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VOL. LXVII

MILWAUKEE, WISCONSIN, JUNE 10, 1922

NO. 6

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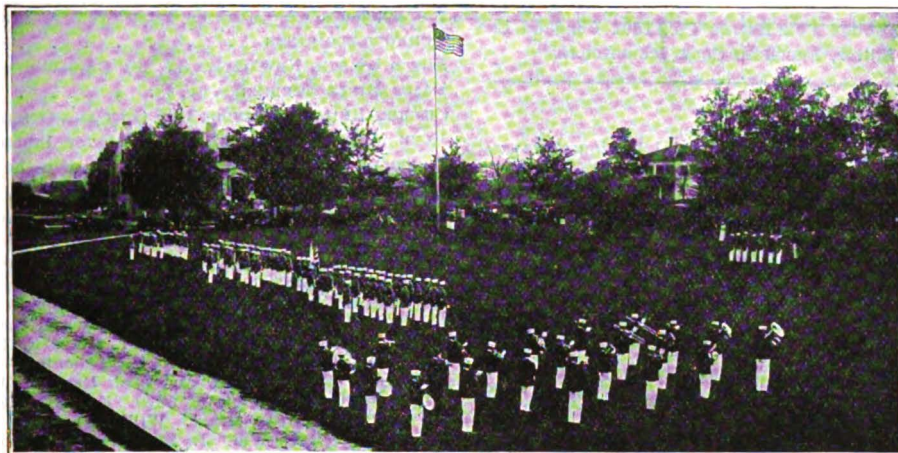
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THE CONSTANT living and acting in God must come by degrees, getting more and more into God. First as it were entering the House of God, and then penetrating through halls and vestibules, further and further, and nearer God.—H. Monseil.



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## EDITORIALS AND COMMENTS

### International Peace Through Friendship

WE have been interested in following the proceedings of the Congress on International Cooperation, arranged by the World Alliance for International Friendship through the Churches, and held during several days in May in the city of Cleveland. That there were 150 accredited delegates present representing many organizations, and that the attendance at the two evening sessions was 1,200 and 1,500 respectively, indicate that there are not a few Americans who are not content with a national policy of mere drifting in world affairs, when world hatred threatens to blaze up into new war at any time; but that there are many thinkers who feel that the prevention of war is an infinitely greater service to the world and to ourselves, than intervention in war, at the price paid by the American people four years ago.

"One's most outstanding impression of the Congress", writes a correspondent, "is that it was not composed of a set of enthusiasts who were being carried away by sentimental idealism; but rather of men and women who are painfully conscious of the hard and stubborn facts of the case and of the almost interminable difficulties which lie in the way of lasting peace. On this very point there was the most striking contrast between the addresses given here and the effusions in recent years of some of our politicians and statesmen on these same subjects touching international relations—and the contrast was all to the advantage of the Alliance speakers. For they, rather than many of our 'hard headed' statesmen, gave evidence of having thought these things through to their implications—and thought them through free from the blinding racial, commercial, nationalistic, and ante-bellum bias which so completely invalidates such a great deal of the thinking on these themes to-day. The Alliance welcomes, and will do all that it can to foster, the limitation of armaments, naval holidays, and all such movements; but it is not deceived into thinking that these can be greatly effective or ever become a real solution of the problem of world peace. These temporary measures were hardly mentioned at this meeting. For these far-seeing students of permanent world peace clearly perceive that it can come only when the present selfish and unlovely attitude of races and nations towards each other is transformed into one of brotherly love and good-will through the converting power of Jesus Christ. And so the Alliance has for its one great mission to the world the promoting of *friendship among the nations.*"

We can scarcely think of a better distinction between the relatively trivial and the fundamental. War is not prevented by establishing huge navies; but neither is it by sinking portions of such navies nor by a give-and-take limitation of the size of navies.

Most Americans still believe not only that America

was justified in entering the Great War, but also that such entrance was a positive duty. Yet most Americans are strangely reluctant to see that if America can *prevent* war, she is not only saving herself from a similar expenditure of blood and treasure at some time in the future, but she is performing a service to the world and to humanity infinitely greater than that which she performed in 1917.

The gospel of war prevention is that which ought to be preached to-day. War is the result of colossal sin *somewhere*. It may involve the most colossal heroism and unselfishness somewhere else. But its hatefulness cannot be rendered less hideous by any contemplation of the virtues that lead men and nations to defend their country or to protect the defenseless. America has played a noble part in that defense and in that protection. But when we face the future, and inquire whether America is also doing as much to prevent another war as she did in 1917 to stop a present war, it is impossible not to discover that she is not. Yet who would not hold it a greater service to have prevented the war in 1914 than to have intervened in 1917?

This, also, was clearly recognized by most of the speakers at the Cleveland Congress. To quote again from our correspondent:

"The utter absurdity of any nation's attempting to simulate even a theoretical isolation from the other nations of the world was emphasized at every step of the program—emphasized not so much by definite declaration, though that was done many times, as by the convincing revelation of facts. As subject after subject was taken up and discussed by specialists one was simply amazed at how inextricably the whole life of every nation is woven into the very fiber of the others, and America's into that of them all. One can hardly touch the fringe of any of the great realms of life today until he discovers how futile it is to undertake any adequate construction of any of these realms on simply national lines—even here in America. The problems of agriculture, economics, labor, education, health, industrial competency, civic and political adequacy, racial adjustments—all reach out beyond national border lines with such vital and bewildering ramifications with those same phases of life in every other part of the globe, that it is increasingly obvious that nothing less, and nothing else, than international cooperation in each and all of them is either sufficient or intelligible. The present threatened annihilation of the Armenians, for whose relief the Christian forces of the world have given so many millions, is a case in point. Only the voice and hand of governments can restrain the Turks and save the work that the Church has done and is doing for this poor people. And one cannot study the famine relief and humanitarian situation in the Near East, nor the future of missionary work

anywhere in the Orient, without seeing how preposterous is the supposition, held and taught as a dogma by some Christian people, that the subject of national relations and adjustments is a purely political one with which the Church should have nothing to do."

One is particularly glad, always, to commend movements looking toward world peace that do not base the motive for those movements on a weak pacifism. If we were right in condemning pacifism during the war, we should condemn it still. We are not impressed with those various articles now being printed in many periodicals such as would condemn, by inference, Belgium, England, and the United States quite as truly as Germany and Austria for their part in the late war. The fundamental crime of the war was committed by those who made the war. Those other nations that advanced for the purpose of restraining the war makers were no more partakers in the crime than is the policeman who interferes when a man is in the act of attempting to murder another. We know of no greater illustration of muddled thinking than that which underlies the pacifist writings such as are becoming more and more plentiful to-day. "Protests against war" such as would take the form of refusing to help drive back those who are guilty of making war, are not protests at all; they are a direct participation in the crime of the war-makers. Some of our good friends who are urging now that the Church should never again commend those who are "marching as to war" may sometime discover that they are really playing the part of first aids to war-makers.

"International friendship through the Churches" is the most immediate and direct approach to the subject. Our people must be trained to find a way to express our friendship toward other nations. Perhaps we have cultivated that sense in our relations with Japan and China through the Washington conference, though the forces that promote hatred against them are as militant as ever. But friendship must be produced between ourselves and the nations of Europe, and between the European nations themselves. The reluctance of our government to seek to promote such friendship by specific acts is most extraordinary. Back of that failure is the failure of the American people to realize either their obligation to do so or the disastrous results to our own nation if a new clash at arms shall come, which would undoubtedly engulf us again as it engulfed us before. It is cheering, however, that our government will cooperate in the international inquiry concerning Turkish misrule. We shall hope that the representatives of the nations will go into the matter very thoroughly indeed.

To intervene in war against those who made war was magnificent. But to make no attempt to prevent war from being made anew is a signal failure to do our national duty.

**T**HE Diocese of Alabama is presenting some grave problems to the Church. Strained relations between bishop and rector have been unhappily frequent in recent years. The conception that all discretion as to services is vested in the bishop and none in the rector has nowhere else been carried to such an extreme, with the result that strong men have frequently found it impossible to administer parishes as rector without running counter to a diocesan administration that fails to recognize the rector of a parish as, by the law of the Church, "possessed of full power to perform every act of sacerdotal function among the people of the same", subject to the customary limitations that are well understood among us.

Anglican Churchmen are trying to commend the episcopate, as an institution, to the Protestant world about us. Stress was laid by the bishops at Lambeth upon its constitutional character. Are we, in fact, so utilizing a constitutional episcopate as to commend it?

Two present incidents seem to compel notice.

The rector of one of the largest parishes in the diocese has been cited for ecclesiastical trial before a court whose members are, under the diocesan canon, chosen by the bishop. We shall observe our invariable practice of not discussing canonical questions that are under judicial inquiry. We can properly express the greatest regret, however, that the issue was taken under judicial inquiry at all. Superior to the value of a precise, hair-breadth interpretation of the language of a canon is to be placed the well being of the Church. The promise of the bishop in the ordinal "diligently" to "exercise" discipline is coupled with the other promise to "maintain and set forward" "quietness, love, and peace, among all men." A bishop charging one of his clergy with violation of his ordination vows, is bound to be especially punctilious in fulfilling his own; yet we question whether the citation of a prominent rector for trial on the particular issue and under the particular circumstances is so necessary an exercise of discipline as to justify that serious infraction of "quietness, love, and peace" that it involves within the diocese.

And secondly, a special convention has been called for the election of a bishop coadjutor. In his discretion the Bishop has fixed the place for that convention at Carlowville, where we have a mission numbering forty communicants, without a resident priest; a place three miles from the nearest railroad station on a branch line, eighteen miles by public highway from the nearest place of any considerable size, a place with a population of 250 inhabitants, with neither hotel, telegraph station, nor post office, and dependent for its mail upon rural delivery; a place, therefore, at which delegates to the convention are dependent entirely upon the extent to which private homes may be thrown open for their personal accommodation or else upon driving eighteen miles from and to Selma, the nearest place having public accommodations of any sort; a place therefore from which the ten thousand communicants of the diocese are necessarily excluded, except in so far as those officially required to be present and able to obtain access may be present, at a time when the election of a bishop, and therefore the destinies of the Church in a whole generation, are to be determined; a place almost inaccessible to the press and from which the reports can be transmitted only with the greatest difficulty.

To elect a bishop coadjutor under these circumstances is to afford the greatest handicap to the free choice of the diocese, to involve him who may be chosen in perplexities such as might easily lead to his declination, if he were a man fit for the position, and, since the election under such very strange conditions would necessarily demand and receive the most rigid scrutiny in both houses of General Convention when the question of confirmation of the election shall arise, would involve grave danger that the national Church would refuse to ratify a choice thus effected, altogether apart from any question as to the fitness of the candidate chosen.

To say all this is not pleasant. The Bishop of Alabama seems not to realize that bishops also are men under authority, that their lawful actions are hedged about with constitutional limitations, that they are not absolute monarchs within their realms, and that the disturbance of the peace of a diocese is justifiable only where it is an urgent necessity.

The Diocese of Alabama is not, at the present time, presenting to the world in general that happy relationship between bishop, clergy, and laity, which is the ideal of the Church.

**W**E are in receipt of a considerable number of letters from Philadelphia—quite too many to be printed—making explanation of the incident in the Pennsylvania diocesan convention where-by certain resolutions embodying the American Bar

Association resolution relating to law enforcement were offered and laid on the table, after which another resolution on the same subject was adopted. We commented on the incident in THE LIVING CHURCH of May 27th. Our various correspondents all agree that our comment was unjust to the convention, and to some extent we are inclined to believe they are right.

The resolution actually adopted was as follows:

**"RESOLVED.** That the Diocese of Pennsylvania hereby expresses its conviction that the Eighteenth Amendment to the Constitution of the United States and the laws whereby it is enforced are entitled to our loyal obedience, and that the privilege which all citizens enjoy of working for its repeal does not excuse any man from the duty of obeying the laws while they are unrepealed, or from condemning all violations of those laws as an injury and disloyalty to our country."

This was adopted after there had been laid on the table a resolution to endorse the following statement set forth by the Judicial Section of the American Bar Association as embodying the principles which should govern citizens in their attitude toward the Prohibition amendment:

"The prevalence of lawlessness in all its forms and among all classes is alarming to all who care for the welfare of their country and humanity. The Congress and state legislatures are trying to suppress it by increasing the number of courts and policemen. The Judicial Section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people:

"Reverence for law and enforcement of law depend upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide. They are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

Now when a careful utterance of the representative judges of the country on so serious a subject is treated to the indignity of being laid on the table by a Church convention, it is inevitable that plain citizens and Churchmen should be shocked.

Some of our correspondents seem to suppose that the resolution which they voted to lay on the table was one endorsing the principle of Prohibition, and they are quite justified in saying that they were under no obligation to endorse that principle. But one only needs to read it to perceive that it does nothing of the kind. We are inclined to believe that the explanation given by other correspondents that the convention did not realize what it was laying on the table is the more probable explanation. And parliamentarians will all agree that laying a resolution on the table before debate is not the best way to meet a serious issue. Most of us feel that it is not even a courteous procedure: but undoubtedly no discourtesy was intended in the present instance.

So the conclusion of the matter is that though the resolution of the judges of the country was treated with an indignity that, in our judgment, was unfortunate and unworthy of a Church convention, yet a reasonably satisfactory resolution was adopted in its place.

Also, that if legislative bodies lay resolutions on the table without debate and without understanding what they are doing, their members must assume the blame for the inevitable misunderstanding that will ensue, and must not put the blame on the critics. For that is not the right action to take.

We thank each of our correspondents for very kindly writing. They will realize how impossible it is that all their letters should be printed.

**ANSWERS TO CORRESPONDENTS**

**SUBSCRIBER.**—(1) The Fourth Commandment applies only to the Jewish sabbath and its restrictions are not carried over into the Christian Sunday.—(2) The proper observance of Sunday is chiefly attendance at the Holy Communion. Where that is impossible, attendance at some other service of the Church. Where that is impossible, the reading of the daily offices of the Church alone or with others. Apart from attendance at services in the Church a sanctified common sense will supply the answer as to the rest of the day.—(3) The Lenten Sundays are "in" but not "of" the season of Lent.—(4) Probably a reminiscence of Rev. 14:15.—(5) Our Lord and, after Him, the Church, have sufficiently indicated which of His acts were to be literally repeated by His followers forever, and the washing of the disciples' feet is not among those actions.—(6) When God "breathed in [man's] nostrils the breath of life and man became a living soul" [Gen. 2:7] we may presume that the birth of the immortal soul had place.

**ACKNOWLEDGMENTS**

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DON'T speak of your Rector as Reverend Smith, or Reverend Jones. You do not speak of the Governor of the State as Honorable Carey. The Honorable Robert Carey, or the Reverend John Smith are correct titles when addressing these gentlemen in a formal way, but you will find it will please your Rector very much if you will speak to or of him in the ordinary way as Mr. Smith, reserving the Reverend John Smith, or, if you do not know his Christian name, the Reverend Mr. Smith, for writing or formal introductions.

DON'T say Catholic when you mean Roman Catholic, or else quit saying the Apostles' Creed.

DON'T speak of the audience at Church when you mean the congregation of worshippers.

DON'T call your clergyman the preacher, unless you are prepared also to give his other functions their turn of notice; yet you will hardly like to speak of him as the marryer, or the buryer, although he is both.

DON'T speak of the collection when you mean the offering.—*Wyoming Churchman.*

## NOTES ON THE NEW HYMNAL

## SECOND SERIES—XXVII

BY THE REV. WINFRED DOUGLAS

THE FIRST SUNDAY AFTER TRINITY

**T**HE services from Advent to Trinity present in order the facts of the incarnate life of the Son of God; and those of the twenty-five Sundays after Trinity illustrate the practical application to our own lives of the faith of the Incarnation.

This great and helpful sequence naturally begins with setting forth Christian love, the new commandment by which alone the old law may be kept. The theme of the day may perhaps be best expressed in the words, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." The Collect implores the strengthening of our mortal weakness by God's grace, that we may keep His commandments; of which those to love God and man are the first and greatest. The Epistle teaches us plainly that God is love, and that His redeeming love for us must be the source of all our love to Him, which we must show by loving our fellow men also. The Gospel, by contrast, paints the terrible consequences of a life without love for mankind; a life shown to be lower than that of dogs here on earth, and beyond redemption hereafter.

Introit, 489—Blest be the tie that binds  
Sequence, 354—Saviour, teach me, day by day  
Offertory, 499—Our Father! Thy dear Name doth show

Communion, 500—Master, no offering, or  
226—Love divine, all loves excelling  
Final, 505—Through him who all our sickness felt,  
or

121—Gracious Spirit, Holy Ghost

Of these, 499 and 500 are new to our book: but there should be no difficulty in introducing them. Charles Richard's warm-hearted hymn of brotherhood, 499, has been set to a tune which in some of our former hymnals has been inappropriately sung to "While shepherds watched their flocks by night." It is therefore familiar, and suits these words very well. Well-known alternatives have been suggested in the preceding list; but from the point of view of corresponding with the teaching of the day, they are somewhat less appropriate than the original choices.

At Evensong, choice might be made from among the following numbers, and from those unused in the morning:

105—Thy kingdom come, O Lord  
493—O Master, let me walk with thee  
501—When wilt thou save the people  
404—Immortal Love, for ever full  
326—The King of Love my Shepherd is

Three of these are new, and are equally desirable additions to our repertory. 493 has probably become familiar before now. 501, in which the stirring democratic prayer of that sturdy fighter for the rights of our common manhood, Ebenezer Elliott, is set to a notably effective unison tune, ought to become very widely known in these days of change. And our own Whittier's beautiful hymn, No. 404, contains the wonderful couplet perfectly illustrating to-day's teaching:

"Love only knoweth whence it came,  
And comprehendeth love."

ST. JOHN BAPTIST'S DAY

Introit 63—Hark! a thrilling voice is sounding,  
Sequence, 355—Saviour, like a shepherd lead us, or  
106—Watchman, tell us of the night

Offertory, 282—On Jordan's bank, the Baptist's cry  
Communion, 148—Behold the Lamb of God: *three stanzas only*

Final, 267—From all thy saints in warfare: *stanzas 1, 12, 19, 20*

THE DREARIEST ashes are made from the gayest sparks.—*Forward.*

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 12

**R**EAD Acts 6: 1-8. Text for the day: "But we will give ourselves continually to prayer and the ministry of the word."

Facts to be noted:

1. The work of the apostles was the ministering of the word of God.
2. Providing for the physical needs of the poor interfered with this work.
3. For this reason men were elected and ordained deacons by the laying on of hands.

What is the work of the clergy? The answer is to be found in the text for the day. How frequently people complain that the services of the Church do not satisfy them, that they don't seem to receive from their clergy the help that they seek, and that they simply must find spiritual help in some other direction. Why is this? Only too often it is found that the minister is, either by choice or compulsion, busily engaged in everything that concerns the welfare of the community but the spiritual needs of his people. Sometimes this is the minister's own fault, sometimes it is the result of demands made upon him by his own people as a result of the mistaken conception of the work of the ministry. If the clergy are to feed their people, they must give themselves to prayer and the ministry of the word, and if the people will only come to the clergy and ask for spiritual help, it will not be long before all our churches are reservoirs of greater spiritual power.

June 13

Read Acts 6: 9-15. Text for the day: "And they were not able to resist the wisdom and the spirit by which he spake."

Facts to be noted:

1. The opposition continues.
2. Stephen is arrested for preaching the Gospel.
3. His calm dignity was the result of the indwelling of the Holy Spirit.

What do we need in the Christian Church to-day? More great mass movements? No. More "drives" for millions of dollars? Hardly. We have had many mass movements and more than enough "drives" for money, and we are still very far from accomplishing the work such efforts were designed to accomplish. It is possibly a trite thing to say, but what we need in the Christian Church to-day is a larger number of people who are convinced of the truth as it is in Jesus Christ, and who are willing, like St. Stephen, to go forth and preach the Gospel both by word and example with such vigor and such wisdom that their preaching and example will either win the indifferent or provoke their indignation. The weakness of the Church is to be found in that vast army of people who call themselves Christians but who are indifferent to every claim made upon them to serve our Lord and humanity in a true Christian spirit. Are we doing our part as individuals?

June 14

Read Acts 7: 51-60. Text for the day: "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit."

Facts to be noted:

1. The uncompromising attitude of St. Stephen. (51-52.)
2. The effect on his hearers.
3. His wonderful faith and forgiving spirit (first mention of Saul, afterwards St. Paul).

How frequently we talk about faith in our Saviour, and how frequently He gives us evidence that our faith in Him is not misplaced; and yet how many times we allow ourselves to be overcome with what prove to be insignificant trifles. We so often let go and seem to forget that our Lord Himself has promised that He will never leave us nor forsake us. Read over again the account of St. Stephen's death. What a simple, trusting, child-like faith was his! There they were actually stoning him, and not for a moment did he lose his faith or even complain. Why should he have suffered? We don't know just why, but we do know that he was able to say, "Though He slay me, I will trust Him." How can we increase our faith? It is an easy thing to say, but it is the only thing to say: Begin each morning with a definite intention to trust God throughout that day. If you falter, check yourself up, read again the story of Christ in the storm, and ask yourself over and over again, "Where is my faith?"

June 15

Read Acts 8: 1-4. Text for the day: "Therefore they that were scattered abroad went everywhere preaching the word."

Facts to be noted:

1. The persecution after Stephen's death became fiercer.
2. Saul was a leader among the persecutors.
3. The Christians were scattered, but they didn't cease to preach.

Too much emphasis cannot be laid upon the struggles through which the early Christians had to go. To be a follower of Christ in those early days, and for many years after, meant that one practically invited persecution which took the form of imprisonment, bodily injury, and, frequently, death. What sustained these people? Why didn't they give up their religion? Why did they endure such awful tortures? There is only one answer: Jesus Christ. They were converted in every sense of the word. The spirit of Christ permeated their whole being. Their very existence was bound up in Him. It must be the same with us. We must not allow "churchianity" to take the place of Christianity in our lives. We must have organizations, it is true, we must have some kind of form in public services, but back of all these must be the spirit of Christ, and our prayer must be that "we may be filled with His grace and heavenly benediction and made one body with Him, that He may dwell in us and we in Him."

June 16

Read Acts 8:5-8. Text for the day: "And there was great joy in that city."

Facts to be noted:

1. The signs continue to follow the work of the apostles (Mark 16:17-18).
2. The effect of Christianity on the life of the city.
3. The lesson for us.

One of the marks of the Christian's life should be joy. Christianity is not a gloomy religion. It is a religion that develops a character that is capable of enjoying life to the full. "I came that they might have life, and have it more abundantly," said our Lord. The question so often arises as to what is right and what is wrong. Is it right to take part in certain forms of recreation? Is it right to do thus and so on Sunday? And questions arise with reference to business, etc. Now the one who has taken Christ as the motive power of life has no difficulty in answering these questions. The greatest hindrance to real joy is not to be found in sorrow that comes in the natural course of life, but from regrets and remorse that will not let us rest when we have done what we know to be wrong; and to avoid remorse and the marring of our joy we simply have to submit such questions to the standard set by our Lord Himself.

June 17

Acts 8:9-25. Text for the day: "Then laid they their hands on them and they received the Holy Ghost."

Facts to be noted:

1. The necessity for baptism was taught from the very first.
2. This was followed by the laying on of hands.
3. The impossibility of buying the gift of God.

Why should anyone try to explain away or try to show that the practices of the early Christians were for that day and generation only? There is a tendency on the part of many people to-day to minimize the importance of the outward and visible in worship. It is true that we must not lay the emphasis on the form as an end in itself, but may it not be that our very failure to use the forms given to us by the Master Himself, and used so effectively by the early Christians, has resulted in our failure at times to receive that inward and spiritual blessing that we so often long for? Naaman received help only after he obeyed the command of the prophet to bathe in Jordan seven times (2 Kings 5:1-19). Let us use the outward and visible means that have been given to us in the way in which they were used in the early days, without questioning the why or wherefore, and leave the results with God himself. "Do the thing and you have the power; fail to do the thing, and you lose the power."

FROM VARIOUS sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,500,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible—and it is doubtful; and if there are 2,500,000 drinkers now, more doubtful, then 17,500,000 former drinkers have quit—a wonderful record. Only 15 per cent of former drinkers are drinking now, and these are drinking but 5 per cent the quantity of liquor that was formerly consumed, while the entire drink bill of the nation has decreased \$2,000,000,000 a year.

Harrisburg Churchman.

CHURCH BUILDING FUNDS  
OUR OWN AND OTHERS

THOUGH limited in its operations by reason of the scarcity of available resources for the making of loans, the American Church Building Fund Commission is functioning to the full measure of its possibility. Loans amounting to \$20,765 have been made since January 1st, and other loans aggregating \$51,375 have been contracted for and will be paid as soon as the necessary papers are prepared. Gifts and grants amounting to \$9,450 have also been made, while \$25,700 has been appropriated for the same purposes when called for.

It is distressing both to the applicants and to the trustees of the Church Building Fund Commission to be unable to meet the worthy appeals which are constantly being presented. It is equally distressing that the larger operations of the years when the Loan Fund was being placed in the hands of the Church which asked full use of the same, are no longer possible; that probably not more than one-third of what was loaned in 1921, can be loaned in 1922. But the limit of possibility is the limit of actual returns from a definite revolving fund. What the Church provides for loans is all that can be available for the Church's use.

It is the judgment of the trustees of the Commission that there should be placed before the Church a few of the points of difference between the conditions and methods of operating of our own Building Fund and those of other religious bodies. A conference of representatives of similar organizations recently held in the city of Washington, brought together sixteen representatives of twelve Church Building organizations for comparison of methods, means, and accomplishments, and for exchange of ideas. Much general information became available in this way, some of which is here recorded.

In assets the Episcopal Church is distanced by ten of the eleven organizations, which have funds of from one to eleven millions of dollars, while our own is less than three-quarters of a million. These funds are annually increased by appropriations from the general budget of the religious body, of which body the Building Corporation is a distinct and integral department; in one instance one organization receiving 32 per cent of their total budget and another 50 per cent. Our own increase has averaged about \$1,500 a year for the last five years. With two exceptions a mortgage or conditional note is taken for every dollar loaned or granted, and no outright gifts are made. The entire income of our fund is used for gifts after deduction has been made for operating charges. With much larger funds larger loans and grants can be made than we can now contemplate, even to the whole amount necessary to erect a building.

There is food for thought in these comparisons. Does the size of our fund indicate the importance in which the Church rates provision for material extension? Can we wonder at the pitiable picture which some of our buildings present at important points when compared with their neighbors, or even that the Church fails to be represented by any building whatever? It is a fond hope that the Church will some day awaken to a realization of the need of a fund even approximately adequate to the demands laid upon it and the opportunities which are constantly being presented, a fund that shall be indicative of the hidden resources which the Church is famed as possessing, and of its earnest desire that its cords should be lengthened and its stakes strengthened?

ALL WORK must be done very simply and quietly, because God puts it into our hands to do, and then He will undoubtedly bless it. Do not allow yourself to feel overwhelmed with work.

God has sent you to do it, and no one else. He will give you all the strength you need to enable you to do it rightly. My God shall supply all your need.—H. Monsell.

## BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



**M**R. Patrick Francis Murphy, an American who has so far escaped "Who's Who," has been scintillating at the American Luncheon Club, in London, before a distinguished company. I cut from the *Times* an abstract of his speech to il-

lustrate the reporter's selection of "Epigrams."

"Mr. Murphy, in response to the toast of his health, which was proposed by the chairman, said that it was embarrassing to receive tributes, even if one did not deserve them. Praise was pleasing not only to the recipient but also to the giver. The one received it as a reward of merit and the other gave it to show his magnanimity and command of language. An ironic touch could be given by disposing praise in the wrong place, as in the case of the lady who died at the age of 110 years and at whose funeral it was said of her that at the end of her life she was a model of chastity and virtue. Chairmen were like those who wrote on tombstones—they were not on their oath; and that reminded him that in wandering in a cemetery one often wondered where all the sinners might be buried. It was not difficult to tell the truth; the difficulty was to get it believed. A Prime Minister had once said that truth was mighty and would prevail—later. Providence had bestowed modesty on some people and on others a disposition for public life. The man with a public career had little time for family or friends; he must devote himself to his enemies. It was not difficult to love one's neighbour if she were attractive; but there were many men in public life who adopted the method of the old statesman who said that he did not exactly forgive his enemies, but he had done his best to get them into a position in which he could sympathize with them.

"There were many things in the world, Mr. Murphy continued, which philosophy could not explain. Even the Church could not explain this world, and therefore it strongly recommended the next. In Europe there were many countries in the position of Rabelais, who, when he made his will, wrote:—I have nothing. I owe much; the rest I leave to the poor. Germany was the only nation to show a spirit of Christian forgiveness. Once the English flag was the only thing on which the sun never set; it now shared that distinction with the Ford car. The English had led Ireland to the altar of freedom, but *without Orange blossoms*.

"With regard to British and American friendship, Mr. Murphy was reminded of the remark of a British statesman who said that it was only lately that Englishmen and Americans had arrived at that point of friendship where they could afford to make fun of each other, and that no friendship had a point of equilibrium till that was reached."

THE PALESTINE NATIONAL LEAGUE, of 85 Washington St., New York, an organization of Palestinians both Christian and Moslem, has issued an appeal to Christian America against Zionism, which is well worth careful consideration. Starting with the statement that, of the 700,000 inhabitants of Palestine to-day, less than 70,000 are Jews, the writers point out that "the ancient Jews dispossessed the Jebusites and Canaanites; the Greeks, and after that the Romans, dispossessed the Jews; the Arabs in turn dispossessed the Romans and have owned Palestine for more than twelve hundred years. Would it not be as illogical to give Palestine to the Italians of to-day because their

Roman ancestors once possessed it, as to give it to the Zionists?"

Urging that many of the Zionists are Bolsheviks, the writers emphasize that the Jewish Orthodox Association of Jerusalem, headed by Prof. Dr. Haan, is opposed to Zionism.

Private letters recently received from Jerusalem indicate that the tension is very great. The old Palestinians find themselves crowded out of their homes by newly arrived Jews, who buy up mortgages (with money borrowed at a low rate of interest from European bankers of their own religion), and foreclose. The vivid name of Talbot Mundy, recently published in *Adventure*, indicates something of the situation; and Mr. Chesterton's book, *The New Jerusalem*, ignored as it has been so largely by American newspaper reviewers, is indispensable if one would see the actual situation.

OTHER DAYS, by Dean J. W. Leigh, late of Hereford, is one of those books of little *personalia* so common and so successful in England, because of the compactness of social life. This particular book is more interesting to Americans than most of its class because the author lived for several years in Georgia, and travelled widely in America. But one is surprised to find a Harrow and Cambridge man putting Cincinnati among "the Indian names, so far prettier sounding than Anglo-Saxon"! (p. 128). Had an American graduate made such a blunder, the Literary Supplement of the *London Times* would have seized on it as "evidence of the lack of classical scholarship in the States."

I HAVE JUST been reading some apparently reliable statistics concerning divorce in America. Six counties, two in Oregon, one each in Oklahoma, Nevada, Tennessee, and California, have had (in 1916, the last year when full statistics were available) more divorces than marriages. Eleven Texas counties granted nearly 4,000 divorces in that one year. More than twice as many divorces in proportion are granted in Alexandria County, Virginia, as in Japan at its worst. What's to be done?

THE LOATHSOME "MOCK MARRIAGE" continues to disgrace many Christian societies. The latest report is of such a sacrilege in the "Park and Prospect Christian Church," of Milwaukee, where men dressed in women's clothing (the minister of the congregation included) went through the hideous parody of a solemn and holy rite. "The Womanless Wedding was for the benefit of the Church funds," according to the *Milwaukee Journal* of April 30th.

WHAT A TREAT the spiritists of Toronto had last month at 527 Bloor St. W.! Coleridge, Gladstone, Lyell, and Edith Cavell spoke—it is alleged.

WORKING OR waiting, our souls will hang on Him. And waiting, as we must recognize and remember, is a sacrifice of self, a real martyrdom, no less than working. To win the soul in patience, to bear the trial of delay, to watch for the dawn through the chill hours which precede it, to keep fresh and unsullied the great hope that Christ will come, is a witness to the powers of the unseen world, which the Spirit of God alone can make possible. —*Bishop Westcott*.

THE MORE luggage you carry the fewer miles you will cover.—*Forcard*.



## Proposed Revision Analyzed

### A Series of Five Papers in Review of the Third Report of the Commission on Revision of the Prayer Book

#### II. Holy Communion, with Collects, Epistles, and Gospels. Also the Calendar

(Report Pages 8, 9, 30-91)

By the Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee

TO the ultra-conservatism of the Anglo-Saxon mind, anything savoring of change is inevitably distasteful. The laws of Medes and Persians were not more unalterable than are the customs and traditions of the Anglican Communion. It is not strange therefore that the Joint Commission on the Book of Common Prayer, appointed by the General Convention of 1913, finds itself in troubled waters. The Church is being deluged at present by letters, tracts, and brochures from all "schools of thought" embodying protests and criticisms of which one could wish that they were more often tempered by greater charity and sweeter reasonableness.

It is to be supposed that the General Convention knew quite well what it was about when it created the Commission. There must have been a recognized desire for revision, and the members of the Commission are, presumably, men of integrity of character. They are Christian scholars and gentlemen, who have worked hard and faithfully upon what seems to be proving a thankless task, and the suggestion emanating from various quarters that any or all of them are concealing some ulterior motive and endeavoring to foist upon a guileless Church some pet doctrine or denial of doctrine, is ridiculous and unworthy of its authors.

At the present writing, the Office of the Holy Communion seems to be the storm center of controversy; and not unnaturally so, seeing that the Blessed Sacrament has been the subject of bitter dispute for many centuries. There is a real danger that many may be hindered by theological prejudice from forming a just estimate of the Commission's work.

In a limited space we shall endeavor to consider briefly and dispassionately the proposed changes in the Communion Service, which are to be recommended by the Commission to the General Convention of 1922.

The result of the proposals is as follows:

1—A change in the Title of the Office, to read:

THE DIVINE LITURGY,  
being  
THE ORDER FOR  
THE LORD'S SUPPER, OR HOLY EUCHARIST,  
Commonly called  
THE HOLY COMMUNION

It will be noted that the chief innovation is the first title. We understand that the object of the Commission was to find a term which should embody all the aspects of the service, whether of Sacrifice, Communion, or Thanksgiving. It meets with opposition in some quarters on the ground that it is language "not understood of the people." We can surely credit the average American with sufficient intelligence to comprehend its meaning when it is printed as a title for the Office of the Holy Communion.

The title Holy Eucharist is in current use among us to-day and already appears in the Office of Institution, together with other expressions that are overlooked apparently by many Churchmen. There can be no reasonable objection, one would suppose, to transferring the name from one part of the Prayer Book to another, although to the minds of a certain conservative type, even this seems undesirable.

2—A slight rearrangement of the order:

(a) The Prayer of Humble Access is to be brought forward and placed immediately after the Comfortable Words. This places it once more in its historic and proper relation to the rest of the "preparation" and restores the unity of this part of the service. The great Act of

Praise embodied in the *Sursum Corda* and *sanctus* would then flow on unbroken to its fitting culmination in the Consecration Prayer, without the incongruous break in thought and feeling which now exists.

(b) The Lord's Prayer to follow immediately after the Prayer of Consecration, which is its proper place.

3—The insertion of the "salutation", i. e., "The Lord be with you" etc., before the Collect for the day, the *Sursum Corda*, and the Prayer of Thanksgiving.

4—The revision of the Prefaces for Whitsunday and Trinity Sunday, and the addition of a much needed preface for Epiphany, as well as for the Feasts of the Purification, Annunciation, and Transfiguration collectively, and a Proper Preface for All Saints' Day.

5—The removal of the first exhortation to a place with the longer exhortations at the end of the service, with a rubrical direction as to its use.

These, with a few minor alterations in the position and wording of certain rubrics, are all the absolute changes. It will be noted that otherwise the present order stands as it is, and no priest will be obliged to use formularies about which he may have scruples.

A certain number of permissive changes appear in the report:

1—The abbreviation of the Commandments. This is the only portion of the report that seems to be wholly bad. If the Commandments are to be said at all, let them be read in their entirety, without editing. If the object be to shorten the service, but little time is saved and one cannot refrain from commenting also upon the unlovely and undignified appearance of the printed page.

2—A Hymn or Anthem may be sung after the Epistle: a practice followed in many churches and against which no reasonable objection can be urged.

3—The last paragraph in the Prayer for Christ's Church Militant may be omitted and in its place may be substituted a Commemoration of the Saints and the Faithful Departed. The wording of both Commemorations follows the best liturgical models and is practically identical with that in use in the alternate rite of the Church in South Africa, and the suggested alternate rite set forth by the Convocation of Canterbury.

4—The *Benedictus Qui Venit* may be sung after the *Sanctus*. This restores a primitive form which is at present sung in many of our parishes. If "doctrinal implications" are feared, one would suggest that several of the Communion hymns authorized in the New Hymnal might better come under the ban.

5—The *Agnus Dei* is printed as a Hymn for Communion. Here again the Commission has recognized an increasingly common parochial custom.

The effect of the permissive formularies is to supply what is practically an Alternate Rite, which would result as follows:

- 1—The Collect for Purity.
- 2—*Kyrie*
- 3—The Lord be with you  
Collect for the Day
- 4—Epistle.
- 5—Anthem or Sequence Hymn
- 6—Gospel.  
Praise be to Thee, O Christ
- 7—Creed.
- 8—Bidding Prayer and Sermon
- 9—Offertory

- 11—Prayer for Christ's Church—The Living,  
The Saints,  
The Faithful Departed.
- 12—Preparation for Communion  
Exhortation  
Confession and Absolution  
Comfortable Words  
Prayer of Humble Access
- 13—Eucharistic Prayer  
The Lord be with you  
*Suresum Corda*  
*Sanctus* and *Benedictus*  
Prayer of Consecration  
The Lord's Prayer.
- 14—Communion  
*Agnus Dei*
- 15—The Lord be with you  
Prayer of Thanksgiving
- 16—Blessing

The use of Alternate Rites is at present permitted in other branches of our Communion. In the Church in Scotland both the English and Scottish Rites are allowed, an Alternate Rite has been issued and authorized by the Church of South Africa, and also recommended by the Convocation of Canterbury. An interesting attempt is being made as well by the Church in India to adapt the Liturgy of Saint James with the addition of some Western features for the use of native Christians.

Space does not permit any exhaustive notice of the Collects, Epistles, and Gospels. For the most part the suggestions are admirable. Special Collects are provided for an extra Celebration of the Holy Communion on Whitsunday, for the Monday and Tuesday in Easter and Whitsun weeks, as well as for every day in Holy Week and for the Rogation and Ember Seasons. All these are distinct gains. In addition, Propers have been provided for the observance of Independence Day, and for Holy Matrimony and the Burial of the Dead. Also a special Saint's Day Collect and one for the Feast of the Dedication of a Church. One or two of those in present use have been altered or new ones substituted.

Of these new collects only two call for special mention. That for Holy Innocents' Day, one feels, is distinctly bad, and certainly no improvement upon the old one. We should be sorry to have it find a place in the Prayer Book. That for the Burial of the Dead is unfortunately worded. The interpretation of the word "Paradise" is sufficiently disputable to prevent its incorporation in a prayer for those "in the place of departed spirits". It is to be regretted that one of the traditional prayers might not have been used. There are many which have no flavor of Romanism, if this is what it is desired to avoid. As for the Epistles, the substitution of Philippians ii: 9-13 for the Feast of the Circumcision is an improvement.

The Epistle for the Burial of the Dead, 2 Esdras ii: 34, is much too long and would be more fitting for a Saint's day. If used it should end at verse 37. In both Collect and Epistle appointed for this service it is implied that the faithful dead are already with the saints rejoicing in the Beatific Vision.

It would be a pity if the Gospel of the Fourth Sunday in Lent were to be displaced and the parable of the Prodigal Son substituted. The section is too long and the narrative of the feeding of the five thousand is surely most fitting in the midst of the Lenten Season as directing the thought of the people to Christ the Bread of Heaven and the true Refreshment of the soul.

A rubric which seems thoroughly mischievous is that which permits the celebrant to select, on any week day for which a Proper is not provided, any portion of the Epistle or Gospel lessons for the week that he sees fit. Aside from the very practical difficulty involved in the use of many books which we believe it was the purpose of our fathers of the Reformation to avoid, this would surely open the flood gates for that sacerdotal "individualism" to which, we are told, many of our congregations are subjected.

The Commission, following the custom of the Church of England, has added to the Calendar a number of Memorial or Saints' Days. We are glad to note the names

of St. Joseph, too long forgotten or regarded as a deceased Roman Catholic by many of our people; St. Elisabeth, the mother of St. John Baptist, St. Mary Magdalene, and Saints Timothy and Titus. Many of our parishes or parochial guilds and organizations that bear the names of saints not now in our Calendar would welcome a day set apart for such commemoration. The Commission has also selected those heroes of the faith whose names are especially dear to the many races that make up our population. Among others, St. George of England, St. Patrick of Ireland, St. Denis of France, St. Boniface of Germany, St. Cyril and St. Methodius, Apostles to the Slavs, St. Ansgarius of Denmark and Sweden, and St. Blasius, Armenian Bishop and Martyr; while the good people of Boston will rejoice that the name of St. Botolph has not been omitted.

As one reads the report in its entirety, one cannot fail to be impressed with the amount of work accomplished by the Commission. That it is not in all respects satisfactory was perhaps to be expected. Whatever may be its fate at the next Convention, its compilers have provided at least a basis for a revision at a more distant date.

To many the proposed changes may seem to be drastic and extreme. One may recall, however, the first edition of the American Book, which must have greatly disturbed the conservatism of the Church of England at that time. Not only was the Sacrificial aspect of the Communion Service clearly set forth by the addition of the Oblation and Invocation in the Consecration Prayer, but the rubric forbidding a Celebration without communicants was omitted, as was also the Black Rubric, still wrongly supposed by many to forbid Eucharistic Adoration. Of course no priest or layman of our Church adores "the Sacramental Bread and Wine"; Catholics of the American and English Churches would most heartily concur with the most extreme Protestant that this would be "idolatry to be abhorred of all faithful Christians." Doubtless Bishop White and his brothers in the Episcopate realized this and deemed the rubric unnecessary. We do well to remember also that the Athanasian Creed was discarded, and that in the Proposed Book of 1785 the article "He descended into Hell" was omitted from the Apostles' Creed. Very fortunately this last recommendation was not adopted. One fails to find in the present report any changes so far reaching as these. Indeed one believes that no doctrine is set forth by the Commission that is not already implied or expressed in the Book of Common Prayer.

#### STORY OF THE MONTH

MORE THAN twenty years ago, three boy friends attended the same public school and the same small college. And all three went to the same university—one of them into the school of divinity and the others into the engineering course.

Last winter they met, for the first time since their graduation, and naturally they compared their experiences.

One said: "I have converted the flow of mountain streams into three hundred thousand horse power of electrical energy and have saved millions of tons of coal."

Another said: "I have bridged three gorges in the Andes and have shown a dozen towns the way to industry and profitable markets."

And the third said: "In twenty years, at our mission in the slums, nearly five thousand men and women have been converted and shown the way to the Kingdom of God."—*Christian Statesman*.

THERE RECENTLY SAT about a table in a large city within the territory of the *At Northwestern* five men, all rated above a million in wealth. They were discussing church matters when one arose at his chair and said with intense feeling, "Gentlemen, I challenge each and every one of you to lay aside his money-making occupation for just one year and give that year to the work of the Kingdom. There is a call for men to do the sort of work our experience would seem to furnish. I challenge you." Sorry we cannot end this incident as our wishes might dictate. The challenge was not accepted. It reminds us of Jesus and the rich young man. Would the challenger had gone it alone! Would that all over this country men of means might hear the call to set their financial house in order and go forth and give themselves for a definite time to the direct, undivided work of Jesus Christ.—*Christian Advocate*.

## Turkey and the Near East

By Paul Shimmon, B. A.

**C**HRIStIAN people of America have been so much impressed with the imminent danger of extermination of Christianity in the Bible lands, that they have had little time to pay attention to the underlying causes which have brought this situation, and have applied themselves to the immediate problem at hand—saving the remnants, and especially children. We shall never fully realize the sublime effort of America in salving and soothing the wounds of the World War. This act of humanity, nay, indeed, of divine compassion and kindness, will be one of the greatest joys of the American people. The way they have continued to contribute to the work of the Near East Relief, and the way that organization has kept its activities in the heart and conscience of mankind, is most gratifying and amazing.

In this article I want to turn attention to the whys and wherefores of the present situation and how it has come about. I am away from any books of reference, so I ask indulgence of my readers.

### ELIMINATION OF TURKEY DEFERRED ANOTHER CENTURY.

Our minds go back to the closing months of the War, when Turkey was rendered helpless by the legions of General Allenby, assisted by the Arabs on the south, and the Turkish resistance was rendered helpless by the dogged perseverance of the Armenians and Assyrians on the north and northeast. If I remember correctly, it was after Allenby's victory through Armageddon that Premier Lloyd George said that never again would a Christian people be placed under the rule of the Turks.

The war came to an end; Europe and America began to get busy to bring peace to the weary world. The problems of Asia Minor and Turkey in general did not come before the world powers till some time late in 1920. These problems meant the elimination of Turkey as a great power in the Near East, and establishment of some sort of order and government for the Christians of Turkey, which, broadly speaking, meant Armenia, Syria, Asia Minor (Smyrna), and Thrace. The thing that mostly mattered to the European powers themselves was Constantinople and the Straits. If my memory serves me right, had the British persisted in bombarding Dardanelles in 1915 only another twenty-four hours, when the Turks were reported later as possessing only three hundred pieces of ammunition for their high range attack. Constantinople would have fallen there and then; and 98,000 British soldiers would have been saved from falling in Gallipoli; Russia would not have been rendered helpless in 1917; and America might have never come into the war.

Still, in 1918, Turkey was abject, helpless, and entirely at the mercy of the Allied Powers. For generations back the Turks had succeeded in playing one European power against another. In the two preceding wars, of 1853 and 1878, Russia had been fighting for the political emancipation of the Christians of the Ottoman Empire, having in view also at the same time political considerations of the highest importance to the very life of Russia—possession of Constantinople and an outlet to the southern waters of the Mediterranean.

The only power that had supported and stiffened Turkish resistance in 1915—Germany—was crushed, even though not repentant. There was therefore nothing to hinder the Allied Powers from making a final effort, once for all, to solve the real problem of non-Moslem races in the Ottoman Empire on its merits—freedom from tyranny and government of each race

by its own nationals, or at least by those whose religion would not be a means of depriving the Christians and others of equality and justice. Why was this problem not solved then, and why is it not solved even now?

### THE EFFECT OF AMERICA'S NON-PARTICIPATION POLICY IN TURKEY

One of the first things which ultimately contributed to the revival of Turkish power has been the negative attitude of the American people and Government towards this sore spot of world political questions. For to bring justice and peace to the Armenians and others is a world question and not only a European question.

I have tenaciously held to the theory of Theodore Roosevelt and thousands of other Americans all over this great country, that America should have declared war on Turkey as a protest against the treatment the non-Moslems received at the hands of Turks during and before the war. The explanation of American nonintervention is simple. Ninety people out of a hundred had never so much as heard the names of Armenia, Syria, Assyria, etc. The whole question was so nebulous that the ordinary man said, "What have we to do with the settlement of Western Asia problems?"

The American non-acceptance of the Versailles Treaty was a second contributing cause and was in part the explanation of the non-intervention policy. It is very strange, however, that the Wilson Administration and all the American friends of the Near East should be opposed to America's declaring war on Turkey, while at the same time they all advocated the entrance of America into the League of Nations. I believe in the, or a, League of Nations. But I also say that the American non-participation policy in Turkey brought the abject Turks to work their ancient game of playing Christian nations one against the other. "Already", they said, "one of them has not even declared war against us and does not care what we have done in the war. They are against the Germans and their submarine warfare, but they are not against us and our deportation policy." The submarines were leading towards New York, the deportations were leading towards Tigris and Euphrates. America stopped one, but declined to help in remedying the other.

### THE COLLAPSE OF RUSSIA AND THE ARMENIAN SITUATION

In the second place the collapse of Russia, next neighbor to Armenia and the only great power which, historically, the Turks have always dreaded, was another reason for the mixed up situation in Asia Minor and especially in Armenia. The Turks well knew that no real solution could be undertaken by Great Britain or France without Russia having something to say about it. The first step in the Russian Revolution was Russian non-participation in war. This was German propaganda, which destroyed Russian resistance, and made Russia absolutely worthless for warfare. Afterwards it took the Russian Soviet some months and years to organize a strong Bolshevik army, which is now one of the nightmares of Europe, and a pretext for France keeping 800,000 men ready for any emergency.

By the time that the Allies were ready to tackle the Turkish question, almost two years had elapsed since the Armistice was signed. The terms imposed on Turkey in the Treaty of Sevres, had they been carried out soon after the Armistice, could have been made effective. But now the Turks in the interior of Ana-

tolia and eastern Asiatic Turkey became encouraged to play a game which has worked admirably. It also leaked out later that during the war much parcelling of spheres of influence or of mandates had been going on in Turkey. The old method of diplomacy, a legacy of the past, had been going on for some time. Some one told President Wilson of the Sykes-Picot Treaty between France and Britain in regard to Syria, etc. He said he knew of "Pekoe Tea", but had never heard of a treaty of that name!

The Turkish Government was in Constantinople. The people who wanted to help resurrect their country came to the interior of Anatolia and established themselves in Angora and began to organize. It was a guerilla warfare to begin with. But it was a splendid nucleus to start the game. The little resistance the Armenian bands were able to offer was very soon broken. It did not take long before Armenia, which has been in the minds of the nations of the world, and which was favored by the League of Nations, was a thing of the past and a mere name. Further, even the "Armenian Republic", carved out of Russian Caucasus, was overrun by the Turks and rendered homeless. For a time the Turks and the Russian Soviet played allies. When the proper time came, the Russians told the Turks to leave the Armenian Republic alone, and they would take care of it; and they—the Turks—could take care of the Armenia which had been under Turkey for centuries. So it was, and so it is to-day. Russia, which up to 1917 was an ally of the Entente, during and after the Russian Revolution wheeled about and became the enemy of the Allies. Turks and Russians played a game of hide-and-seek in regard to Armenia and northern Turkey. It is a fact known now that the Russians assisted the Turkish Nationalists with ammunition against the Greek campaign.

#### THE FALL OF VENIZELOS AND RISE OF TURKISH NATIONALISM

A third contributing cause to the present situation has been the changes in the political situation in Greece. All the great men of the Peace Conference, except Lloyd-George, have fallen—Clemenceau, Wilson, Orlando, etc. Venizelos, the Greek Premier, and the one great connecting link between the Allies and Greece and the Near East situation was no exception and was overthrown by his own compatriots, due to their war weariness and desire to have a change. But the change meant the coming back to the Greek throne of Constantine and his wife, Queen Sophia, the sister of Wilhelm, German ex-Kaiser. The position of Constantine during the Serbian struggle and collapse has been so notorious that it needs no review here. The British dislike him and the French cordially hate him. In the Treaty of Sevres the great taunt which Lloyd-George and the British received from the rest of the Allies, and especially from France and Italy, was that they had sold every thing to Venizelos: that the Greeks were getting the lion's share of the spoils of war, to which they were not entitled, and that Venizelos had bewitched them all. Now Venizelos, undoubtedly one of the greatest men of the world, was turned out of office. The Greeks made it known that in their foreign policy they were one and all decided to keep the Greek army in Asia Minor and Smyrna. The history of the Greek and Kemal Pasha campaign is too well known in its general outline to need review here. In the long run the Greeks were not able to drive the Turkish Nationalists out of Angora, and that was a great Turkish victory.

It further developed that the wedge between the British and French in Asia Minor and Syria had already been driven. Their divergent military and trade interests began to show themselves as time went on. Their interest clashed, and clashed badly, inasmuch that a Greek victory meant a British victory, while victory by Kemal Pasha, the Turkish National-

ist, meant a French victory. The Italians were with the French in the main, due to their frictions in times past with the Greeks, their next door neighbors. When it became necessary for the two governments to clear themselves of helping the Greeks or the Turks, it was made plain that the British and French governments were to be neutrals, but that their nationals could help any one they pleased. This meant the Greeks, armed by the British, were fighting Turks, ammunitioned by the French and Italians to say nothing of the Bolsheviks.

The situation was made worse for the Armenians and for the British-French Entente in Syria and Armenia, by the recent treaty which the French concluded with the Turkish Nationalists. Just as the British, for world-wide reasons of their Near East and Middle East policies, have been very keen in coming to some sort of agreement with the Russian Soviet, so that the Russian propaganda might not set ablaze the whole of the India-Mesopotamia situation and arouse Moslem fanaticism, for similar reasons the French, for their policy in Syria which is under their mandate, have wanted to come to some agreement with the Turkish Nationalists, which they did, under the treaty signed by Franklin Bouillon and the Kemalists. By that treaty the French obtained certain concessions from the Turks in Anatolia and elsewhere for mines, oils, and railway construction, and in return gave up Cilicia, known as Lesser Armenia, from which fifty thousand Armenians and other Christians were compelled by the attitude of the Turks to leave their homes, and are to-day refugees in Syria, in Greek islands, and all over the world. Cilicia was given to the French as a mandatory. But they found it too expensive, both in man power and also to their tax payers, and so they had to give it up to the mercy of the Turks. Even many Mohammedans had to flee those regions; they were those who had shown sympathy with the Allies and were opponents of Kemal Pasha.

#### MOSLEM PROPAGANDA VERSUS BRITISH LIBERAL POLICY

The fourth contributing cause has been the propaganda of the Moslems in India and elsewhere to compel the British, under threat of disruption of the British Empire, to revise the Treaty of Sevres in such a way that Turkish sovereignty shall stretch from Adrianople in Thrace to the confines of Persia, and from the Caucasus and Black Sea to the Mediterranean. This means the elimination of the Greek from parts of Thrace, that is, Turkey in Europe, the handing back safe and sound of Constantinople to the Sultan of Turkey, ejecting the Greek army from Smyrna, placing all Greeks under the Turkish flag, doing away with an independent Armenia, and dividing the Assyrians almost in half, parts under the Turkish and parts under Persia and British rule in Mesopotamia.

The treaty of Sevres was only on paper and was never ratified. The Moslems knew that. To strengthen their position a movement was started in India where the Hindus and the Moslems, bitter enemies in times past, sacrificed their differences and made a combined demand on the British public and British government, asking for the rights of Caliph for the Sultan as head of all Moslems and as guardian of the Holy Shrines of Mecca and Medina in Arabia, and of Adrianople in Thrace. The Ghandi movement in India demanded revision of the Treaty of Sevres, and threw all its strength into compelling the British government to accede to its peremptory demands. Montagu and Lord Reading pretty nearly repeated the policy of Lord Beaconsfield.

#### OUTSTANDING FEATURES OF THE PROPOSED TREATY

In addition to the things mentioned above, the new treaty which is proposed by the foreign minis-

ters of Britain, France, and Italy to Greece and Turkey, asks and stipulates that the Asiatic side of the straits shall be in the hands of the Turks, the European side under the Allies, but fortifications on both sides to be demolished. The Dardanelles are to be free forever. The line of division between Turkey and Greece is to recede to give more space for protection of Constantinople in case of war.

Not knowing exactly how to solve the Armenian problem, in their dilemma, the foreign ministers ask the League of Nations to step in and help the situation. The Armenians have scouted the idea proposed by M. Poincaré of France to have the Armenians leave their proper home on the Black Sea and in regions of Mount Ararat down towards Van and Bitlis, and go to live in Cilicia on the Mediterranean. But the League of Nations has no money, no army, and is not acknowledged by America. What, then, can it do to protect the Christian minorities in Turkey? The situation at present is not dissimilar to that created by the Powers after the Bulgarian War, when Russia was asked to step back from protecting the Armenians. The British then were unwilling to give Constantinople to the Russians. But in the World War they had promised it to the Russians, who could have had it for the taking. At the time, the Soviet Russia scouted the idea. But the time will come when they will again have their own way, and then, I am persuaded, a new solution may come to Armenia and others near the Caucasus frontier. But first this Soviet regime must run its course.

#### THE FINAL RESULTS OF THE WORLD WAR IN NEAR EAST

What, then, has been accomplished in the World War? Not as much as we had hoped for, but still a great deal indeed. We must not be selfish and narrow in our conception, but should be willing to see God's hand in the suffering of His Church and in preparing her for Himself. Martyrdom is not a thing to be scouted, nor is it always to be pitied. Through our desire to relieve suffering, which is perfectly legitimate and Christian, we are apt to forget the larger lessons of purification by fire.

At no time was Christianity a more sacred thing to its followers than now. Not only that, but a new conception of nationality is growing among the people of the Near East which will be their ultimate salvation. These Christian nations must learn the lesson of coöperation, harmony, and service. Our being rendered homeless and countryless should be an incentive to a better life and a hope for an abiding home in God's presence. I am persuaded, as never before, that this War has meant the rebirth of Christendom in the Bible lands. The fall of the Church has always been from within rather than from without. This catastrophe is not without its lessons.

The idea of a common sympathy between the growing children of America, to say nothing of its men and women and the children of Bible lands, always grips my imagination. May God bring wars to an end! But should there be another war in which the remnants of the Church in the Near East are threatened, do you suppose that the coming generation would stand still and see these people murdered like sheep without a protest? Never! This will be the great by-product of the war and of the Near East Relief. We shall grow into that world consciousness of which men of the type of Bishop Brent and Bishop Gailor are such great exponents. When that comes, the difference between an American and an Armenian will be but very little, not only in spelling, but also in conception and real meaning.

Not only that, but the greater parts of the Bible lands are freed from Turkish rule forever. Egypt is now a new kingdom. Palestine is to be under the British mandate. Syria is being saved through France. Arabia is free, and so is Mesopotamia, from

the Turkish yoke. The greater parts of Thrace and Macedonia are free. Let us thank God for these.

Turkey has been reduced to less than half its former size in population and inhabitants. Will it learn any lesson and reform? Let us not be hopeless even as to that.

#### PRESENT STATUS OF THE ASSYRIAN CHRISTIANS

Naturally my greatest concern is about my own people after the flesh—the Assyrians. My heart's desire and hope are for their emancipation and growth in numbers, education, and Christian service. We have made enormous strides during the past century, no matter from what angle you look at the question. Of course we are divided, but no more so than the rest of the Christians, in America and elsewhere. Our real problem is not so much of division in creed, bad as that truly is everywhere, but we have far more serious problems to face. They are the problems of securing one common language, home, and government. While all the liturgical Churches use the Aramaic for their literature and Church worship, not all of them speak that or any other kind of Syriac. The only compact set of them who speak their own language are the Nestorians of Kurdistan, and their brethren, lately of Urumia, now Persia, of all the world. This last set is not living even in their former home. And the village or the clan or the district, for an Assyrian of to-day, or for an Armenian, is much dearer than any other national concept. This has been at the bottom of most divisions amongst us; and we are hardly willing to own it.

Then the division line between Turkey and Mesopotamia, the government of Iraq under King Feisal, the new Arab ruler of old Assyria and Chaldea, cuts the country inhabited by Mar Shimun's people into two. Part of their territory falls under Turkey-to-be, and part under the Arab, which is at present a British mandate. Possibly the Turkish part may be claimed by France. But I doubt it. Then those in Persia, as intimated, are scattered everywhere. The Jacobites are further west, and the Chaldeans entrenched in Mosul and its environs.

These are man-made barriers. What I am looking for among our people is a new spirit of nationalism, consecrated by God and Church; for only on the theory of nationality will any nation ultimately unite and work out its own salvation. Probably we can discuss this another time. The American Church and the whole Anglican Communion has a duty toward this nationality. At least we can try to do half of what others are doing to feel less of a burden on our souls. Other branches of Christians are strengthening their position in the Near East. What are we going to do about it?

There is much room for thought and reflection for us all if we wish to have our position as Anglicans maintained and propped through education and rehabilitation.

#### JUNE POPPIES

The glory of the Flanders Field  
How soon it drops away!  
The crimson glow is fallen now  
That bloomed but yesterday.

Yet in our hearts there yet abides  
The deeper line of pain.  
Their passion who for freedom fell  
Shall not be borne in vain.

M. M. F.

ONE LEPER only waits to cast himself at the feet of Jesus and worship Him. Let that one leper be the type of the soul to whom the whole blessedness of a blessing from Christ has come. Even the type of your soul! —Phillips Brooks.



## CORRESPONDENCE

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

### SHALL WE MAKE THE PRAYER BOOK MISSIONARY?

To the Editor of the Living Church:

IT is hoped, and it is highly probable, that the revision of the Prayer Book now in process will terminate in the General Convention of 1925. If this proves to be the case, the revision can include nothing which fails to receive favorable action in the Convention of this year. It is not likely that another revision will be attempted for many years to come. Now is the time, therefore, to consider whether we are taking full advantage of this opportunity to make our Prayer Book completely expressive of the spirit and mind of the Church.

In the Third Report of the Joint Commission, recently issued, it is asserted that the motives of the Commission have been purely liturgical. The purpose of this communication is to raise the question whether it would not be expedient to give consideration also to a form of revision outside the apparent purview of the Commission, a revision proposed from motives other than liturgical. To be specific, can we forgive ourselves if we neglect this chance to give the Prayer Book the missionary emphasis in petition and teaching which it now lacks?

It is to be remembered that the Prayer Book is not only a Manual of Worship; it is a Manual of Teaching. Bishop Barry, in his *Teacher's Prayer Book*, notes the extraordinary influence of the Prayer Book over all English-speaking peoples, as determining the tone and character of their devotion, and as forming a standard of faith and religious thought. In Atwater's *The Episcopal Church*, the "Rector," discussing the Prayer Book, says to the "Doctor": "It is a manual of religion. It contains the fundamentals of the Christian Faith. It is a summary of the teachings of the Bible and an exposition of the doctrines of Christianity. It contains all that a Christian need believe to his soul's health." These excerpts are given not to prove but to bring definitely to mind a fact we all recognize. But this unquestioned wide-spread and profound influence in moulding thought and practice has not been missionary. Can this assertion be justified?

"A Prayer Book which is to-day substantially what it became in 1662 is not likely to emphasize markedly the missionary aspect of the Church as we feel it to-day, and a general knowledge of the history of England for the years previous to 1662 will supply reasons" (*Harford and Stevenson's Prayer Book Dictionary*, p. 355). This refers to the English Prayer Book, but it applies to our Book. Missionary spirit was no more dominant in 1789, when we adopted the English Book with some revisions, than in 1662.

In the revision of 1892 a Prayer for Missions was inserted in the "Prayers and Thanksgivings upon Several Occasions", and the petition "That it may please thee to send forth laborers into thy harvest" was inserted in the Litany. Bishop Barry's comment is significant: "The Prayer for Missions—supplying (as in the Litany), what has been felt as a want in the English Prayer Book—was inserted in 1892, marking the increased sense of the duty of missionary work, as an integral part of true Christianity."

A missionary prayer for occasional use and a petition in the Litany did not suffice to give the Book a missionary character. It is true that there is much in the prayers and in Scripture passages which has missionary meaning or implication. And of course there is nothing in the Prayer Book antagonistic to, or inconsistent with, Missions. But what we find if we are searching for missionary teaching or implications is one thing; what impressions the Book makes on those who lack a missionary spirit is quite another. We all realize that no one will gain from the Prayer Book the impression that this Church regards as its primary duty the Mission which our Lord gave us or that the success of that Mission is the passionate desire of our hearts. No child or adult will get the impression from the study or use of the Prayer Book that a Christian who is not missionary in spirit is not a true Christian. There is a lack of missionary emphasis.

Dr. Tiffany's *The Prayer Book and the Christian Life* may

be cited in evidence. "The object of the treatise," says Dr. Tiffany, "is to indicate the conception of the Christian life which the Book of Common Prayer presupposes, elucidates, and strives to nurture." But one searches the treatise in vain for any reference to Missions, the Church's Mission, evangelization, the propagation of the Faith, or the winning of the world for Christ, or to any personal duty or responsibility to these primary concerns of the Church. There are paragraphs implying missionary vision. But it is apparent that Dr. Tiffany did not find that the "conception of the Christian Life implied in the Book of Common Prayer" gives precedence to, or even involves, personal devotion and sacrifice in obedience to our Lord's missionary command. That Dr. Tiffany was not blind to the missionary duty of the Church is shown by his sympathetic treatment of the subject in his *History of the Episcopal Church*. He was a faithful reporter of what he found in the Prayer Book. He did not read into it what is not there.

We all believe that our Prayer Book has deservedly outranked all other Manuals of Prayer and Teaching. We love it and are proud of it. At the same time we are not blind to the fact that it was the product of a period when, from the standpoint of the Church's Mission, all the Church was Laodicean. We realize now that there was put into the Book only enough missionary heat to make it lukewarm. And can we escape the conviction that this explains, at least in part, our slowness in waking up to a consciousness of our chief Christian duty? Is it strange that so many of us, accepting as all-sufficient the conception of the Christian life we derived from the Book we rank next to the Bible, have regarded missionary sacrifice as something extra or abnormal, almost a work of supererogation?

Are we content to-day, with our clearer vision of service and fuller apprehension of duty, to leave this manifest weakness unrepaired? Shall not this beloved Book grow with us as the Holy Spirit leads us into more abundant and fruitful Christian life? Shall we not see to it that the practical standard it sets expresses the ideals of a missionary rather than of a non-missionary period of Church life?

The remedy is simple. It does not call for the elimination of anything now in the Prayer Book. The desired emphasis can be secured by a limited number of additions. In its Third Report, the Joint Commission proposes an additional Prayer for Missions and also, in the Appendix, an Office for Missions. This is all to the good, but still leaves the Mission of the Church as matter for occasional attention. If the Church's Mission is the primary purpose of the Church and if its furtherance should be the supreme desire of the members of Christ's Body, then the missionary note should not be absent from any regular service or lacking in the teaching. The Prayer Book should have unmistakable missionary emphasis in both expression and impression.

ROBERT F. GIBSON.

### REVISION OF THE PRAYER BOOK

To the Editor of the Living Church:

IT is manifestly desirable that something definite should be accomplished in the matter of Prayer Book Revision at the coming Convention. The Church at large, however, has had no real opportunity for studying the work of the committee, as the report is extensive and somewhat costly, and probably but few of the clergy have had a chance to study it as a whole.

In any event, the changes and enrichments proposed by the Committee should be tried out practically, which is a matter of considerable expense, as it means the printing of a new book for temporary use.

Would it not be possible for the coming Convention to print an edition of the Prayer Book as revised by the Committee to be tried out in any diocese, subject to the consent of the bishop, until 1925?

In this way, the revisions could be studied practically by the whole Church for three years but could not be adopted

until 1931, or nine years from date, which would make possible the printing of the experimental book for trial use, as the books in the pews have to be replaced in any event at least once in ten years.

At this time it would not commit the Convention to any definite changes. It would lead to a rational national use built upon experience.

The Church of the Good Shepherd, Washington, D. C.  
C. S. ABBOTT.

*To the Editor of the Living Church:*

I AM sure there are many who, like Judge Henry, have wondered whether there was any real desire on the part of the Church at large in 1913 for a revision of the Prayer Book. Hence the discussion of this point by Bishop Parsons and Judge Henry has its special interest. Thus far the latter seems to have rather the best of the argument, though a rejoinder from the Bishop may change the situation. I am much interested in the Judge's proposed "enrichment" of the Litany. In connection with the subject under discussion I do not see why he should be so hard upon the unfortunate "Liturgiologists". There are not many of them in the American Church, and I cannot recall the name of any one of these as being active in starting this movement for the revision of the Prayer Book; but then I am an old man and my memory may be treacherous. When the work of revision was once begun, it became a matter of interest to all members of the Church, to the "Liturgiologists" as well as to the rest of us. Why should they not be heard? Perhaps, if they had had more influence, there would have been fewer changes and better work.

Whether we like it or not, the Prayer Book is being revised. We cannot afford to have it botched. Let the General Convention take time enough to do the work well, or let it wipe the slate clean and leave the Prayer Book as it was in 1913.

Los Angeles, Calif.

W. F. HUBBARD.

#### ARMENIA AND THE TURK

*To the Editor of the Living Church:*

HOW long are we of Christian America going to sit idly by and permit the Turk to afflict and murder Christian Armenia? Do we believe in "Brotherhood" as applied to God's whole familyhood? Or do we confine our good graces to one-sixteenth of the human race residing in favored America? Are we to sit and "fiddle" while the world is on fire, simply on the grounds of an imagined "isolation"?

May I, through your columns, call on all Churchmen at once to write their representatives in Washington expressing (1) their indignation and horror at the thought of continued cruelty in Armenia by the Turk; (2) their disapproval of the idea of entrusting Armenians to Turkish sovereignty; (3) their hope that America may join in with England and France for an immediate investigation, on the ground of Turkish atrocities and for an early curbing of the Turk; (4) their belief in Armenian integrity and its right to a protected country; (5) their approval of the United States government giving financial support, in case a loan is necessary, to whatever body may assume the trust of organizing the administration of Armenia?

The Federal Council of Churches of Christ has made a strong appeal (endorsed by Bishop Gallor), to all Christians in America to take immediate steps in the interest of stricken Armenia, but it almost looks as if that country may be entirely wiped out by Turkish diabolism before we get ready to take any uniform action.

I am giving the names of senators and representatives on committees on Foreign Relations and Foreign Affairs, to whom letters should be written forthwith by every American Christian who can be moved by human cruelty and unspeakable suffering:—Senators Hiram Johnson, Frank Brandegee, William Borah, Medill McCormick, Harry S. New, Henry Cabot Lodge, Frank B. Kellogg, John Sharp Williams, G. M. Hitchcock, Key Pittman, Geo. H. Moses, Jas. W. Wadsworth, Jr., P. J. McCumber, Atlee Pomerene, John K. Shields, Claude A. Swanson; Representatives W. F. Lineberger, A. J. Sabath, Merrill Moores, J. C. Linthicum, J. J. Rogers, T. W. Hukriede, E. R. Ackerman, Bourke Cockran, B. N. Fairchild, Hamilton Fish, Jr., Chas. M. Stedman, J. T. Begg, T. E. Burton, H. W. Temple, S. G. Porter, Ambrose Kennedy, Tom Connally, Henry D. Flood, H. A. Cooper, Edward E. Browne.

Write one or more of the above-named, addressing the

former "Care U. S. Senate, Washington, D. C.," and the latter "Care House of Representatives, Washington, D. C."  
Red Springs, N. C. THOS F. OPIE.

#### THE NEW HYMNAL

*To the Editor of the Living Church:*

A DEVOTED member of the Church asked me recently if the New Hymnal offered any hymns for the Sunday after Ascension. It was pointed out that in the old Hymnal the Ascension hymns were assembled under the caption of "Ascensiontide". In the New Hymnal provision is only made for "The Ascension Day", although the pages are headed "Ascension Day". The use of the article makes it emphatic. Also "the following" eight hymns are indicated, making eighteen for the one Day.

It is an interesting question. There must have been some intelligent or prejudicial determination in throwing out of the old Hymnal the suffix "tide". It sounds "High Church", but it was really loved of the Puritans, who substituted it for "Mass" in combinations, as "Christ-tide" for Christmas. In modern usage "Tide" means season, although in the older use it meant the day, the octave, or the season. The deliberate throwing out of "Ascensiontide" and the careful substitution of "The Ascension Day" would seem to indicate, in a common sense way, that no hymns were provided for the Sunday after Ascension, or the intervening days.

"Whitsuntide" is also displaced for "Whitsunday", although the Puritans used the former without balking. Easter Day is also substituted for "Eastertide" with twenty-two hymns provided and indicated for the Day, and nine indicated for the five "Sundays after Easter". Why the Sundays after Easter are recognized in this casual way, and the Sunday after Ascension not recognized at all, is "too high for me". The question asked me was an earnest one, and I could not give a satisfactory answer.

Oxford, N. C.

F. H. T. HORSFIELD.

#### THE DIACONATE

*To the Editor of the Living Church:*

IN a recent letter on "Archdeacons and Deans," I drew attention to the almost utter extinction of the diaconate. I wish to supplement my remark by what the Rev. Dr. William H. Lewis wrote in 1854. He was rector of one of the Brooklyn Churches; and the following extract is taken from the "Memorial Papers", which originated in Dr. Muhlenberg's Memorial to the House of Bishops, Oct. 1853:

"We have now, virtually, but two orders in the ministry. Next to the enlarged influences of the Holy Spirit, among things desirable for our Church is a free ordination under our new canon respecting deacons. It would draw out and employ talent now lost to us, relieve pastors, and supply the higher ranks of the ministry with the very best recruits, such as had been already well tried in a preparatory discipline. Let there be free ordination, and such as are incompetent for anything more will remain at their own level, while such as have used the office well may purchase to themselves a good degree. If we had had this canon in years past, we should not only have gained good men for the higher ranks, but we should have been spared some unworthy accessions to them from those who would have remained deacons all their days, had it not been considered almost obligatory to advance to the priesthood after one year. We should have saved, too, in another way; for many have been ordained to the priesthood, intending to devote themselves to teaching, professorships, editorials labors, etc., which seem almost a violation of ordination vows, while they would be perfectly consistent with the new canon.

"Ought not deacons to be the most numerous of the orders of ministry? One High Priest—one family of Priests—thousands of Levites: one Lord, the first Bishop of souls—twelve Apostles; seventy deacons—seven deacons in the Church at Jerusalem."

Without venturing to endorse every word of this, I think Dr. Lewis' argument is substantially good, and just as appropriate to present conditions as to those prevailing about seventy years ago.

Portland, Oregon, May 24.

RICHARD H. THORNTON.

#### UNRECOGNIZED DEGREES

*To the Editor of the Living Church:*

WHILE I was in England years ago, thinking about attending some American university, I asked somebody who had been in this country whether he would advise me to go to Chicago. No, he said, no university west of Pittsburg!

The last editorial of THE LIVING CHURCH aimed at correspondence course universities is a sweeping statement of the same nature and probably as unfounded. It is based on a false premise, namely that college or university studies should be taken in residence. As everybody knows, there are no degrees more difficult than those of the University of London, which is only an examining body. The French University is also an examining body (very much like the University of the State of New York), and no doubt French degrees are of some value. I personally am not connected in any way with any correspondence school, neither do I hold any degree from any such institution, but my sense of fair play is hurt when the character of a very well organized correspondence school, directed by a priest of our Church, is attacked by this editorial. That institution is honestly trying to give a chance to men who cannot afford to attend a regular university. You know that the cost is practically prohibitive now. Its examinations are conducted with fairness and its degrees are not bought. There are many "fake" correspondence schools in this country—as there are many fake religious organizations—but why pick on one which is conducted by a clergyman of our Church, a man of high ideals, and a scholar? Why not—instead of that—start a reform campaign in this country, trying to make residence unnecessary and standardizing examinations for all (including correspondence school pupils), so that the poor man can have a chance.

Finally, you know how many of our clergy become intellectually stale in active parish work. Don't you think that it is a good thing if the attraction of a diploma leads them to a little study? I know that our seminaries offer degrees for such men, but they do not usually help them very much in their studies towards such degrees. A good correspondence school would do that. You seem to infer that there is no such thing. I am afraid that your decision is not based on facts.

Chicago, Ill., May 15, 1922.

JOHN A. MAYNARD.

To the Editor of The Living Church:

I HAVE read with much interest your editorial of May 13th and with much of it I find myself in complete accord, but it does seem that if one is to take your remarks at their face value, you are sadly lacking in justice. That there are correspondence schools that are nothing more than "diploma mills" I presume is true, but to suggest that all are such is to suggest what is not true. One might as well say that because some resident schools are inferior, all are inferior, but I take it that your particular complaint is the granting of degrees. If so the same objection might with perfect propriety be made against some resident schools and the mere fact that the *Living Church Annual* chooses to discriminate as to what degrees are good and what are bad, has, I am sure, very little influence with many of us. Many of the degrees so recorded represent very little and a degree earned by hard work is much more to be desired than even an honorary one conferred by some institution recognized by the L. C. A.

In conclusion, permit me to call your attention to the fact that the Bureau of Education in its official publications expressly repudiates the idea that it "recognizes" certain institutions.

St. Mark's Rectory,  
Waupaca, Wis., May 18, 1922.

A. WORGER-SLADE.

#### THE LATE CANON SIMPSON

To the Editor of The Living Church:

W AY I use your columns to call attention to the Canon Simpson Memorial Fund.

The late Canon James Simpson served as priest incumbent at St. Peter's Cathedral, Charlottetown, Prince Edward Island, Canada, for 35 years.

His work there was one of steady and consistent teaching of the Catholic Faith, and by his efforts a dignified and reverent type of worship was built up and has been maintained at St. Peter's. The members of the congregation are endeavoring to complete the Cathedral as a memorial to him, and a considerable sum of money will have to be raised. They feel sure that many who held him in esteem might like to send contributions to the memorial fund and hope by this means to bring the matter to their notice. Further information may be obtained from Rev. E. Malone, St. Peter's Rectory, Charlottetown, P. E. I.

Contributions should be sent to Mr. E. G. Coombs, Mana-

ger, Bank of Montreal, Charlottetown, P. E. I., Canada, Treasurer of the Fund.

Charlottetown, April 28, 1922.

EDWARD MALONE.

#### "ONLY ONE DOLLAR"

To the Editor of The Living Church:

AFTER reading in your issues of April 22nd and May 6th, the two scathing articles on "Only One Dollar", I am anxious to say there are *always* "two sides to every question." As I belong to one of those *terrible* guilds who have given cheerfully as well as asked faithfully, following the blessed injunction, "As ye would that men should do to you, do ye even so to them."

Out of seventy requests, only one has even hesitated, and that only because they wished the indorsement of the Bishop—which has been gladly given and sent to them. All others have sent the dollar cheerfully and with loving wishes for our success.

I say, God bless the woman who first thought of giving the guilds the chance to help each other, and may He have mercy on the poor, narrow, selfish individuals, who, because they can appreciate in their own parishes, begrudge others the blessed privilege and happiness of at least *helping* to "bear one another's burdens."

St. Matthew's Church, Kenedy, Texas.

May 15, 1922.

MRS. M. J. WILLIAMS.

[The discussion of this subject is now at an end.—EDITOR L. C.]

#### THE APPROACH TOWARD UNITY

To the Editor of The Living Church:

THE many attempts now being made to unify the Churches "in some way" seem to me to miss an important consideration. The object aimed at is Church unity in diversity, the thing extolled is the unity. But Church unity is like happiness, righteousness, loyalty, and other such qualities. If you seek happiness, for example, directly, you miss the thing sought. To get happiness you must not direct your attention to happiness, but to the thing that will bring happiness. And Church unity will be secured best by aiming at some other thing. That other thing ought to be an aim worthy of the combined efforts of the individual churches. Get the Churches working together for some great common interest, and by degrees the unity will come. Even if you get the unity, what will be the binding force to hold that unity together?

Let me suggest two such aims. First, let us get some concerted action by the Churches as to what Uncle Sam's attitude should be towards an International Court of Justice, and, second, let us try to come to some kind of an understanding with Moslems, Buddhists, and the great religions of the East. Put the Churches to work jointly on such problems as these, and unity will come.

Conneaut, Ohio.

W. J. BARRETT.

#### THE HOLY CROSS LIBERIAN MISSION

To the Editor of The Living Church:

FATHER Campbell, who is to head the Holy Cross Mission to Liberia, sails in a few weeks, God willing, accompanied by one other member of the Order, and by a male nurse and a civil engineer.

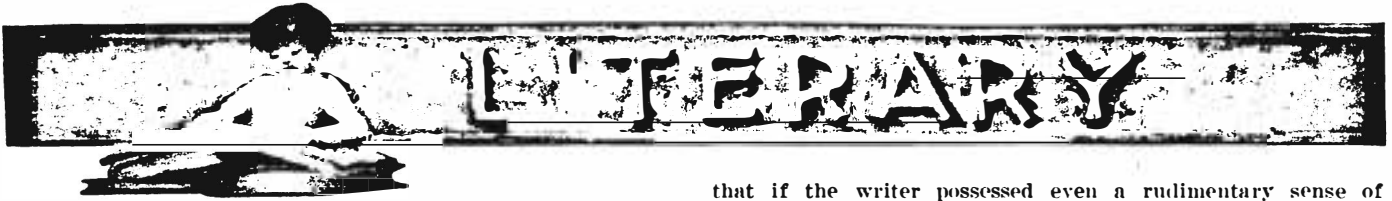
We still lack one priest and a doctor. It will make in every way for economy and convenience if the whole party can proceed to Liberia together. Please allow me space to make known this need, and to appeal earnestly to your readers to help us to find the right men for this adventure for God. Applicants should be in good health, and not over thirty-five years of age. They must be ready to rough it, and not be afraid of long tramps on the trail. Above all else, they must have hearts full of love for God and zeal for the conversion of the heathen.

Bishop Overs has assigned us the Gbandi territory, about two hundred miles from the coast, with headquarters at the native town of Mosambolahun. No Christian missionary of any kind has ever, so far as is known, worked in this country. The country is high, the elevation being nearly 2,000 feet.

Father Hawkins, who has been in Liberia since February, made a trip through this region in March. Last month he returned from the coast to the interior, with two native carpenters and a caravan of twenty-four carriers. He is now engaged in building temporary quarters to shelter the unit when it arrives. He is about two days' march from the nearest white man. There is no danger in his situation, however, except from possible sickness; although there is much loneliness, especially as he has not yet had time to acquire the language. We, therefore, crave the prayers of our friends for him.

S. C. HUGHSON, O.H.C.





### "PAINTED WINDOWS"

*Painted Windows*; being "Studies in Religious Personality." By "A Gentleman With a Duster." Introduction by Kirsopp Lake. Illustrations by Emile Verpilleux. American Edition, G. P. Putnam's Sons, \$2.50.

The author of this book, more or less authoritatively pronounced to be Mr. Harold Begbie, appears to have for his primary purpose the discrediting of Anglican Catholicity. It is "Modernist," as might appear from the names of the publishers and of the writer of the Introduction. And being "Broad", it is characteristically Narrow: The inevitable paradox is here beautifully illustrated.

Churchmen are not, we imagine, especially interested in the writer's treatment of Dr. Jacks, General Bramwell Booth, Dr. Orchard, and Principal Selbie, except in passing. But the Churchmen and the treatment they get in these personality sketches are genuinely interesting. These are: Bishop Gore, Dean Inge, Father Knox (now, of course, a Roman Catholic), Bishop Henson, Miss Maude Royden, Canon Barnes, Bishop Temple, and the Archbishop of Canterbury.

The object of any book review is to give its readers an intelligent idea of the book reviewed. This book really requires an "Answer." One wishes that someone, preferably some one in England, would do to it what "Ronnie" Knox in his *Some Loose Stones* did to *Foundations*. That is the treatment which the present reviewer regards as the only adequate one, since space forbids a really first-rate showing up within the limitations of a mere review. A few high points may be touched upon, however.

The publishers have made a fine-looking book of it. M. Verpilleux' illustrations, black-and-white pen drawings, are beyond praise. Dr. Lake's Introduction is precisely what might be expected. He rings bells for the author, precisely as Caradoc Evans and Thomas Burke ring bells for each other, and the author, who obviously admires Dr. Lake, quotes him extensively and with appreciation.

Many of the writer's facts would be questioned at once by any one "in the know." For example he assumes that Bishop Gore is the acknowledged leader of the Anglican Catholics. He hangs a portion of his argument against Anglican Catholicity on this flimsy hook of supposition, and for that reason it necessarily falls to the ground. He makes Bishop Gore out to be a disappointed old man whose faith is somewhat shaky. Hence, the whole of Anglican Catholicity is deduced as being likewise somewhat senile and shaky. This is a fair sample of the treatment of the main thesis throughout the book. He misses entirely the point that Bishop Gore, enormously respected as he deserves to be and is, is not the recognized leader of Anglican Catholicity. Similarly, when he attempts to minimize the power of Bishop Gore's personality, he bases his contention on the Bishop's supposed "modernism," which is derived from his acceptance of evolution! The horns of the Special Pleader stick out here as elsewhere. For he either ignores or is unaware of the illuminating facts that acceptance of the evolutionary hypothesis is not generally regarded as a sign manual of "Modernism," and that the attack on Evolution comes not from Chesterton or the Bishop of Zanzibar, but from Bergson!

He says: "It is the Catholic Party, the spendthrift heir of the Tractarians, which, with little of the intellectual force that gave so signal a power to the Oxford Movement, endeavors to make up for that sad if not fatal deficiency by an almost inexhaustible credulity, a marked ability in superstitious ceremonial, a not very modest assertion of the claims of sacerdotalism, a mocking contempt for preaching, and a devotion to the duties of the parish priest which has never been excelled in the history of the English Church."

Here are most of the ancient shibboleths—"superstition," "credulity," "sacerdotalism," "intellect." Not a bad array for a writer who bases his opinion upon what he derives from the expression in the Bishop's eyes!

He quotes against the sacerdotalism (horrid fetich!) which has so fearfully undermined the Church, the tale of a man who believed in saints, and who, learning that the day on which he was planning a murder was one dedicated to a saint, deferred his crime until the next day. One would imagine

that if the writer possessed even a rudimentary sense of humor, it would have occurred to him that this is merely an argument for having more saints in the calendar, and, under the sacerdotal system which he deplores, a greater devotion to them! For obviously, if the next day had also been a saint's day, the murder would have been further deferred; and three hundred and sixty-five saints (with one over for February 29th) would, properly distributed, have prevented the murder altogether.

"We are men of reason," says the writer. That is the trouble with him and with the rest of his group. He approves Dean Inge in spite of the various drawbacks to his personality which the writer enumerates, because he is one of these worshippers of reason. He forgets, as usual, where this path leads. He forgets the French Revolution, the "Age of Reason," the Deists and the rest of the crew who attempted to follow "Reason", but who, unlike the writer, had at least enough imagination to call her a goddess!

One would like to go on through the book in this fashion, but it will have appeared, perhaps, that the book requires an "Answer," and that a mere review is necessarily inadequate. The writer says the Catholic clergy are not "gentlemen." It reminds one of the late James Anthony Froude, who spent so much of his time bewailing the passing of the "Squarson" of his earlier youth. Just what type of "gentleman" the writer has been familiar with and takes as his ideal in this field does not emerge. But if it be the "Modernist" equivalent of Froude's Fox-Hunting Parson, let us thank God if it be true, or nearly true!

But it is delightful and refreshing to learn from these pages, for the first time, how Bishop Hensley Henson found he couldn't do much with the "Modernist" clergy who flocked into his diocese. The Bishop found that they were all "intellect." There was not enough "sacerdotalism" to go around, and so the work of the diocese didn't get done. So long as those clergy were allowed to retain their orders, and so make their living, one cannot help feeling pleased that their undone work had its field under the *aegis* of their natural patron, and that the eggs upon which the Lord Bishop of Durham sat so long and conscientiously, hatched chickens which came home to roost.

HENRY S. WHITEHEAD.

### THEOLOGICAL

*The Approach to the New Testament.* By James Moffatt. The Hibbert Lectures, 1921. Doran, N. Y., \$3.00, net.

A book which claims to be a "brief statement of the general situation created by historical criticism" of the N. T. cannot but be interesting and useful, provided its scholarship is not guided by preconceptions. Unfortunately, the suavity of the assumptions of this book and the serenity of its dogmatism compels the reader to watch carefully and be on his guard. As an outline of the methods and point of view of certain schools of criticism it serves a useful purpose. As instilling, whether consciously or unconsciously, a debatable, yet unproved, view of the documents, it has seriously impaired its value. The casual translation, for example, of St. Mark XIV, 24, by "*This means my covenant-blood which is shed for many*" (p. 60), at least, is simply a mistranslation; it is at the most an interpretation of what the author thinks our Lord meant by the words. Again, after speaking of the canon of the N. T., the author says: "Once formed, (it) proved itself possessed of powers which tended to make it almost independent of the Church in which it had been drawn up. These powers, however, were faintly felt in the early Church." (p. 68). One may well ask "Why?" The extraordinary way in which, for example, the Feeding of the Five Thousand is dissolved (pp. 125-133) into an oriental story conveying the moral that "Jesus was equal to any emergency, that He never was baffled, that His instincts were generous and practical", as constituting "the primary elements in the tale" (p. 132), culminates in the statement that it may represent "some historical incident embroidered with supernatural coloring" (p. 133). If the historical method must needs proceed on such presuppositions, its value is open to question.

The unfortunate feature of the book is that it identifies the *method* with a *school*.

## Church Calendar



JUNE

1. Thursday.
4. Whitsunday.
5. Whitsun-Monday.
6. Whitsun-Tuesday.
- 7, 9, 10. Ember Days.
11. Trinity Sunday.
12. Monday. St. Barnabas.
18. First Sunday after Trinity.
24. Saturday. Nativity St. John Baptist.
25. Second Sunday after Trinity.
29. Thursday. St. Peter, Apostle.
30. Friday.

## Personal Mention

THE Rev. GEORGE W. ATKINSON, D.D., has resigned the rectorship of Grace Church, Georgetown, Washington, D. C., where he has been for the past eight years.

THE Rev. WILLIAM E. BERGER, rector of St. Mark's Church, Beaver Dam, Wis., preached the sermon at the memorial services of the John E. Miller Post, No. 146, American Legion, Sunday evening, May 28th. Father Berger is historian of the post.

THE Rev. ALFRED J. DERBYSHIRE gave up his work at Abbeville and Willington, S. C., to take charge of St. Timothy's Church, Columbia, S. C., on June 1st.

THE Rev. ROBERT P. EUBANKS, rector of St. Matthew's parish, Grand Junction, Colorado, has been commissioned chaplain in the Officers' Reserve Corps, with the rank of first lieutenant.

THE Rev. SAMUEL C. FISH, of Southampton, N. Y., will be at the rectory at Bridgehampton, Long Island, N. Y., during the summer months.

THE Rev. FREMONT N. HINKEL, for the past three years assistant minister at St. Margaret's, Washington, D. C., has accepted the call to be rector at Leeds parish, Fauquier County, Virginia.

THE Rev. GRANT KNAUFF has been appointed Archdeacon of West Florida by the Bishop of Florida, and may be addressed at 2101 E. Maxwell St., Pensacola, Fla.

THE Rev. WM. FISHER LEWIS, rector of St. Peter's parish, Peekskill, New York, celebrates on Trinity Sunday next the fiftieth anniversary of his ordination to the priesthood. The Rev. Mr. Lewis is a member of the class of 1872 at the G. T. S. He is the father of the Rev. C. S. Lewis, Canon for Religious Education, Diocese of New Jersey. He is in full possession of all his faculties, including his ability to walk and pay parochial calls on his children, many of whom he baptized years ago.

THE Rev. LEWIS ASHLY PEATROSS has accepted a call to St. Andrew's Church, Columbus, Ohio, to begin about June 1st.

THE Rev. WM. FREDERICK PHILLIPS, for the past six and a half years curate of St. Peter's Church, New York, has resigned on account of a severe attack of inflammatory rheumatism and a nervous breakdown, and will be compelled to rest for several months. His present address is Elkhorn, Wis.

By an unanimous vote of the class of 1922, Rahway High School, the Rev. H. A. LINWOOD SADTLER, rector of St. Paul's Church, Rahway, N. J., has been chosen to preach the baccalaureate sermon on June 18th. This is the third time Mr. Sadtler has been so chosen.

THE Rev. J. MARSHALL WILSON, who has been on the staff of St. Ignatius' Church, New York City, while completing his studies at the General Theological Seminary, has returned to the Diocese of Easton, and has been appointed by the Bishop in charge of St. Mary's Church, North East, Md. Mr. Wilson begins his new duties Trinity Sunday.

THE Rev. CHESTER WOOD, who has been doing supply work for Bishop Shaylor in Nebraska, has returned to his home, 442 N. Washington Ave., Lansing, Mich.

THE Rev. CARL M. WORDEN has been appointed priest in charge of St. Stephen's Church, Ashland, Nebraska. He may be addressed in care of the Diocesan Offices, 203 Kennedy Bldg., Omaha, Neb.

THE Rev. E. PINKNEY WROTH, rector of St. Peter's Parish, Poolesville, Md., has accepted the call to be rector of St. Philip's, Laurel, Md., and is expected to take charge about the middle of June.

## ORDINATION

### PRIEST

GEORGIA.—At the seventeenth annual Council of Colored Churchmen, held in St. Ambrose's Church, Waycross, Georgia, May 22nd, the Rev. Q. E. PRIMO was advanced to the priesthood by the Bishop of the Diocese. He was presented by the Rev. E. W. Halleck, rector of Grace Church, Waycross, and the sermon was preached by the Ven. J. Henry Brown, archdeacon of the colored work of the diocese.

### DEACONS

WESTERN NEBRASKA.—On Ascension Day, May 25th, Mr. CARLETON DAY LATHROP was ordered deacon by the Bishop of Western Nebraska in St. Andrew's Church, Scotts Bluff. The candidate was presented by the Rev. Charles K. Weller, rector of the parish, who also preached the ordination sermon. Mr. Lathrop is an over-seas veteran of the World War, having been a member of the 77th Division. He will assist the rector of St. Andrew's Church in mission work in the North Platte valley until he enters the Philadelphia Divinity School in the fall.

MINNESOTA.—On Tuesday in Rogation Week, May, 23rd, in the Oratory of Seabury Divinity School at Faribault, the Bishop of Minnesota ordained WILLIAM BROWN HEAGERTY, M.D., deacon. The candidate was presented by the Rev. Dr. F. F. Kramer, and the Bishop preached the sermon. Dr. Heagerty goes to St. Mark's, Minneapolis, as assistant, being assigned particularly to work at Wells Memorial.

MICHIGAN.—The Bishop of Connecticut, acting for the Bishop of Michigan, in St. Thomas' Church, New Haven, Conn., on June 2nd, admitted to the order of deacon LEON MARK BRUSSTAR. Mr. Brusstar was formerly a resident of New Haven, and a member of St. Thomas' Church. He is a member of this year's class in Berkeley Divinity School. The sermon was preached by the Rev. Charles Baker Hedrick, professor of the Literature and Interpretation of the New Testament at Berkeley. The candidate was presented by the Rev. William A. Beardsley, rector of St. Thomas' Church.

KENTUCKY.—On Saturday, June 3, 1922, in the Church of Our Merciful Saviour, Louisville, Mr. WILLIAM HENRY BROWN, Jr., was made deacon by the Bishop of Kentucky. The sermon was preached by the Rev. Geo. Gilbert Walker, who also presented the candidate.

## DEGREES CONFERRED

NASHOTAH HOUSE.—D.D. upon the Rev. BENJAMIN WALTER BONELL, Dean of the College of St. John the Evangelist, Greeley, Colo.

SEABURY DIVINITY SCHOOL.—D.D. on the Very Rev. MARMADUKE HARE, M.D., Dean of Trinity Cathedral, Davenport, Iowa.

UNIVERSITY OF ARIZONA.—LL.D. on the Very Rev. WILLIAM J. SCARLETT, Dean of Christ Church Cathedral, St. Louis, Mo.

UNIVERSITY OF KING'S COLLEGE.—D.C.L. on the Rev. CHARLES LE V. BRINE, rector of Christ Church, Portsmouth, N. H.

## DIED

BIRD.—At Trenton, N. J., on Sunday, May 27th, MILLARD F. BIRD, son of the late James H. Bird and of Sarah H. Bird, and brother of Dr. J. T. J. Bird and Carrie E. Bird. "Jesu, mercy!"

HORLEY.—In London, England, April 29th, T. REGINALD HORLEY, formerly warden of the Church of the Redeemer, New York City. "Grant unto him, O Lord, eternal rest, and may perpetual light shine upon him."

HUNT.—On the eve of Ascension Day, May 24th, ANNE E. HUNT, at 316 West 95th Street, New York City, in her 80th year; wife of the late Charles Edwin Hunt, formerly of Orange, N. J., and daughter of the late Charles Francis Osborne and Mary Field Gilliam Osborne, of Richmond, Virginia. Funeral services at St. Agnes' Chapel, New York and interment at Rosedale Cemetery, Orange N. J.

"Her children arise up, and call her blessed." JACKSON.—On May 26, 1922, at Montclair N. J., Mrs. MARY N. JACKSON, aged 82, the

wife of the late Rev. Augustus Jackson, founder and long-time rector of St. Paul's Church, Washington, D.C. The funeral services were conducted in St. Paul's Church, the Rt. Rev. Alfred Harding, D.D., Bishop of Washington, the Rev. Robert Talbot, D.D., rector of St. Paul's, and the Rev. Mr. Thompson, a former assistant. Dr. Talbot and Mr. Thompson took the committal at Oak Hill Cemetery, Georgetown. She is survived by four children, Messrs. Hall N. Jackson, of Cincinnati and Stuart N. Jackson, of Montclair, N. J., Mrs. Mary J. Kearfott, of Montclair, and Miss Fannie A. Jackson.

## MEMORIAL

### REV. FRANCIS HENRY POTTS

In loving memory of my dear father, the Rev. FRANCIS HENRY POTTS, whose unflinching patience through a lifetime of pain and suffering, and whose beauty of soul and gentleness of character will be my lifelong inspiration and guide.

May he rest in peace and may light perpetual shine upon him.

### MISS LOUISE S. NICHOLS

We, the officers and members of the Church Service League of the Diocese of Quincy, desire to express our great appreciation of the life and personality of Miss LOUISE S. NICHOLS, daughter of the late Rev. Joseph H. Nichols and Louise Rutledge Nichols, who entered into rest at Racine, Wis., Easter Even, April 15, 1922.

A loyal Churchwoman, for forty years an able and most helpful assistant at St. Mary's School, Knoxville, she was greatly beloved by the hundreds of girls, who came under her gracious influence.

May she rest in peace and light perpetual shine upon her.

## QUIET DAY

A Quiet Day for women will be held at St. John's Church, Newport, Rhode Island, on Friday, June 16th, beginning with the Holy Eucharist at 9 A. M., and ending at 4:30 P. M. The conductor is the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac. Please notify the Sister in Charge, House of the Holy Nativity, Washington St., before Wednesday, June 14th.

## RETREATS

THE SOCIETY OF 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 Adenrood, 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 Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

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.

THE SISTERS OF THE TRANSFIGURATION will hold their annual Retreat at the Convent beginning Sunday evening, June 25th, and closing with the Holy Eucharist June 29th. The RIGHT REV. PAUL MATTHEWS, Bishop of New Jersey will be the Conductor.

The Retreat for the Associates of the Transfiguration and other women will begin the evening of Thursday June 29th and will close with the Holy Eucharist, Sunday July 2nd. Rev. Benjamin D. Dagwell, rector of the Church of the Ascension, Pueblo, Colorado, will be the Conductor.

Those wishing to attend are asked to notify the Sister-in-Charge, CONVENT OF THE TRANSFIGURATION, Glendale, Ohio, by June 25th.

**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 GUNSMAS-TER, 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.

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**MISCELLANEOUS**

**WANTED IN WELL ESTABLISHED** Church school for boys resident Chaplain and resident choirmaster, living free, salaries \$1,200 and \$1,000. Address Headmaster-680, care LIVING CHURCH, Milwaukee, Wis.

**WANTED: A WOMAN FOR WORK** in the Girls' Friendly Society, Diocese of Massachusetts. A woman trained for work with girls and young women, some practical experience desirable. Must be a communicant of the Protestant Episcopal Church and 25 to 35 years of age. Write to Mrs. K. R. FORBES, Sec. of Com., 9 Akron St., Roxbury, Mass.

**WANTED AN ORGANIST FOR A PARISH** in the Northwest, one who can teach and could afford to accept a fair remuneration from the Church and secure the remainder from his teaching. A voice teacher would have a fine opening. Address N. W. Parish-574, care of LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER WANTED** for men and boy's choir (some women). Fine organ, good opportunity. Address the RECTOR, St. Peter's Church, Niagara Falls, N. Y.

**WANTED: A MANUAL TRAINING TEACHER.** St. ANDREW'S SCHOOL, St. Andrew's, Tennessee.

**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—COMPETENT WOMAN TO** keep house for widower, and bring up four children, three of whom go to school. Address "COMPETENT"-575, LIVING CHURCH, Milwaukee, Wis.

**WANTED, FOUR SINGLE YOUNG MEN** of vision and enthusiasm with good voices to form Quartette for Evangelistic singing in City Missions, the home mission field and in parishes where both priests and people would welcome the help and inspiration of good

music furnished by devoted and loyal young churchmen. Only those who are loyal churchmen and willing to make sacrifices for the church can be considered. Write with references in first instance to EVANGEL-572, LIVING CHURCH, Milwaukee, Wis.

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

**POSITIONS WANTED**

**CLERICAL**

**WANTED—SUPPLY WORK FOR EITHER** July or August preferably in city. Terms, use of Rectory and \$100. Satisfactory references. Address MISSIONARY-568, care LIVING CHURCH, Milwaukee, Wis.

**SUPPLY WORK WANTED IN CHICAGO** or vicinity for the months of July and August. Address X. Y. Z. 569, care LIVING CHURCH, Milwaukee, Wis.

**RECTOR, THIRTEEN YEARS LAST** charge—wife, past 5 years in educational and welfare executive work in business world, Chicago. Family grown. Want institutional or parish work September 1st. Address, B,7 Prospect Ave., Milwaukee, Wis.

**PRIEST IN PITTSBURGH DIOCESE** desires Sunday duty for month of August. Apply A-578, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, ANGLICAN CATHOLIC, DESIRE** 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 LO-**cum tenency month of July—J. A. 561, 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.

**ASSOCIATE RECTOR WISHES SUPPLY** work for July or August or both. Minimum \$25.00 a week. Would consider permanent change. Address DOCTOR-579, care LIVING CHURCH, Milwaukee, Wis.

**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.

**DEACONESS, EXPERIENCED, REQUIRES** work, medical, institutional or educational in bracing climate until September, or permanently. Would assist invalid. References. Address Deaconess-570, 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.

**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.

**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.

**COLLEGE GRADUATE DESIRES POSI-**tion as Oral English and Dramatic teacher in a Church school for September. Good references. Address D-576, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S SON, PRINCETON SENIOR,** desires work for summer as tutor or companion. Excellent references. St. John's Rectory, Norristown, Pa.

**SUCCESSFUL EXPERIENCED ORGANIST-**Choirmaster wishes correspondence with priests and parishes desiring loyal and devoted help for substantial work. Salary necessary, also field for teaching Piano, Organ, Voice. Boy Choir specialist. Choral Society and Mixed Choir experience. Priests interested will do well to communicate immediately with CANTER-575, LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD AND INCENSE**

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

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

**PARISH AND CHURCH**

**AUSTIN ORGANS—WHEN AN ORGAN** builder and repairer says that after thirty-five years continuous work on organs he finds no record of behaviour equal to that of Austin organs, he speaks perhaps the most inclusive praise that could be accorded. Like materials and same solidity of construction no matter what the size of organ. Over a hundred four manuals in use, but a constant chorus of approval from users of our smaller instruments. AUSTIN ORGAN Co., 18 Woodland St., Hartford, Conn.

**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.

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

**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 HINNES ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

**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 veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St. Chevy Chase, Washington, D. C., Tel. Cleve. 25.

**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.

**MISCELLANEOUS**

**AN "OLD FASHIONED COUNTRY SEAT"** in Maine, edge village on hill between lake and tidal river. Grove primeval pine house

well furnished. Bath. Lake water. Gasoline engine. Man on place. Stable. Station half mile. Roman Catholic Church near. Episcopal Church two miles. Apply: ROBERT H. GARDINER, Barristers Hall, Boston, Mass.

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

**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.

### VACATION CAMP CONFERENCES

For Training Selected Church Boys (15 to 21 years of age) in Leadership.

#### CHAPLAINS

**CAMP HOUGHTLING** Rev. F. H. Millett, June 26-July 8 Trinity Church, Wheaton, Ill.

**CAMP CARLETON** Rev. Stanley West, June 26-July 8 Pottstown, Pa. near Angola, N. Y.

**CAMP KIRCHHOFFER** Rev. R. A. Kirchhoffer, July 3-July 15 Riverside, Calif. near Barton Flat, Calif.

**CAMP BONSALE** Rev. Harold Thomas, July 17-July 29 Charleston, S. C. near Wrightstown, Pa.

**CAMP JOHN WOOD** Rev. J. J. D. Hall, July 17-July 29 near Rocky Point, L. I., N. Y.

**CAMP TUTTLE** Rev. James DeWolfe, July 17-July 29 Pittsburg, Kansas. near Elk Springs, Mo.

#### Address

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

### SUMMER SCHOOL FOR CLERGY

**ALBANY CATHEDRAL SUMMER SCHOOL** for the Clergy. Seventeenth annual session, St. Agnes' School, Albany, N. Y., June 19 to 23, 1922. Strong courses, inspiring lecturers. For full particulars apply to the Secretary, Rev. G. H. Purdy, Warrensburgh, N. Y.

### 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.

### 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 19th St., Philadelphia, Pa.

### 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.

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### BOARDING—ATLANTIC CITY

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

### BOARDING—LOS ANGELES

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

### BOARDING—NEW YORK

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

**LADIES' CHRISTIAN UNION INC. ORGANIZED 1858**

**THE ROBERTS HOUSE 151-159 EAST** 36th Street, New York City. A boarding home for young unmarried Protestant women, who are self-supporting and who earn small salaries. Room and meals \$9.00 per week. A new house with all modern conveniences.

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**SISTERS OF SAINT MARY, KEMPER** Hall, Kenosha, Wisconsin. During July and August, guests received, \$20.00 a week. Address, The Mother Superior.

### FOR RENT—MAINE

**THE WHITE COTTAGE**  
Damariscotta Mills, Maine.

**COMPLETELY FURNISHED. NEAR LAKE.** Moderate rent. 3 bedrooms. 2 sitting-rooms. Kitchen. All ground floor. House-keeping easy. Apply: Cort. 77, Mt. Vernon St. Boston, Mass.

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**SINGLE ROOMS, PRIVATE HOUSE, 18** minutes Pennsylvania Station. Near station and meals. References. 121 MAPLE AVENUE, Flushing, New York.

### FOR SALE

**SET OF HASTINGS' ENCYCLOPEDIA OF** Religion and Ethics in excellent condition, \$75 cash. Apply HASTINGS-577 LIVING CHURCH, Milwaukee, Wis.

### FOR SALE—MICHIGAN

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

### INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over

the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

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

## Church Services

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

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

### ST. STEPHEN'S CHURCH, NEW YORK

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

### CHURCH OF THE INCARNATION

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

### ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street  
Rev. NORMAN HUTTON, S.T.D., Rector  
Sunday Services: 8 and 11 A. M.

### ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway  
(Summer schedule of services.)  
Sundays: 7:30, 10:00, 11:00 A. M.  
Week Days: 7:00 A. M.

### ST. MATTHEW'S CATHEDRAL, DALLAS

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

### BOOKS RECEIVED

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

*D. Appleton & Co.* New York, N. Y.

*In the Clutch of Circumstance.* The "Mark Twain Burglar's Story of his Own Life."

*Christ Church Cathedral.* Louisville, Ky

*The Centennial Celebration of Christ Church Cathedral.* May 31, 1822—1922—May 31 May 28—June 4, 1922.

*George H. Doran Co.* New York, N. Y.

*Irrigation and Religion.* By Edmund DeS. and Mary V. Brunner.

*Life and History.* By Lynn Harold Hough. Price \$1.50 net.

*The Untried Door.* An Attempt to Discover the Mind of Jesus for To-day. By Rev. Richard Roberts, D.D., Minister of the American Presbyterian Church, Montreal. Price \$1.50 net.

*The Victory of God.* By Rev. James Reid, M.A., Minister of St. Andrew's Presbyterian Church, Eastbourne. Price \$2.00 net.

*Jesus Christ and the World To-day.* By Grace Hutchins and Anna Rochester. Price \$1.25 net.

*Hellenism and Christianity.* By Edwyn Bevan. Honorary Fellow of New College, Oxford. Price \$3.00 net.

*E. P. Dutton & Company.* 681 Fifth Ave., New York.

*Japan's Pacific Policy.* Especially in Relation to China, the Far East, and the Washington Conference. By K. K. Kawakami.

*Harvard University Press.* Cambridge and New York City.

*New Growths and Oancer.* By Simeon Burt Wolbach. Shattuck Professor of Pathological Anatomy in Harvard University. Price \$1.00.

*B. W. Huebsch, Inc.* New York, N. Y.

*The Myth of a Guilty Nation.* By Albert Jay Nock.

*Longmans, Green & Co.* 55 Fifth Ave., New York.

*Prayers in the Presence.* By F. W. Drake, rector of Kirby Misperton. Price 90 cts., net.

*The Miracles in St. John's Gospel and Their Teaching on Eternal Life.* By T. W. Gilbert, B.D., (Balliol College, Oxford), rector of Bradfield, Berks. With an introductory note by the Lord Bishop of Oxford. Price 90 cts. net.

*Bishop Barlow and Anglican Orders.* A Study of the Original Documents. By Arthur Stappilton Barnes, M.A., University College, Oxford, and Trinity College, Cambridge: Domestic Prelate to H. H. Benedict XV. Price \$4.00 net.

*Storm and Sunshine in South Africa.* With Some Personal and Historical Reminiscences. By A. Theodore Wirgman, D.D., D.C.L., late scholar of Magdalene College, Cambridge, Archdeacon of Port Elizabeth and Hon. Chaplain to H. M. the King. With Foreword by the Bishop of Grahamstown and a Biographical Sketch. With Illustrations. Price \$2.60 net.

*The Macmillan Company.* New York, N. Y.

*Industry and Human Welfare.* By William L. Cheney.

*Fleming H. Revell Company* 158 Fifth Ave., New York.

*Evangelistic Sermons.* By J. Wilbur Chapman, D.D. Compiled and Edited by Edgar Whitaker Work, D.D. Price \$1.50 net.

**PAPER-COVERED BOOKS**

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

*The Plain Chant of the Missal.* Edited by Francis Burgess.

**BULLETINS**

*Seamen's Church Institute of New York.* 25 South St., New York City.

*Annual Report of the Seamen's Church Institute of New York for the Year 1921,* presented at the adjourned annual meeting of the Society Tuesday, January 31, 1922.

**PAMPHLETS**

*From the Office of the Bishop.* Synod House, Amsterdam Ave., and 110th St., New York, N. Y.

*The Bishop's Address To the One Hundred and Thirty-ninth Annual Convention of the Diocese of New York,* May 9, 1922.

**PLAYS**

*Meyer & Brother.* 56 Washington St., Chicago, Ill.

*Ourselves and Others.* A Christmas Program and Playlet Complete. By Lulu M. Putnam. Price 25 cts.

**ENGLISH BISHOP DECLARES NICENE CREED ESSENTIAL**

**Religious Education—Suffragan Bishops—A Practical Memorial**

The Living Church News Bureau }  
London, May 19, 1922 }

THE Bishop of London, writing on the subject of the recent Convocation resolutions on Modernism, says:—"Mr. Major has stated his case temperately and fairly in these words: If asked whether there be an essential or fundamental element in Christology which in our judgment is unchangeable, we should hasten to reply, 'The foundation of every Christian Christology is that there has been a Supreme Incarnation of the Divine Nature in the personality of Jesus of Nazareth.'

"To this, of course, all believing Christians would gladly assent, but when it turns out that this Incarnation is only shown by Christ's moral superiority to any other man, and that all miracles either connected with His birth, or life, or Incarnation, are to be laid aside as irrelevant, when the undoubted presence of the Divine in human nature is so exaggerated as practically to blur the distinction between God and man, then the slippery slope is revealed in all its danger. The elder men who have been brought up in the traditional Faith may be able, during their lifetime, to maintain a precarious hold on a Divine Christ, but it is as certain as anything can be that the next generation will learn to look upon Christ merely as a good man, and when faced with the old dilemma, 'If only a good man, how could He have made the astonishing claims, made even in the first three Gospels, to say nothing of the fourth,' they will deprive Him of His moral and spiritual supremacy, because we, in our day, have stripped Him of His miraculous characteristics.

"The Bishops' answer, in Convocation then, amounts to this: 'We want no new creed'; on the contrary, this House declares its conviction that adherence to the tenets 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, His Incarnation—is essential to the life, and the message, of the Church. We will hold on with both hands to the lamp put into our hands by God, and that lamp is defined in the Nicene Creed as 'one Lord Jesus Christ, the only begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; . . . being of one substance with the Father; By whom all things were made': This faith I charge the diocese not only to hold but to defend against all comers."

**RELIGIOUS EDUCATION**

The position of the Church of England regarding religious teaching in the elementary schools was the subject of discussion at the annual meeting of the National Society held this week. The Archbishop of Canterbury, who presided, referred to the negotiations concerning the future of religious teaching that have taken place between representatives of the National Society and leading Nonconformists. His Grace said that the more they went into the matter the more they were finding a recognition, regarding religious teaching, of certain large princi-

ples far less adequately recognized a few years ago. Leading Nonconformists who used to be opposed to the Society now gave ready recognition to the fundamental points—that they did not believe in any education that had not got religion in its warp and woof; that they did not desire to see such teaching given except by those who could give it completely and conscientiously; and that by religious teaching they did not mean mere recognition in a general way that religious teaching was a good thing, but did definitely mean the grounding of children in the Christian faith. The carrying out of this involved, perhaps, a great deal more than appeared on the surface. Competent teachers meant that they must get rid of a large part of the old cry of no religious tests for teachers. The conferences would go on, but he thought they should now throw upon their Nonconformist friends the responsibility of saying how they thought these principles could be carried into practice.

Lord Parmoor, speaking later on in the proceedings, said that one ideal of the voluntary schools in this country was to ensure the effective religious education of the children in the faith of their parents. The work of the National Society was the greatest Church work of the last century. He quite realized the present financial difficulties of the voluntary schools, but he hoped that with undeviating courage and resolution they would support those schools until a satisfactory settlement had been made. The Church must only give up her schools on the condition that the future of religious education in all schools was secured.

**SUFFRAGAN BISHOPS**

The matter of a proposed exchange of livings between a Devon and a City of London rector, and the consequent appointment of the latter as Suffragan Bishop of Plymouth, with probably other deaneries thrown in, is still under discussion. It is reported that the City rector will decline to take the Devon parish unless he be made suffragan bishop. Needless to say, this significant pronouncement adds greatly to the anxiety of the parishioners of the Devon district concerned, who feel that the desire for, and interest in, the welfare of their great parish is quite a secondary consideration, and that the main object is the suffragan bishopric, with the use of the parochial endowment for its provision. They know well how urgent is the need of an earnest, capable rector who could give all his time to his parish, with the help of like-minded curates. The feeling of distrust and apprehension has deepened, and the laity have decided to take active steps to make their views known. Meetings of officially representative laymen have been held in the various deaneries, at which the appointment of a suffragan-bishop with charge of a parish was strongly condemned. To force such a measure on an unwilling body of Churchmen would only result in disaffection, retrogression, and probable faction.

The Bishop of Exeter is to put the whole question before the Diocesan Conference, which meets at Plymouth early in June, that he may learn the opinion of the diocese. Whether this will be allowed to have any influence is not, of

WAR IN ITSELF and for itself is the greatest crime in the world, and the glory of victory pursued for itself is a crime. This world is made for peace and for work in peace time. The first duty is to work for our people, not to fight. —*Marshal Foch.*

course, known. But whichever way the voting goes, it is bound to reveal strong opposition, and render the position of the suffragan-bishop painful and precarious.

#### A PRACTICAL MEMORIAL

The Diocese of Coventry has not allowed much time to elapse before deciding upon a memorial to the late Bishop Yeatman-Biggs. At a representative meeting held in the cathedral city last week, the Sub-Dean (Canon Chappel) said he had been asked to bring before the meeting the views of the Chapter as to what would be the best form of memorial to commemorate the splendid work of their late Bishop. A resolution had been passed by the Chapter in favour of such memorial taking the form of the completion of the restoration of Palace Yard as a diocesan Church House, according to the late Bishop's plan. The first wish of the Chapter had been that there should be some permanent memorial in the Cathedral, and happily that had been secured. for Miss Yeatman-Biggs and her brothers were prepared to place in the Cathedral a marble effigy—a recumbent figure—of the late Bishop. A resolution in favour of the scheme to restore Palace Yard was unanimously approved.

It may be added as an interesting fact that Bishop Yeatman-Biggs has left a very beautiful chalice and paten to the Dean and Chapter of Coventry. This chalice and paten, set with jewels were used by the late Bishop when celebrating in his private chapel.

#### NO TENANT FOR PALACE

After five months' endeavour, the Bishop of Salisbury has not found it possible to secure a tenant for his palace, and has been driven by necessity to reconsider the situation. As a result, he has now decided to himself occupy a portion of the huge building. It will be remembered that some time ago I informed you that the Bishop of London was compelled, for financial reasons, to let his house in St. James' Square for a term of years, since which he has used Fulham Palace as his sole place of abode. Other episcopal residences which have been found heavy burdens to the occupants of the sees are Farnham Castle (Bishop of Winchester), and the palaces at Chester, Exeter, and Lichfield.

#### A CHURCH TO BE RAZED

The first of the nineteen threatened City churches, the insignificant-looking structure of St. Catherine Coleman, situated in Fenchurch street, is to be demolished forthwith. From the proceeds of the sale of the very valuable site, it is proposed to build a new place of worship at Fulham. However much the adoption of such a course may be deprecated, the fact cannot be gainsaid that the church is not possessed of any particular historic or architectural interest, neither has it of late years attracted either worshippers or visitors. The church of St. Catherine Coleman derives its second appellation from the fact that it once abutted on a large and picturesque garden belonging to one Coleman, a wealthy City builder, who was responsible for much of the ancient district around London Wall. The earlier church, built at the end of the fourteenth century, was dedicated to the martyr-saint, Catherine of Alexandria, who was broken on the wheel for her religious convictions. It was one of the few City churches to escape the Great Fire of 1666. The present rather lugubrious-looking edifice was erected in 1735 at the expense of the parish, a mixed

colony of builders, ironmongers, and clothworkers.

#### ASSAULT ON MARRIAGE LAW

Mr. Athelstan Rendall, M.P., appears to be determined to abolish the "Table of Kindred and Affinity" defined in the Book of Common Prayer, "wherein whosoever are related are forbidden to marry together." It will be recalled that this Independent Liberal Member promoted the Bill to enable a woman to marry her deceased husband's brother, and carried it through. He now proposes to deal with the case of the widower or widow who desires to marry a niece or nephew by marriage. The case may be a rare one, but as there is no question of consanguinity Mr. Rendall considers that it should be met. His bill for the purpose of legalizing such marriages is backed, among others, by Mr. Boyd-Carpenter (who is the son of the famous bishop of that name). The Marriage Law Defence Union has ample justification for its continued existence, and must be prepared for further battles for the maintenance of Scriptural law on such matters.

#### VARIOUS NOTES

"From the Manger to the Cross", the remarkable film exhibited in England about ten years ago, which was commended by the Bishop of London in his sermon on Easter Day, is now being shown at the Church House, Westminster. Great progress has been made in the art of the cinema within the last decade, and it would therefore be unfair to make comparisons between this particular pic-

ture and later examples of cinematography; it may be said, however, that "From the Manger to the Cross" well stands the test of time as an extraordinarily good film, apart altogether from possibilities which lie before it in the sphere of evangelistic effort.

The Bishop of London has appointed Mr. Francis H. L. Errington, C.B., to be Chancellor of the diocese of London, in succession to the late Sir Alfred B. Kempe. Called to the Bar in 1882, Mr. Errington is well known as an ecclesiastical lawyer, and has been Chancellor of Rochester, Bath and Wells, and Newcastle. He is the author of a work on the Clergy Discipline Act, 1892. During the war he commanded the Inns of Court Officers' Training Corps, and attained the rank of Lieutenant Colonel.

An amusing incident is reported from Worcester, where it appears that the Dean (Dr. Moore Ede) was shut in his own Cathedral after Evensong last Sunday, and narrowly escaped being locked in all night. After the congregation had dispersed, he remained behind to chat about the building with an architect from Massachusetts. Believing that he had his master key with him, the Dean directed an official to lock up and depart. Later, to his consternation, Dr. Ede found he had left the key at home. The architect, with American resourcefulness, unbolted the oak doors at the north porch and induced the lock catch to yield. He then climbed the outer iron gates, some fifteen feet high, fetched a key from the Precentor's house, and returned to liberate the less athletic Dean.

GEORGE PARSONS.

## A UNIQUE WAR MEMORIAL

### The Synod of Nova Scotia—News Notes

The Living Church News Bureau }  
Toronto, May 30, 1922 }

THE Governor General of Canada, Baron Byng of Vimy, has recently unveiled a magnificent window commemorative of the great war at St. Paul's, Toronto. In the center of the window are shown the Cathedrals of San Marco, Venice, and of Amiens, the Town Hall of Arras, and the Cloth Hall of Ypres. Around each building are entwined the poppies of Belgium, the lilies of France, and the marguerites of Italy. At the top of the window are three emblematical figures, representing sorrow, victory and reward. At the bottom is the scene of Moses on the mount with arms uplifted in prayer, while Joshua and the army fight in the valley beneath. The side panels are made up of fragments of stained glass collected by Brigadier General Mitchell, a member of the congregation, in the war zones in Belgium, France, and Italy. General Mitchell conceived the idea of collecting these fragments, and there are in the window over 700 pieces, one for each man and woman from the parish who served at the front, thus making the window a priceless and unique war memorial. The sources from which the fragments of glass were obtained include the Cathedrals of Albert, Amiens, Arras, Cambrai, Rheims, and St. Mark's, Venice. One large fragment contains the complete word "Sanctus." It comes from the church of Neuve Eglise in Belgium and remained intact after the fall of fifteen feet.

#### THE SYNOD OF NOVA SCOTIA

The Synod of Nova Scotia opens at Halifax on June 6th with a celebration of the Holy Eucharist at All Saints' Cathedral. Matters of special interest will be the proposal to appoint a Coadjutor to the Archbishop, and the proposed federation of the colleges of the maritime provinces. Canon Stratford of Montreal, is to be the Synod preacher.

#### CHURCH BIBLE AND PRAYER BOOK SOCIETY

The Church Bible and Prayer Book Society of Canada held a successful annual meeting at the synod office, Toronto, the Bishop of Toronto, chairman of the Society, presiding. The report of the honorary secretary, Rev. H. O. Tremayne showed that fifty-five grants of books to needy missions and institutions throughout Canada had been made during the year. The organizing secretary, Rev. R. F. Nie had visited many towns and cities, and the endowment fund had been substantially increased.

#### NEWS NOTES

Rev. W. H. Sparks, honorary secretary of the Upper Canada Tract Society, preached at a special service at St. Stephen's, Toronto, in honor of the seamen who went down with the government steamer *Hampton* on Lake Superior on April 19th last.

Mrs. W. T. Hallam, M.A., wife of Professor Hallam, editor of the *Canadian Churchman*, will be at the meeting of the International Federation of University Women to be held at Paris.

Rev. John Bushell, of St. Clement's, Toronto, has been presented by his congregation with a Ford sedan.

Rev. T. E. Rowe has just held a Mission

of Divine healing at the Pro-Cathedral, Edmonton.

Walter Bird, who has been general secretary of the Brotherhood of St. Andrew in Canada, is to be ordained to the

diaconate on Trinity Sunday at Prince Albert by the Bishop of Saskatchewan.

Rev. H. B. Wilson, Director of the Society of the Nazarene, conducted a healing mission at St. Alban's, Ottawa.

## DR. DRURY PREACHER AT CAMBRIDGE COMMENCEMENT

### Interesting Meeting—A Clergyman Moves Far

The Living Church News Bureau }  
Boston, May 29, 1922 }

THE fifty-fifth commencement of the Episcopal Theological School will be held on Wednesday and Thursday, June 14th and 15th. Wednesday will be the alumni day, beginning with a meeting of the alumni associates at 3:00 p. m. The Rev. Samuel Marquis, D.D., will preach at 5:00 p. m., and the alumni dinner will be given in the refectory at 6:00 p. m. On Thursday, at 11:00 a. m., the commencement day sermon will be preached by the Rev. Samuel Smith Drury, D. D.

#### GIRLS' FRIENDLY MEETING

The Massachusetts Diocesan Organization of the Girls' Friendly Society held its annual service in Boston, Monday, May 22.

After a social hour and a half spent in Mechanics' Hall, the members marched to Trinity Church where the service was held. Five processions were sung through before the church was filled to its capacity.

Thirty clergymen participated in the service. The Rev. William Harman van Allen, D.D., preached the sermon, choosing for his text, "Behold the handmaid of the Lord". His message was deeply significant to every young woman present regardless of her position in life. "for", he said, "is not everyone alike in His presence? Even the most unprivileged is incomparably enriched when she has learned the sweetness of service and sacrifice."

The missionary pennies were dedicated to Bishop Atwood's use in the Tuberculosis Hospital at Phoenix, Arizona.

#### CHURCH SCHOOL UNION

A representative delegation of officers and teachers attended the spring meeting of the southern branch of the Massachusetts Church School Union held Saturday afternoon, May 27, at Grace House, County and Spring streets, New Bedford. There were addresses on topics of especial interest and importance.

The Rev. John H. Hunter, Educational Field Secretary of the Diocese of Rhode Island, spoke on "Weekday Religious Instruction in Public School Time", and the Rev. Percival M. Wood, rector of the Church of the Messiah, West Newton and Auburndale, on "The Young People's Movement in the Church". "The Church School from a Superintendent's viewpoint" was the topic of the Hon. Joseph E. Warner, superintendent of St. Thomas' Church School, Taunton.

#### FROM MASSACHUSETTS TO CALIFORNIA

The Rev. William E. Patrick, rector of St. Paul's Church, North Andover, has resigned his cure in that place to accept a call to St. Paul's Church, Santa Paula, Cal., in the diocese of Los Angeles. For that capacity until the summer of 1918 a number of years Mr. Patrick has been troubled with severe colds, a tendency which was heightened by his experience in France: hence the move to California. Mr. Patrick is a native of Cambridge, a graduate of Harvard and the Episcopal Theological School. His first charge was that of assistant minister at Grace Church, New Bedford, 1915-1917. In September 1917, Mr. Patrick went to France as a Y. M. C. A. secretary, serving in when he entered the army with a commission as chaplain and first lieutenant. While chaplain of the third battalion, 23d infantry, A. E. F., he was twice mentioned in orders for bravery, and received the Distinguished Service Cross for extraordinary heroism in action during the Meuse-Argonne offensive. Since October 1, 1919, he has been rector of the North Andover parish. Under his leadership the parish has increased its offerings for the general work of the Church fivefold, and members of the parish have taken, under the inspiration of his good example as well as teaching, an active part in community affairs. Mr. Patrick is president of the North Andover Inter-Church Council, chairman of the Tuberculosis Committee, a member of the Public Health Committee, and chaplain of the North Andover Post No. 219, American Legion. He plans to leave North Andover September 1st and will begin work in his new parish October 1st.

solely in the interests of common humanity, justice, and right, against a monstrous and almost unbelievable wrong. In 1917 the Allies issued a carefully prepared and deliberate statement in which they declared that one of the aims of the war was 'the setting free of the populations subject to the bloody tyranny of the Turks and the turning out of Europe of the Ottoman Empire.' The people to whom that promise was given endured incredible suffering and fought heroically with us and our allies, believing in us as their liberators." If these people are abandoned, said the Bishop, to the merciless hands of the Turks for complete extermination, it will be the most shameful page in human history, and Americans will have their full share of responsibility for it.

Archbishop Alexander of the Greek Church and Archbishop Alexander of the Russian Church, also spoke. A cablegram from the Patriarch Meletios was read, appealing for "the martyred Christians of Asia Minor."

#### BISHOP PREACHES LOYALTY

On the evening of Monday, May 22nd, Bishop Manning attended the last meeting, before the summer months, of the group leaders of Christ Church, Bronxville. At this meeting the Bishop made one of his strong, sane, and stimulating appeals on the place of the Christian Church in the Nation.

"It is said that our ideals have weakened since the war. I do not believe it. Instead, I am sure that if another such test should come to us to-morrow our response would be just as noble, and more prompt. We are all loyal to the Constitution of the United States, but let us not forget that the Constitution of the United States is founded on the Bible."

The Bishop cited Russia as the living example of a deliberate attempt by political leaders to banish religion from national life and of the utter failure of such a course. Education alone would never succeed as a substitute for the religion of the Bible, which was the foundation of our government and the inspiration of its Constitution.

#### G. T. S. COMMENCEMENT

This has been Commencement Week at the General Theological Seminary. On Monday evening, May 29, the baccalaureate sermon was preached in the chapel by the Rev. C. L. Slattery, D.D., Bishop Coadjutor elect of Massachusetts.

Tuesday was Alumnus Day. The luncheon was served in the gymnasium and service was held in the chapel. The alumni essay on "A Chair of Mystical Theology" was read by Rev. Herbert Parrish, class of '94, rector of Christ Church, New Brunswick, New Jersey.

The Trustees voted to confer ten honorary degrees. Those who received the Degree of D.D. were: the Rev. C. R. Stetson, rector of Trinity, New York; Patriarch Meletios Metaxakis, of Constantinople; and Bishop Philip Cook of Delaware. The faculty and trustees entertained the alumni and friends at a reception in the afternoon.

A class of twenty was graduated this year. Professor Dickinson S. Miller made the commencement address, preceding the senior class luncheon on Wednesday. Dean Fosbroke conferred the various degrees.

#### MEMORIAL DAY

Memorial Sunday, May 28th, was widely observed in all the churches. At the Cathedral the afternoon service was un-

## RENEWED TURKISH ATROCITIES

### Mass Meeting of Protest—Bishop Preaches Loyalty—G. T. S. Commencement

The Living Church News Bureau }  
New York, June 5, 1922 }

A MASS meeting to protest against the renewed atrocities of the Turks and against the rehabilitation of the old Ottoman Empire was held in Carnegie Hall on Thursday night, June 1. The meeting was large and enthusiastic, over 1,000 persons marching in procession, with banners and inscriptions

denouncing the Turks in such terms as these: "500,000 Christians Have Been Butchered Since the Armistice." "The Turk Has Been Defeated, but the Extermination of Christians goes on", and "200,000 Greek Soldiers Are the best Guaranty for the Safety of the Christians."

Bishop Manning presided and made a vigorous speech, denouncing the Turkish atrocities committed upon the defenceless Armenians and Greeks, and calling upon the Government to take steps to stop them. The Bishop declared the meeting to be "non-political and non-partisan and

der the auspices of the American Legion. Bishop Manning made the address of welcome and the sermon was preached by the Rev. John Mockridge, D.D., rector of St. James', Philadelphia, and former chaplain at Camp Niagara.

#### ST. LUKE'S CHAPEL

St. Luke's Chapel of Trinity Church parish, situated in picturesque Greenwich Village, where it occupies a delightful group of colonial buildings, is celebrating its centennial this week and next. The commemorative services began on the evening of Ascension Day, when Bishop Manning administered confirmation and preached. On Sunday, Bishop Whitehead, of Pittsburgh, who was baptized in the chapel, preached in the morning, and Rev. Dr. Stetson, rector of Trinity parish, in the evening.

On Ascension Day, May 16, 1822, Bishop Hobart consecrated the chapel, the congregation of which had held its first service in the home of Mrs. Peter Ritter on October 22, 1820. In November of that year the parish was organized, with the Rev. Dr. George Upfold as rector and Mr. Clement C. Moore as senior warden. Many bishops have served as rectors or curates at St. Luke's, notably Bishops G. W. Doane, of New Jersey, E. R. Atwill, of Western Missouri, and W. D. Walker, of North Dakota, later of Western New York. It was in St. Luke's in 1866 that the Community of St. Mary, now at Peekskill, N. Y. was organized with Sister Harriet as Mother Superior. This was the first American Community Sisterhood in the Episcopal Church. Earlier, in 1847, Father Prescott made his profession as the first American priest to take the vows of the Cowley Fathers, whose headquarters is at Cowley St. John, near Oxford, England. The present vicar is the Rev. Edward Schlueter.

#### BRIEFER MENTION

The New York alumni of the Cambridge Divinity School tendered a complimentary dinner to the Rev. Dr. Charles L. Slattery, Bishop Coadjutor-elect of Mas-

sachusetts, at the University Club on Wednesday evening, May 24th.

Edgar Montgomery Cullen, for nine years Chief Justice of the Court of Appeals, and for many years previously an honored member of the New York judiciary, died of apoplexy on Tuesday, May 23, at his Brooklyn residence. He was 79 years of age. Justice Cullen was a member of Holy Trinity, Brooklyn, for many years and was buried from that church on Friday. The late judge was a native of Brooklyn, and was educated at Kinderhook Academy and at Columbia University, class of 1860.

The Rev. John Mockridge, D.D., rector of St. James', Philadelphia, and former chaplain at Camp Niagara, was the preacher at the memorial service at the Cathedral on Sunday afternoon, May 28th. Bishop Manning made the address of welcome to the veterans.

The Rev. Raymond S. Brown, former curate of Calvary Church, New York, was instituted as rector of Trinity Church, Mount Vernon, on Sunday, May 21st, by the Rev. Theodore Sedgwick, rector of Calvary.

The approaching World Conference on Faith and Order was the subject of a special week of intercessory prayer during the octave of Whitsuntide.

Bishop Manning instituted Rev. J. Blair Larned as rector of St. John's, Yonkers, on Sunday morning.

St. Margaret's Church, East 156th St., the Bronx, will be beautified inside and out this summer. Already nearly \$9,000 has been pledged for the work which will begin in July.

Rev. W. T. Walsh, rector of St. Luke's, West 141st St., is delivering a series of sermons on "Evolution and Religion" on Sunday evenings. His subjects are: "Evolution and the Bible", "God in Evolution", "The Evolution of the Individual" and "The Evolution of Society."

The 98th anniversary of All Saints', Henry and Scammell Sts., was observed on Sunday.

there are more than a hundred fine trees—only three of which will be disturbed by the buildings. There is opportunity for the beautification of these grounds till they gain the charm of an Oxford College. The campaign committee of men under Senator Pepper's chairmanship have asked the women of the Church to help them by forming a committee to take charge of the grounds. This means raising a fund of about \$15,000. Part of the work upon the grounds is urgent: the "quad" about the Library should be graded, at an approximate cost of \$3,500. Next spring, all should be in readiness to put the beautiful Chapel, soon to be built, in its proper setting, with entrances, approaches, retaining walls, and walks. The cost will probably exceed \$12,000. The committee which has issued the circular explanation and appeal for funds has adopted the principle that it will authorize no construction until the cost is covered by cash or pledges.

#### NEWS NOTES

The celebration of the Holy Communion at the Pro-Cathedral on Memorial Day was a special commemoration of all who have offered their lives for their country, with prayers for God's blessing upon the nation.

At the graduation exercises of the School of Nursing of the Hospitals of the Graduate School of Medicine, University of Pennsylvania, held in the Clinical Amphitheater of the Medico-Chirurgical Hospital on May 19th, the address was made by Clinton Rogers Woodruff.

On the afternoon of, Ascension Day, there was an exhibition of all the vestments, copes, chasubles, altar frontals, and lace belonging to St. Clement's parish, as well as all the silver and gold plates and precious jewels.

The Bishop of the Diocese will hold an Ordination of Priests and Deacons in the Pro-Cathedral, on Trinity Sunday, June 11th. The preacher will be the Rev. Thomas Sparks Cline, rector of Grace Church, Mt. Airy.

The vestry of the Church of the Saviour in West Philadelphia will tender a reception to the Rev. Dr. and Mrs. T. Phillips on Monday evening, June 5th.

Dr. Phillips assumed charge of the Church of the Saviour on the first Sunday in May.

On Thursday, May 25th, a well attended meeting of two organizations assembled in Calvary Parish, Germantown, the Sunday School Institute of the Germantown District, and the Sunday School Superintendents' Association of the diocese.

On Saturday, May 27th, the West Philadelphia Branch of the Sunday School Association met at the Church Farm School, Glen Loch. After a tour of inspection of this unique feature of diocesan work, where boys are educated in school studies, and trained in occupations which will make them self-supporting, the topics of the meeting—Young People's Societies, and Summer Schools and Winter Plans, were presented by the Rev. Charles E. Tuke, D.D., and the Rev. Frederick E. Seymour, respectively. A bountiful supper of "farm products" concluded this interesting spring meeting.

FREDERICK E. SEYMOUR.

YOUR INTELLECTUAL rights to examine any theories which profess to deal with the Creator or with his methods of creation are not cancelled by Christian faith.—S. Parkes Cadman.

## BISHOP RHINELANDER URGES PREPARATION FOR UNITY

*Resignation of Dr. Richardson—Philadelphia Divinity School*

The Living Church News Bureau }  
Philadelphia, June 5, 1922 }

**B**ISHOP Rhineland, addressing members of the Presbyterian Ministerial Association recently, urged careful preparation to take up the problems to come before the World Conference on Faith and Order in Washington, in 1925. "Perhaps this is not the best psychological moment for the consideration of Christian Unity," he said. "There have of late been certain discouragements and disappointments, and the claims of practical relief and social work have distracted us from matters of faith and order. Yet there is strong moral pressure on us to consider it now, for there is a growing consent that world unity depends on unified religion. Besides this, the World Conference is to meet in 1925. Its failure would be a serious reproach and its success is impossible without careful preparation."

#### RESIGNATION OF DR. RICHARDSON

A great shock was felt by the whole diocese when announcement was made that the Rev. George Lynde Richardson, D.D., had resigned as vicar of the Pro-Cathedral of St. Mary, and would become rector of St. Paul's Church, Burlington, Vt., on September 1st.

The motive leading Dr. Richardson to go to Vermont is the need of greater effort in combatting irreligion among university students, and in his new work. Dr. Richardson will come into direct contact with the students of the University of Vermont. "I am leaving the work here with much regret," he said, "but it is my feeling and the feeling of those in authority that the work in university centers should be pressed. I feel that the call is an important one."

#### PHILADELPHIA DIVINITY SCHOOL

A circular has just been issued by a committee of women interested in the new Divinity School, calling attention to the natural features of the property, which are unique, in the heart of the city. There is a variation of levels of over sixty feet,



# GUILD OF ALL SOULS

## Annual Meeting in Chicago—Mass Meeting at St. James'

The Living Church News Bureau }  
Chicago June 5, 1922 }

THE annual meeting of the Guild of All Souls was held in the Church of the Atonement, Chicago, May 29th, beginning with a High Celebration at eleven o'clock. The music was rendered by a choir of priests. The Rev. T. M. Baxter, of Chicago, preached the sermon. The Rev. K. O. Crosby and the Rev. F. S. Fleming, clergy of the parish, officiated.

The annual business meeting was held immediately afterwards at which the Superior of the Guild, the Rev. E. A. Larrabee, D.D., of the Church of the Ascension, Chicago, presided. The secretary's report showed that nineteen members had departed this life during the past year, and thirty had been admitted, making the present living membership 1,622, which, with the 459 departed brings the membership to a grand total of 2,081. There are 29 branches in the United States. Grants of black vestments were made to ten parishes and missions. The council and officers were re-elected.

### THE MASS MEETING AT ST. JAMES'

Unfortunately Bishop Anderson was prevented from being at St. James' Church to preside at the united service and meeting planned by the laymen for Sunday afternoon, May 28th, on the vital subject of "Christianizing the American Home". It was unfortunate, too, that Bishop Overs of Liberia, was kept away by illness, but the 800 men present were cheered and stirred by the spirit of the service and by the speeches which they heard from the Rev. Dr. Carleton and Mr. S. J. Duncan Clark.

Dr. Carleton, now rector of St. Augustine's, Wilmette, and formerly the General Secretary of the Brotherhood of St. Andrew, complimented the Brotherhood men for initiating and carrying through such an enthusiastic meeting. He said that many men called successful were in reality miserable failures because their families had grown up without any religious training in the home, and that their sons, in consequence, were often fools or worse.

Mr. Clarke, who is one of the editors of the Chicago *Evening Post*, said: "Men must take Jesus Christ into their lives as a companion. Men who want their children to grow up right, need not expect them to do so, unless they, as fathers, show a right example." The thing that carried him, he said, safely through his days of doubt and scepticism was the recollection of his father's leading his family in prayer and Bible reading.

Dr. Stone, of St. James', who presided in the unavoidable absence of the Bishop, said that every father should perform the duty of priest in his household by leading his family in daily devotions.

### EXHIBIT OF WORK OF THE BLIND

Each year about sixty adults are stricken with blindness in this state of

Illinois. There are approximately 4,000 blind people in this state, three quarters of whom have become blind in adult life. It is to help these unfortunate people, says the Rev. David E. Gibson, that the exhibit and sale of work by the blind was held at the Cathedral Shelter, 117 N. Peoria St., during the afternoon and evening of May 25th. The exhibit and sale were directed by the Woman's Guild of the Cathedral Shelter, Mrs. C. A. Goodrich, president, the division of Visitation of Adult Blind, Mrs. E. Comstock, Division Chief, and the Social and Mutual Advancement Association of the Blind, Mr. J. M. Ferguson, Chairman of the Employment Committee.

In addition to the sale of articles made by the blind, there was an interesting exhibit of a blind girl working at a loom, a blind girl typing, one operating a sewing machine, one tatting, one knitting, one crocheting, besides groups of blind musicians and basket makers. These are the people who do much of our skilled chair caning, fiber work, broom making, and the repairing of musical instruments.

The profits of the sale and exhibit went to the individual workers of the occasion.

### ANOTHER RADIO SERVICE

Trinity Church, Chicago, was the first of our congregations to have its service broadcasted by the Westinghouse system. Chicago congregations are having the privilege of sending out the Church's tidings in this wonderful way and among the first was St. Edmund's, the Rev. Gardner MacWhorter priest-in-charge. Mr. MacWhorter conducted Station K. W.'s chapel services on Sunday, June 4th. The subject of his sermon was "The Voice of God". In this sermon the Rev. Mr. MacWhorter gave an exposition of the Twenty-ninth Psalm from the Prayer Book version of the Psalter.

### CHURCH CEMETERY DEDICATED

Bishop Anderson dedicated, early in the afternoon of Memorial Day, the chapel of the only cemetery of the Church in Chicago, St. Bartholomew's, Oak Hill. It was due to the loving zeal and interest of the late Rev. Harold Schniewind, rec-

tor of St. Bartholomew's, Englewood, that one of the most beautiful and outstanding plots in Oak Hill Cemetery on the South Side of the city, was purchased, the title vested in the Bishop, and the cemetery given the name of St. Bartholomew's. The Rev. Harold Schniewind and the late Canon Moore are buried here and many of our laymen have bought lots herein for their families. The Cemetery Association has built a beautiful chapel near the church plot, and this was dedicated on Memorial Day.

### AN INTERESTING MISSIONARY MEETING

Dr. A. A. Gilman, president of Boone University, told the interesting story of Boone University, and the Rev. W. H. Ziegler that of St. John's Sanitarium, Albuquerque, N. M., at a general missionary meeting for the towns outside of Chicago. The meeting was held at St. Mark's, Geneva, on the evening of Ascension Day. The offering was for the objects told of by the speakers. This service was similar to others held at the Church of the Epiphany, Chicago, on May 19th, and at the Church of Our Saviour, Chicago, on May 26th. Mr. Randall, the secretary of the Bishop and Council, who arranged for these services and meetings, in urging the clergy to further them said: "A missionary meeting that lacks enthusiasm and numbers is sometimes a very cold proposition. Do therefore all that you can to stimulate the interest in these meetings and to secure a large attendance of your people." The appeal seems to have had good results.

### CHICAGO ACOLYTES' ANNUAL SERVICE

The annual festival service of the Acolytes of the Diocese of Chicago was held on the evening of June 1st in the Church of Our Saviour, Chicago. The service consisted of solemn Evensong, solemn Procession, and Sermon. A solemn *Te Deum* was sung after the procession. Fully 250 Acolytes attended, filling the central pews in the nave of the church. The procession with numerous crosses and torches, marched around the church and out into the street.

The sermon was preached by the Very Rev. Benjamin F. P. Ivins D.D., Dean of Nashotah House. The Rev. W. B. Stoskopf sang the service with the Rev. Dr. John Henry Hopkins and the Rev. Frederic S. Fleming assisting.

H. B. GWYN.

# MEMORIAL DAY OBSERVANCE AT WASHINGTON D. C.

## A Pilgrimage for Children—Commencements—Epiphany Activities—Peace Cross Services

The Living Church News Bureau }  
Washington, May 31, 1922 }

PERFECT weather and an inspiring public program seemed to take the whole Washington population out of doors on Decoration Day. It was estimated that about 100,000 persons were present at the dedicatory services for the beautiful Lincoln Memorial in Potomac Park; a record crowd assembled in and around the Arlington amphitheatre for the usual exercises there; and probably the largest number of persons ever assembled in any

local enclosure gathered for the Masonic base ball game, the proceeds of which were devoted to the interests of the Masonic and Eastern Star Home. The President and Mrs. Harding attended the exercises at Arlington and Potomac Park. Everywhere were noticeable the splendid notes of patriotism, hope, service, and religion.

### A PILGRIMAGE FOR THE CHILDREN

The Board of Religious Education has planned a "pilgrimage" to the Cathedral for June 10th, beginning at 10 A. M. Only children between the ages of ten and fifteen years are invited. The plan is the outcome of the description by the Bishop of Worcester, England, of the "Quiet Days" held for children

across the seas. The Rev. Edwin R. Carter, D.D., secretary of the Provincial Board of Religious Education, will conduct the service, which will consist of certain "instruction" based on the Church catechism, and introducing many invocations and hymns. The governing idea will be to present to the minds of the children their obligations and benefits as baptised members of Christ. At noon a recess for luncheon will be taken, and it is expected that the children will bring their lunches with them and enjoy the noon hour on the lovely grounds of the Cathedral. At 2 o'clock a real pilgrimage will be made to the buildings and memorials in the Cathedral Close with a full explanation by a competent guide. At 3:30 the children will assemble for further instructions, which will be followed at 4:30 by Evening Prayer in the Bethlehem Chapel.

#### COMMENCEMENTS

It is the time of commencements. Washington has for some time been entertaining groups of sight-seers from the graduating classes of schools from many states. The Navel Academy has sent out its big class after the baccalaureate sermon last Sunday in the glorious Paul Jones Chapel where the Service is rendered with a congregation of 2,000 in a manner "high Episcopal", according to the old darkey verger. Our own two fine schools on the Cathedral Close are finishing out the year. St. Alban's School for Boys had its baccalaureate service last Sunday, its commencement on Tuesday, and its annual field day yesterday. The Cathedral School for Girls has its senior play next Friday, on the following day come its picnic and class day, on Whitsunday is the Baccalaureate Service, on Monday Flag Exercises, and Commencement is on Tuesday.

Graduation and commencement exercises for the Church school of St. Margaret's parish were held last Sunday morning. The superintendent, Commander C. T. Jewell, gave the report for the year. Medals and other awards were given for the class introducing the largest number of new scholars, for attendance and attention, for scholarship, and to the teacher who had done most for the school during the year. The regular church choir joined with the junior choir to render the music for the occasion.

#### EPIPHANY ACTIVITIES

In addition to the installation of the McKim Memorial Chimes, much work is being done at Epiphany to the church structure. The entire outside is being re-stuccoed with three coats of Portland cement, a new heating plant is being installed, and the whole interior of the building is to be re-decorated. A committee of ladies is seeing to the re-upholstering of the hassocks and pew cushions. New pews will be installed to take care of the additional 125 seats in the south gallery. The bas-relief portrait tablet of Dr. McKim, together with the additional tablet which will tell the story of his life, and the soldier tablet that is to be on the south wall of the tower, have been ordered. These tablets will rest on marble bases, and an additional tablet in memory of the late Colonel John Van Rensselaer Hoff, the gift of his wife, will also be placed on the walls of the church. Plans are being made to enclose the whole property with a wrought iron fence and to plant the bare spaces with shrubbery and trees.

#### PEACE CROSS SERVICES

The open air services before the Peace Cross at the Cathedral Close have begun. Already the Bishop, Dr. C. Ernest Smith, of St. Thomas', Dr. George F. Dudley, of St. Stephen's, and Dr. James E. Freeman, of Epiphany, have spoken, and Canon Snyder announces the following speakers; June 4, the Rev. David Ransom Covell, Superintendent of City Missions; June 11, Dr. Johnston, rector of St. John's; June 18, Dr. James E. Freeman; June 22, the Rev. W. H. Pettus, rector of St. Mark's. The services are held at 4 o'clock in the afternoon.

#### NOTES

Now that St. Luke's, our excellent colored parish church on Fifteenth street, has been freed from debt and placed on an independent basis, the congregation is organizing to renovate the building. The Daughters of the King at St. Luke's will entertain those recently confirmed in the parish with music, refreshments, and a social hour. Last week the Woman's Auxillary gave an entertainment with a program by the children of the Guild of the Nazarene.

The vestry of St. John's Church has purchased the handsome English base-mantel residence, known as 1754 Massachusetts Avenue, as a rectory for Dr. Johnston and his family. The old rectory on Sixteenth street will remain the property of the parish, available for future extension.

D. R. COVELL

#### WESTERN NEBRASKA ANNUAL CONVOCATION

THE TWENTY-SECOND annual convocation of the Missionary District of Western Nebraska was held May 23rd to 25th in St. Andrew's Church, Scotts Bluff, Nebr. The sessions were devoted to the routine business of the district.

The delegates to the General Convention are the Rev. Henry Ives of Sidney, and Mr. Harry R. Drummond, of Kearney.

#### SOUTH DAKOTA ANNUAL CONVOCATION

THE FEATURES of chief interest in the thirty-eighth annual Convocation of the Missionary District of South Dakota, held at Mitchell, S. D., May 19th and 20th, are to be found in a series of resolutions offered and acted upon. Among these were resolutions urging the regulation of the sale of peyote, or mesquite, a native narcotic drug used by Indians and others, by an amendment of the Pure Food and Drug Law; endorsing the organization and work of the Young People's Service League and commending it to the careful study of the clergy; directing the district delegates to the General Convention to do all in their power to secure the enactment of legislation changing the word District to Diocese in reference to Missionary Districts, and to secure more adequate representation for said Missionary Districts; and heartily endorsing in particular that portion of the Bishop's address which deals with the observance of our laws, especially that portion which relates to the Eighteenth Amendment to the Constitution.

In his address to the Convocation, Bishop Burleson said:

"I must reiterate in some measure that which I have said in former addresses concerning the duty of those who

call themselves disciples of Christ to observe and uphold the law of the state. I am continually distressed by the spirit of lawlessness which appears in unexpected places. The attitude of many of our educated and professedly Christian people towards the Eighteenth Amendment is, I fear, indicative of a distortion of mind and a wilfulness of act which is from every point of view reprehensible. If we are striving to be no more than loyal citizens of the Republic, we must decree for ourselves and demand from others a careful regard for the observance of law, and particularly are we bound to uphold the Constitution of our country. I am not concerned to debate the wisdom or unwisdom of the enactment of the Eighteenth Amendment, though I will say in passing that I am entirely convinced that its general results are salutary. What I am compelled to urge upon Churchmen everywhere is only that which their own better judgment should dictate. A flippant and careless attitude toward the law is not a venial thing, but a national misfortune, which may easily develop into a national catastrophe. Were a law so undesirable, were it utterly contrary to my own personal convictions, I am bound, nevertheless, to uphold and abide by it until it is in due course altered or abolished."

The Convocation recorded its approval of week day instruction through the cooperation of ministers of the various Church organizations and the boards of education throughout South Dakota, when it adopted a resolution not only giving its endorsement, but calling upon the next regular session of the state legislature to adopt such legislation as will make it possible to develop such a program in a feasible manner.

Delegates to the General Convention are: the Ven. Edward Ashley, D.D., alternate, the Rev. F. B. Bartlett; Hon. J. H. Gates, alternate, Dr. Twining.

The Women Workers of the District of South Dakota met this year at Mitchell, May 19th and 20th. Roll call showed a larger number of guilds represented than in previous years. The president's address called attention to the large number of personal letters written, 317; visits to 11 white and 7 Indian guilds, and the sending East of photographs especially prepared to illustrate missionary work in South Dakota. A gratifying response to the appeal for Near East Relief was a result of personal letters to each guild.

Mrs. Hugh L. Burleson read the report of the Missionary Box Supply, which this year included, besides boxes for clergymen's families, supplies for Trinity Hospital, Winner. Gifts towards the allotment asked from the district amounted to \$1,676. This report covers donations from November, 1921, to May 30th, 1922.

Mrs. Burnside reported for the United Offering from the white field, \$1,010.58; Indian, \$587.; the interest \$118, making a total of \$1,715.58.

The delegates to Triennial Meeting of the Woman's Auxillary are: Mesdames Remington, Gates, Ashley, Danforth, and Williamson; the alternates are: Mesdames Fuller, Roberts, Rowley, Frazier, and Miss Bridge.

#### CONNECTICUT ALTERNATE DEPUTIES

The alternate deputies from the Diocese of Connecticut are the Rev. Messrs. Charles O. Scoville, D.D., of New Haven;

Ernest deF. Miel, D.D., of Hartford; Arthur T. Randall, of Meriden; and Louis B. Howell, of Norwalk; Judge L. P. Waldo Marvin, of Hartford; Messrs. Charles F. Chase, of New Britain; G. Clifford Foote, of New Haven, and Chauncey B. Tinker, Ph.D., of New Haven.

### MASSACHUSETTS

THE CLERICAL AND lay alternates elected to General Convention from the Diocese of Massachusetts are the Rev. E. S. Drown, D.D., Cambridge; the Rev. Laurens MacLure, D.D., Newton; the Rev. Harry Beal, New Bedford; the Rev. S. B. Blunt, D.D., Dorchester; and the Messrs. Chas. E. Rogerson, Boston; Francis B. Sayre, Cambridge; Chas. C. Coveney, Boston; Howard Whitmore, Newton Highlands.

### WESTERN MASSACHUSETTS

THE LAY ALTERNATES elected to General Convention from the Diocese of Western Massachusetts are the Messrs. John P. Merrill, Pittsfield; Charles L. Nichols, Worcester; Newbold Morris, Lenox; and Charles E. Mackintosh, Holyoke.

### AN INTERESTING CONVOCATION

THE SPRING CONVOCATION of the rural deanery of San Antonio, Texas, held at the Church of the Redeemer, Eagle Pass, the Rev. A. J. G. Banks, rector, May 17th to 19th, was especially interesting in the various conferences in which laymen figured quite prominently.

The first of these was a discussion of the Church school, led by the dean and participated in by diocesan speakers. This was followed by a discussion of the Vocation of the Laity, by a prominent layman. On the next day a conference was held between the clergy and members of the medical profession, especially on the subject of Spiritual Healing.

In connection with the convocation, the Rt. Rev. W. T. Capers, D.D., Bishop of the diocese, dedicated a new parish house for the Church of the Redeemer. In his dedicatory address, the Bishop expressed peculiar pleasure that the Church women of Eagle Pass had seen fit to furnish their parish house as tastefully and carefully as they would their own homes. It made him feel ashamed, the Bishop said, to be entertained in luxurious homes on some of his visitations and then drive to the Church building in a limousine only to find some little shack scarcely worthy of comparison with his host's garage. He said we must take more pride in our Church buildings and their equipment if the Church is to do its work creditably and efficiently.

### COMMENCEMENT AT NASHOTAH

THE SEVENTY-SEVENTH annual Commencement exercises of Nashotah House were held at the seminary at Nashotah, Wis., on the 17th and 18th of May. About 250 visitors were in attendance at the various exercises, among whom were nearly a hundred of the alumni. The annual trustees' meeting and Alumni Convocation and banquet took place on the 17th; and on the 18th was celebrated the Commencement Mass at which time the various degrees and diplomas were conferred on the candidates.

The following members of the senior

class received the diploma of the House: the Rev. Guyon Aiken Golding, the Rev. Cassius Henry Hunt, the Rev. Walter George Horn, the Rev. Thomas Richard Harris, and Mr. George Donald Pierce. The degree of Doctor of Divinity was conferred on the Very Rev. Benjamin Walter Bonell, ('95), Dean of the College of St. John the Evangelist, Greeley, Colo. The degree comes as a recognition of the labor of Fr. Bonell in the mission field in Colorado and for his work in founding and putting on a working basis, our newest seminary, St. John's College. The degree of Bachelor of Divinity also was conferred on the following: the Rev. Don Frank Fenn ('15), rector of Gethsemane Church, Minneapolis, Minn. (*in absentia*); the Rev. Richard Colgate Talbot, Jr. ('20), in charge of St. Alban's Church, Spooner, Wis.; and the Rev. Francis W. G. Parker ('21), rector of St. John's Church, Shawano, Wis.

After the conferring of the degrees, Bishop Webb, of Milwaukee, according to the Nashotah custom, read the Bidding Prayer, in which the founders and benefactors of the House are commemorated. Bishop Webb then pontificated at the Solemn Votive Mass of the Holy Trinity (the climax of Nashotah's Commencement exercises) which followed. The Very Rev. Benjamin F. P. Ivins, D.D., Dean, was the celebrant, the Rev. Prof. Frank Gavin, Th.D., deacon, the Rev. James B. Haslam, sub-deacon, and Mr. Alban C. Townsend of the middle class of the Seminary, master of ceremonies. The Very Rev. Charles S. Hutchinson, D.D., of the Milwaukee Cathedral, acted as chaplain to the Bishop. Bishop Weller of Fond du Lac was vested and present in the sanctuary. An evidence of the near-union with the Greek Church was the presence in the sanctuary in the brilliant vestments of the Orthodox Church of the Rev. Fr. Simon of Milwaukee and the Very Rev. Archimandrite Demetrios of Chicago. Two other Greek priests, Fathers Alexander Papastephanou and Chrysostomos Trahatheas, are students in the seminary. The commencement sermon was preached by the Rev. Herbert S. Hastings, Headmaster of Donaldson School, Ilchester, Maryland.

At their meeting on the 17th, the trustees received the reports for the year and, as a mark of the appreciation of his work this year as dean, elected Dean Ivins to be President of the House. A number of improvements have been made on the fabrics of the buildings, and plans are being drawn up for still further improvements to be made this summer and next year. Nashotah's ivy-clad ruin, Bishop White Hall, which at the time of its erection was the tallest building in Wisconsin, is to be razed, and the refectory in Shelton Hall is to be re-decorated, beamed, and wainscoted. The curricula have been increased in both seminary and college departments to take advantage of recently developed branches of college and theological training.

By vote of the trustees, the College Department is erected into a totally separate department from that of the Seminary, with its own elected faculty and officers. The Rev. James B. Haslam, M.A., was elected warden at the meeting, and an additional instructor provided for. A third year has been added to the collegiate course, and it is hoped that, in a short time, due recognition by the granting of a degree can be made of the work done in this department.

The Alumni at their meeting late in the afternoon of the 17th decided to fi-

nance the re-decorating of the refectory as a memorial to the late Fr. Healy, curator for over twenty years. Besides several other speakers, Dean Ivins, the first Nashotah alumnus to be made Dean of the House, spoke.

The annual alumni banquet followed the meeting with sixty-nine in attendance. Bishop Webb, Bishop Weller, Dean Ivins, and Dean Bonell were the speakers of the evening. The Rev. Mr. Golding spoke for the graduating class, voicing its sorrow at leaving Nashotah as the students, though pleased at the welcome to the alumni. On the morning of the 18th, the Alumni corporately assisted at the Alumni Requiem Mass, celebrated by Bishop Weller of Fond du Lac in St. Sylvanus' (Old Red) Chapel. Luncheon was served at 1:00 p. m. to the visitors in the refectory, about 170 being served. Mrs. Harry Benson, matron, was in charge at Shelton Hall and arranged the menus for both the banquet and the luncheon. The Rev. Lewis H. Matheus ('19) for the Alumni, was chairman of the committee on rooms and entertainment; other members of which were the Rev. Cassius H. Hunt ('22), Mr. A. L. Schrock ('24), and Mr. George White ('26).

### PITTSBURGH DIOCESAN ASSEMBLY BROTHERHOOD OF ST. ANDREW

THREE GOOD MEETINGS of the Pittsburgh diocesan assembly of the Brotherhood of St. Andrew have been held in the past two months. One was at Christ Church, the next at the Church of the Epiphany, Bellevue, this being the annual meeting when officers for the ensuing year were elected, and the third at St. Thomas' Church, Oakmont, May 26th, the first under the direction of the new president of the assembly, Mr. Bertram A. Smith, of Epiphany Chapter. Evening prayer was read by the Rev. Jeffrey Jennings, Chaplain of the Assembly, assisted by the Rev. C. C. Durkee, rector of St. Thomas' Church. A delicious supper was served by the ladies of St. Thomas' Church. About sixty men and boys were present.

The first speaker was Mr. Charles Langbein, a layman from the Presbyterian Church, whose subject was "Service." His address was full of incidents and happenings in connection with his work. The second speaker was the Rev. John Dows Hills, D.D., rector of the Church of the Epiphany, Bellevue, who spoke on "The Brotherhood Ideal." Dr. Hills has been actively associated with the Brotherhood for over thirty-five years, having had an experience which few can claim; and he has always been a firm believer in the Brotherhood, always ready and willing to help by his wise counsel and advice. The meeting was ended by a short address by the Rev. C. C. Durkee, rector of St. Thomas.

### VERMONT ANNUAL CONVENTION

THE 132ND ANNUAL convention of the Diocese of Vermont was held at Christ Church, Montpelier, on Wednesday, May 31. All the clergy in active service save two were in attendance. The attendance of the laity was somewhat diminished probably owing to the preceding holiday.

The Bishop delivered a triennial charge at the opening Eucharist on "The Church, its Nature and Authority."

The following were elected as Deputies to the General Convention, the Con-

vention voting a sum of \$200 to each of the Bishops and clerical Deputies towards expenses: the Rev. Messrs. S. H. Watkins, Morgan Ashley, R. E. Armstrong, J. Elmer McKee. Messrs. S. W. Hindes, C. W. Wilson, J. O. Kimball, H. E. Weeks.

Alternates: the Rev. Messrs. W. H. Bamford, J. G. Currier, W. C. Bernard, Lawrence Amor; Messrs. George Worthington, James Ross Roberts, Waldron Shield, Guy Wilson.

The Standing Committee elected was as follows: the Rev. Messrs. A. P. Grint, E. S. Stone, Joseph Reynolds, and Messrs. S. W. Hindes, M. D. Chittenden, Marvella C. Webber.

Officers and boards were generally re-elected save as rotation called for a change. On account of the difficulty of getting meetings, there was a general agreement that the Board of Religious Education should gather round Burlington and Montpelier, and the Social Service Commission round Rutland.

The Rev. Louis B. Howell was present as a representative of the Presiding Bishop and Council, and told of the accomplishments in the last three years and of proposals for the next triennium to be submitted to the General Convention.

Financial reports for 1921 and showed an increase; for missions, diocesan and general, the addition being over \$1,500. Vital or personal statistics—baptisms, confirmations, communicants, and families—all were larger; and the work generally showed advance until the end of the year when a number of transfers of clergymen to other dioceses left Vermont with several vacancies which have not yet been filled.

The Bishop Coadjutor gave an admirable survey of the work being done, especially in the missions and dependent parishes which are under his care.

In 1923 the Convention is to be held at St. Peter's, Bennington, May 16th.

#### SEABURY COMMENCEMENT

SPECIAL REFERENCE to the completion of ten years' service as Warden of Seabury Divinity School by the Rev. Dr. F. F. Kramer was made by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, at the annual commencement exercises, May 23rd, which also marked the sixty-fourth year of the school.

A larger number of the alumni were present at the annual banquet of the alumni association on the evening of the 22nd, and the friends of the school filled the school chapel at 2 o'clock of commencement day, when the Bishop of Minnesota preached the baccalaureate sermon.

#### VICKSBURG COMMENCEMENT

THE COMMENCEMENT exercises at All Saints' (Junior) College, Vicksburg, Miss., took place between May 27th and May 31st. The baccalaureate sermon was preached at Holy Trinity Church on May 28, by the Rev. Halsey Werlein, of Rosedale, Mississippi. The usual recitals were given, and an evening of pageants, in Latin and English, was especially interesting. The commencement exercises proper took place on the morning of May 31, with an admirable address by Mr. William Alexander Percy, of Greenville, Mississippi, upon Goals and Achievements. Bishop Bratton and Bishop

Green were both present, and the former awarded diplomas and state certificates to seven high school and two college graduates.

#### ALBANY CATHEDRAL SUMMER SCHOOL

THE SEVENTEENTH annual session of the Albany Cathedral Summer school for the clergy will be held from Monday afternoon, June 19th to Friday afternoon, June 23rd.

The purpose of the school is to afford those who are constantly giving out in parochial work the stimulus that comes from contact with men of scholarly minds; to furnish material for the clergy to work over for themselves by giving them a point of departure for future study; to bring the brethren from different sections of the country in touch with one another through the discussion of subjects of mutual interest.

Through the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the ample school buildings and grounds will be used for the lectures, for board and lodging, and for recreation. The lecturers, with their subjects will include the Rev. Edward S. Drown, D.D., four lectures on "The Atonement"; the Rev. Royden K. Yerkes, D.D., four lectures on "Old Testament Eschatology"; the Rev. Ralph B. Pomeroy, four lectures on "Four Aspects in the Life of the English Church in the Nineteenth Century." Mr. Jeremiah T. Cary, International President of the Papermakers' Union, three lectures on "Social Problems from the Viewpoint of Organized Labor"; the Rt. Rev. John Charles Roper, D.D., Bishop of Ottawa, two conferences on "The Spiritual Life of the Clergy"; and the Rev. Henry Pomeroy Horton, a conference on "Church Work among College Students". There will also be a conference on Missions and one on Law Enforcement by speakers to be announced later.

Further information may be obtained from the Rev. G. S. Purdy, secretary, Warrensburg, N. Y.

#### SUMMER CONFERENCE FOR CHURCH WORKERS, EAGLESMERE, PA.

A SUMMER CONFERENCE for Church Workers will be held at Eaglesmere, Pa., under the auspices of the Department of Religious Education of the Diocese of Harrisburg. Courses will be given on the senior, junior, and kindergarten departments of Church schools; on the Church Service League and Church School Service League; on the Woman's Auxiliary work; on Missions; on Church Music; on Christian Social Service; and on Parish Recreations. The Rev. James L. Ware, Field Secretary for the Province of Washington, has consented to give a conference on Teacher Training on July 4th. Two courses of especial interest to men is the course on Canon Law and Legislation, by Gen. Charles M. Clement, and that on the Brotherhood of St. Andrew, by Franklin H. Spencer, Executive Secretary of the Brotherhood. The course on Canon Law and Legislation is intended for vestrymen and other parish officers, and for deputies to diocesan conventions, provincial synods, and the General Convention. For further information write to the Secretary, Miss Winifred Maynard, Community House, Williamsport, Pa.

#### CAMP WASHINGTON, LAKESIDE, CONNECTICUT

THE DIOCESE of Connecticut owns one of the finest and most valuable summer camps for boys and young men of any of the New England dioceses. This camp for boys and men is situated in the beautiful Litchfield hills overlooking Bantam Lake and the Washington Range in the northern part of the state.

The camp was the gift of Mrs. Gustavia A. Seuff, of New York City, and is one of the largest and best equipped in New England. In the site there are about two hundred and fifty acres. Its location on high hills affords a wonderful view and makes it an ideal vacation place.

The camp is open from the first of May to the first of December to any boy or man of the diocese and at a nominal cost of from seven to eight dollars a week. There is a camp director in residence during the season and the general morale is kept up to the highest standard.

With the gift of the camp site the committee came into possession of a large house which had been used for some years as a summer home of the donor. This building is being gradually added to and when the whole is completed it will serve for many years as a worthy memorial to the giver. Each year under the guidance of the camp director the grounds and surroundings are being improved and added to. Among such improvements are a tennis court, a well, a private pool, 166 cabins, and a number of shacks.

#### LIBERIAN MISSIONARY DEAD

A CAMP from Monrovia to the Department of Missions announces the death, presumably on May 28th, of the Rev. William Hoke Ramsaur of the Liberian Mission. Mr. Ramsaur survived his wife only four months, her death having occurred in January of this year. They returned to Liberia early in January, after eight months' furlough in the United States. When Bishop Overs left Monrovia in April, returning to this country, Mr. Ramsaur was convalescing from an attack of pneumonia. Before sailing the Bishop arranged for Mr. Ramsaur to be taken from Cape Mount to Monrovia with the understanding that as soon as he was sufficiently recovered for an ocean voyage he should come home. Apparently Mr. Ramsaur was making a good recovery. A cable dated May 27th announced that he was sailing for the United States on June 15. This was followed in two days by a cable announcing his death.

Mr. Ramsaur was a member of a prominent North Carolina family. After taking his A. B. degree at the University of North Carolina, he spent the next two academic years in serving as general secretary of the Young Men's Christian Association in the University of Alabama. In 1912 he became a candidate for the ministry with the mission field clearly in view. After a year at the Philadelphia Divinity School, Mr. Ramsaur traveled as one of the secretaries of the Student Volunteer Movement for two academic years. In 1914, he was ordained to the diaconate while still at the Divinity School, and became an assistant in the parish of the Holy Apostles, Philadelphia. While still in the Divinity School, Mr. Ramsaur had looked forward to becoming a missionary amongst Mohammedan peoples. Our own Church having no distinctively Mohammedan work, he at last

considered the possibility of serving in connection with the Church of England. Finally he became convinced that the opportunity for work among Mohammedans in Liberia, to which his attention had been called by the Board of Missions, was a definite call to him.

"I am perfectly willing," he wrote to Bishop Lloyd at this time, "to go anywhere in the world. I would prefer going to China but the pressure drawing me out to the Mohammedan fields has grown stronger during these years of quiet and unburied consideration." With characteristic devotion and thoroughness he had been devoting spare time in the preceding years to the study of Arabic. In December, 1918, Mr. Ramsaur was appointed for Liberia and a year later started for the field with Bishop Overs, who had been consecrated a few weeks previously. In June, 1920, Mr. Ramsaur married Miss Sarah Conway, who had already served for eight years as a missionary in Cape Mount.

Mr. Ramsaur was deeply impressed with the importance of industrial work among primitive people. "I wish", he said, when notified that he was to be assigned to Liberia, "that I could spend these next four months at saw mills, brick yards, etc., preparing myself to be of practical value to the people." Bishop Overs entered wholeheartedly into Mr. Ramsaur's convictions with regard to industrial work and offered him the interesting task of developing an industrial and agricultural school at Cape Mount. While on furlough in this country in 1921, Mr. Ramsaur traveled widely through the eastern and midwestern section of the country enlisting everywhere cooperation in the plans that he and Bishop Overs had formed. He returned to Liberia with sufficient funds to organize and equip the new school on a modest basis.

DEATH OF MISS HOLLIDAY

HER MANY FRIENDS will regret to hear of the recent death of Miss Fannie B. Holliday of the Saint Dunstan School of Church Embroidery in Geneva, New York. Miss Wells, the founder of the school, died a few years ago, and now that Miss Holliday has passed away there is no one to continue the work and traditions of Saint Dunstan's.

The best memorial to Miss Holliday will be her own exquisite work scattered throughout the country. Her whole life was centered in the beautiful things she created with infinite love and patience for the Church.

DEATH OF THE REV. FRANCIS H. POTTS

THE REV. FRANCIS HENRY POTTS, a retired priest of the Diocese of Minnesota, died in his seventy-fifth year, at Hastings, Minn., May 8th, after a week's severe illness.

The Rev. Mr. Potts was a B.A. of Trinity College, 1868, and a B.D. of the General Theological Seminary, 1872. He was ordained to the priesthood by Bishop Whitehouse in 1873. His active ministry was exercised entirely in the Middle West, the last parish which he held being St. Peter's, Shakopee, Minn., from which he felt obliged to retire in 1894 because of ill health.

Mr. Potts is survived by a brother, Thomas W. Potts, of Chicago, a sister, Mrs. William Farrer, of North Dakota, and a daughter, Mrs. N. P. Jensen, of

Hastings, Minn., and by three grandchildren.

The funeral was held at St. Luke's Church, May 10th.

DEATH OF REV. CHARLES T. COERR

THE REV. CHARLES T. COERR, seventy-four years old, of Metuchen, N. J., a retired priest of the District of Oklahoma, died last week in Muhlenberg Hospital, Plainfield, just a month after his wife's death. He was born in Waterbury, Conn., and held charges at Morris, N. Y., Palmyra, N. Y., and Wilmington, N. C., and for some time was an assistant to Bishop Whipple, of Minnesota, in his work among the Indians. He is survived by four sons and one daughter.

KILLED BY AUTOMOBILE

THE REV. WILLIAM K. MARSHALL, rector of Holy Trinity parish, Sykesville, Md., was run down by an automobile on the streets of Baltimore and instantly killed on May 23rd. The Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, and the Ven. E. T. Helfenstein, Archdeacon of Maryland, officiated at the funeral.

The Rev. Mr. Marshall was ordained to the priesthood in 1897 by Bishop Peterkin. Since that time his work has been in West Virginia and Kentucky until 1909, when he accepted his Maryland parish. He is survived by his wife.

MID-WEST PROVINCIAL YOUNG PEOPLE'S CONFERENCE

WITH THE purpose of forming a provincial young people's organization in the Province of the Mid-West, the Synod has directed that a conference be held at Gambier, Ohio, July 6th and 7th. All young people's societies, of which there are about seventy-five in the province, are urged to send delegates, the men reporting to the Rev. F. G. Harkness, 21 Bowman St., Mansfield, Ohio, the dean of young men throughout the province, and the women to Miss Elspeth M. Rattle, Gambier, Ohio, dean of young women.

The conference will be addressed by the Rev. Gordon M. Reese, Mrs. Biller, Bishop Johnson, and others. Bishop Leonard, Presiding Bishop of the province, will be the celebrant at the corporate communion of the conference. The Rev. Robert S. Chalmers, of Toledo, will act as chairman.

THE WEST INDIAN CHURCH

THE NOVEL information is received that the Provincial Synod of the bishops of the West Indies will be held, not within the Province itself, but in New York City early in August. The Province consists of seven dioceses, embracing the Central American Diocese of Honduras, having jurisdiction between Mexico and Panama; the Diocese of Guiana in South America; and five island dioceses in the West Indies.

The Bishop of Honduras is presenting the needs of his large diocese, both in men and in money. He would be glad to have any of the clergy volunteer for work in several of the Central American republics where there are abundant opportunities. He needs a traveling missionary also who could move up and down the coast of British Honduras and visit the islands off the coast. There are posts

in the Republics of Honduras and Guatemala also that need clergy. The stipends he states, are adjusted according to circumstances, varying as the cost of living and the missionary's family obligations may make necessary. It is easier for him to use unmarried than married priests, and his desire is for those who are "thoroughly in earnest, prayerful and courageous, self-denying and simple in their lives, thoroughly Catholic in spirit, and unswervingly loyal to our Anglican traditions. Good physical health is of course essential."

QUESTIONNAIRE AS TO PARISH ACTIVITIES

THE HOUSE OF CHURCHWOMEN in the Diocese of Milwaukee is sending out a questionnaire to the parishes and missions of the diocese in order to obtain full information as to the women's organizations in the several parishes and their relations to the Church Service League and to the House of Churchwomen, which latter is the diocesan unit of that League. The questions include requests for information as to the activities of the Woman's Auxilliary and activities in the fields of Religious Education and Social Service. When filled out the result will be a very useful survey of the women's activities within the diocese.

THE REV. DR. BUEL RECEIVED INTO THE CHURCH

THE RT. REV. Chauncey B. Brewster, Bishop of Connecticut, at the time of an Ordination held in St. Thomas' Church, New Haven, June 2nd, received into the ministry of the Church the Rev. Dr. David Hillhouse Buel, former president of Georgetown University, Washington, D.C. Dr. Buel was born of Church parents in West Troy, N. Y., and was baptized in the Church, later becoming a convert to the Roman Church. He graduated from Yale University in the class of 1883, and was ordained to the Roman ministry by the late Cardinal Gibbons, and became a member of the Jesuit order. He was for five years president of Georgetown University. About ten years ago Dr. Buel left the Roman Church, and returned to that of his baptism. He is a grandson of Dr. Samuel Buel who was professor in the General Theological Seminary in New York.

ORGANIZED WORK SUCCESSFUL IN BALTIMORE

IN MARYLAND there is no question about the merit and the results of the federated organization for Women's Work, known as the Church Service League.

Under the enthusiastic and able leadership of Mrs. Julius Freeman, who earned recognition as Red Cross administrator during the war, all departments of women's work in the Church have reached a high water mark which is without precedent in the Diocese of Maryland.

The Woman's Auxilliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, and the diocesan organization of the Bishop's Guild, have all increased in membership, in missionary, and in social service work, and in contributions of money.

One story of the commodious Diocesan House is entirely given over to the federation of woman's organizations. The integrity of each organization is preserved

and the cordial cooperation of all is secured. The Church Service League has "worked" in Maryland.

### WOMAN'S AUXILIARY BOARD MEETING

THE SPRING MEETING of the Executive Board of the Woman's Auxiliary was held in the city of New York, May 4th to 8th inclusive. Eleven members were present, representing the eight provinces of the Church. The national secretaries met with the Board in order to report, and to make suggestions for future development.

A feature of wide interest was the report of the committee to consider woman's work and place in the Church. Questionnaires were sent to the diocesan officers of the Auxiliary, and to parish members, asking an expression of opinion on Lambeth resolution number 46, "Women should be admitted to those Councils of the Church to which laymen are admitted, and on equal terms"; on the establishment of a national House of Churchwomen; and on the election of women as delegates to the House of Deputies of the General Convention. The answers from 62 dioceses are as follows, tabulated on a diocesan basis:

The opinion of the diocesan officers of the Woman's Auxiliary. 32 dioceses in favor of Lambeth resolution No. 46; 14 against it.

4 dioceses in favor of a National House of Churchwomen; 36 against it.

17 dioceses in favor of women as delegates to the House of Deputies; 21 against it.

The opinion of the parish members of the Woman's Auxiliary. 32 dioceses in favor of Lambeth resolution No. 46; 22 against it.

4 dioceses in favor of a National House of Churchwomen; 40 against it.

24 dioceses in favor of women as delegates to the House of Deputies; 21 against it.

The majority of officers and members is very decidedly in favor of the Lambeth resolution while a large majority of officers and members is against a National House of Churchwomen. The officers and members disagree on the subject of women as delegates to the House of Deputies, the members favoring it by a small majority and the officers being against it by a small majority.

Reports showed that during the year 1921 the Woman's Auxiliary had given to the Church's work \$796,047, divided as follows:

To Specials, \$146,507; to the Nationwide Campaign Department, \$109,675; through the Supply Department, \$281,000; to the Emery Fund, \$93,258; through the United Thank Offering, \$165,607.

This last item was expended during the year 1921 from the United Thank Offering of 1919. In the same year, the expenses of the National Headquarters' office were \$33,000, or 4 1/7 per cent of the total money returns.

A method of procedure for the election of the provincial representatives of the Auxiliary on the executive board at the triennial meeting at Portland this fall. It is so arranged that the voting can be done quickly and intelligently.

The United Thank Offering lectures were announced as practically ready. The lectures are in two parts; one, on the United Thank Offering workers in the domestic field, and one, on those in the foreign field. The lectures were written by Miss French (Octave Thanet).

A comprehensive program of work for a parish branch in the five fields of service was outlined to the board by a committee. This program will be printed.

Two scholarships at Teachers' College, New York City, in the Department of Religious Education, were offered for students who are preparing to go into some part of the mission field. These will be paid from the United Thank Offering.

### GEORGIA WOMAN'S AUXILIARY

THE SEVENTEENTH ANNUAL meeting of the Georgia Diocesan Branch of the Woman's Auxiliary was held in Christ Church, Savannah, May 17th and 18th, in conjunction with the meeting of the diocesan convention. There were thirty-nine delegates present, representing seventeen branches. Most gratifying to the delegates was the announcement from the Custodian of the United Thank Offering that the amount was within \$200 of \$3,000, and at the corporate Communion the next day this amount was added. The Secretary of the Supply Department reported that boxes valued at \$936.86 were sent during the year 1921. The Treasurer's report showed an increase and all expenses met. Bishop Reese told the delegates of the need for a fund to assist him in educating postulants for the ministry, and of parents bringing their boys up with the idea of going into the ministry. Later a pledge of \$100 was made for the Bishop's fund for the education of postulants.

### WESTERN MICHIGAN WOMAN'S AUXILIARY

THE FORTY-SECOND ANNUAL meeting of the diocesan Branch of the Woman's Auxiliary of the Diocese of Western Michigan, was held in St. Thomas Church, Battle Creek, May 17th and 18th. The afternoon of the 17th was given to informal discussion of Auxiliary plans, while in the evening there was a mass meeting with a large attendance, fine music, and an inspiring address on the Church's work in China by the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Western Missouri. The other special speakers of the meetings were the Very Rev. C. E. Jackson, Dean of St. Mark's Pro-Cathedral, Grand Rapids, and Mrs. Allen McGregor, of Springfield, Diocese of Southern Ohio.

The annual meeting was one of the best ever held in the diocese. The reports were encouraging, showing improvement and advance all along the line. Mrs. Peter J. Danhof, the president, has every reason for satisfaction with the year's work under her admirable direction. The general theme of the discussions and plans was "The Task of the Church" in carrying on the work begun by the Nation-wide Campaign, and in putting forth strenuous effort to bring the campaign to perfect success. Bishop McCormick gave the great help of his presence, his words, and his blessing.

### AN ARIZONA PASTORAL

THE BISHOP OF ARIZONA has sent out a pastoral to the clergy to be read to their congregations deprecating the spirit of lawlessness and the outbreak of crime which have been general in Arizona. After stating various details of this outbreak, the Bishop declares that lack of reverence for law lies at the root of most of our evils to-day. "The home," he con-

tinuous, "is no longer the center of family life, and alas, too many parents seem indifferent to the welfare of their children, and in their own pursuit of enjoyment and in the growth of a certain type of feminism which makes so many of our wives and mothers gadding about all the time seeking ever for something new, they neglect the most important and sacred responsibility of their womanhood." The Bishop condemns the spirit of lawlessness and declares it to be the duty of the clergy to "concern themselves less with antiquated dogmas and discussions in which no one is interested or benefited, and some modern cults and theories which have no bearing upon life and conduct, and go back for their guidance to the teaching and examples of the Founder of Christianity and speak in no uncertain tones the great 'thou shalt not.'"

### "GAMMA KAPPA DELTA SOCIETY"

THE FOREGOING IS the title of a society for young people in connection with St. Luke's Church at Evanston, Ill. Its title arises from the fact that the letters are severally the initials of the Greek words for knowledge, fellowship, and service—which are the three "keynotes of all true power, the gateways through which all men must enter into a rich, abundant life." The purpose is to give the young people of the parish a definite part to play in the work of the Church. It meets on Sunday evenings in the parish house for supper, after which a speaker discusses a serious subject, and then there are various forms of recreation, preceded by a brief religious service with hymns. There are a number of forms of Church work undertaken by members of the society, and there are also athletics regularly arranged. According to the by-laws of the organization there is a Publicity Committee whose chairman "shall furnish the *Parish Visitor*, *THE LIVING CHURCH*, the *News Index*, and the *Daily Northwestern*, and other papers, with news items." The Society has completed three years of work and is found very useful.

### TWO HUNDRETH ANNIVERSARY

THE TWO HUNDRETH anniversary of the beginning of Anglican services by Welsh colonists at Churchtown, Lancaster Co., Pa., in 1718-1722 was celebrated Friday, June 22. These settlers were formerly members of old St. David's, Radnor, and were largely instrumental in the organization of Lancaster county in 1729. In the early days of the settlement, all the services were conducted in the Welsh language, as but very few of the Welsh colonists understood the English language. It is well established that the first services, in what is now known as Churchtown, were held by the Rev. Robert Weyman, a missionary of the Society for the Propagation of the Gospel in Foreign Parts. The first regular pastor of the congregation was the Rev. Griffith Hughes, a native of Towyn, Wales, and a graduate of St. John's College, Oxford. The first church erected in 1733, was a structure of square logs. Prior to that, services were held in private houses, and under a large tree, when the weather was favorable. The present church building is the third structure built by the parish. Since 1722 the life of the parish has been continuous. The anniversary opened with a celebration of the Holy Communion at 9 A. M. At 11 A. M. Bishop Darlington administered confirmation and preached. In the after-

noon, the Lancaster Historical Society, with a membership of 200, made a pilgrimage, and the president of the society, H. Frank Eshleman, Esq., delivered an historical address.

The present pastor of the church is the Rev. Geo. D. Harris, Warwjk, Chester Co., Pa. The village of Churchtown, though quaint, is rather remotely situated, and is best reached from Lancaster, Pa.

**CHURCH CONTRIBUTION AGAINST TUBERCULOSIS**

THE REV. W. H. ZIEGLER, superintendent of St. John's Sanatorium, Albuquerque, New Mexico, has been spending a busy fortnight in and around Chicago presenting the needs of this institution to Church people. It is a contribution of the Church in the fight against tuberculosis, under the auspices of the authorities of the District of Arizona. One great need is that a mortgage of \$20,000 be paid off before September 15th, of which amount \$12,000 is in hand.

**OHIO CHURCH DEDICATED**

A NEW CHURCH for St. Andrew's Mission, Akron, was dedicated on Saturday morning, May 27th, the Rt. Rev. Frank DuMoulin, D.D., Bishop Coadjutor of the Diocese, officiating. A number of the clergy were present, and the Rev. W. J. Hawthorne, rector of St. Peter's Church, Akron, preached the sermon.

St. Andrew's mission was founded several years ago, and a chapel built on Cuyahoga Falls Avenue. This property was ultimately sold at a very advanced price, and the proceeds were put into this new church. The building is of tapestry brick, the interior is beautifully appointed, and it has a seating capacity of possibly 225, with a choir of thirty-five or forty. A number of memorials were placed, and a pipe organ was put in by the Woman's Auxiliary of the mission. It is hoped to be able to go ahead with the building of a parish house which will be attached to the church building, on North Hill. This is a growing section of Akron and will be brought very much closer to the city by a new high level bridge.

**EPIPHANY CHURCH, WASHINGTON**

A PICTURE of a busy, metropolitan, institutional Church is presented by the Handbook of Epiphany Church, Washington, D.C., recently issued by the rector, the Rev. James E. Freeman, D.D. Provision is made by this parish for the spiritual and many of the social needs of residents of Washington from the youngest to the oldest. It is thoroughly organized with a Parish Executive Council, and activities to embrace and to put to work all sorts of people, and to put is shown in detail by the Handbook. Dr. Freeman says of his parish:

"In a sense, Epiphany is an institutional church: that is, it has agencies varied in kind and character for appealing to all sorts and conditions of men and women. It is our firm conviction, from years of study of the institutional church, that where its agencies become largely secularized or where its several departments of enterprises become ends in themselves and are not intimately related to the larger things of the Christian faith and its practice, they become hindrances rather than helps."

Continuing, he said: "We want this church, with all its agencies, to stand for undiluted and unimpaired Christian faith, a faith that is comprehensive and inclusive of all human interests."

Dr. Freeman is very sanguine about the future of Epiphany Church. He says: "Epiphany's opportunity is exceptionally unique, as it is so placed as to be able to cater at all times to all classes. It is my judgment that the time is not far distant when the present splendid parish house must have its capacity increased and its facilities extended, that it may minister more largely and effectively to the ever-increasing numbers that use it."

**COMMUNICANT STATISTICS**

IN CONNECTION with the parochial reports for 1921, an effort was made in Southern Ohio to secure statistics that represented the facts instead of concealing the real situation. The results are now available in the *Convention Journal* which has just been issued by the Secretary of the diocese.

It shows that there are on the registers of the diocese, including non-residents lapsed and those whose whereabouts are unknown, 18,340 names. The number actually reported for 1920 was 15,875. The number reported for 1921 is 16,153 of whom only 13,497 are considered by their clergy to be active. Therefore, the difference between the paper strength of the Church of the Diocese of Southern Ohio and the actual strength is the difference between 18,340 and 13,497.

**ENCYCLOPEDIA BRITANNICA GOES TO CHINA**

THE DAUGHTERS OF THE KING of the Province of Sewanee, learning that Deaconess Ridgeley, of the American Church Mission of Ichang, China, had need of a copy of the *Encyclopedia Britannica*, has sent her a set of the Eleventh Edition, greatly to her appreciation.

The national organization of the Daughters of the King finds it possible not only to pay Deaconess Ridgeley's salary from the voluntary "Self-denial Fund" given by its members during the Epiphany season, but also to provide her with two Bible women and a Fund for equipment.

**MEMORIALS AND GIFTS**

ON THE Fifth Sunday after Easter, in St. John's Church, South Williamsport, Pa., the rector, the Rev. Charles R. Barnes, dedicated a set of six office lights, the gift of the senior warden and his wife, Mr. and Mrs. C. M. Palmer.

ON THE eve of the Ascension, the Bishop of Albany blessed a new altar in St. John's Church, Massena, N. Y. The altar is made of white Vermont marble, and is given by Mrs. Park M. Wooley in memory of her grand parents, Abraham and Eliza Wakeman Hatfield.

A HANDSOME American flag was presented to the Church of the Mediator, Edgewater, N. J., the Rev. Rowland K. Gimson, rector, by the U. S. Grant Post, G. A. R., of Brooklyn, N. Y., and was received with appropriate ceremonies.

A PROCESSIONAL Cross was used for the first time in the Church of the Epiphany, New Haven, Conn., Sunday morning, May 28th, on the occasion of the annual visitation of the Suffragan Bishop

to administer Confirmation. The Cross is the gift of the Woman's Guild of the Church and of some outside friends in memory of Mrs. Elizabeth M. Bristol, who was identified with the Guild from its organization up to the time of her death, December 13, 1921.

AT THE morning service in St. James' Church, Greenville, Miss., on the Sunday after Ascension, the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, consecrated the new altar which has been installed by the Young Woman's Guild. The altar bears the following inscription, "To the Glory of God, and in Loving Memory of Duncan C. Green, Rector of St. James' 1872-1878. Greater love hath no man than this, that a man lay down his life for his friends." The Rev. Duncan C. Green, the father of Bishop Green, died of yellow fever while nursing sufferers from that disease in Greenville in the great epidemic of 1878. The altar is of black walnut with a high reredos, canopy, and tabernacle of stately dimensions, and is hand-carved with the symbols of the grape vine, and cluster, the passion flower, and other appropriate emblems. At the time of the installation, the chancel itself was paneled in black walnut of the same design to the height of seven feet, the altar and all costing approximately three thousand dollars. The service of dedication was one of great solemnity. The altar was presented by Mr. George Alexander, the senior warden, in an address reciting the martyrdom of the Rev. Duncan C. Green, and it was accepted by Bishop Green with a touching allusion to the love which his father and mother had for Greenville. They both lie buried in the Greenville cemetery.

THE Eucharistic Candlesticks recently presented to St. George's Church, Flushing, N. Y., were the gift of Miss Laura Mitchell, and not of the Misses Kent, as reported.

**BEQUESTS**

IN THE will of Mrs. Sarah M. Benedict Deane of New Haven, Conn., recently deceased, among a number of charitable bequests the following affect certain of our parishes, viz:—the New Haven Hospital the sum of \$10,000 to endow a bed to be jointly controlled by Trinity Church, New Haven, and Plymouth Congregational Church, New Haven; to the parish of Christ Church, West Haven, \$5,000, to be expended for the care and support of the aged and infirm women of that parish; to the Fund for the Aged and Infirm clergy of the Episcopal Church in Connecticut, \$500.

CHRIST CHURCH, Dayton, Ohio, and St. Andrew's Church, Dayton, are to receive 100 shares and 50 shares respectively of the preferred stock of the National Cash Register Co., from the estate of the late John H. Patterson, founder of the company; 25 shares were also left to the widow of the late Rev. Jesse F. Webster, a clergyman of the Church.

**NEWS IN BRIEF**

ALBANY.—Under the auspices of the Eastern New York Chapter of the American Guild of Organists, nine choirs united in singing a festival service on the evening of the Ascension day in St. Paul's, Albany. The male choirs, St. John's, Troy, and St. Paul's, Albany,

were in the chancel, and the mixed choirs, Emmanuel Baptist, First Presbyterian, Grace Church, Memorial Baptist, Second Reformed of Albany, St. Luke's of Troy, and the Reformed Church of Delmar, were placed in the west gallery. Four organ numbers were played by visiting organists, and the choirs sang four anthems.—The spring meeting of the Junior assembly of the Diocese of Albany, Brotherhood of St. Andrew, was held in the parish house of the Church of the Messiah, Rensselaer, the Rev. E. J. Walenta, rector, Thursday, May 25th, at 8 P. M.

ARKANSAS.—The Rev. Clarence Parker, secretary of the Department of Religious Education in the Diocese of Arkansas, assisted by Mrs. Parker, will give the course in religious pageantry and dramatics at the Summer Training School, Sewanee, Tennessee, August 9th to 22nd.

CONNECTICUT.—A final drive is being made by Christ Church parish, West Haven, to complete the fund needed for the new gymnasium, which is to be a memorial to the soldiers and sailors of the parish who gave up their lives in the great war.

CUBA.—Miss Ashhurst, of All Saints' School, Guantanamo, has written to Lewis B. Franklin, treasurer of the Presiding Bishop and Council, the following letter: "I am enclosing a check for \$261.79, from All Saints' Church school, the amount of our Lenten Mite Box Offering. It is a little more than ever before, and represents a good deal of effort and self-sacrifice, because this is the worst year Cuba has experienced in a long time, and wages are very low, and many people are actually hungry."

FLORIDA.—The Diocese of Florida made a considerably larger contribution to the work of the General Church in 1921 than in 1920. Owing to the fact that a large remittance from this diocese was credited in error to 1922 instead of to 1921, the recent statement of the treasurer showed the increased contribution to be less than \$700, whereas the actual amount of the increase ought to have been \$3,076.35.

HANKOW.—Diocesan reports for the first four months of the current year show 185 confirmations, 104 men and 84 women.—Bishop Roots sails for the United States June 4th.

HARRISBURG.—The Men's Bible Class of St. Matthew's Parish, Sunbury, the Rev. B. Talbot Rogers, D.D., rector, has placed two new windows in the sanctuary of the church. The Women's Bible Class of the same parish presented a Marginal Readings Bible for the lectern. St. Mary's Guild has presented the parish with a handsome set of red silk vestments.—For the first time in many years, Trinity parish, Williamsport, is absolutely free from any debt whatever, and the needs of the parish are fully provided for. The two matters of greatest interest in the parish are the resignation of the rector, the Rev. D. Wilnot Gateson, and the contract for the new organ. The parish is honored that its rector has been called to a position of honor and responsibility by being made Dean of the Pro-Cathedral of the Nativity, in Bethlehem, Pa., which carries with it the chaplaincy of Lehigh University.—During his recent visit to the Northern Archdeaconry, Bish-

op Darlington was instrumental in organizing branches of the Woman's Auxiliary at Westfield, Galeton, and Lawrenceville.

LONG ISLAND.—The annual out-of-town meeting of the Long Island branches of the Woman's Auxiliary was held at the Cathedral of the Incarnation, Garden City, June 1st. Bishop Burgess celebrated the Holy Eucharist, and addresses were made by Deaconess Hargreaves, of the Philippines, and Dr. John W. Wood. The United Offering, about \$10,000, was presented at this service.—The annual S. S. A. Conference for boys was held at St. John Baptist's, Brooklyn. On the evening of Ascension Day. Considerable interest was aroused in behalf of the B.S.A. camps by Mr. Charles Willard, of All Saints' Chapter, Bayside. The address on Consecration was made by the rector.—Instead of \$10,000, as reported in THE LIVING CHURCH, St. Paul's, Flatbush, has raised a total, at the present time, of \$136,000 for the new parish house.

MISSOURI.—Bishop Tuttle was the central figure in a picturesque street procession at the 30th annual commencement exercises of St. Luke's Hospital Training School for Nurses, St. Louis, on May 25th, when graduates of 29 former classes joined with the 1922 class in the exercises, marching from the nurses' home to the hospital grounds, led by the choir boys of St. Philip's Church. The diplomas were conferred by Bishop Tuttle, and the nurses were presented to him by Edward Mallinckrodt, president of the board of directors of the Hospital. The valedictory address was made by the Rev. George E. Norton.—\$1,600 was pledged at the quarterly meeting of the Woman's Auxiliary of Missouri at St. Michael and All Angels' Church, St. Louis, on May 26th.




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\$500 of the amount was given to Calvary Church, Columbia, to assist in converting the rectory into a students' house for the boys of the University of Missouri to serve until the proposed community house is erected by the diocese. Mrs. Thomas Q. Dix, president of the Auxilliary, was elected official Auxilliary representative to the General Convention.—A survey will be taken this summer in all the parishes in the Diocese of Missouri by the Church Service League to determine the particular qualifications each woman possesses for service in the parish and in the league. The report of the survey will be given at the first meeting of the Executive Council of the Church Service League in the Fall. The survey will be made by the parish C. S. L. representatives, who are finding greater interest and desire for service on the part of women in many churches due to the influence of the League.—The Rev. George E. Norton, celebrated his tenth anniversary as rector of St. Michael and All Angels' Church, St. Louis, last week, with a special service on Sunday, May 28th, when a review of the work of the decade was given. The church, the parish house, and the rectory have been erected in this time. The Rev. Mr. Norton having come to take charge when the parish was organized. A reception given by the Church Service League to the Rev. Mr. and Mrs. Norton was a community celebration of the anniversary, and a purse of \$1,500 was presented to the Rev. Mr. Norton.—In order to raise funds to send Y. W. C. A. girls to summer conferences in various parts of the country, the St. Louis Young Women's Christian Association took over one of the big moving picture houses for two nights and one matinee, and sponsored the first local showing of "The Power Within" last week, with great success. "The Power Within", which tells of the rebuilding of a man's life through faith, was written by the Rev. Robert Norwood, Overbrook, Philadelphia.—The Rev. James B. Haslam, warden of the collegiate department of Nashotah Seminary, will have charge of St. John's Church, St. Louis, during the summer months. The Rev. K. A. Stimpson, rector of St. John's, with Mrs. Stimpson, will spend three months in travel and study in England, and will also go to Oberammergau.

NEBRASKA.—The last meeting, until autumn, of the Omaha Church school teachers and officers was held recently in St. Andrew's Church. Reports from the Chicago conference were read by the Rev. Thos. Casady and Miss Rich.

NEWARK.—The service for the presentation of the United Offering of the Diocese of Newark was held May 24th, at St. Paul's Church, Paterson, with an attendance of 400 or more members of the Woman's Auxilliary. The offering made for the third year of the triennium of nearly \$6,900 will be doubtless much increased before September. With the \$8,856 of the first year, and the \$9,270 of the second year, the total now in hand is about \$25,000.—Grace Church, Newark, held a notable Ascension evening service with sermon by the Rev. Dr. Edmunds. The fact that it was the 85th anniversary of the founding of the church in 1837 was emphasized, and the rector, the Rev. Charles L. Gompf, announced the offering for the day as making the beginning of a fund for a new parish house. The old parish house beside the church, which is used for

school purposes especially, has long been inadequate and is practically worn out. Plans for a much needed new building are under consideration and the work will undoubtedly be pressed with vigor.—The service for the presentation of the Sunday school Lenten offerings for Missions was held in Grace Church, Orange, on May 6th with some 1200 representatives of the various schools in attendance. The addresses were made by the Bishops. No such Lenten offering has ever represented so many schools. The total amount received or reported in hand was \$18,094, \$2,546 more than last year.

NEW YORK.—Following a recent annual memorial service for deceased members of the New York Fire Department, the Rev. H. A. Handel was given a gold watch in recognition of twenty years' service as chaplain of the Fire Department.

OHIO.—On Sunday, May 28th, the Bishop of Ohio, the Rt. Rev. W. A. Leonard, D.D., laid the corner stone of the new church for St. Phillip's parish, Cleveland. The Rev. Geo. Bailey, D.D., rector. Work was begun in this parish, then mission, in 1894, and the first church, a frame building, was erected in 1896. This building, with the parish house, has recently been removed from its original location to a lot farther east, so that the new building may be on the corner. The church is to cost in the neighborhood of \$47,000, and it is hoped that it will be completed by the first of October.

RHODE ISLAND.—As an observance of the twenty-fifth anniversary of Mr. George H. Lomas as organist of St. Paul's, Pawtucket, a chorus of seventy voices, made up of the present and past members of the choir, sang Haydn's "Messiah". After the service, which was largely attended, Mr. Lomas was presented with a considerable sum of money in token of appreciation of his long and efficient services.—The men of St. Luke's Church, Pawtucket, while waiting for a much needed new church, are putting up a rood screen in the small bulding now used for worship.—The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, is to conduct a quiet day for St. John's branch of the Woman's Auxilliary at St. John's Church, Newport, on June 16th, to which the women of the diocese are invited.—On Sunday, June 25th, at 8 A. M., Bishop Perry will have a corporate communion for those who attend the National Conference of Social Workers, which is to be held immediately after the Church Conference at Wickford.—The people of the Church of the Holy Trinity, Tiverton, showed their appreciation of the work of their rector, the Rev. Raymond Adams, by presenting him and his wife, just before they left on a three months' vacation to be spent in the west, a purse containing many gold pieces.—The buildings and land of All Saints' Church, Pontiac, have been turned over to the diocese through Bishop Perry by the B. B. and R. Knight Co. Members of the family of the late Robert Knight have made provision for an endowment fund of \$20,000, the income of which is to be used towards the maintenance of the church property and the expenses of the parish.—On Sunday evening, May 28th, the Rev. A. J. Watson, rector of St. Luke's, Pawtucket, presented a class of 112 persons for confirmation. In 1919, the first year of his rectorship, he presented 111 persons, in 1920, 105 persons,

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and in 1921, 107, making a total of 425 persons in four years; and the church is barely large enough to hold one of these classes.

**SPOKANE.**—The Very Rev. William E. Dowty, D.D., new Dean of All Saints' Cathedral, Spokane, has taken up his work and is planning to enlarge the scope of activities, especially among young people, in whom he is greatly interested.—Interest in the work of the Church is steadily growing in country towns and villages. St. Luke's Church, Davenport, in spite of the fact that the church has been closed for many years, is now very much alive. The property, which is very attractive, has been thoroughly renovated, and is to-day one of the finest of the smaller structures in the district.—The first Summer school of the district will be held at the country home of Bishop and Mrs. Page, McDonald Point, Lake Coeur d'Alene, from June 27th to July 7th. The program will deal with all phases of Church work, the leader being Bishop Page, assisted by local clergy. Lectures will be given by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, who will speak on The Social Opportunity of the Churchman, and Miss Emily C. Tillotson, of New York City, educational secretary of the Woman's Auxillary.—The Commencement exercises of St. Luke's Hospital Training School for Nurses was held at All Saints' Cathedral Wednesday evening, May 17th. The class of fifteen young women represented a wide territory in this country, and included also a student from Sweden and another from Ontario. Bishop Page gave the address and the charge was delivered by Dr. E. L. Kimball.

**SOUTHERN OHIO.**—During the last two weeks of May the diocesan Department of the Nation-wide Campaign has held organization meetings in each of the sixteen divisions into which the seventy congregations of the diocese have been grouped. In each division, which includes five congregations, there will be a division committee composed of the local clergy and local chairmen. Each division committee will select its own chairman.—The marriage of the Rev. James P. Attridge and Miss Georgianna Hardy was performed at Trinity Church, Columbus, on Ascension Day. Bishop Reese officiated and was assisted by the Rev. E. F. Chauncey, rector of Trinity Church, with whom Mr. Attridge was until recently associated as assistant, and also by the bridegroom's brother, the Rev. Thomas W. Attridge, rector of the Church of the Redeemer, Morristown, N. Y. Christ Church, Ironton, expects to welcome the rector and his bride to the parish after their return to the diocese the later part of July.

**WESTERN MICHIGAN.**—The last meeting of the diocesan normal school was held in Grace Church, Grand Rapids, on Tuesday, May 16. The Bishop of the diocese made the address congratulating officers and teachers on the admirable work of the year. Archdeacon Vercoe gave an interesting resume of his class work in the History of the Prayer Book, and a little skit called "A History Class in a Modern School Room" was presented by a group of ten young ladies.

EMOTIONAL Christianity is not safe without an intellectual background.—*Canon E. W. Barnes.*

IT MAY WELL UPSET traditional ideas of the Arctic to read in Steffansson's "Story of Five Years in Polar Regions", that when Europeans and Americans, in the winter of 1917-18, were wrapped in rugs, before coalless grates, or by a chilled radiator, he and his men were "sitting in their shirt-sleeves, warm and comfortable, in snow houses built on the floating ice of the polar sea." If at any time you feel cold in those parts, all you have to do is to build a snow hut, and burn seal oil, when you can be as warm as you please.

For building a snow house in 45 minutes precise instructions are given in the book—how to cut, shape, and pile the snow blocks into a dome, to tunnel under the snow with the centre as an ingress (the Eskimo door in the side is emphatically condemned), and to ventilate by a hole in the roof; how to glaze the walls by first heating up the interior and then letting the fire die down. If you are too hot, send someone out to scrape the roof; if you are too cold, to pile on more snow. "Two hours after building is begun the dogs have been unharnessed each tied in his place and fed, everything outside has been made snug for the night, and every man is comfortably inside the snow house, eating a warm supper." It must be simply exasperating to many a boy to read these lucid instructions, and to realize that he may never have the chance to put them into practice, because of the sickening necessity of staying in a moderate climate.—*S. S. J. E. Messenger.*

ERRORS IN navigation have always existed to the confusion and dismay of seafaring men. Radio communication has almost entirely eliminated them, and with radio compass stations so widely scattered the navigator might lose his patent log, compass, chronometer, and sextant, might be wrapped in the thickest fogs and not run any special risk if he will get in communication with the proper radio station. The station will even plot his position for him if necessary. But in every case he must call for direction. It is precisely the same in the voyage of life. We are all making it and all destined to reach some port at last. The most of us know we have run down our reckoning mighty close, and we certainly ought to be concerned about our landfall. No one of us is such a careful navigator as to be absolutely sure of his reckoning; but at the Central Station the Saviour waits to give us our exact position—when we ask.—Chaplain David H. Tribou, in the *Naval Home Calendar*.

IF THERE is anything useless it is to try to give the human race a substitute for the truth. If a man must waste his time let him take his fishing tackle and waste his days along some stream that formerly was good fishing ground; he will at least not make a fool of himself before the whole world. It all sounds very well to say we realize the world must have some guide posts along the way and we want to set up such posts as will show us the way more clearly; it sounds well enough to say the Bible was written in a different age and for a different people; that we need a new message, and that the present world has just as clear a view of God as did the past. The fact is, however, we are trying by such methods to cut up and burn that which God has produced for us long ago; a way once surveyed and plainly marked is not to be subjected to the whims and

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# Action of the General Convention

Message No. 84.

In General Convention,  
Detroit, 11th day of Session,  
October 20, 1919.

The House of Bishops informs the House of Deputies that it has adopted the following Resolution:

*Resolved*, That, whereas the New Hymnal was approved, and authorized for use by the General Convention of 1916, and whereas an edition with *words only* has been ordered by this Convention and will be published:

*Resolved*, the House of Deputies concurring, That the House of Bishops heartily commends to all Parishes and Missions the use of the New Hymnal with *Music Score*, in order to take advantage of the present popular interest in singing, and to promote congregational singing throughout the whole Church.

Attest:

GEO. F. NELSON, *Secretary*.

The House concurred in the foregoing Message.

(Copied from *The Journal of the General Convention of 1919*, page 387.)

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