John's University, Shanghai, and Boone University, Wuchang, lecturing on Comparative Religion and other subjects, while at the same time making a study himself of Chinese religions.

EDUCATIONAL COMMISSION IN CHINA RECOMMENDS CHANGES

An educational commission appointed by several American and English mission boards, including our own, has spent the first winter in China making an exhaustive survey of the educational situation, the present standards and equipment of mission schools, and the possibilities of greater usefulness through cooperation, and united effort. The Commission has made a number of important recommendations, which, if adopted by the mission boards at home, will vitally affect our own educational work. One such suggestion is that there be established in Wuchang a Central China Christian University, supported and staffed by six or seven of the missionary societies having educational work in Hupoh or adjacent provinces. Boone University, and other similar institutions, would then be reduced to the level of preparatory schools, which would act as feeders to the University. Another College, which would be affected in the same way as Boone, is "Yate-in-China," in Changsha. The authorities on the field have already signified their willingness to act in accordance with the recommendations of the Commission, although in a number of instances it entails the surrendering of cherished plans for the future.

panied the casket to Guthrie for interment.

Mr. Allan was born in Virginia and was educated at the Virginia Theological Seminary and the University of the South. He was of Virginian ancestry on both sides and has held many positions of honor. His last ministry, at the Cathedral, Little Rock, made a wonderful impression upon the congregation. Mr. Allan had gone to Harrison on a business visit and the end came suddenly.

#### DEATH OF REV. C. R. BIRNBACH

THE REV. C. R. BIRNBACH, rector for the past fourteen years, of North Kent parish, Diocese of Easton, died April 24th after a short illness of pneumonia, at the rectory, Massey, Maryland. The funeral service was held in the parish church, April 27th, being conducted by Bishop Davenport and nine other clergymen. The body was interred in the church yard beside the chancel wall. Beside his widow, he is survived by one son, Fred W. Birnbach, of Minneapolis, Minnesota, and one daughter, Mrs. Cleveland Justis, of Dover, Delaware.

#### DEATH OF REV.

#### CHARLES W. MACWILLIAMS

THE REV. CHARLES W. MACWILLIAMS died as the result of an operation in a hospital at Evansville, Indiana, on the morning of April 27th. A short service was held in that city, and the body was taken to Galt, Ontario, his boyhood home, for interment.

Mr. MacWilliams had recently accepted a call to New Harmony and Mt. Vernon, Indiana, prior to which he had served as rector of Zion Church, Dresden, and St. Matthew's Church, Madison, Diocese of Southern Ohio. The malady which caused his death was of long standing, and not the least praiseworthy aspect of his life is the fact that most of his work was done under the stress of much chronic pain.

#### WAR MEMORIAL AT HOBART

A LARGE STONE BENCH will be erected on the Hobart Campus, as a memorial to the sixteen Hobart men who fell in the Great War, and will be dedicated on June 13th, Hobart's Centennial Day. The bench will bear the names of the sixteen men and will be placed at the foot of the flagstaff on the Campus and near the captured German cannon, recently presented to the college by the Hon. Jean Mari Maurice Casenave, French High Commissioner to the United States. The bench was presented through the subscription of many of its alumni.

#### FORM NEW ASSEMBLY FOR SOUTHWESTERN VIRGINIA

THE FIFTEENTH LOCAL ASSEMBLY of the Daughters of the King met in Christ Church, Roanoke, Thursday, May 11th. The Rt. Rev. Edward C. Acheson, D.D. Suffragan Bishop of Connecticut, celebrated the Holy Communion at the morning service and preached an inspiring sermon in the evening. A Quiet Hour was conducted in the afternoon by the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, his discourse being divided under three headings: Conduct, Creed, and Character.

Up to this time the members of the Daughters of the King in the Diocese of Southern Virginia and Southwestern Virginia composed one Assembly. At the meet-

ing just held, however, a separation was effected and an Assembly formed for the Diocese of Southwestern Virginia. Officers for the new body were elected as follows: President, Mrs. Chas. W. Metzger, Roanoke; vice president, Mrs. Carter Braxton, Staunton; secretary, Mrs. Gordon Robertson, Roanoke; treasurer, Mrs. F. A. Wheelwright, Roanoke. The next meeting of the Assembly for the Diocese of Southwestern Virginia will be held in Staunton.

#### BISHOP PADDOCK ILL

THE RT. REV. ROBERT LEWIS PADDOCK, D.D., Missionary Bishop of Eastern Oregon, has been threatened with a nervous breakdown, due, his physician says, to overwork and overstrain, and has been forced to take a three months' vacation. The Rt. Rev. Lemuel H. Wells (retired) is taking the Bishop's confirmation appointments.

#### YELLOWSTONE TOURISTS

CLERGYMEN SPENDING Sunday at Mammoth Hot Springs while touring Yellowstone National Park this summer, and who might be glad to take part in the services in the government chapel there, are requested to communicate with Mr. William Friend Day, of Emigrant, Montana, who, as a candidate for holy orders and acting as lay reader, has charge of the Church services in the chapel.

#### PROVIDENCE PARISH TO CELEBRATE TWO HUNDREDTH ANNIVERSARY

THE OLDEST PARISH in Providence, R. I., St. John's, will celebrate its two hundredth anniversary on St. Barnabas' Day, June 11th, and the day following. At the morning service on St. Barnabas' Day, the rector, the Rev. John F. Scott, will deliver an historical sermon. In the afternoon, at 4:30, Bishop Perry and clergy connected with the three older parishes of the diocese will make addresses. It is anticipated that there will be a large gathering of people from all over the diocese. On June 12th, the Mother parish of Providence will keep open house, objects of interest, such as ancient communion silver, will be on exhibition, and tea will be served. In the evening there will be a public reception in the parish house.

The Rev. Dr. James Mac Sparran, of Narragansett, and the Rev. Dr. James Honeyman, of Newport, had held Church services in Providence before 1722, when the Rev. George Pigot arrived as the regular missionary of the Society for Propagating the Gospel, and reported to that Society that he had a congregation of one hundred and seventeen communicants.

#### LOUISVILLE

#### CATHEDRAL CENTENNIAL

ELABORATE PREPARATIONS are being made for the celebration of the Cathedral Centennial, which is to be held from May 28th to June 4th, inclusive. According to the tentative program, the festivities will begin with an early celebration of the Holy Communion by Dean McCready, with music by the auxiliary choir. The eleven o'clock service will consist of Morning Prayer, with Bishop Tuttle as special preacher. His subject will be The Last Hundred Years. At the choral evensong of the same day special addresses will be delivered by the rectors of the Church of the Advent, St. Paul's Church, and Grace Church, Louisville, and St. Paul's Church, Henderson.

Among the events scheduled for the in-

tervening week are a special meeting of the Woman's Auxiliary with short addresses. Monday evening a meeting will be held in Dudley Memorial Hall, at which Bishop Woodcock will preside, and addresses will be made by the city superintendent of schools and by ministers from the Presbyterian, Methodist, and Christian bodies. Tuesday is to be "Civic Night," with Lieutenant-Governor Ballard, a member of the congregation presiding, and addresses by the mayor and the governor of the state. On Wednesday, the actual anniversary, there will be a special celebration of the Holy Communion by Dean Emeritus Craik, assisted by the Rev. C. E. Craik, Jr., and a special service of choral evensong with an historic sermon by the Bishop of Lexington and a formal procession of civic, educational, and ecclesiastical bodies. Thursday evening there is to be a home-coming reception in the Cathedral, with addresses by the Bishop, Dean McCready, and Canon Hardy, also Dean Massie, of Lexington. Bishop Woodcock will be the celebrant at the choral Eucharist on Whitsunday, and Bishop Gailor will deliver a sermon on The Next Hundred Years. The centennial will close that evening with an historic pageant of twelve episodes written especially for the occasion.

In connection with the centennial, a special effort has been made to complete the \$100,000 Centennial Fund for the Endowment, of which about \$30,000 was lacking. Sunday, May 7th, was the twenty-fifth annual observance of "Endowment Sunday," with special music and offerings for the fund started by the Woman's Endowment Association twenty-five years ago. Following a luncheon in the Cathedral House after the service, one hundred men and women who had especially consecrated themselves as campaign workers, and who had made their corporate communion earlier in the day, started out in automobiles on a canvass of the congregation and its friends, and by nightfall most of the desired sum was in hand. During the four hours the canvassers were out, groups of intercessors gathered at the Cathedral offering up continuous prayer for the success of the undertaking. Special prayers and thanksgivings were offered the following Sunday in the Cathedral.

#### GUILD OF THE ASCENSION

THE ANNUAL MEETING of the Guild of the Ascension will be held in the School building at Trinity Chapel, 13 West 25th Street, New York, on Monday, May 29th, at 4:30 P. M.

On Tuesday, May 30th, at 7:45 A. M. the Annual Corporate Communion of the Guild will be held. The music will be the Plain-song *Missa de Angelis* rendered by a choir of General Seminary students. Church people are cordially welcome to this service.

#### NEW CHURCH FOR NORTH CHARLESTON

ON SUNDAY, May 14th, the first service was held in the newly completed Church of the Good Shepherd, North Charleston, South Carolina. The community, which is a suburban one to Charleston, eight miles away, turned out in full force to rejoice with the congregation. The three other churches, the Methodist, Baptist, and Presbyterian, closed their doors and a union church five miles away also sent representatives, as did St. Peters-by-the-Sea at the Navy Yard.

The work at North Charleston is a little over a year old, services having been start-

ed in a tent in February of last year on borrowed ground. A little later the congregation that had been collected was incorporated, and purchased the lot where the church now stands. The Nation-wide Campaign came to their aid and a barracks building was purchased at auction at one of the government sales. This was wrecked and a suitable building erected from the materials to serve as a church and parish house.

### TWO CHURCH CONFERENCES TO CO-OPERATE

THE GAMBIE SUMMER SCHOOL for clergy now in its thirteenth year and the Gambier Conference for Church Workers, holding its second session, have arranged to merge their programs at least for the present year. The Executive Committee of the School for clergy consists of Archdeacon Joseph H. Dodson, the Rev. E. G. Mapes, the Rev. E. A. Powell, the Rev. Phil Porter, the Rev. Victor Smith, the Rev. George Bailey. Heretofore, the Clergy School has consisted of a three days' session, but in the combined conference it will run for the full period of ten days, but for the convenience of the clergy who cannot be away from their parishes for so long a time, the conference period will be subdivided into two five-day periods and the clergy may enroll for either or for the whole period. By combining the faculties of the two conferences an unusually fine faculty will be furnished for the clergy courses. Under the new arrangement the courses provided for the clergy will be grouped into a separate department of the conference under the direction of a Dean nominated by the Executive Committee of the Gambier Summer School for Clergy. The final program for the combined conference will be issued within a few days. There is already a large enrollment for both the conference for Church Workers and the Conference for Young People, and the Committee is confident that there will be an equally large enrollment for the Clergy School.

### A NEW VENTURE AT SHASI, CHINA

THE MISSION AT SHASI, CHINA, has made a new venture in the establishment of St. Luke's Middle School for boys. The Rev. F. G. Deis, who is in charge and who is anticipating his furlough due in 1923, says: "I do hope that while I am home I shall be able to find a man to take over the school and also to find funds for us to purchase land and build. We are at present renting property. Our own Mission compound is too small for the school, and we rented first, a house very near the church, but after only one term, that became too small and we had to seek for larger quarters. Those we found after a long time and trouble, a long distance from the Church compound. It is a family ancestral temple. It belongs to the Ten family which furnishes one of our pupils. It is still used twice a year, first in the spring and then in the fall. I have succeeded in renting it for two years, and am trying to gain a further year, so that will take it up to the beginning of 1925, giving us time to purchase and build on my return to China, and then move from this ancestral temple to our new St. Luke's buildings. I am hoping if we can get the support of the Mission for the first few years, until the school is properly started, to return or rather give up the Middle School appropriation. But at first it is most vitally necessary. We are at present badly handicapped because we haven't the funds to en-

gage good teachers. Half-baked teachers are not only hard on the school and the pupils but a decided detriment to the school. That is one of the things I wish to work for when I return to America, another is for funds to build our church and dwelling houses for workers, and two schools at Sayang, which is another of my 'diocese.'

"Last week all the members of the Ten family met together in the ancestral temple, which is St. Luke's Middle School, and held their spring worship. Sacrifice was offered by the resident monk of a sheep and a pig, part of which was eaten by the priest and part by the worshippers. For that day we had to close school as the large room where the sacrifice is offered is used by us as a class room."

### APPEAL TO PRESIDENT HARDING

THE RUSSIAN ECCLESIASTICS in this country have addressed an earnest and most serious appeal to President Harding, asking that he give some protection to His Holiness Tikhon, Patriarch of Moscow and All the Russias, who is on trial for his life before the Revolutionary Tribunal in Moscow "on the specious charge of inciting the Faithful to riot in that he would not, and could not in duty to his sacred oath, license the total destruction of all means for the perpetuation of the Sacraments and other Rites of Holy Religion by sanctioning the sacrilegious seizure of the intrinsically valueless vessels used in the celebration of the Holy Communion, Baptism, and other sacred forms of Divine Worship."

The memorial denies that "vast treasures were being withheld by the Church for the use of the starving people in the land." These treasures, it declares, had been seized by mobs long before this time and none are left in possession of the Church. His Holiness, declare the memorialists, is on trial with death as the certain alternative to being false to his religion. "His real crime is that he represents Religion! Thus—we beg Your Excellency to believe, it is Religion-Christianity that is on trial in the person of His Holiness, Tikhon, Patriarch of Moscow. "God forbid," continues the memorial, "that one paltry jewel remain in the custody of the Church authorities of Russia as long as one of the least of all Russians is starving because of the need of that jewel! It is but more of the vicious propaganda aimed at all decency that fabricates the lie that the Church of Christ is hoarding valuable baubles while the poor of the Master are starving. We deny this miserable imputation against the honor of our conferees of the Russian clergy. Stripped clear of deceit, this last outrage against Religion and Christ in Russia, coupled as it is with the recent decree that no person under eighteen years of age may be taught anything whatever of religious principle, is seen to be the great and desperate attempt of the agents of Anti-Christ to destroy the Church completely before the hoped-for resumption of international relations shall bring these present rulers of Russia under the scrutiny and coercive judgment of civilized nations." They declare that the real point in this new assault upon the Church and upon her greatest son is that Bolshevism is not safe in Russia as long as the Church remains.

"This calamity for Russia and for the world, You, Sir, may prevent! Behind you rallies the greatest Christian people in Christendom's history. For the sake of our brethren, but more for the Sake of Christ in the World, we send you this, our prayerful appeal, asking that you exercise

your great privilege and see to it that Christ be not taken away from a suffering people despoiled of all else."

### A PROVINCE AT WORK

DESPITE THE FACT that some Churchmen think of provinces as nothing more than excuses for holding annual synods, it has been proven by the Province of the Pacific that provinces can work to advantage, even between synods.

This was splendidly illustrated in the second annual Conference of the Southern Section of that province held at All Saints' Church, Montecito, Calif., from May 9th to 11th. The rector of that parish, the Rev. George F. Weld, is vice-president of the President and Council of the Province, and ex-officio chairman of the southern section, which includes the dioceses and districts within the states of California, Nevada, and Arizona. From each of these had been invited the delegates to the synod, the deputies to General Convention, and the diocesan chairman and executives for missions, religious education, and social service. In addition to Bishop Johnson, Bishop Moreland, Bishop Parsons, and Bishop Stevens, there were present priests and laymen as follows; diocese of Los Angeles, ten; California, seven; Sacramento, two; and San Joaquin, Nevada and Arizona, one each. Considering the fact that the southern section of this province is six times as large as the Province of New England, the representative attendance was remarkable.

The Conference opened on Tuesday, May 9th, with a celebration of the Holy Eucharist. Bishop Moreland was celebrant, assisted by the Rev. Geo. F. Weld, and the Very Rev. J. Wilmer Gresham of San Francisco. The Rev. Mr. Weld presided during the sessions, and the Rev. B. D. Weigle, of San Francisco, served as secretary. The Conference at once separated into pre-arranged committees on missions and Nation-wide Campaign, finance and publicity, Christian education, social service, Christian healing, and diocesan boundaries. These committees met each morning, presenting their findings to the Conference in compact form at the afternoon sessions.

Features of the first afternoon were the addresses by Bishop Parsons on Prayer Book Revision and by Dean Gresham on Christian Healing.

The Conference sent a telegram to the Presiding Bishop and Council urging that existing diocesan quotas be maintained, but that an immediate effort be made to wipe out the existing deficit. Resolutions were adopted deprecating the popular emphasis of the Nation-wide Campaign solely on the Every Member Canvass, urging that its educational efforts be more largely spread through the year, and calling for the more rapid formation of parish councils.

Under the head of Christian education the Conference urged the financial support of Church schools by their parishes, asked for a provincial standard for Church schools, urged the formation of schools for week-day religious instruction with adequate teaching staffs, and endorsed parish book-shelves.

Acting on the recommendation of its committee on social service, the Conference urged strong committees on social legislation on each diocesan commission, asked that diocesan support be given to city mission work, called for the Christian spirit of fairness and truth-seeking on all social and economic questions, asked its diocesan commissions to study the Church League for Industrial Democracy, adopted a strong resolution on the vital necessity

of having parish social service committees, and asked the Department of Christian Social Service to present to General Convention for adoption a statement of the attitude of the Church on social and industrial problems.

On the matter of Christian healing, which was described as "applied Christianity," the Conference voted to memorialize General Convention to recognize formally that there is a spiritual power to heal and that that power comes through prayer.

The question of diocesan boundaries is a particularly involved one in the Pacific Southwest, as in at least six cases missionaries are now, by episcopal request, crossing diocesan boundaries, to minister to communities adjacent to their own. While recognizing the existing principle of maintaining state and county lines in forming diocesan boundaries, the Conference urged the making of written agreements of cooperation, granting temporary jurisdiction when advisable for geographical or financial reasons.

While commending the excellent Parish Cash Book issued by the Board of Church Finance, the Conference asked for the compiling of a smaller and simpler one for use in missions.

The Conference took a decided stand for obedience to law in the matter of prohibition, and memorialized General Convention to do the same. It was also voted to urge General Convention to affiliate with the Federal Council of Churches.

One of the most interesting discussions was on the subject of Radio and the Church, but eventually the question was referred to the diocesan committees on publicity and religious education, and to the approaching publicity conference at San Francisco.

Members of the Conference were guests of All Saints' parish during their entire stay at Montecito.

#### WHO WILL HELP?

"Do you think," asks one of the nurses at St. James' Hospital, Anking, China, "that any one would like to give us a small amount for the Hospital Social Service, say \$300 a year?"

"Deaconess Phelps uses her own money till I must say I don't know how she lives on the remainder. It is so dreadful to see people go out with no way to support themselves, when in four or five months they could be made self-supporting.

"There is now a woman in the hospital whose husband sold her for \$30. After seven days in the place she was brought here sick. She says she won't go back or if she has to she'll kill herself. The hospital treats her free. I said I would pay \$10 which was what they said she must return, rather than have them have any communication with her."

The Department of Missions can tell you all about the good work that St. James' Hospital is doing.

#### PROGRESS IN THE VIRGIN ISLANDS

ON PALM SUNDAY, the rector of All Saints' parish, St. Thomas, Virgin Islands (District of Porto Rico), presented a class of 186 persons for Confirmation. The Rev. George A. Griffiths is rector and has been resident in St. Thomas a little more than a year. The class was unique not only in numbers, but also in the fact that one hundred per cent of the membership who began the instruction a number of months before, remained with the class until the end and were confirmed. All were excellently prepared and all made their first confession

before the confirmation. The size of the class and its preparation is due to the energy and untiring effort of the rector, but he has been ably assisted by four sisters of the Order of St. Anne, who went to St. Thomas last autumn at the request of the Bishop and established the first convent of that order in the West Indies. Great work is being done by the sisters, and the parish shows the effect in many different directions. Since the first of this year they had visited six hundred different houses before Easter. Attendance at the services has been greatly increased and the Sunday schools have outgrown their quarters. The support of these sisters, only one-half that of regular women appointees, has to be supplied in large part by the Bishop from special appeals. Will some one send to Bishop Colmore the sum of \$350 for the support of one of these women for a whole year?

#### THE OPENING OF GENERAL CONVENTION

AT THE OPENING of the General Convention, in the city of Portland, Oregon, on Wednesday, September 6th, Holy Communion will be celebrated in Trinity Church, at 7:30. A second service with sermon by the Bishop of Newark will be held in the Auditorium, Third and Clay streets, at 10:30. The bishops will assemble in the hall reserved for the House of Bishops on the left of the building facing the stage, the entrance being from the corridor of the Auditorium as well as from the street.

#### PUBLICITY CONFERENCES

A SERIES of twelve publicity conferences will be held during May and June under the auspices of the national Department of Publicity. The places are: Richmond, Philadelphia, Boston, Utica, Cincinnati, Atlanta, Dallas, Denver, San Francisco, Portland, Minneapolis, and Chicago.

The conferences will consist of diocesan representatives appointed by the bishops, but other persons actively interested in Church publicity are invited to attend and participate. At the conferences last year fifty-three dioceses and districts were represented. It is hoped that this year every diocese and district will have at least one representative present.

The purpose of holding these conferences is to afford an opportunity for the discussion of the practical problems of Church publicity which the publicity men in the field are facing and to discover in what way local and general headquarters can be mutually helpful. The conferences last year proved so successful that in each conference a resolution was unanimously adopted urging that similar conferences be held every year.

#### A SCHOOL OF PREACHING MISSIONS

THE PRESIDENT AND COUNCIL of the Sixth Province has arranged with the Commission on Nation-wide Preaching Missions to hold a summer school for the Clergy of the Sixth Province at the Dean Hart Memorial House in Evergreen, Colo., from Aug. 8th to 24th.

Any clergy attending the General Convention in Portland can avail themselves of this opportunity by getting a stop-over at Denver on their way out. The expense of board will be \$1.50 per diem for those outside the Province. Certain days will be left open for mountain climbing under the direction of those experienced in



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The Conference was originally intended for clergy appointed by the bishops of the various dioceses in the Province, but as a number of those appointed are unable to come, a limited number of clergy will be accepted from without the Province.

Reservations should be made by application to Bishop Johnson, 323 McClintock Bldg., Denver, Colo., and applicants will be accepted in the order of their application until the house is filled.

Arrangements can be made to remain in the house until the time of departure for the General Convention if desired.

**ECCLESIASTICAL TRIAL IN ALABAMA**

A DISTRESSING INCIDENT in the Diocese of Alabama is the formal presentation of the rector of St. John's Church, Montgomery, the Rev. Richard Wilkinson, D.D., for trial on charges of violating his ordination vows and Canon 22 (the original Canon 19). The incident upon which charges are based was a watch night service held on New Year's Eve in the parish house of St. John's Church at which a Jewish rabbi gave an address on The Attitude of the Modern Jew Towards Jesus. It had originally been planned to hold the service in the church, but the Bishop prohibiting it under the terms of the canon, it was held in the parish house under the impression held by rector and vestry that the Bishop's prohibition and jurisdiction held only as to the church building. Whether it holds also in an unconsecrated parish house in connection with a purely informal service is the canonical issue involved. The Bishop has both preferred the charge and under the diocesan canons, selected the names of eight clergymen from whom the defendant chooses three to constitute the court. Those chosen are the Rev. W. G. McDowell, of Auburn, the Rev. T. G. Mundy, of Albany, and the Rev. Oscar de W. Randolph, rector of St. Mary's Church, Birmingham. The hearing will be conducted at Troy, Ala., on June 6th.

**ACOLYTES' FESTIVAL IN MILWAUKEE**

THE NINTH ANNUAL Acolytes' festival for the Diocese of Milwaukee took place on Tuesday evening, May 16th, at All Saints' Cathedral, Milwaukee. The attendance was unusually large, there being thirty-four priests and 148 acolytes in procession, representing twenty-two parishes in the Diocese of Milwaukee and fourteen parishes in the Dioceses of Chicago and Fond du Lac. Solemn evensong was sung, Bishop of the diocese pontificating with the Ven. W. F. Hood as officiant assisted by the Rev. L. H. Mathews as deacon and the Rev. V. A. Peterson sub-deacon. The sermon was preached by the Rev. H. B. St. George, D.D., Honorary Canon of the Cathedral. The solemn procession, in which all of the visitors took part, completely encircled the interior of the Cathedral.

Preceding the service, there was a dinner for the delegates, after which a conference, conducted by the Rev. Harwood Sturtevant, was held. The Rev. George

W. Lamb, of Wayne, Pa., who was the first server at the Altar in the Milwaukee Cathedral years ago, entertained with reminiscences. He was followed by lay speakers on the following topics: The Acolyte and His Parish, The Acolyte and His Devotional Life, The Acolyte and School, the last topic being taken by visitors from St. Alban's School, Sycamore, Illinois, and St. John's Military Academy, Delafield, Wisconsin. The conference was an innovation greatly appreciated by the delegates.

**CONFERENCE ON RADICAL CHRISTIANITY**

"EVERY MEMBER OF THE CHURCH by virtue of his baptism a member of the radical Christian movement" was the keynote of the conference held under the auspices of the Church Socialist League on May 17th in New York City.

To make that expression real the League reorganized with Bishop Paul Jones as chairman and Rev. Wm. B. Spofford, 6140 Cottage Grove Ave., Chicago, as secretary and treasurer. Plans were made to hold the membership together in order to continue the radical witness of the group, without attempting to build any machinery of local chapters or organization. Some forty people met in the conference.

Among the plans adopted by the group the most important was that of preparing a memorial to the General Convention asking for the appointment by the Church of at least eight Social Evangelists who could, with the cooperation of local rectors, preach throughout the Church the full social implications of the Gospel, thus carrying on the educational work necessary to enable the Church to live up to the resolutions adopted in 1913.

The following statement expresses the general point of view of the group:

"We believe that the Kingdom of God will be realized only as we remove from our social life those standards, motives, and methods which set men at variance, deny them their full spiritual inheritance, and appeal to their worse instincts: such as, competition as the basis of industry, success measured in terms of acquisition, the profit motive, the supremacy of property rights, racial antagonisms, and the belief in safety through power.

"We believe that those things are in contradiction to the spirit and teaching of our Lord, and that it is the work of the Church to eliminate, replace, or transform them so that men, in all their relationships, may express to the full that brotherly spirit characteristic of the Kingdom.

"We believe that the question as to whether efforts to accomplish this should be directed toward the spirit of men, or be applied to changing the structure of the social order, or both, is secondary to the clear conviction that the achievement of that goal is the supreme present task of the Church.

"We therefore express our regret that the Church, ignoring that vision, has seen fit to associate itself with the use of methods of violence and domination by power in international, civil, and industrial disputes. We, as members of the body, are ashamed that the Church, pledged to service, should countenance without protest the devastating, unsocial, and repressive methods of current industrial rivalry and should acquiesce in racial discriminations and national antagonisms.

"Men and women outside the Church are facing these questions as moral issues, and as long as the Church fails to meet them frankly in the same way it will be con-

sidered to have given its approval to the present status. We do not believe that this can be the final answer of the Church. We are jealous that it should, as soon as possible, take the position that its divine commission requires."

**BISHOP MANN DENOUNCES THE OUTRAGE ON ARCHDEACON IRWIN**

IN HIS ADDRESS to the Convocation of Southern Florida, which was held in Miami, the city in which the outrage on Archdeacon Irwin occurred last summer. Bishop Mann said in part:

"The one great damage sustained by this district last year was the loss of the Venerable P. S. Irwin, Archdeacon over the colored missions along the east coast.

"An assault upon him by a gang of ruffians met with so little indignation on the part of the general community that I felt I could not ask him to remain.

"That he was a loyal citizen, that he was not a fomentor of racial disputes, that he in no way attempted to disturb the settled political and racial relations of the white and colored people in this region, I know—and any honest man can know if he cares to learn.

"Yet, the archdeacon was practically expelled from this city by a band of law-breakers, and nobody has been punished for it—neither the cowards who attacked him, six or seven to one, nor the cowards higher up who presumably planned the attack.

"The harm done to our colored missions was great. For Archdeacon Irwin was a wise and kind and indefatigable priest, under whom those missions prospered.

"If the white population of this city had at all understood and appreciated his work, they would have risen in mass and demanded the retention of him in his charge.

"As they did not, it seemed best that he should not remain. Of course, a priest of his ability and character did not have to wait for a call to a charge elsewhere.

"I thankfully allow that our colored work is recovering from the blow more rapidly than I had dared to hope. And I do not believe that what happened last year can happen here again. I think people have come to more careful and sane conclusions.

"For everybody knows that the colored people are here to stay; and everybody of ordinary business sense wants them to stay. They are an essential element in the community,

"And if they are to be here, living beside us, we must desire that they shall be honest, temperate, decent, kindly, and happy. We must desire that they shall have sanitary homes, good schools, attractive churches. We are bound to encourage and aid them in their aspirations for such things.

"Moreover, they are our fellowmen, for whom Christ was born and died and rose again just as much as for us; they are entitled to as full membership in the Catholic Church as we are; we, if we are Christians ourselves, must pray that they may be true Christians also.

"The Episcopal Church in Southern Florida, and in the whole United States, stands for this, and will always continue so to stand.

"There is no more terrible menace to these United States—the land and government on which the hopes of the world seem now to hang—than the wide indifference to law, the contempt for law, the defiance of law—not by the so-called criminal classes, but by those who are deemed respectable citizens.

"So long as it does not injure our busi-

ness or interfere with our recreation, a part of us wink at all sorts of law breaking—at smuggling, at bootlegging, at lynching. We even elect men to office whom we know to be guilty of those crimes. And what will be the end of it all!

"The duty of the Church is plain. She must confront the American people and tell them that if they mean to be Christians they have got to obey the laws of the land, without picking and choosing, without evasion and sophistry."

**MEMORIALS AND GIFTS**

A FINE double-faced outside electric cross has just been erected on the Church of the Redeemer, Cairo, Ill. (Rev. Dr. H. P. Hames, rector), the gift of the last confirmation class.

AT THE EARLY CELEBRATION on Sunday, May 7th, at Christ Church, Ottawa, Ill., a beautiful set of brocaded green silk hangings was blessed by the rector, the Rev. G. W. Farrar. There was also blessed a handsome pair of Eucharistic lights, the gift of members of the last confirmation class.

AT HOLY INNOCENTS' CHURCH, Tacony, Philadelphia, there were used for the first time on Easter Day a handsome Communion flagon and a desk Prayer Book, presented by Mr. Richard Shapcott in memory of his wife, Mary P. Shapcott, who died last July.

**NEWS IN BRIEF**

ALABAMA.—The special convention to consider the election of a Coadjutor will be held in Carlowville July 5th.

ALBANY.—The annual meeting of the Church School Service League of the diocese and of the Junior Auxiliary was held at the Church of the Ascension, Troy, on Saturday afternoon, May 6th. There were 198 delegates present, and reports read indicated that nearly all of the branches had done some work in each of the Five Fields of Service. The Rev. Frank J. Clark made an inspiring address, and after a short service in the church, scenes from a playlet, *The Lamp*, were presented by the Church school of the Church of the Ascension.

CONNECTICUT.—A Social Service Conference under the direction of the Social Service Department of the diocese is to be held at Camp Washington, Lakeside, on Friday, July 7th. Bishop Brewster will preside, and among the speakers will be the Rev. Charles N. Lathrop, Mr. Charles E. Dow, Mr. B. Ogden Chisholm, and the Rev. Guy Emery Shipler. The announced subjects for the conference are: Social Service, Child Welfare, The Man Inside (Prison Work), and Social Service through City Agencies.—President Ogilby has announced the following speakers at Trinity College commencement: Mr. W. Cameron Forbes, former governor general of the Philippines and later member of the Woods-Forbes Special Mission to report on the advisability of giving the Islands their independence, who will speak at the Sunday morning open air service on the campus on June

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18th, and Mr. Charles Seymour, professor of History at Yale and chief of the Austro-Hungary division of the American commission to negotiate peace, who will speak at the exercises the following day.—The Bishop of Newark will celebrate the fiftieth anniversary of his graduation from Yale this commencement, returning with his class to the reunion to be held in New Haven. He will mark the occasion by preaching in St. Paul's church, New Haven, on the morning of June 18th. The Bishop was for twenty-five years rector of that parish immediately previous to his election to the episcopate.—The Presentation Service of the diocesan Church school Easter offering was held in Christ Church Cathedral on the afternoon of Saturday, May 6th, there being about 1,600 in attendance. St. John's school, Waterbury, received a banner for the largest offering, which amounted to \$2,042.85. A banner was also presented to St. John's school, Bridgeport, for the largest per capita offering, amounting to \$1,801, and to St. Peter's school, Milford, for the largest percentage of increase its offering being \$176.39.—The Christian Healing Mission conducted on Friday evenings, in St. James' Church Westville, by the rector, the Rev. J. Frederick Sexton, has just passed its second anniversary. In the May issue of his monthly paper, the *Healing Messenger*, appears a number of highly commendable testimonies of the work, the substance of them being that the two years past have been a source of strength and comfort to the many who have been brought in touch with the mission. Mr. Sexton's effort is an outcome of the Hickson healing mission which was held in New Haven two years ago last winter.

DELAWARE.—The Philadelphia Association of Students of the Theological Seminary of Virginia was entertained at its semi-annual meeting, May 4th, by the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Delaware. The guest of honor and principal speaker was the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. His subject was The Stewardship of Time. A committee was appointed to carry out the plan for a pilgrimage to the Seminary at the time of the Commencement in June. LOS ANGELES.—On Sunday, April 30th, the Mission Church of St. Mary, Culver City, Cal., was dedicated. While this mission has been under the direction of the rector of St. Augustine's parish, Santa Monica, the actual work has been conducted by the Young Peoples' Fellowship, St. Augustine's League. Some five lay readers have carried on the services there for the past two years and it is chiefly due to their efforts that the Church has been erected.

EAST CAROLINA.—An addition to the parish house of St. James' Church, Wilmington, is soon to be built at a cost of about \$50,000. Two members of the parish have already pledged \$10,000 each for the building. The Rev. W. H. Wheeler, assistant rector of St. James', has been doing splendid work among the young people, and it is chiefly due to his efforts that the new equipment is needed. — Christ Church, Hope Mills, a cotton mill village, which has been almost dormant for several years, was recently placed in charge of the Rev. J. E. W. Cook, of Wilmington, and a class of twelve was presented for confirmation. On Good Friday a Three Hour Service was conducted by the Rev. W. R. Noe, who also held a successful mission at the church.—On April 28th Bishop Darst was presented with a very handsome set of epis-

copal robes by Mrs. A. M. Waddell and Mrs. J. B. Cramer, acting for the Church women of the city of Wilmington. He has heretofore been wearing a set of robes which were presented to him by the congregation of St. James' Church, Richmond, Va., from when he was called to be Bishop of East Carolina.—The congregation of St. Paul's Church, Wilmington, have presented their rector, the Rev. Alexander Miller, with a new touring car. Mr. Miller has recently recovered from a severe illness.

GEORGIA.—St. Paul's Church, Albany, is joining with other churches in the community in holding united prayer meeting services as a result of a recent visit of Gypsy Smith, Jr., to Albany. The church was recently filled to capacity at a service led by Mr. J. M. Putney, president of the Gypsy Smith, Jr., Men's Club. These services will be continued as long as it is deemed advisable, and the next one will be held in the First Methodist Church.—At a recent meeting of the Men's Club of St. Augustine's Church (colored), Savannah, the members assumed the responsibility of an offering of \$500 to commemorate the fiftieth anniversary of the organization of the mission, which will occur in September. The members were addressed by the executive secretary of the colored Y. M. C. A.

KENTUCKY.—"Hospital Day" services, commemorating the birth of Florence Nightingale, were held in the Cathedral, Louisville, on the evening of May 12th. At the same time the graduating exercises of Norton Memorial Infirmary were held. Bishop Woodcock delivered the address and presented diplomas to six graduates. A number of the Louisville clergy were in the chancel. Following the service a reception for the nurses was held in the Cathedral House.—Bishop Woodcock has been appointed chairman of the Civic Committee in the drive for funds for the Near East Relief.

LONG ISLAND.—Calvary Church, Brooklyn, has received three very practical gifts, all the silver needed for dinners, two pillar lamps for the front door, and concealed lights in the chancel.—Grace Parish, Jamaica, will open a boys' camp at Rocky Point, L. I., June 28th-Sept. 9th. Boys from other parishes will be accommodated. Rates are only six dollars per week, and five if the stay be longer. Long Island will also be the home of Camp Wood for older boys, where intensive training in leadership will be given under the auspices of the B. S. A. for twelve days, July 17th-29th.—St. Ann's, Sayville, has made great progress in the past months. Attendance has more than doubled, offerings have greatly increased, and an altar society formed. There was a vested choir at Easter, the rector has been renovated, and a car bought for the rector. Fifty-five are to be confirmed this month. A complete set of white hangings and a set of linens was received at Easter.—St. Johns-on-the-Plain, Bohemia, has received the following gifts: processional cross, vases, and complete new set of altar hangings.—Holy Trinity, Brooklyn, celebrated its diamond jubilee on Low Sunday. An historical sermon was preached by the rector, the Rev. J. Howard Melish.—The campaign conducted by St. Paul's Church, Flatbush, to raise \$10,000 for the new parish house has been successful.

MISSOURI.—The mortgage of Trinity Church, St. Louis, Rev. J. Boyd, Coxe, rector, was burned with appropriate ceremony on May 12th, in the presence of Bishop Tuttle, and a number of the clergy of the city. The final \$1,500 of a debt outstand-

ing over twenty-five years was raised this spring and the church will be consecrated in the near future.—A series of educational addresses is being given by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, with the object of giving practical information on Church history.—The fifty-fourth annual Missionary Host was held on Sunday afternoon, May 14th, at the Odeon, St. Louis, with Bishop Tuttle, Bishop Coadjutor Johnson, and Mr. Walker Hill, president of the Missionary Host, on the stage. A pageant, *The Dawning*, directed by the Rev. Henry Watson Mizner, followed the reports from the various Church schools. The children raised \$1,819 during the year for missionary work in the diocese.

NEBRASKA.—Bishop Shayler addressed the meeting of the Diocesan Church School Service League at All Saints' Church, Omaha, Saturday morning, May 13th, it being the first time members outside of Omaha had united in the service. The Bishop's banner, an award of merit for the largest Easter mite box offering, went to the Church school of the Church of the Good Shepherd, Omaha. Many exhibits were displayed by the C. S. S. L. and the

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G. F. S., and a pageant was presented by the C. S. S. L. of All Saints' Church.—Commencement exercises of the Bishop Clarkson Memorial Hospital Training School for Nurses were held in Trinity Cathedral, Omaha, on the evening of May 18th, at which ten nurses received diplomas. The address was delivered by Bishop Shaylor.

CENTRAL NEW YORK.—Through an error, it was stated in THE LIVING CHURCH of May 13th that St. Paul's Church, Holland Center, which had been closed for five weeks, was again open for services. The item should have read Emmanuel Church, Adams.

OKLAHOMA.—At Trinity Church, Tulsa, the Rev. James J. H. Reedy, assistant to the rector, celebrated his seventieth birthday on Wednesday, May 3, by a service of the Holy Communion at which the chapel was filled to capacity. The offering was for the Brookes Memorial Chapel to be incorporated in the new Trinity Church which is being built.

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