



VOL. LXVII

MILWAUKEE, WISCONSIN, JUNE 17, 1922

NO. 7

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WILLIAM LAWRENCE

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THE LIVING CHURCH
1801-1811 Fond du Lac Ave.,
Milwaukee, Wis.

THE LIVING CHURCH

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WHEN THY hand hath done a good deed, ask thy heart if it be well done; the matter of a good action is the deed done; the form of a good action is the manner of the doing; in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory; that deed is ill done wherein God is no sharer.—*Enchiridion*.

HIS LAW will bind thee; His goodness will comfort thee; His grace will bless thee. Then faith and penitence and prayer and worship will satisfy thee, for they will be the supreme realities of your life.—*H. F. Van Dyke*.

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JUNE 17, 1922

NO. 7

EDITORIALS AND COMMENTS

"Not Guilty"

SUCH is the verdict of the ecclesiastical court in the Diocese of Alabama in the case briefly referred to last week. It is a case in which the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, had been presented on a series of charges, on each of which he has now been acquitted.

Before speaking of the canonical questions involved, we desire to state that the brief reference to the subject last week was carefully timed to appear after the court had convened but before we could have knowledge of its decision. Regardless of any conclusions that might be reached, the presentation of the defendant for trial on the issues involved was, in our opinion, gravely ill-advised. There may have been ground for differences of opinion as to the canonical issue. There may have been laxity in observance of the law on both sides. Yet after making all allowance for the other obligations laid upon every priest at his ordination and upon every bishop at his consecration, we are bound to say that those who acted on behalf of the diocese seem to us not to have acted wisely in the matter. The verdict "Not Guilty" that has been rendered by the court in behalf of the priest-defendant appears to us the only verdict that would have been just under the circumstances.

THE FOLLOWING, briefly told, is the story.

Dr. Wilkinson came into the Church from the Methodists and was ordained only about five years ago. He is a man of exceptional ability and has made a remarkable record as rector of one of the strongest parishes of the diocese, numbering nearly or quite eight hundred communicants. If perhaps he lacks that intimate knowledge of the details of custom and canon law which come natural to those versed from childhood in the order of the Church, there is every reason to recognize his good faith and his desire to act loyally both to his bishop and to the Church.

For several years Dr. Wilkinson has held in his church on New Year's eve, a "watch night" service of a wholly informal and unliturgical character, in which the ministers and people of various Christian bodies have participated. Whether that practice is lawful or unlawful is not now an issue. In any event, the Bishop countenanced those services by making an address at that held on Dec. 31, 1918, when a Jewish rabbi was another speaker; and it is stated that the Bishop then commended the rabbi's address and stated publicly that the rector "need not hesitate to have such services at any time deemed appropriate".

Whether the Bishop did in fact use that language may or may not be true, but the rector undoubtedly understood that the Bishop's approval to a service of that character had been given. It is scarcely necessary to add, however, that such a general expression of approval does not satisfy the requirements of the canon (22) that is alleged to have been violated.

For the New Year's eve of 1921-22 Dr. Wilkinson arranged a similar service; and having himself listened previously to what he deemed a remarkably fine address by a Jewish rabbi on the subject, *The Attitude of the Modern Jew Towards Jesus*, he invited the rabbi to deliver the same address at that service, and also invited several sectarian ministers to speak.

That this, had it been carried out, would have been a violation of Canon 22 (the former Canon 19) seems probable. The Bishop, observing the announcement of the service in the daily papers, wrote to the rector making formal inquiry in regard to it. Dr. Wilkinson replied on the same day to the effect that the service was of identical character with that which the Bishop had commended three years earlier, and asking the Bishop to grant the canonical permission for several ministers and laymen and the Jewish rabbi to speak at that service. The Bishop responded, giving the permission on behalf of the ministers and laymen, but declining to do the same on behalf of the rabbi, and criticising the rector very strongly for inviting the latter to speak under any circumstances in a Christian church. Thereupon, it being only two days before New Year's eve, the rector changed his plan and arranged the function to be held in the parish house rather than in the church building. It was accordingly held in the parish house. The service was a purely informal devotional meeting, at which addresses were given by a visiting priest from Texas, three sectarian ministers, two judges, and the rabbi, who read the address according to the invitation given to him. There were informal prayers by the different ministers, a poem was read, hymns were sung, social greetings were exchanged, refreshments were served, and the rector himself finally pronounced the benediction.

That this differed in any vital respect from semi-social occasions, in connection with which there are devotional exercises, held constantly in our parish houses from Maine to California, does not in any way appear. That the rector supposed that he was complying with the law in receding from his previous intention to hold the devotional portion of the exercises

in the church building, after the Bishop had forbidden him to do so, seems beyond question.

The Bishop, however, deemed that the service was held in direct violation of his prohibition, and contrary to Canon 22, and in violation of the ordination vows of the priest, and he states that he was so advised by the standing committee and by the chancellor. Under a diocesan canon the Bishop thereupon issued a commission to two presbyters and one layman of the diocese to inquire formally whether charges should be preferred against the rector. This commission visited Dr. Wilkinson, and in spite of his statement to them explanatory of the character of the service and the place in which it was held, the commission formally presented him for trial. Nine allegations were made, including those of violation of the rector's ordination vow "to banish and drive away from the Church all erroneous and strange doctrine," etc., of "not obeying his Bishop's positive instructions"; of violation of Canon 20 of General Convention in that "he controlled the worship of his parish contrary to the godly counsel of his Bishop"; of violation of Canon 22 by "inviting or permitting a man who was not a minister of this Church to make an address in the church," etc., without the permission of the Bishop, and similarly "in the presence of his congregation or a part thereof"; and for violation of three clauses of the canons of the Diocese of Alabama.

The presentment being duly made and delivered to the Bishop, he formally allowed the same and proceeded to constitute a court for trial of the defendant. The Bishop so notified the defendant and selected eight presbyters of the diocese under the provisions of a diocesan canon, from which he directed the defendant to select three who should form a board for the trial of the case. Dr. Wilkinson thereupon made his selection of the three presbyters, and these acted as the court. The case was tried on June 6th. The result, as stated, is that the defendant was found not guilty on each of the counts in the indictment.

SUCH IS THE CASE that was held to be of sufficient gravity to justify the engendering of the bitterness and the breach of "quietness, love, and peace among all men"—we are quoting from the consecration vow made by a bishop—which are inevitable accompaniments of an ecclesiastical trial. How much the Church has been set backward by reason of it can scarcely be estimated.

Yet out of the maze of trivialities, we can distinguish these three canonical questions as involved:

I. Was the invitation to the Jewish rabbi to speak on *The Attitude of the Modern Jew Towards Jesus*, and the actual delivery of that address in a parish house, a violation of the ordination vow of the rector "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word"?

II. Do the restriction on those who may lawfully be permitted to "officiate" or to "make addresses" "in this Church" (Canon 22), or the provisions of Canon 20 as to the conduct of services, extend to the parish house as well as to a consecrated church building?

III. Was the event at which the rabbi delivered the address in a parish house, canonically governed by the terms of those canons?

First, as to false doctrine. If the Jewish rabbi had, from the pulpit of a church, presented Judaism as the religion which the congregation to which he was speaking should accept, the rector, permitting it, would undoubtedly have violated his ordination vow. But the rabbi was simply presenting the "attitude" of the "modern Jew". Not by the greatest extravagance can the reading of his essay in the parish house be construed as the preaching of a sermon. Was it improper for him to state that attitude reverently before an audience of Christian people, not in any sense inviting them to accept it? If so, it must be vastly more improper for the *priest him-*

self to read from the gospels such passages as: "Then the high priest rent his clothes, saying He hath spoken blasphemy; behold, now, ye have heard His blasphemy" (St. Matt. 26:65); "They answered and said, He is guilty of death" (v.66). Certainly if the presentation of the Jewish attitude toward our Lord at the time of the Crucifixion may be related by the priest himself in the service of the Church without implying that that attitude is the doctrine of this Church, it must be possible for a rabbi in these better days of Judaism to state reverently what is their present attitude without thereby implying that such is the doctrine of the Church. It is not conceivable that the reading of such an essay could result in the weakening of the faith of the hearers, any more than do explanations which our foreign missionaries frequently give in their addresses as to the attitude of Buddhists, or others, toward Christianity. In our judgment there is not the slightest color for the accusation against the rector on the ground of violation of that one of the ordination vows relating to false doctrine in the incident charged.

Secondly, did the prohibition of the Bishop against the delivery of that address in the church building (if refusal to grant a license under Canon 22 be equivalent to a prohibition, as we believe it is) operate also as a prohibition against what subsequently transpired in the parish house?

We shall not hold that the parish house is necessarily beyond the range of the Bishop's authority. The jurisdiction of the Bishop is primarily over souls and only secondarily over buildings. The title of Canon 22, "Of Persons not Ministers in this Church Officiating in any Congregation"—not "Church"—"thereof", undoubtedly implies the application of the canon not only to particular buildings but to "congregations", wherever these are gathered. No one is to be permitted to "officiate" in any "*congregation* of this Church" "without sufficient evidence of his being duly licensed or ordained to minister in this Church". Two provisos follow, allowing of the ministrations of lay readers and allowing the Bishop to give "permission to Christian men who are not Ministers of this Church to make addresses in the Church on special occasions." If the watch-night event were a formal service of this Church, even though it were held in the parish house, we believe the provisions of Canon 22 would apply to it. To assemble an audience in a parish house for informal prayers, addresses, the reading of essays, poems, etc., and for social recreation and refreshments, seems to us not at all equivalent to holding a religious service as a congregation, and not, therefore, to be bound by the same rules.

Moreover, in holding that this watch-night service is canonically bound by the provisions of Canon 22, the Bishop appears not to see that he is convicting himself of violation of that very canon in connection with his participation in such a service *in the church building* three years earlier; for he had no more authority to permit a Jewish rabbi (not being a "Christian man") to deliver an address in 1918 than he had in 1921, nor to permit sectarian ministers to "officiate" by offering prayers. In whatever irregularity was involved, the Bishop was himself a participant in 1918. While, therefore, we can uphold his authority to refuse to issue the license to the rabbi to speak at a formal service in 1921, we cannot discover that the act itself would have been more culpable in 1921 than it was in 1918 when he countenanced it. If Canon 22 restricts the rights of the rector of a parish, as it does, it also restricts the rights of the bishop. Its provisions cannot be enforced against the rector unless they be equally enforced against the bishop. If the rector is to be placed on trial for an alleged violation of the canon in 1921 it would seem that the bishop ought also to have been placed on trial for participation in a much more glaring violation of the same canon in 1918.

Thirdly, did the refusal of the Bishop to grant a

license to the rabbi to make an address operate as a "godly admonition" to the rector to prohibit the rabbi from reading the paper, not at a service in the church, but in exercises in the parish house?

The canonical obedience of a priest is neither to the Bishop sole nor to the Bishop nor others without qualification. The priest is to "obey [his] Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over [him]". It is "their"—not "his"—"godly admonitions" that the priest must "follow". It is clear, therefore, that the obedience due is not as by priest to bishop *per se*, as a servant must obey his master, but as one under authority to one having authority over him. The phrase, "according to the Canons of the Church", expresses the legal qualification of him in authority—whether bishop or otherwise—to issue such admonition. Canonically, the "godly admonition" is the equivalent of the injunction or the *mandamus* in civil or criminal law. These writs issue by the civil authorities, not as compelling a person to obey the particular will of the "chief ministers" of the State, but as requiring him to obey a particular law which would be violated by a threatened action. When (in civil parlance) the Bishop issued an injunction ("admonition") to restrain the priest from violating a certain specified section of Canon 22, the effect was to raise subsequently the question whether the act of the priest did, in fact, violate that canon. Beyond the prohibition contained in the canon it was not competent for the Bishop to go. He could not add further prohibition of his own. If the priest, in spite of the injunction, proceeded to violate the canon, his offence was thereby magnified, since he then added violation of his ordination vow to the violation of the canon. His punishment for the former violation would be the equivalent of punishment for contempt of court. But it must then be proved that he violated, not the order of the Bishop, but the canon; and the Bishop is quite as truly bound by its terms as is the priest. Now the provisions of the canon are clearly limited to occasions of formal, public worship. Apart from questions as to place, they certainly do not apply to social occasions nor to ordinary exercises or addresses such as are customary in a parish house. To be applicable to an event transpiring in the latter, it must be necessary that the parish house be in use as though it were a church, and under like conditions. The question of whether this particular watch night celebration, partly devotional, partly literary, partly social, was such an affair as is governed by the language of Canon 22, is one of fact. It may not be easy to draw the line. The Bishop undoubtedly believed that it was. Our own deduction from the evidence is that it was not. If it was not, there was no violation of the Bishop's injunction (admonition) because there was no violation of the canon at issue, and the Bishop had no authority to enjoin against any action that is not *per se* unlawful. We believe the court to be entirely justified in holding the defendant not guilty under this count also.

IN A CIRCULAR LETTER from the Bishop, received just before we go to press, after reciting the incidents that led up to the trial, he says:

"It is to be inferred that Court found that the utterances of the Rabbi do not constitute strange and erroneous doctrine contrary to God's Word, as this Church hath received the same, as contemplated in the Minister's Ordination Vow.

"It is clear that the Court decided that the Law of the Church, giving the Bishop control of such matters, applies only to Church buildings which have been ceremonially consecrated.

"This finding, being contrary to the unanimous opinion of the executive officers of the diocese, will be appealed from. This appeal will not affect the acquittal of the rector, but will permit the general Church to say whether or not the Bishop has any duty or responsibility in such cases.

We do not understand that the Court has neces-

sarily held either what the Bishop infers or what he declares to be "clear". We gather, however, that appeal is to be made to the provincial court. We shall have little fear that its conclusions will differ from those of the trial court, unless both ourselves and the latter are in error as to the facts.

Perhaps, in conclusion, two words of caution may be appropriate.

First, Canon 22 is the law of the Church. We are constantly reading of occasions on which its plain provisions appear to be violated by the parochial clergy, and sometimes connivance in such violation seems to be given by bishops. The Church cannot look with equanimity upon such violations of her law. This acquittal must not be interpreted as such. It is rather the formal differentiation between observance and violation of the law, in which the present defendant is held not to have violated it. The law stands. Bishops and clergy are bound to obey it.

Second, if in the whole year there be an occasion when the *church building itself* may properly be used for informal devotions not bound by the necessary restrictions that surround formal services, New Year's eve is that occasion. Too well do we know of the carousing that attends the celebration of the night in all our cities. To supplant that carousing by religious exercises is no small work. We could look with greater equanimity upon an approach to the border line of the irregular—even, perhaps, to a slight crossing of the border—in the interest of bringing some part of the community, as well as some part of our own congregation, into the church building for any reverent purpose whatever, on New Year's eve, when the crowds are revelling and carousing and drinking to excess outside, than we could on any other day or night. Somehow, if we were in a position of authority in the Church, we should think of that sort of perspective in connection with religious events of New Year's eve. We should contrast what was going on in the church with what was going on outside.

Church buildings are not *absolutely* confined to use for formal services. Diocesan conventions are sometimes held within them, on which occasions persons not ministers of this Church, but not licensed under Canon 22, frequently make addresses in debate or read reports. We have even heard people laugh during such sessions—yes, right in the very church building itself. Even pageants have been given in churches under very respectable authority. The church building is a means to an end; and the end is the glory of God.

THE LIVING CHURCH believes thoroughly in maintaining law and order in the Church, and is emphatic in holding that the preaching office in the Church shall not be confused by the introduction of unauthorized preachers into our pulpits. A sweet reasonableness, however, in enforcing the law, will promote order and righteousness in the Church far beyond the most precise exactness in interpreting the law.

An ecclesiastical trial is never to be justified except where it be the lesser of two evils—as sometimes it is. An evil it is, notwithstanding, for the invasion of the peace of the Church which it necessarily involves will generally last through an entire generation. The Bishop of Alabama will scarcely live long enough to see the end of the injury that has been done to the Church by an ecclesiastical trial that, as the result proves, was utterly unnecessary. We cannot commend a standing committee that advised the prosecution, even if the chancellor believed there were canonical grounds for it. We cannot commend the two presbyters and one layman who acted as prosecutors. We cannot commend the Bishop who inspired the prosecution. Challenging the motives of none of these, the Church must yet hold them all, in varying degrees, responsible for an injury to the Church which is necessarily involved in the steps they have deemed it right to take.

ANSWERS TO CORRESPONDENTS

MAINE.—The Church cannot consider confirmation as administered in the Danish Church as equivalent to that required among us for the reasons that (a) the Danish bishops are not bishops in the Anglican sense and accordingly their episcopal acts are as defective in Confirmation as in Ordination, and (b) the rite thus described in the Danish Church and among Lutherans generally seems to be different in kind from what Anglicans describe by that name.

ENQUIRER.—(1, 2) We have no way of prophesying what changes in the canon relating to marriage may be made by the coming General Convention and have heard of no proposal such as you have mentioned.—(3, 4) All questions relating to admission to Confirmation and to Holy Communion of persons married contrary to our canon must be passed upon in concrete form by the bishop having jurisdiction in any case and his judgment is final.

SUBSCRIBER.—The words *Catholicity* and *validity* are not interchangeable. The former designates conformity to the historic position of the Catholic Church, the latter, that sanction upon an act that guarantees its sufficiency for a specified purpose.

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DAYTON, OHIO.—"What's going on?" said a traveling man to the clerk of the Main Hotel.

"Church Convention," answered that very busy functionary, laconically.

"Gee!" said the drummer. "What kind?"

"Episcopalian."

"Well, I'll be blest," said the traveling man.

No wonder he was surprised. Instead of the dull, staid dignity of former days, three hundred and fifty live men and women were at dinner and making the air resound with "Ohio! Ohio!" under the leadership of the Rev. John Williamson, ex-army chaplain, whose eloquent arm waving brought forth burst after burst of "joyful noise." —*Oregon Churchman.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—XXVIII

By THE REV. WINFRED DOUGLAS

THE SECOND SUNDAY AFTER TRINITY

WITH due regard to its primary importance, the great subject of Christian Love is again the subject of the Eucharistic lessons to-day. The Collect, predicating God's unfailing help for those who fear and love Him, beseeches His good providence to make that fear and love perpetual. The Epistle, again by St. John, the Apostle of love, centers on the words, "Let us not love in word, neither in tongue, but in deed and in truth." The love of God is not in us, unless we truly love our fellow men. The Gospel, in the parable of the supper, shows us examples of self-centered indifference, the greatest foe of love, which must be self-sacrificing to be real.

Introit, 221—My God, how wonderful thou art
Sequence, 232—How sweet the Name of Jesus sounds

Offertory, 228—Jesus, my Lord, my God, my all
Communion, 329—My God, and is thy table spread
Final, 231—Love of Jesus, all divine

or

233—Lord, with glowing heart I'd praise thee

The suggested Introit, corresponding with the Collect, sets before us God as the supreme Object of holy fear and love. The Sequence follows naturally upon the words in the Epistle, "That we should believe on the Name of His Son Jesus Christ, and love one another." The tune of this hymn 232 is very commonly taken much too fast, so that it loses all its tenderness. It should be sung smoothly, softly, and at a very moderate pace, to bring out the warm inner glow of deep feeling which characterizes it. Hymn 329 after the prayer of Consecration is based upon the Gospel for the day. Three, or perhaps four, of the stanzas would be more effective than all five.

Suggestions for Evensong follow:

257—Sing, my soul, his wondrous love

230—Come, O thou Traveller unknown

16—Holy Father, cheer our way

260—O for a heart to praise my God

259—Praise to the Holiest in the height.

This is perhaps a favorable and suitable occasion to introduce the impressive stanzas of No. 230, taken from Charles Wesley's incomparable religious poem, "Wrestling Jacob." The ideal placing of the hymn would be at whatever service Genesis 32: 24-30 is read as a Lesson. This was at Evensong of the Circumcision in this year's American Lectionary. The lovely tune *David's Harp* was introduced into America about the middle of the eighteenth century. It deserves universal revival. But with these words some will prefer the unusual and solemn composition of Barnby on the opposite page, *Winkworth*. It is poignantly expressive of Wesley's text.

ST. PETER'S DAY

Introit, 147—In the hour of trial

Sequence, 291—Around the throne of God a band

Offertory, 283—Forsaken once and thrice denied

Communion, 398—I sought the Lord, and afterward I knew

Final, 267—From all thy saints in warfare, *Stanzas* 1, 13, 19, 20.

As the Epistle is one of the most explicit accounts of the ministry of a guardian angel, hymn 291 follows it with peculiar effectiveness, applying the lesson to our own lives. At the Communion, hymn 398 is one of the most welcome additions to our book; both for the deep mystical sense of the poem, and for the classic beauty of the tune. Perhaps no hymn in the book so links us to St. Peter as this.

"Thou didst reach forth thy hand and mine enfold;

I walked and sank not on the storm-vexed sea—

'Twas not so much that I on thee took hold,

As thou, dear Lord, on me."

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 19

READ Acts 8:26-40. Text for the day: "Then the Spirit said unto Philip."

Facts to be noted:

1. Compare the reference to the angel in verse 26 with Acts 12:7.
2. Philip was guided by God Himself in his work.
3. The conversion and baptism of the Ethiopian.

Just how the angel of the Lord communicated with Philip we cannot tell, but we do know that he worked under divine guidance and that is sufficient. Now, we also know that the Spirit of God is sent to guide us into all truth and we are sure that our happiness and peace of mind depend upon our willingness to follow His guidance. A moment's reflection will be enough to compare the condition of those who "leave God out" with those who, at least, try to live in accordance with His known will. When one gives way to temptation, it is an easy thing to make excuses, but back of all excuses there is the knowledge that when the temptation first came, a warning came at the same time. On the other hand, how frequently we have been literally impelled to go and do something that we know to be good, and what happiness has been ours when the work has been done. God does guide His people, and when that guidance is followed there is neither remorse nor regret.

June 20

Read Acts 9:1-9. Text for the day: "Lord, what wilt Thou have me to do?"

Facts to be noted:

1. Saul's hatred of the Christians.
2. Christ reveals Himself to Saul and he is converted.
3. The all important question (v. 6).

When our Saviour revealed Himself to Saul, a zealot for the Jewish faith, this man who would stop at nothing to stamp out the new religion, became the servant of Jesus Christ to carry His name to the farthest corners of the then known world. There was no hesitation, no doubts, no "ifs," no half-hearted acceptance, no mere formality, but there was a complete self-surrender, and then this all important question: "Lord, what wilt Thou have me to do?" It was soon revealed to Saul what he was to do, and he spent the rest of his life in carrying out his Lord's commands; and towards the end of his life he was able to say, with positive assurance: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them that love His appearing." The lesson for us is clear.

June 21

Read Acts 9:10-22. Text for the day: "For He is a chosen vessel unto me."

1. Ananias is assured of the reality of Saul's conversion.
2. Saul's sight is restored and he is baptized.
3. The amazement caused by his preaching the Gospel.

How are we to account for Saul the persecutor becoming Saul afterwards Paul, the Christian? He was a zealous Jew, a member of the strictest sect, highly educated, undoubtedly a man of high social standing, and a man with a great future before him among his own people. All of this he let go when he became a Christian. Why? There is only one answer: Jesus Christ. He reveals the secret of his life in one of his letters: "I live, not I, but Christ lives in me." St. Paul became great but he attained to greatness through his work for his Master. Now just as St. Paul was given his work to do, so does God give each one of us some special work, and the question is: "Are we doing it?" If we are trying to do that work, to what extent is it effective? It is effective in direct proportion to our personal relation to the Master we serve. From the day of his conversion, St. Paul sought strength from Christ, and it is only in so far as we follow this example that we too shall be effective in our work for Him.

June 22

Read Acts 9:23-43. Text for the day: "And he spake boldly in the name of the Lord Jesus."

Facts to be noted:

1. The hostility of the Jews toward Paul.
2. The difficulty of the disciples (v. 26).
3. The Church had rest for a while after Saul's conversion. Miracles wrought by St. Peter.

The hostility of those with whom he once fought against Christianity and the doubts of those with whom he was now a fellow Christian, made Saul's lot a difficult one. But the doubts of the Christians were soon set at rest, and

Paul became the champion of the faith against their enemies. But it took real power for him to take a bold stand. And for us it takes power to speak either to a friend or an enemy about religion, especially when it becomes a personal matter; it takes power for a young man or woman to take a bold stand against some of the standards of right and wrong of their friends; it takes power for parents to set their children the highest kind of example; it takes power for all of us to do our work, whatever it may be, in a bright, cheerful, Christian way, and there is only the one source of power. Paul knew what it was. Do we?

June 23

Read Acts 10:1-8. Text for the day: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

Facts to be noted:

1. Cornelius served God to the best of his ability.
2. His belief in God found expression in his prayers, his gifts, and his family life.
3. He obeyed the command that came in the vision.

Why do we not recognize that the point of attack in every effort to make our religion more vital in the life of the nation must be the home? Pick at random fifty families, nominally Christians, in any community to-day, and then find out just how many of these families ask a blessing at the table in recognition of God as the Giver of all, how many have family worship with any degree of regularity, and to what extent those families are represented at the service of the Church. The discovery will be startling. Mass movements and drives have been mentioned, and we know that they have failed. Why should not individual members of the Christian Church who are keen for the spread of the Gospel first begin at home to recognize God as an integral part of life, and then do every thing possible by personal work to have the same thing done by other families in a very definite way?

June 24

Read Acts 10:9-16. Text for the day: "What God hath cleansed, that call not thou common."

Facts to be noted:

1. St. Peter was prepared by the vision for the coming of Cornelius.
2. The vision was a revelation that the Gospel was for the Gentiles as well as the Jews.
3. For clean and unclean beasts, etc., see Leviticus 11.

The apostles of our Lord were Jews and it was necessary that it be made very clear that the Gospel was for all mankind, and not for the Jews only. The angels' message at the birth of our Lord was, "Peace on earth to men of good will." It is most interesting to note that the only religion in the world that appeals to every kind of people in the world is the religion of Jesus Christ. Mr. Darwin declared that it was impossible for anyone to change the character of the South Sea Islanders, and, a few years later when Christian missionaries had worked among these people for only a short time, Mr. Darwin was so amazed at the results that he sent their society a substantial subscription. The solution of the world's problems is to be found in our Lord. Just how far are we co-workers with Him in accomplishing His work?

HOW TO MAKE A CHURCH PROSPER

ATTEND ALL the services regularly.

If it rains or snows, make a special effort to be there.

Invite some one else to go with you. You will be surprised how many people are eager to accept your invitation.

Think of the services, speak of them to others, and pray that they may be attended with Divine blessing.

Pray for each member, as far as you may know them, especially for the sick and poor.

Pray for the rector. His usefulness will be greatly increased by the daily prayers of his people.

Note the absence of members, not to criticize or find fault, but to show proper attention in case they are sick, or to encourage them if they are cast down, to restore them if they are wandering.

Speak to strangers and invite them to come again.

—*Christ Church Messenger.*

BLESSED ARE we if when we go to the grave of another, we can contract our mind to the small estate that awaits ourselves beside it, and give our souls to nobler thoughts and cares than those which usually possess us; for in such a case we shall find the immortal fragrance that comes from the grave where the Rose of Sharon reposed, and plant a garden around the sepulchre whose everlasting flowers shall blossom from the dust.—*Macmillan.*

BLUE MONDAY MUSINGS

By Presbyterian Ignobis



THE recent establishment of a "community church" in Pepperell, Massachusetts, by a fusion of Congregationalists and Unitarians, with a mixture of what Mr. Venus would have called "human various," is an interesting phenomenon

much exploited in the "liberal" press. To one who knows anything of the tragic failure of a divided Protestantism in New England communities, whatever shows a tendency to bring Christians together is a good sign surely. Half-a-dozen wooden meeting-houses on the village green, each of them four-fifths empty, all of them starving their ministers, and none of them witnessing effectually to Christianity as a present day force in life: it is a desperate condition, requiring a desperate remedy. Nor it is possible to see why orthodox Congregationalists, Presbyterians, and Methodists (say), who are all agreed except upon points each count as relatively unimportant, should maintain separate organizations. Even Baptists, though they prefer immersion to affusion, are apparently modifying their old vigor, if one can believe the report recently alluded to here that a Baptist congregation near Syracuse is receiving into full membership persons who have been baptized by another mode.

But all these bodies worship God Incarnate; they pray to Jesus, Son of Mary; they acknowledge the glory of the Eternal Trinity; they confess the Holy Scriptures to be the Word of God. The Pepperell plan goes further; and we are informed that "the Boston Congregational Club and the Boston Unitarian Club have been conferring" with regard to further extension of this method. Here is the "covenant" signed as fundamental:

"Recognizing the Divine purpose in organized religion in the world for the promotion of the worship of God, the service of men, and the establishment of the kingdom of Christ on the earth; we hereby covenant with God and with each other that we will do all in our power to promote these great ends; that we will be mindful of the necessities of worship, of prayer, and of fellowship, and both by precept and example we will endeavor to sustain them at all times; that we will be loyal to this Church of which we are members, and will share in its worship and other activities, and in the expenses of its work and support, and we will walk together in brotherly love. And this we covenant, looking for strength and guidance to the great God of all mankind."

And its fruition is exultantly set forth by one of its champions in these words:

"All signs at the annual meeting pointed to a most satisfactory outcome of the two years' undertaking. Trinitarians, Unitarians, Episcopallians, Methodists, and Baptists, young men and maidens, old men and children, to the number of 250, ate cold ham and chocolate cake together as harmoniously as if, for them, Athanasius had never fulminated against Arius. It was a delightful and wholesome family party, nor was there any back talk behind the scenes. More people attend church regularly than were to be found in the combined congregations of both churches before they came together. The Church school is vigorously conducted. The Community Church functions strongly in many directions. It maintains its own moving picture apparatus and provides for the young folks every week the right kind of entertainment. In point of enthusiasm and unity and a determined purpose to serve the community, the Church to-day is stronger than when it began its existence."

Of course, if eating cold ham and chocolate cake is the culmination, and maintaining moving pictures the real purpose, that kind of "unity" can be readily

obtained. But this should not be called a "church". It is evidently a community club, and doubtless functions efficiently. But when you come to speak of religion, that is another matter. Athanasius and Arius were not quarrelling about shadow. Arius taught a disguised polytheism which, however readily accepted by pagans as almost what they had been accustomed to, was essentially destructive of belief in One God, and of belief in Christ as the only Saviour. Athanasius has been vindicated by the event; there is not an Arian on earth to-day, notwithstanding Dr. Bridgeman's blithe *insouciance* quoted above. There are Unitarians, of course, and no Unitarian worships Jesus Christ or confesses that His is the only Name of Salvation. To a Unitarian, worship of Jesus is worship of a creature, i. e., idolatry, not to be participated in without sin. And so the only possible kind of religious unity with them must ignore the worship of Jesus. I know a school where many pupils are from Unitarian families; a cross, which the architect had placed on the building, was removed so as not to offend them. I was present recently at a school opening, where, for a like reason, the name of Christ was omitted from the opening prayer. And I remember a hymnal prepared for common use, in which Bishop Heber's glorious hymn was amended so as to read,

"Father and Saviour, Glory be to Thee."

Not long ago, I saw an indignant protest in a Unitarian paper, against the singing of hymns to Jesus at summer union services, because they were, of course, offensive to Unitarian members of the congregation. There is no possible "amalgamation" in that field, except that which reduces all to the level of those who believe least.

But fancy a Pepperell Christmas, Easter, Ascension, or Pentecost!

How WISE AND strong these words of Dr. C. W. Elliot, with regard to recognition of the Bolshevik conspiracy! Surely, his natural force is unabated:

"This Bolshevik Government now finds itself in dire straits, without credit, and without power to reconstruct Russian factories or Russian transportation; and yet it still insists at Genoa and elsewhere on its monstrous social and economic fallacies, and proposes that other governments or peoples shall lend it billions of dollars without any security whatever for the repayment of the loans.

"I submit that the United States should neither forget nor forgive the monstrous crimes, cruelties, and follies of this Bolshevik Government, and should wait to give aid to Russia, except food for the starving, until that Government is dead and buried. In this sense, and in regard to this nation, it seems to me impossible to separate in American national action European politics from European economics. The American democracy should not only take to heart the lessons of the Bolshevik horror for the present generation, but should do its full part in making and recording the history of the Bolshevik crime to the end of the chapter."

AN INTERESTING EXAMPLE of unintentional false witness appears in the *Guardian* recently, where a sharp criticism was published of the Bishop of London's Easter sermon (bracketed with that of the dismal Dean) as hopelessly pessimistic. The article was based upon a report of what the Bishop actually said; but the reporter neglected to add that the Bishop set forth the hopeless pessimism of certain present-day writers only to repudiate it and to offer something vastly different in its place. This shows the danger of that rhetorical method which is negative rather than positive, in that it disproves and denounces rather than urges affirmations.

Proposed Revision Analyzed

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

III. Baptism, Offices of Instruction, Confirmation, the Ordinal, Episcopal Offices

(Report, Pages 92-126, 184-199)

By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont

MINISTRATION OF HOLY BAPTISM

IT is proposed to re-cast the three existing Offices (for the Public and the Private Baptism of Infants and for the Baptism of Adults) into one, with needed variations and alternatives. This may be a gain, but a grave question is raised as to procedure that has been forcibly stated by Dr. Lucius Waterman. Clearly (though we do not in the least suppose evil intent) the method proposed of substituting 14 pages of the Report for 22 pages of Prayer Book (apparently by a single vote) is not the method contemplated in Article X of the Constitution, nor that has hitherto been followed in Revision of the Prayer Book. It is evidently intended by the Constitution that this should not be an easy process. No alteration or addition is to be made save by two successive General Conventions, with notice to each diocese in the meanwhile, and alterations must be adopted in the second Convention by a majority of the whole number of Bishops entitled to vote and by a majority of the clerical and lay deputies of all the dioceses, voting by orders. The proposed wholesale substitution of one Office for three would reverse the customary order, and avoid safeguards, making it difficult to carry amendments to the proposed Office instead of amendments to the existing Book, since divided dioceses are counted as negative votes.

Some means must be devised for correcting this proposed procedure. Otherwise suspicion and ill feeling will be stirred, and occasion given for doubts as to the constitutional character of action proposed or taken. It has been suggested that perhaps the new Office might be considered in Committee of the Whole, and when this, as amended, is reported to the House, that a series of resolutions representing the detailed alterations in the existing Offices could be voted on one by one. In any case the principle must be maintained that the presumption is on the side of the existing form.

What probably has aroused suspicion is the evident dislike of any recognition of Original Sin or the inheritance of a fallen and disordered nature, and the almost entire excision of any phrase, in prayer or exhortation, which refers to this. This is running very near to an alteration in the doctrine of this Church. In order to judge fairly, positive affirmations should be weighed as well as omissions. The baptized is said to receive remission of sin by spiritual regeneration, to gain that which by nature he cannot have; he is dead unto sin, and buried with Christ in His death; the water is sanctified to the mystical washing away of sin. On the other hand, no room is found for phrases like: Release them of their sins, delivered from God's wrath, conceived and born in sin (which is, though it ought not to be, frequently misunderstood, and so should perhaps be omitted), or, crucify the old man, and continually mortify all our evil and corrupt affections—expressions which are valuable as showing that the death to sin is not wholly accomplished at Baptism, that we are then dedicated to a life-long death.

The impression from a comparison of the old and the new Offices would probably be that, while there is in the latter an idea of lifting up in Baptism to a higher level, there is none of rescue from a sinful state. This is illustrated by the omission of the first of the short petitions (corresponding with the old exorcisms), just preceding the blessing of the water: "Grant that the old Adam in this child may be so buried that the new man may be raised up in him"; and the substitution for this of the

petition: "Grant that like as Christ was raised from the dead by the glory of the Father, even so this child may walk in newness of life." Some of us would plead earnestly for the retention of the existing petition, and also against the loss (even as an alternative) of the first prayer in the existing Book, with its typology and its splendid sentence (even if it does involve some mixture of metaphors), about "steadfast in faith, joyful through hope, and rooted in charity." "Delivered from all evil" might be substituted for "delivered from thy wrath."

The recitation by all of the Apostles' Creed is curiously introduced (and as obligatory) before the Promises, in apparent forgetfulness that if the Baptismal Office is used with Morning or Evening Prayer the Creed will be repeated shortly afterwards.

Some Versicles and Responses follow the Creed without any obvious appropriateness. If used, they would seem more suitable after rather than before the Vows.

Following the Promises made in the name of an infant, two further Promises are required of the Sponsors as to the Christian teaching of the child and as to his Confirmation. These Promises by the Sponsors (accepting duties to which formerly they were bidden in an exhortation) certainly ought not to be put on the same level with the Baptismal Vows for the child.

The Office concludes with a Blessing, paraphrasing Eph. 3:14-19, far too long for impressive delivery.

The rubric on p. 104, beginning "When necessity requires it," requires consideration and safe-guarding. As it stands (whether this be intended or not), the rubric might be appealed to as allowing an adult to be baptized—and in church—without any profession of faith, if only the minister considered the unwillingness of the person to assent to the Apostles' Creed, while otherwise desiring to be baptized, a "great and reasonable cause."

If a child so baptized be afterwards brought to the church, the questions are to be used; but this is not prescribed in the case of an adult.

Quite clearly this cannot be allowed to stand, as open to serious abuse. The clause "or other great and reasonable cause" should be omitted, following on "in consequence of extreme sickness."

OFFICES OF INSTRUCTION

These two Offices (filling 17 pages of the Report) are a substitute for the Catechism (7 pages of the Prayer Book), which is to be decently interred along with the Articles of Religion. What, beyond a concession to sentiment, is gained by having both these forms of the same instruction (with only slight variations) bound up in the same Book, is not obvious. The Catechism might, if necessary, be revised and its use with interspersed prayers and hymns be left to the clergy or teachers; or if these prescribed Offices of Instruction are thought important, the Catechism might be left out altogether; for children, and others, could learn separately what they are here taught to repeat together. The objection of some modern pedagogists to any catechetical instruction with formulated answers would apply to the new method as much as to the old. With some exceptions to be noted, the new answers are an improvement on the old.

1. It would have been better to make the answers complete in themselves without dependence on the foregoing question, as is done in the first two answers and elsewhere, but not consistently.

2. The loss of the "setting" of the Ten Command-

ments is serious. "There are Ten Commandments" is distinctly misleading as expressing "God's holy will and commandments." Some such addition as "which God gave in old time to the people of Israel" is required.

3. The question and answer about our Lord's Summary is likewise defective. "Q. What does our Lord... teach us about these [the Ten] Commandments?" "A. He teaches us that there are two great Commandments," etc.

Something like the following might be substituted:

Q. How does our Lord... sum up these Commandments given to Israel? A. Our Lord tells us that all these Commandments are included in two great Commandments which He gives to His disciples, viz., etc.

4. The teaching and recitation of the Ten Commandments in their shorter (original) as well as their longer (developed) form is a great gain.

5. The breaking up of the Duty towards God to fit the several Commandments is erroneous when it gives as an explanation of the Second Commandment, "To worship Him," etc. The whole of the sentence from "To believe in Him" down to "call upon Him" should be put as the explanation of I. and II. The distinction between them is that I. forbids the worship of any but the true God, while II. forbids worshipping Him except as He has made Himself known to us, not in any ways of our own devising.

6. The last clause of the explanation of the Fifth Commandment, "To order myself in that lowliness and reverence which becometh a servant of God," seems to be dealing with our attitude towards God rather than with our duty towards our neighbor. Surely if "my betters" is objected to (or denied), "To order myself lowly and reverently (or to treat with respect) all who are placed over me" might be allowed.

7. The doxology should not be authoritatively given to children as part of "the prayer that our Lord taught us to pray."

8. In the second Office (p. 116), the Versicle and Response from Ps. 115:1 are (as often) erroneously treated as an ascription of praise, whereas they are a pleading petition.

9. A serious question is raised (which will have to be faced in other connections also) by the declaration put into the lips of children that "all baptized people" are the members of the Church, Christ's Body. Apart (here) from questions of Polity or Organization, are Mormons to be declared members of the Church, who, not to speak of violations of fundamental Christian morals, authoritatively declare that God "the Father has a body of flesh and bones as tangible as man's"? (*Doctrine and Covenants*, section 130, 22.)

10. In the instruction on the Sacraments, the second part of the answer as to the inward and spiritual grace in Baptism is omitted—"for being by nature born in sin, and the children of wrath, we are hereby made the children of grace", following the line that has been commented on under the Baptismal Office. Also from the next answer the explanation of Repentance, "whereby they forsake sin," and of Faith, "whereby they steadfastly believe the promises of God made to them in that Sacrament." The whole of the next question and answer about Infant Baptism is left out. It would seem as if, where necessary, these sentences might have been rewritten rather than the impression given of denying the change from a condition of fallen nature to a state of grace effected in Baptism, and of being unable to defend the Baptism of Infants.

11. A new section concerning the Ministry and its several Orders is added which will be useful.

A poor prayer from the Form for Consecrating a Church is added. It might be improved by reading "they who on renewing the promises and vows of their Baptism shall be confirmed by the Bishop," etc.

In the last prayer, about Holy Communion, the order of the clauses should be changed: "the remission of our sins" is not the culminating gift of Communion, following upon being "filled with thy grace and heavenly benediction."

CONFIRMATION

1. The Preface is omitted, thus avoiding giving countenance to misconceptions of the nature and purpose of the rite.

Instead of the present question "Do ye here...renew", etc., we have the promises of Renunciation, Belief, and Obedience asked as at Baptism (and in the singular) without any mention of renewal. This is surely a loss. The detailed questions might well be prefaced by a question (such as is often used in the Renewal of Vows at the end of a Mission) calling for a general renewal before the specific promises. The omission of any such expression of renewal might seem to give color to the idea that an unconfirmed person is not already bound by Baptismal promises. The omission is probably intended to suit the case of persons who have not been baptized in the Church or with a service in which the Baptismal vows were explicitly required. But, apart from the question of such persons being publicly "received," the vows must be considered as implied and involved in every Baptism.

3. The rubric (4) at the bottom of p. 124 seems to allow, by italicizing "this" as well as "child," the saying of the Confirmation sentence in the plural over several persons, while hands are laid on each. But the writer is assured that the incorporation of this direction as it stands from the 1919 Report is a slip in proof reading, and that it is only intended to omit the words "or this Thy servant."

4. The repetition of the Christian name and the signing of the cross, proposed in 1919, are withdrawn. The Confirmation sentence is unchanged. The real "form" in Confirmation is, of course, the prayer for the Seven-fold gift of the Spirit. (This, if a ceremonial hint may be here allowed, ought to be said over the candidates and with outstretched hands.)

5. A brief exhortation emphasizing the duty of coming to Holy Communion (taking place of the old rubric to this effect) is provided for use at the Bishop's discretion. But this is wrongly placed, immediately following the Laying on of Hands and before the Lord's Prayer; and the two parts of the short address do not seem to hang well together. This exhortation might well be left (with a recommendation perhaps) to the Bishop, but not inserted in the service.

THE ORDINAL

The principal features of the proposed revision are:

1. The omission of the requirement that Morning Prayer shall have been publicly said before the Ordination.

2. A special short Litany for Ordinations is provided to take the place, at the discretion of the Bishop, of the General Litany. This is a real gain; it would have been still better if a short Litany of the Holy Ghost had been given, thus avoiding altogether going over the same ground in intercessions with the Collects and the Prayer for the Church Militant.

The collect at the end of the Litany contains an awkward expression. "In thy favor" would be better than "under thy protection." God's protection of His people does not depend upon the ministry and example of the clergy.

3. The question concerning Holy Scripture addressed to those to be ordained Deacons is conformed to the first sentence of the question asked of candidates for the Priesthood, thus removing a frequent cause of conscientious scruple.

4. Caswall's L. M. translation of the *Veni Creator* (New Hymnal 375) is substituted as an alternative to Bishop Cosin's "Come, Holy Ghost, our souls inspire," instead of the poor poetry of the C. M. longer paraphrase (perhaps Cranmer's). This is probably never used except in the House of Bishops before elections, and there probably with more amazement than edification. Why should not the same alternative be allowed at the Consecration of a Bishop?

5. The Bishop may shorten the longer Exhortation (Bucer's) addressed to those to be ordained Priests, only reading the first and last paragraphs thereof.

All these are distinct gains. To the above minor criticisms may be added a plea that the Gospel from St. John 10 (at the Ordination of Priests), may be conformed to the Revised Version, or our own Marginal Readings, not only as is done on the Second Sunday after Easter (p. 38) by the substitution of "flock" for "fold," but also by linking v. 15 "as the Father knoweth me", etc., with the preceding sentence, instead of making it an entirely detached assertion.

CONSECRATION OF A CHURCH

We may venture to think that this Office might have been further improved by reference to older forms. But perhaps, as with buildings, something is gained in historical continuity by preserving forms that are not of the highest type.

Apparently it is intended that Morning Prayer should be said as a part of the whole service, which is thus made unduly long. The Epistle is needlessly changed to Rev. 21:2-5 (formerly part of the second Lesson), instead of 2 Cor. 6:14-16.

The existing Collect (hardly in collect form) is retained, though it is in part a repetition of the last of the prayers offered before the reading of the Sentence of Consecration for a blessing on the several uses of the Church.

Among these (which are not very happy), changes are proposed in the petitions concerning Baptism and Confirmation. In connection with Baptism the words "delivered from thy wrath and eternal death" are omitted.

In connection with Burials a new petition is proposed, a very poor prayer, that "whosoever in this place shall bring their dead before thee may receive the comfort of thy presence, and be strengthened by the certain hope of everlasting life." The blessings asked are wholly for the survivors; they are vague (what in this connection does "receive the comfort of thy presence" mean?), and they suggest an excessive optimism. Is a "certain hope of everlasting life" to be entertained for every one whose body is brought into a church for burial? This is in line with the unfortunate change of the Committal in the Burial Service from our American form, "looking for the general resurrection," etc., to the "in sure and certain hope" which, said at every grave, has long been a stumbling-block in the English book. Might not, without offense to any, the petition run: "may trustfully commend both body and soul to thy loving care"?

INSTITUTION OF MINISTERS

There is nothing to remark about this office (in which a few verbal improvements are suggested), save that provision is made that it may be used either with the Order of Holy Communion, or with Morning or Evening Prayer, or separately.

THE MOUNT OF JUDGMENT

BY THE REV. LOUIS TUCKER

THE spotted panther that lives upon the threshold rose, stretched, and moved away. If you do not know where that threshold is, thank Him who saves you. I am sent there, now and then, to wait and warn someone back. Sometimes I fail.

But there are fine tales told upon that threshold, ancient tales, gorgeous as blood-stained old brocade; told by those who have known everything and done everything and suffered everything and are weary of everything; and these I hear while waiting.

The evil spirit who keeps the gateway laughed. He was a friend of mine and now we are bitter enemies. That is why I am sent. I do not think he can grasp me again; and if he do, I can claim rescue, as one about the King's business. But I keep beyond his reach. Therefore, he laughed.

Then one, who stood by, cursed him with the curse of silence, and began to tell a tale. In it, I saw a sea of heads, a great plain. In this plain is a Mountain. Around this plain, holding the multitude from fleeing, is a cordon of angels. There is also a cordon of angels to prevent

the multitudes touching the Mount. The Mount is empty. Then the plain becomes a sea of faces, for our Lord, attended by the holy angels and with the innumerable multitude of the Saints around Him, descends upon the Mountain.

The people on the plain stand, not confused but each in his due cohort. The Saints are also in their due ranks and companies. The Saints are in the image of Christ. The others are not.

The people stir. Up to the cordon guarding the foot of the Mount some press. They are afraid, of course, but they would see Jesus. They are not Saints, they missed the mark, but they are not utterly bad. Among them are all sincere Catholics who neglected Evangelical religion, all sincere Protestants who neglected the sacraments, all right and virtuous livers who neglected both. Among them, too, are not only those who did not understand but those who never had a chance to hear—the just and well-meaning heathen. They wish to fall at His feet, but cannot. No man may touch the guarded wonder of the holy Mount. Still, they would see Jesus, even though He must see them and judge.

Others have no wish to press closer. As our Lord looks at them, they wish to get away, out of sight. They press from the Mount and towards the outskirts of the crowd. There is thus the beginning of a separation, and the holy angels guide the movement.

This parting brings a new thing to light. The dead, both small and great, stand before God; not only great, but small. Below the sea of heads there is another sea of heads. Interfused among the grown people are children. More than half the population of the globe dies before maturity. The little children who die baptized and innocent are among the Saints upon the Mount; but the little children and all the myriads of little baptized children—Jesus. They, too, press to the Mount toward the Lord of little children, and all the myriads of little baptized children who are His bodyguard and died out of our arms into His. They press to the cordon of angels. But who shall stop them? Long ago the Captain of the Lord's host issued a standing order, still unrevoked, saying: "Suffer the little children to come unto Me". Past the flaming swords, through the lines of angels and their archangels, into the arms of Christ's little children on the Mount, nay up to the very Throne itself, to the Lord of little children, who sits thereon, swarm the children who are not Christ's but who died innocent; for all little children are Christ's; and the little ones of the Saints companion the little ones not of the Saints, that all may together belong to the Christ-Child.

Over the Mount of Judgment is a light. None may look into that light except the Judge upon the throne. The grown Saints, who have toiled in the vineyard, may not look. Cherubim and Seraphim veil their faces when they turn toward that light. But the Judge on the throne looks upward, and all the myriads of myriads of little children, baptized and unbaptized, look upward and are glad. And what they see there, you and I are too old to understand. And then the Lord of little children sends them up into the light, for they shall not enter into Judgment; for it is no place for them.

The story was not finished, but I marvelled that at the gate you know of, any should think of such things. Therefore, I looked around. The spotted panther crouched again upon the threshold and the demon who keeps the gate was ready and the man I was sent to warn was almost in. Then I smote the sword across his path and spoke, and he was warned and turned. Then the demon of the gate broke silence to curse him who told the tale, that he paused too soon. But now I dare not listen to the strange and wild and rich-brocaded tales they tell so wearily at the great gate. And so the watchers have gone back within; and the spotted panther sleeps upon the threshold.

REMEMBER, IF only we can bear the trial of delay and accept the judgment which lays bare our true condition, we shall, in due time, hear in our souls the Voice which reveals blessings through trial, and crowns endurance with the fullness of joy.
—Westcott.

The Church Service League

By the Rev. Wm. T. Hooper

THREE events of extraordinary importance to the women of the Church took place in Detroit at the last General Convention. With the Portland Convention drawing nearer, those now assume greater significance. The events referred to were three measures initiated and adopted by the Woman's Auxiliary, and were as follows:

First. The Woman's Auxiliary voted to expand the scope of its work to include Religious Education and Social Service.

Second. Word was sent from the Woman's Auxiliary to the other national organizations of the Church to form, with the Woman's Auxiliary, the Church Service League.

Third. Lastly a hypothetical vote was passed by the W. A. asking that they be accepted as auxiliary to the Presiding Bishop and Council, if the Convention should adopt this reorganization of the Church's administrative machinery.

I. In a measure all three votes have since become effective. The W. A. has in some places included Social Service and Religious Education. The work of organizing the Church Service League has gone slowly forward. Also the W. A. has functioned as an auxiliary to the Presiding Bishop and Council.

The question, and a very vital one, now arises: What further action will be taken relative to all these measures at the coming Convention? The question is not a simple one. Yet it would seem that the time for action cannot now be postponed. To make the situation clearer it is well to view the whole question.

When the women of the Church assembled in 1919, there was a strong desire felt and expressed that their work should have an united single voice, both in parish operation and in council deliberation. The action of the W. A. made this feeling articulate in asking the other societies to form with it the Church Service League. It is probably true that this desire was a direct result of war experience. The W. A., by constitution, was not technically able to undertake any Red Cross work. Of course, like all other organizations in the country, individual branches of the W. A. did not hesitate to debate constitutional matters but flung themselves into war work. When the war was over, however, the benefit of that experience was not forgotten. With high purpose and in fine spirit the message went forth to the other women's organizations of the Church to federate themselves into a Church Service League, the details of which should later be worked out. This action was taken up by all the women's organizations at Detroit. Each unit was to work out this plan of a federation of women's work in parish and diocese until Convention should meet again. Three years have almost been completed. The result of this period must now be weighed and action taken.

Before taking up the operation of the Church Service League in a parish, it may be worth while to take a further glance backward.

Fifty years ago the many separate women's missionary organizations united to form one society, the Woman's Auxiliary to the Board of Missions. Last year we celebrated the record of splendid achievement of the W. A. in its fiftieth anniversary. The time now seems to have come when the best interest of the women's work of the Church demands another step, not unlike that of fifty years ago. At that time a considerable number of smaller units merged to form one infinitely more effective larger body. Fifty years of steady development not only of the work of the W. A. but also for a greater or less period of the other branches of women's work, together with the

quickenings experience of the war, now seem to point the way not to a merger of the women's work, but for a splendid federation of united women's efforts in all branches of work in the Church Service League. Inasmuch as the authoritative act in the whole matter can come from the recommendation of the Presiding Bishop and Council, with the legislation of General Convention, it is earnestly to be hoped that the Presiding Bishop and Council in conference with the women of the Church will make definite recommendations to the General Convention to place the opportunity before the Church to accept now a realignment of the women's work, which will go far to place the whole burden of women's work on the whole body of women of the Church.

II. In turning now to the larger aspect of the Church Service League, it is well to bear in mind that the situation is fraught with some danger. Confusion may result in disaster. A complexity of organizations may hamper present activity and curtail achievement. Let it, however, be a clearly accepted condition, that it is not possible to bring about such a readjustment as the Church Service League suggests, without concession, and even sacrifice, as far as prestige or precedence is concerned, of existing organizations. If the Church Service League becomes operative every society must become a unit of that League. The Girls' Friendly Society, the Woman's Auxiliary, and other organizations, must be bodies of the Church Service League. The League becomes the federal directive force of the several voluntarily federated bodies. The process of the general organizations would probably follow somewhat on the following lines.

Representatives of all national women's organizations in the Church would elect a body of officers. This body would take the place of existing national official boards insofar as they have any relationship with the Presiding Bishop and Council. They would be the official council of the Church Service League. The advantage of this would follow at once. Instead of the W. A. being the one auxiliary to the Presiding Bishop and Council, every organization of women's work in the Church is put in direct relationship with the Presiding Bishop and Council. The whole group of women workers of the Church are put in direct relationship with one another without the loss of present identity or purpose, and likewise the entire women's work of the Church is put in direct contact with the Presiding Bishop and Council. On the one hand it must make for incalculable strengthening, which comes from unity, in the women's work, and must likewise strengthen the work of the Presiding Bishop and Council, in having this direct and authorized body through which all women's organizations could be readily reached.

What is true of the national organizations must also be true of the diocesan. The progress of reorganizing would be somewhat analogous to the organizing of the Bishop and Council, which system has been adopted in many dioceses. In the dioceses the organizations federate into the Church Service League. A body of officers would be elected who would function as the officers of the C. S. L. These officers would embody the authority of the united women's work of the diocese. Here again the Bishop and Council of a diocese would find a centralized body representing all women's work whom they could approach for any work to be undertaken. Also this official body of the C. S. L. would speak for the united effort of any diocese in the field of women's work.

III. It is, however, when we turn to the parish that the most intimate and also the most far reaching

effect of the adopting of the C. S. L. would be felt. Parishes all have traditions, some have prejudices, and perhaps, again, we all feel the touch of inertia. There has been a great stirring in recent years. Laity and clergy are becoming restive. These factors inevitably will have their place in the final adoption or rejection of the plan. Parishes may adopt one of the following courses:

1. A parish may frankly for its own reasons reject the whole plan.

2. A parish may have the parish council or some similar plan in operation and feel this is so similar to the C. S. L. that the change is not worth while.

3. Or a parish may decide wholeheartedly to give the C. S. L. a trial.

What follows in this article is the experience of a parish—St. John's, Hartford—now entering upon the third year with the Church Service League in full operation. The account covers the work from its inception soon after the Armistice was signed.

TWO YEARS OF PARISH EXPERIENCE WITH THE CHURCH SERVICE LEAGUE

The parish is one of four hundred and fifty communicants, with a Church school of two hundred, with the usual organizations for men and boys as well as those for women and girls. In 1919 the women's activities were carried on through the Ladies' Missionary Society, which met once a week from two-thirty to five o'clock in the afternoons from November to Easter; the Woman's Auxiliary, which met once a month; the Altar Guild, and several minor committees. Beside these there was a strong branch of the Girls' Friendly Society. The problem of the parish was to coordinate as much as possible the existing organizations, but more especially to interest and hold that splendid group of Red Cross workers who had worked in these very buildings during the war, but who, for the most part, had not come into contact with strictly Church work. Most of these women were interested in the local charities. The plan was to have the work done for the local charities through the Church, which would tend to break down the idea of there being a difference between Church work and other charitable work, and thereby to make the Church appeal to that larger group who might think of Church work as strictly confined to foreign and domestic missions. The Church Service League seemed to offer a plan to meet this situation. Its adoption and development were somewhat as follows:

The organizations already in existence were not in any way disturbed. They function at this time (with greatly added interest and zeal) just as they did before the formation of the Church Service League. The first great step was to gather together a group of leaders who were thoroughly familiar with the local charities and to decide which of these would be undertaken by the Service League. In each case a person was appointed to gather about her a committee who would be responsible for a particular work. This was the preliminary step. Ten such committees were formed. The work of this organizing went on during the spring and fall of 1919. By January 1920 an appeal was made to every woman in the parish to attend a mass meeting, when the organization was outlined.

By this time the diocesan plan of the Church Service League was already well worked out. It naturally would take time for this wider aspect of the League to make its appeal. The parochial organization, however conformed to the plan. With so many interests involved, it will clearly be seen that careful organization is necessary to prevent overlapping or confusion. The plan, however, has worked with great flexibility and facility.

The first radical step involved was that of carrying on the manual work (such as sewing, surgical dressings, etc.) on one day in the week when every ac-

tivity, foreign, domestic, and civic, would be cared for. Meetings were to be held on Fridays from ten o'clock until four, with luncheon at one o'clock. This allowed great leeway as to the most convenient hour for any person to work. It was emphasized that any one was welcome at any time to give whatever help was possible between the hours of ten and four. The details of the luncheon gradually worked out and became a very routine part of the day. The work of the manager and supervisors is the secret of the smooth running of the actual execution of the Friday plan. It is the business and the responsibility of the manager to keep in touch with all heads of committees for the adoption of any new work as well as to report on its completion. The supervisors see that the work is put out promptly on Fridays and that every one is provided with work throughout the day. All officers and heads of committees meet with the rector once a month for discussion of the work in general. An informal meeting is held each week at luncheon when ideas are freely interchanged.

There is one further vital point in this whole organization. It was seen at once that there should be no confusion or overshadowing of the work of the Woman's Auxiliary. Accordingly, once a month at two o'clock in the afternoon the League meets as the Woman's Auxiliary, when the devotional service is held, with a special speaker. To prevent two great interests developing in the parish, the president of the Church Service League is also the president of the Woman's Auxiliary. It has been necessary, therefore, to find someone to fill this office who is not only thoroughly familiar with and interested in the Woman's Auxiliary and the work and life of the Church at large, but also one who has a thorough grasp of the local situation.

Up to the time of the formation of the League, the women's missionary work of the parish was carried on by a devoted few under the name of the Ladies' Missionary Society, meeting once a week in the afternoons from November to Easter, together with a monthly meeting of the Woman's Auxiliary. Under the present plan every woman who has attended any meeting of the Church Service League has come into contact with the missionary work of the parish. The work increased in missions more than two hundred per cent. The United Thank Offering likewise increased. Besides this, the work done for the local charities under the leadership of the Church has increased the total work for others done by the women, five-fold. The average attendance throughout the year has been well over fifty women. The opportunity for social intercourse offered by the luncheon has made the corporate life of the parish stronger and better. Such a development has, of course, reflected itself in every phase of parish life, both in increased congregations and in the giving of the parish.

Towards the end of the present year the day's work began with the celebration of the Holy Communion at ten o'clock on Fridays. Altogether the Church Service League has served to break down many prejudices concerning the missionary work of the Church. It has appealed to a wider number than the previous organizations had been able to do, and has brought with it a deepening and a broadening of zeal and of interest which give every promise of continuing. In a very large measure it has put the whole body of women workers on the whole job of the Church.

WHO CAN form a picture of the transcendent bliss, when Christ shall consecrate forevermore from the everlasting throne the relationships formed here on earth? Fashioned like unto the glorious body of Christ they shall indeed be, but they will retain all that constituted their former identity. Such is the happiness of individual love beyond the grave, for which our nature longs, and to which, through the glorious miracle of the Resurrection, we shall rise.—*Macmillan*.

WESTWARD, BROTHERHOOD MEN

BY GEORGE HERBERT RANDALL

LESS than a generation ago Seattle was a saw-mill town of eighty thousand people. To-day it leads all other Pacific Coast cities as an Asiatic port. It is the gateway to Alaska and the distributing center for the Pacific Northwest. Seattle, having 350,000 people, is the largest city west of Minneapolis and north of San Francisco, and it is said to produce more than a billion in new wealth each year. It is in the heart of the great out-of-doors, the commercial base of a vast national playground. From it the tourist can penetrate to where the tall trees grow, climb the snow-capped mountains, traverse the green valleys, meander the rushing rivers.

In the Diocese of Olympia, comprising the western half of the State of Washington, the Church is relatively strong and healthfully growing. There are fifty-two parishes and missions, upwards of eight thousand communicants, and nearly half that number of Sunday school pupils. In Seattle there are eleven parishes and missions, ranging from forty to twelve hundred communicants. The diocese is abounding in energy, and with unlimited ambition for greater things.

Portland, a few hours by railroad south of Seattle, will be scarcely less a Mecca for Brotherhood tourists this coming summer than will Seattle herself. The triennial General Convention of the Church will open at Portland, Wednesday, September 6th. The Thirty-seventh National Convention of the Brotherhood will open at Seattle one week earlier, Wednesday, August 30th. The combination of the two conventions offers an unusual incentive to Churchmen and Churchwomen for a transcontinental tour of great interest and value.

Many of the deputies and visitors to the General Convention are planning to join the Brotherhood for its Convention in Seattle, the railroads having arranged attractive tourist rates by which Seattle may be visited first, the short trip made to Portland, and the return journey eastward by a different route.

The plans for the Brotherhood Convention contemplate separate gatherings for the men and for older boys, the former in a large and well adapted hall, and the latter, if present plans carry, in a commodious tent. The place of the Convention will be the campus of the University of Washington. Sleeping quarters are to be arranged in the fraternity and sorority houses of the University and possibly, for some of the boys at least, in small tents. It is possible that a number of special cars will be assembled at Chicago for a Brotherhood train, to be operated on its own schedule. A pleasing feature of the Brotherhood Convention will be the presence there of many from Canada, as the organization is strong in the western part of the Dominion, and our brethren there have been invited.

Concerning the program it can now be said that, in the order of their appearance, these speakers have been secured: the Rev. Charles T. Bridgeman, of the Foreign-born Division of the Department of Missions; Bishop Keator, of Olympia, making an address of welcome and to be the celebrant at the Corporate Communion; Bishop Lloyd, Suffragan Bishop of New York, who will address the Convention at its opening meeting as well as later in the program; Dean Gresham, of San Francisco, to lead the morning devotional hours; the Hon. George Anthony King, of London, President of the Brotherhood in England; Herbert A. Mowat, newly appointed General Secretary of the Brotherhood in Canada; the Rev. Dr. George Craig Stewart, of Evanston, who will speak on the topic, The Adolescent Boy; J. A. Birmingham, of Vancouver, former General Secretary of the Canadian Brotherhood; Bishop de Pencier, of New Westminster and Cariboo; James L. Houghteling, Jr., of Chicago, son of the Brotherhood's founder; the Rev. Dr. Floyd W. Tomkins, of Philadelphia, who will talk of Family Prayer and Religion in the Home; the Rev. Dr. Win-

fred Douglas, Canon of the Cathedral in Fond du Lac, who will have charge of the music and make an address on The Place of Music in Worship; Bishop Rowe, of Alaska, at whose gateway the Convention will be held; Mrs. John M. Glenn, President of the Church Mission of Help; Bishop Gailor, President of the National Council, who, with George Anthony King, will make addresses at the Sunday afternoon mass meeting. President Bonsall, of the American Brotherhood, Vice-President Finney, and the Secretaries of the Brotherhood, will have their usual places on the program.

The general theme of the Convention will be The Church and the Boy. It will open with conferences of a general character on Wednesday afternoon, August 30th, and a large public meeting with addresses of welcome that night. The Convention being arranged to emphasize the importance of the Boy to the Church, many of the addresses and conferences will be with reference to him. Francis A. Williams, Junior Work Secretary, will lead a general conference on the New Junior Plan. The desire of the Brotherhood to have its men and other Churchmen adopt the rule of Family Prayer will have weight in shaping a number of the addresses and conferences, while the personal work and life of the individual man will be emphasized.

Beginning with the Convention of 1918, the Juniors of the Brotherhood have had their separate conventions. It was very small at Northfield, but about four hundred were assembled last year in the hall neighboring the senior gathering. At Seattle, if present plans are carried out, the boys will have their convention in a large tent. They have an excellent program. Mr. Williams will have general oversight of the Convention, the theme of which will be, Training in the Christian Army; and the motto of the boys, Here am I. Outstanding among those who will lead the boys in their spiritual and practical Convention program will be Dr. Tomkins, of Philadelphia; Dr. Stewart, of Evanston; Herbert A. Mowat, of Canada. A number of the Brotherhood secretaries will take part in the Junior program; and in some of the large meetings of the Convention the boys will unite with the men in the main Convention hall.

The plan of living in tents will be attractive to the boys, and already much interest is being developed in the big Junior gathering. The program will be adapted to the ages of the boys, and always underneath will be the thought of training for a soldierly Christian life. The Juniors themselves will make some of the addresses; and plenty of fun for the real boy will be had in numerous recreational events, including motor rides, out-of-door sports of various kinds, hikes, swimming, and the like.

For all members of both Conventions, a visitor of particular interest accompanying Bishop Rowe will be Johnny Fred, of Alaska, the young missionary who last visited a Brotherhood Convention at Northfield in the summer of 1918.

BIRTH OF PRAYER

When I complete my outline of life's beauty,
Its colors, like a candle-shade's design,
Must seem but commonplace and poorly tinted,
Unless transfigured by the light divine.

When Time has made an echo of my singing,
I shall have sung but half of all I hear,
For oh! the sweetest strains of Memory's music
Have grown, within my heart, into a prayer.

LILLA VASS SHEPHERD.

INTEGRITY IS godliness, and godliness is the tendency of the mind towards God, and is exercised in believing in Him, loving and fearing Him, holding communion with Him, and employing ourselves in His service, and consecrating all that we do in His honor. —Jay.



CORRESPONDENCE

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

CHURCH PAGEANTRY

[CONDENSED]

To the Editor of the Living Church:

IN the issue of April 1st was a letter from Bishop Guerry concerning the work of the Commission of Church Pageantry and Drama. The occasion for this letter was an article in the issue of March 4th entitled "A Mystery Play for Easter Even". . .

Before dealing with the points the Bishop specifically raises, one may appropriately register two axiomatic generalizations:

1. The Commission on Church Pageantry and Drama is composed of sincere lovers of their Church, who are, so far as in them lies, honestly seeking nothing but the enrichment and advancement of the Church's life. In the particular field of their work they serve the Master and His people with no ulterior motive. The Commission's work guarantees, so far as possible, reverence for the beauty of holiness. If there is question of its policy, there should at least never be question of its motives. One hopes that affectionateness of admonition is therefore the unspoken premise of the Bishop's attitude toward the Commission. Good will is the best basis for the constructive criticism we heartily desire.

2. The Bishop asks, "I would like to know who authorized the appointment of a Commission on Church Pageantry and Drama", and at the end of the letter says, "If we are to be committed as a Church to the policy and custom of using our chancels for the presentation of religious pageants, with all the accessories of color, costume, and stage effects of the modern drama, then I would like to know who is responsible for such a policy". . . The Commission on Church Pageantry and Drama was appointed by the Presiding Bishop and Council on nomination of its members by the Department of Religious Education. This is the routine of all Commission appointments under the Departments, is it not? I have never before heard question of the canonical right of the Presiding Bishop and Council to assemble groups of specialist ability to act as committees of recommendation on certain departmental phases of work. The Commission on Church Pageantry and Drama differs, however, from most other Commissions under a Department in that it contains representatives from all the Departments of the Presiding Bishop and Council, although functioning under the Department of Religious Education. It is really a Commission representative of all the phases of Church activity which Religious Drama can serve. With the utmost good will, but with entire firmness, the Commission would request never to be thought of as seeking to "commit the Church" to any policy on which there may be honest difference of opinion. The Commission is under the command of the Church; the Church is not in the least under the command of the Commission. We have never dreamed that our function is anything other than consultative and advisory. The development of the Commission's work has not been because of an *a priori* theory but in response to an impressively voiced desire on the part of the general Church. No one need follow our recommendations; no one need even notice us if he does not care to. The material used by the Commission may be waste-basketed, adapted, expurgated, enriched, or used, as one prefers. There is no compulsion to organize for religious drama if one does not so prefer. Only if the individual parish or diocese which desires to proceed with Religious Drama cares for the advice of those who are in touch with the whole field and its experience, with precedents and forms, with possibilities and standardizing ideals, that advice is to be had for the asking through the Commission created for such consultative purpose. We merely want to help where our help is wanted. And we proffer all the assistance we can give, whole-heartedly, to serve the local aim and life.

The Bishop quotes the article, "A Mystery Play for Easter Even", as the basis for certain criticisms. I hope you will not misunderstand me sir, to criticize, if I say that this article was not an official pronouncement on the part of the Commission, but that the manuscript as sent (I understand) had the name of the author attached. Also that in the rewriting your editing necessarily incurred, certain paragraphs were shifted, so that the train of thought did not clearly exclude the deduc-

tion of the "stage effect of modern drama" in the chancel. The article, as we interpret it, seemed good educational publicity material, for which we were grateful to author and publisher. The play was given in the parish house. By unfortunate omission this was not expressly stated. But in the edition of *Darkness and Dawn* issued from the Commission's office, the directions for productions in church were quite different from the directions for production in a parish house (which latter were included in the article to which Bishop Guerry refers). The church directions were only for altar hangings, positions in the church, lighting, etc., without scenery. If there were space here for quotations from *The Primer of Production*, which the Commission will presently issue, I could easily prove that our hope is for something quite other than histrionic realism in the chancels of our churches.

I am ready to accept the general assertion that our Commission personally feels that religious drama of semi-liturgical Mystery-play type is not out of place in the chancel. (Note: this does not "commit the Church".) Although the Bishop seems to feel that history teaches us to beware of religious drama in the church, I am very sure that a more thorough reading of the history of religious drama would show that its degeneration did not come until the theatrical atmosphere got its chance when the churches let religious drama slip from liturgical setting to the out-of-door stages or pageant-wagons, of celebrating more folk-festivals than holy-days. The best safeguard, one would think, for religious drama, would be to prevent its histrionic secularizing by association with reverent worship. The deeper significance of religious drama as a corporate utterance of the "faith of the fellowship" escapes many a person who still thinks in terms of the theater, and instinctively dreads "play-acting" before the altar. Rather do those who feel religious drama deeply recognize that the command, "Do this in remembrance of Me", sets an almost sacramental ideal for all "mysteries" in Christ's name, in their degree of association with this worship.

Bishop Guerry quotes a former Nation-wide Campaign Pageant as unwarrantably utilizing the chalice and paten as symbols of allegory. Crosses are widely used; should they, too, be limited to a certain use only? The chalice and paten are surely precious by association; but after all, it is the consecrated Bread and Wine which are the Holy Things. If the chalice and paten, reverently used because of their blessed association, are made symbols of that association, Grail-fashion, for the preaching power they have, where is the harm, in the name of Him who gave us a principle worth the application when He said that man is not made for the Sabbath, but the Sabbath for man? The chalice and paten are not the sacrament itself; why may they not awesomely be utilized to teach sacramental truths? It was far from the thoughts of the authors or purveyors of this pageant that they would find anyone hurt by a symbolism so spiritually intended!

As to the policy of religious drama in the chancels of our churches, the Bishop asks who has authorized it? The Church never, except in days of extreme Puritan reaction against secularized drama, seems to have denied the validity of religious drama as a liturgical enrichment, under conditions of guaranteed reverence. In a Church which has in its Old Testament the inheritance of such ceremonies as the Passover, the Paschal Lamb, and the Temple feasts, and in its apostolic days developed the ceremonies of Christian Baptism and the Lord's Supper on the basis of the Lord's commands, and then built its liturgy largely upon drama-ideals (not histrionic) we must be careful, must we not, before we forbid other and contributory uses of religious drama in worship. Man is incurably dramatic in his instincts, as well as incurably religious. Has not the permission to use religious drama always existed within the preaching-permission? Has it been defined how one must always preach the Church's message? The one thing we are committed *not* to do is to make our chancels the scene of histrionism. But religious drama is something quite other than that. It is not a matter of costumes, color, or lighting, but of purpose. Art is not anti-Christian. The arts may "serve to the purpose of edifying the Church". "By their fruits ye shall know them."

In this letter, finally, it should, of course, be understood that I am writing only for the Commission on Religious Drama and Pageantry. To the questions the Bishop asks concerning the mind of the Presiding Bishop and Council I would not presume an answer. I only hope and pray the Commission may increasingly serve the whole Church in a work its members feel a privilege and a challenge nobly beyond their utmost human ability. God guide us aright!

Most cordially and gratefully yours,

PHILLIPS E. OSGOOD.

Chairman of the Commission on Religious Drama and Pageantry.

Department of Religious Education.
St. Mark's, Minneapolis, May 29, 1922.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

NOT without considerable hesitation would any one feel moved to pass criticism on any comments from Dr. Walker Gwynne about the Prayer Book, yet there is one important statement from his pen, found on page 159 of your edition of Whitsun-eve, which raises a very serious question. Dr. Gwynne advocates the splitting up of the *Te Deum*, and is especially happy over the proposed omission of the concluding verses.

This at once raises the query as to what right this branch of the Catholic Church has to tamper with anything that she has received as an inheritance from Western or Catholic Christendom. Of course we have every right to amend or to cancel anything which is the sole product of our own General Convention. That corresponds to the money which a savings bank official takes from the institution's income as his own salary. He can spend that as he pleases. But he will soon go to jail if he tampers with the trust funds. These he is allowed to use only under certain conditions. One of them is that they are not impaired by his purely personal preferences for spending money. Is it not equally true that those portions of our Prayer Book which have come to us from all Western Christendom, or even from the united consensus of the Anglican portion thereof (and surely the *Te Deum* as it now stands is such an inheritance), do not belong to us alone and are not our private property, and cannot be blue-penciled at our option without unwarrantable presumption on our part? We should at least wait until the Anglican Communion can officially credential our proposed changes. To go ahead on our own account without consulting anybody would surely place us in the category of the bank-official who made no difference between his salary and his trust-funds. If the *Filioque* deed on the part of Western Christendom was so severely and justly criticised by the Easterners, certainly the P. E. General Convention could rightly be flayed without stint for tinkering on its own hook with the *Te Deum*. Besides, we perhaps remember what Dr. Blunt says about these same verses: "They are as well fitted to express the tone of a Church militant as the initial portion (of the *Te Deum*) is to express that of the Church Triumphant." It seems more than likely that a good deal which the Revision Commission has suggested is open to this same serious criticism, viz., that we simply have not the slightest right to lay hands on it all alone, and by our selves. That to do so would be to adopt *Sinn Fein* methods and philosophy.

Chicago, Whitsun-eve, 1922.

JOHN HENRY HOPKINS.

CASSOCKS FOR INDIANS

To the Editor of *The Living Church*:

FOR several weeks past from one to a hundred and fifty Oneida Indians have been attending choir practice in Grafton parish house, Hobart, most of whom expect to be supplied with a cassock and surplice to wear when our rebuilt church is re-opened and re-consecrated, on Trinity Sunday.

On behalf of ten Indian men and boys, I beg to thank the ten kind persons who have sent me cassocks or the equivalent in cash to buy materials, now being made up by our Oneida women. We shall be made happy if others will send ten dollars or goods to me or to the Sisters of the Holy Nativity, Oneida, Wisconsin.

Oneida, Wis., June 6, 1922.

WM. WATSON.

Love God, and He will dwell with you. Obey God, and He will reveal the truths of His deepest teachings to your soul. Blessing, He will bless you.—F. W. Robertson.

A MISSIONARY'S EXPERIENCE

STRANGE and varied and, at times, strenuous, are the experiences of the missionaries in the "out-of-the-way" places to which they are sent. Particularly is this the case where they are compelled to try to be physicians of the bodies as well. And it is not only in cold Alaska, or far off Japan or China, that these conditions exist, but at places right at home in the continental domestic field. Such an experience came recently to the missionary to the Indians of the Klamath in California.

Wednesday morning, February first, a messenger came to the missionary, the Rev. C. W. Baker, asking him to come to the company's ranch house and care for a man injured in a runaway. He found a serious fracture of the skull and felt sure it was fatal. Fortunately the poor man was unconscious. After dressing the wound, efforts were made to secure a surgeon from Eureka, Arcata, or Etna, but no doctor would venture the hard trip over the mountains and through the snow. When it was found that no doctor would come, it seemed imperative to try to take the poor man out to a doctor and hospital, and the missionary was asked to make the effort.

The start was made at three o'clock in the big Pierce-Arrow automobile, and by five-thirty Martin's Ferry was reached, where it was necessary to change to a lighter car, a Dodge, to make the run over the mountains. After an hour for rest and redressing of the wound, the injured man was placed in the car, and made ready for the night ride, but as he was being settled he breathed his last.

It was necessary to go on now. At seven o'clock the start up the mountain was made, and for twelve hours the missionary, with the man sent along to help him, and the driver, battled with the snow, and with cold and rough roads. To these were added automobile troubles. Poor gasoline caused the engine to "buck" all through the night. The deep snow and frozen, rough roads caused the wheels to "throw" the chains at frequent intervals, necessitating stops and tramps back to find the chains. The radiator began to leak, because of the rough roads, and the only water to be had was by breaking the ice in the ruts and scooping up the water with bare hands, the snow being too dry. Then the electric generator gave out and there were no headlights; even the flashlights were exhausted. The party only had a small miner's torch to light them down the six miles of winding, narrow road, with high cuts on one side and the sheer fall of from ten to a thousand feet on the other side.

Then to add to the spice of the trip a panther was run down, which, according to the driver, tried to spring into the car, probably attracted by the scent of the dead body, but as there was no gun in the party they lost a bounty.

At seven in the morning they reached the coast, only to have the gas give out when about a mile and a quarter from Orick, the nearest store and road-house, and the missionary walked there and sent back the gas. After a rest and thawing out (the first opportunity since leaving Martin's Ferry), and a good breakfast, another start was made, and at twelve-thirty the body of the unfortunate man was turned over to the coroner and undertaker at Arcata.

Then, after the inquest at three o'clock, the missionary and his co-workers began to think of rest and of the long delayed sleep.

Saturday morning the missionary finished his charge by seeing that the poor, mangled body was laid to rest in God's acre.

God is just in His ways with all men; but He is also wise and kind; and knowing us better than we know ourselves, and whenever we can be safely trusted with pastures that are green and waters that are still in the way of earthly blessing, the Good Shepherd leads us there.—Thorold.



SOCIAL PROBLEMS

Social Teachings of the Christian Year. By Vida D. Scudder. E. P. Dutton & Co., \$2.50.

These lectures, delivered at the Cambridge Conference of 1918, present a fresh and vigorous aspect of the round of commemoration, prayer, and praise, in relation to the newly-awakened sense of social responsibility which marks religion of the present day. They are unique in the manner of their alignment with the tradition of the ages: a signal and valuable contribution to devotional literature.

Peking, A Social Survey. By S. D. Gamble and J. S. Burgess. Doran, N. Y., \$5.00.

The work, of which this book is a record, was undertaken under the auspices of the Princeton University Center in China and the Peking Y. M. C. A., and is an application of the spirit and methods of modern social research and diagnosis to a city hitherto unknown to this type of investigation. Despite its formidable statistics, the book is fascinatingly interesting, to which quality the excellent illustrations contribute not a little.

The International Protection of Labor, by Dr. Boutelle E. Lowe, is an intelligent effort to give a comprehensive description of the movement for international labor legislation, to present the labor agreements that have resulted therefrom, and to show the legislative developments that may enable the United States to do more than it has done heretofore toward treating labor problems in an international way. The importance of this latter is thus stated by the author: "Previous to the World War the United States was thought by many to be fully a generation behind Europe with respect to various phases of labor legislation. Certain it is that the United States was among the most backward of great nations in taking part officially in the international regulation of labor conditions." Dr. Lowe has given an exhaustive analysis of the international activities for the protection of workers by trade unions, socialist movements, private and semi-public associations, social reformers, and national governments. The movement for the international protection of labor is traced through its various stages. Fifty pages are devoted to an exhibit of labor law internationally adopted, and an additional ninety pages are given to an exhibit of labor resolutions internationally subscribed to. The Labor Section of the Peace Treaty of 1919 is printed in full, as are also the Draft Conventions and Recommendations of the Conference of Washington, 1919, and the Conference of Genoa, 1920. An extensive bibliography is given of publications in English, German, French, Italian, Spanish, Swedish, Hungarian, Danish, Dutch, and Finnish.

It is to be hoped that as a result of this and similar works our country will take up more promptly and effectively its share of the international burdens. [New York: The Macmillan Co.]

DR. EDWARD T. DEVINE has earned the right to discuss *American Social Work in the Twentieth Century* by his long and efficient labors in this field. His brochure, which Lillian Brandt helped him to write, summarizes the status of charity and correction at the opening of the twentieth century, and reviews the developments which have taken place since then, both in underlying philosophy and in practical accomplishments. It is not a mere catalogue of events but a comprehensive though compact narrative. It will be welcomed by all who want a better understanding of this important phase of contemporary American life. It is published by the Frontier Press (100 West 21st Street, New York).

PROFESSOR H. E. BARNES, of Clark University, has prepared a most helpful outline syllabus of *The Social History of the Western World*. The effort has been to select, with the help of experts, those introductory treatments in English which most clearly and authoritatively present the essential facts of social history. (D. Appleton & Co.)

MISCELLANEOUS

A Christian's Appreciation of Other Faiths. By the Rev. Gilbert Reid, The Open Court Publishing Co., Chicago, \$2.50.

The author, director of the International Institute in Shanghai, is animated by one of the best motives which may guide our attitude toward those not of our faith: the constant endeavor to find common ground and to discover things to admire and revere. Unfortunately one might wish that his scholarship were equal to his zeal and determining purpose. He travels from Taoism to Islam, from Buddhism to Roman Catholicism and Unitarianism. Perhaps the best paper is that on Roman Catholicism, where, if ever, natural proclivities would evince themselves in prejudice. One amusing slip may be noted: "The books of a Bernard and an á Kempis, of a St. Theresa and an Assisi, are not for Roman Catholics alone" (p. 128). Who is "an Assisi"?

Bible and Spade. By John P. Peters, Ph.D., Sc.D., D.D. The Bross Lectures for 1921. Scribner's, N. Y., pp. xiii-239. \$1.75.

Dr. Peters has done a useful and valuable work for Biblical scholarship in this volume of lectures. Archeological research and its results are in almost every case fascinatingly interesting, but when solid results are cast into a narrative form, illuminated with biographical notes, and presented with rare felicity of illustration, their interest is enhanced to a degree which captures and holds the reader's attention. From a work such as this, one may gain some conception of the constructive contributions of the critical and scientific method to the study of the Holy Scriptures. Dr. Peters' lectures are not technical, nor do they, on the other hand, condescendingly reach down to the level of ordinary "popular" presentations of scientific material. They are of the type of Breasted's work on *Egypt*, and one might wish that scholars would produce more of the same sort of literature. In the main, Dr. Peters discovers that archeology has "confirmed the narrative of the Bible" (p. 125), but he never sets out to prove a thesis from any *a priori* assumptions. Best of all, he lets the reader see exactly how his conclusions have been reached, a process which would elicit conviction in most readers, who feel that they are thus in the writer's confidence. Not the least valuable chapter is the last, on New Testament times, in which the scenes of our Lord's Ministry are silhouetted against His words. Churchmen can well be proud of this work of one of our own clergy, who passed recently to his rest.

Jacques Bénigne Bossuet. By E. K. Sanders. S.P.C.K. (Macmillan, N. Y.), pp. 1-408, 15s.

Miss Sanders has again achieved a work comparable to her previous contributions to ecclesiastical biography (*Angélique of Port Royal; Vincent de Paul; Sainte Chantal*) in this admirable study of a not altogether heroic personage. The authoress brings special knowledge of the period to the interpretation of Bossuet's life and career, and the illumination afforded by her intimate acquaintance with 17th century France and by her deep understanding of affairs in Church and court, adds to the very great value of her book.

The Ways of Laughter. By Harold Begbie. Putnam's, New York, \$2.00.

This is a charming, gay, and enjoyable little novel, distinguished by what one reader may regard as a merit and another as a defect—the introduction of a hideous and discordant episode. Its brightness and scintillating sparkle may seem to diminish as one digs well into the story, but it is still a heartening and pleasant recreation for a couple of hours' leisure.

AN ATTRACTIVE Calendar "in the interest of Family Prayer and Religion in the Home" is published by the Brotherhood of St. Andrew, as well as a Manual for use in family prayer. The Calendar indicates texts and topics for each day and the manual includes the appropriate devotions. The two are sold together for 50 cents, which is approximately the cost price. They may be obtained from the Brotherhood office, 202 S. 19th St., Philadelphia.

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 address, during the summer months, of the Most Rev. DANIEL S. TUTTLE, D.D., Bishop of Missouri, and Presiding Bishop of the American Church, will be Wequetonsing, Mich.

THE Rev. JOHN ACWORTH, curate of the Church of the Beloved Disciple, New York City, has sailed for England to be gone during June and July.

THE Rev. HENRY H. CHAPMAN leaves after Trinity Sunday to join his father, the Rev. J. W. Chapman, D.D., in Anvik, Alaska.

THE Rev. F. J. CHIPP has resigned St. James' Church, Riverton, Wyoming, and will take charge of St. Phillips and Holy Trinity, Chicago. His address is 2114 West 36th St., Chicago, Ill.

THE Rt. Rev. C. B. COLMORE, Bishop of Porto Rico, is in the United States to rest, and later to attend the General Convention.

MR. LELAND L. DANFORTH, who has been student-in-charge of St. John's, Lockport, has been appointed assistant at St. Augustine's, Wilmette, Ill. Mr. Danforth graduated from the Western Theological Seminary in May.

THE Very Rev. CARROLL M. DAVIS, Domestic Secretary of the Department of Missions is recovering from a recent operation, but will probably remain at St. Luke's Hospital, St. Louis, Mo., for the remainder of the month.

THE address of the Rev. WILLIAM MILLER GAMBLE, owing to a change in mail accommodations, is now Conduit Road, Georgetown Station, Washington, D. C.

THE Rev. E. CROFT GEAR, rector of the Church of the Intercession, Stevens' Point, Wis., preached the baccalaureate sermon to the graduating class of the Stevens' Point State Normal School on Sunday, June 4th. He also delivered the Memorial Day address at Amherst, Wis.

THE Rev. S. MILLS HAYES, D.D., L.H.D., has resigned as rector of the Church of the Holy Trinity, Lincoln, Neb., to take effect August 1, 1922. This will complete a rectorship in this church of fifteen years, and is in accordance with Dr. Hayes' previous announcement. For the present Dr. Hayes will remain in Lincoln, and devote himself to literary and other work.

THE Rev. CHAS. B. HEDRICK, of Middletown, Conn., has sailed for Germany, where he will rejoin Mrs. Hedrick and his daughter, returning with them to America in the autumn.

THE Rev. Dr. FLEMING JAMES will spend the summer at Westbrook, Conn., with frequent visits to Middletown, where he will act as administrative head of the Berkeley Divinity School during the absence of Dean Ladd.

THE Rev. HARRY F. KELLER, rector of Trinity Church, Decatur, and priest-in-charge of St. Timothy's Mission, Kirkwood, Georgia, has accepted a call to St. John's Church, Johnson City, Tenn., succeeding the Rev. W. A. Jonnard, who is now in Savannah, Ga.

THE Rev. FREDERICK LEEDS, rector of Grace Church, New Haven, Conn., recently granted four months' leave of absence on account of poor health, has definitely resigned to the great regret of his parishioners who unanimously requested him to re-consider his action. He will make an extended trip abroad in the hope of recovery.

THE Rev. WILLIAM H. G. LEWIS, who, for the past seven years has been rector of Christ Church, Lockport, N. Y., has become rector of St. John's parish, Clyde, N. Y., and is associated with the Rev. Dr. Harding in the mission work of Wayne County, Diocese of Western New York.

THE Rev. HARWICK A. LOLLIS has entered upon his duties at Stuttgart, Arkansas. He is also in charge of the churches at Brinkley, Tollyville, and Des Arc.

THE address of the Rev. HARRY MEDWORTH is now The Rectory, Church of Our Saviour, 6150 Cooper Avenue, Detroit, Mich.

THE address of the Rev. E. J. M. NUTTER, rector of the Church of the Messiah, Detroit, from June 12 until early in September, will be care *The Chicago Daily News*, Trafalgar Buildings, Northumberland Ave., London, W. C., England.

THE Rev. ALBION C. OCKENDEN and his wife will spend the months of July and August in England, visiting his parents.

THE address of the Rev. L. A. PEATROSS has been changed from 595 E. Broad St., to 738 Bedford Place, Columbus, Ohio.

THE Rev. and Mrs. F. A. SAYLOR, of St. Andrew's mission, Mayaguez, Porto Rico, are in the United States on furlough and will be joined by Miss MILDRED HAYES in June, also on furlough, where they will spend some time in advertising the work of the St. Andrew's Craft Shop, an institution for the help of the Porto Rican girls and boys.

THE Rev. DONALD C. STUART of Constableville, N. Y., has been commissioned as Chaplain in the Officers' Reserve Corps of the United States Army.

THE address of the Rev. CLAUDIUS F. SMITH, Diocesan Missioner of Southwestern Virginia, was changed on June 1st to 1139 First Street, S. W., Roanoke, Va.

THE Rev. EDWARD S. TRAVERS, D.D., who has accepted a call to become rector of St. Peter's Church, St. Louis, will sail on the *Van Buren*, June 21st, for England. He will return shortly after the first of September, and will go immediately to St. Louis to take up his duties there. Dr. Travers resigned May 1st, as rector of Trinity Church, Pittsburgh, where he had been for nine years.

THE Rev. E. J. WALENTA has resigned the rectorship of the Church of the Messiah, Rensselaer, and St. Giles' Church, Castleton, and has accepted the call to Christ Church, Coxsack, and Christ Church, Greenville, to take effect July 1st. He will continue as private secretary to Bishop Nelson, his address as such being P. O. Box 4, Capitol Station, Albany, N. Y.

THE Rev. HAROLD G. WILLIS, rector of St. Ann's Church, New York City, sails with Mrs. Willis on July 4th for England where they will spend the summer. During August Mr. Willis will be in charge of the ancient parish of St. Olave's in York; being in residence at the Clergy House. The Rev. Luther B. Moore of the Cambridge Theological Seminary will be in charge of St. Ann's during the rector's absence.

THE Rev. ALAN PRESSLEY WILSON, rector of St. John's Church, Marietta, Penn., preached the baccalaureate sermon before the graduating class of the State Normal School, Millersville, Penn., on Sunday morning, June 4th.

ORDINATIONS

DEACON

MILWAUKEE.—On Wednesday, June 7th, at All Saints' Cathedral, the Bishop of Milwaukee ordered as deacon Mr. WILLIAM OLIVER JOHNSON, a graduate of the Western Theological Seminary. The candidate was presented by the Rev. William H. Stone. Mr. Johnson has been in charge of St. Mark's, South Milwaukee, as lay reader and continues in that charge.

PRIESTS

ALBANY.—On Whitsunday morning, June 4th, in Grace Church, Albany, N. Y., the Rev. LEONARD WALLACE STEELE was advanced to the priesthood by the Rt. Rev. R. H. Nelson, D.D., Bishop of the diocese.

A full pontifical Mass was celebrated by the Rev. Paul H. Birdsall, celebrant, Rev. Miles L. Yates, rector of Christ Church, Cooperstown, sub-deacon, and the Rev. D. H. Clarkson, of Grace Church, deacon. The candidate was presented by the Rev. P. McD. Bleeker, rector of Trinity Church, Ashland, and the Rev. M. L. Yates preached the sermon.

The newly ordained priest will assist Fr. Naves in his work in and about Cooperstown.

On Tuesday in Whitsun week, June 6th, the Rev. HAROLD PETER KAUFFESS was ad-

vanced to the priesthood by the Rt. Rev. R. H. Nelson, D.D., in Trinity Church, Granville, where he has been deacon-in-charge since his graduation from the seminary. He will now be elected to the rectorship of that parish.

He was presented by the Rev. O. S. Newell, rector of the Church of the Messiah, Glens Falls, where he was confirmed, and the Rev. E. H. Schlueter, rector of St. Luke's Church, New York City, preached the sermon.

The Bishop celebrated, assisted by the Rev. Benjamin T. Trego, rector of St. Paul's Church, Salem, sub-deacon and the Rev. Harry E. Pike, rector of St. Mark's Church, Hoosick Falls, deacon.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rev. CHARLES B. HEDRICK, Professor of Literature and Interpretation of the New Testament, Berkeley Divinity School, and upon the Rev. DICKINSON S. MILLER, Ph.D., Sc.D., Professor of Christian Apologetics, General Theological Seminary.

COLUMBIA UNIVERSITY.—S.T.D. upon the Rt. Rev. HERBERT SHIPMAN, D.D., Suffragan Bishop of New York, and upon the Rev. C. R. STETSON, rector of Trinity Church, New York.

HOBART COLLEGE.—S.T.D. upon the Rev. C. R. STETSON, rector of Trinity Church, New York.

UNIVERSITY OF NEW YORK.—LL.D. upon the Rt. Rev. WILLIAM T. MANNING, D.D., Bishop of New York.

D.D. upon the Patriarch of Constantinople, MELETIOS METAKAKIS.

L.H.D. upon the Rev. ENDICOTT PEABODY, D.D., Headmaster of Groton School, Groton, Mass.

BORN

Born at Grace Church Rectory, Cincinnati, Whitsunday, June 4, 1922, GEORGE HEATHCOTE HILLS, JR.

DIED

JOHNSTON.—On June 2nd, at Toledo, Ohio, ANNA M. JOHNSTON, in the eighty-ninth year of her age. She was one of the oldest members of Trinity Church, to which she was devoted during her entire life.

"Well done, thou good and faithful servant."

WALKER.—At Weymouth, Mass., June 8th, WILLIAM WALKER, priest, in his 81st year. Grant unto him, O Lord, eternal rest and let light perpetual shine upon him.

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

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

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.**

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—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, 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.**

WANTED: CHURCH WOMAN TO TAKE care of aged invalid lady. Some experience in practical nursing necessary in case of illness. Location **Berkeley Springs**, West Virginia. Address **Miss M. T. DRISCOLL**, 1012 Madison St., Wilmington, Del.

WANTED: A MOTHER'S HELPER TO take charge of apartment and four motherless children. Address **HELPER**, 14 Lake Street, White Plains, New York.

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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.**

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

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

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

CLERICAL DEPUTIES TO GENERAL CON- vention desiring *Locum Tenens* during September apply **N. C. 681**, care of **LIVING CHURCH, Milwaukee, Wis.** Use of furnished rectory essential.

CITY RECTOR IS AVAILABLE FOR LOCUM tenancy month of August. New York State preferred. Write **W. H. S. 682**, care **LIVING CHURCH, Milwaukee, Wis.**

MICHIGAN RECTOR DESIRES SUNDAY duty during July or August. Address **GEO. BACKHURST**, Brooklyn, Michigan.

MISCELLANEOUS

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

CAMP BONSTALL 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 Pittsburgh, Kansas. near Elk Springs, Mo.

Address

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

RETREATS

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 LAYMEN

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

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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

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

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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.

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

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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 V. 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.]

Thomas Y. Crowell Co. New York, N. Y.
Society and its Problems. By Grove Samuel Dow.

Funk & Wagnalls Company. 354-360 Fourth Ave. New York.

French Grammar Made Clear. For Use in American Schools. By Earnest Dimnet. Agrégé de l'Université, professor at College Stanislas, Paris. Price \$1.50 net.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Church and Sunday School Publicity. Practical Suggestions for Using the Printed Word to Extend the Influence of the Gospel. By Herbert Heebner Smith. Price \$1.25 postage paid.

The Macmillan Co. New York, N. Y.

America Faces the Future. By Durant Drake, A. M. (Harvard); Ph.D., (Columbia), professor of Philosophy at Vassar College.

Parenthood and Child Nurture. By Edna Dean Baker, M.A., president of the National Kindergarten and Elementary Col- \$1.50, postage extra.

The University of Chicago Press, Chicago, Ill.

What Jesus Taught. For Discussion Groups and Classes. By A. Wakefield Slaten. Head of the Department of Religion and Ethics in the Young Men's Christian Association College of Chicago. Price \$1.50, postage extra.

PAPER-COVERED BOOKS

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

Providing Funds for Church Buildings and Debts. By George R. Brauer. Price 25 cts., postage paid.

As the Twig is Bent. A Series of Habit Talks for the Daily Vacation Bible Schools. By Arthur Henry Limouze. Price 40 cts., postage paid.

Society of SS. Peter & Paul. 32 George St., Hanover Sq., London, W., England.

The Book of 1549. By Archdale A. King.

BULLETINS

Church Pension Fund. 14 Wall St., New York, N. Y.

Fourth Annual Report. 1921.

Northwestern University. Northwestern University Building, Chicago, Ill.

Annual Catalogue 1921-1922. Vol. XXII. January 28, 1922. Number 41.

PAMPHLETS

Educational Department of the Municipal Court of Philadelphia. 223 No. 21st St., Philadelphia, Pa.

Humanizing Justice. By Maximilian P. E. Groszmann, Ph.D.
Public Service Series. 1921-1922. No. 10.

From the Bishop's House. Rock Point, Burlington, Vt.

The Church: Its Nature and Authority. A Triennial Charge to the Diocese of Vermont. By the Rt. Rev. A. C. A. Hall, D.D. 1922.

ARMY CHAPLAINS

THE RECENT General Conference of the Methodist Episcopal Church, South, and the National Lutheran Council, recently in session in New York, have both adopted resolutions calling on the government to maintain and improve the number and status of chaplains in the Army. Both of them urge the necessity of sufficient spiritual ministrations to the officers and men, and one asks, in effect, that a chaplain be included in every 800 officers and men.

STUDYING INDIAN FOLK-LORE

MISS SARAH EMILIA OLDEN, whose book, *The People of Tipi Sapa*, is the result of her study of the history and folk-lore of the Sioux Indians, is now in Southern California studying and collecting the folk-lore of the Karoc Indians. She is residing at the rectory (care of the Rev. C. W. Baker) Orleans, Humboldt County, California, for the summer.

ENGLISH MOTIONS TOWARD REUNION

E. C. U. Prepares Declaration of Faith to Submit to Eastern Orthodox Authorities—Anglo-Catholic Congresses Arranged

The Living Church News Bureau }
London, May 26, 1922 }

THE hopes which have been entertained on both sides of something in the nature of reunion between the Church of England and the Eastern Orthodox Churches have, says the Secretary of the English Church Union, been much strengthened by recent events. He gives as examples the visits of many eminent divines and theologians of the Eastern Churches, who have had several conferences with representatives of the Anglican Communion; and the establishment of cordial relations with the Russian Church, a striking instance being the granting to the Russian refugees the use of St. Philip's, Buckingham Palace Road, where everything has been done by our ecclesiastical authorities to promote their spiritual welfare.

His Holiness Meletios, the Ecumenical Patriarch of Constantinople, was in London recently, and then made known his intention of holding a Council of the Eastern Churches, to which he would invite representatives of the Church of England. It was understood that a definite Declaration on matters of Faith and Doctrine from clergy of the English Church would be welcomed at such Council, and might be instrumental in promoting the cause of reunion with the East.

A suggestion was made that the E. C. U. would be able to co-operate with other associations in some action with regard to such a Declaration of Faith. A careful statement has therefore been drawn up, which is approved by the President and Council, and is now issued to all Church folk. The Declaration is far too long to give in any detail here, but it may be said to cover the whole ground of what is held to be the genuine teaching of the English Church on those matters of faith concerning which Eastern Orthodox theologians have expressed a desire for an explicit statement. It is offered to His Holiness and the Synod as a proof that the English branch of the Church has in no way departed from true Catholicity.

The Declaration is a remarkable document, and will no doubt excite much interest, and evoke a certain amount of criticism. To allay undue misapprehension, it is only fair to the signatories to point out that they make no claim to represent anybody but themselves. Should even their total number exceed expectation, the Declaration would gain no sort of official character. Furthermore, it may be remarked that it is addressed solely to Eastern Christians, whose leaders are well acquainted with the distinguishing features of the various schools of thought comprised within the Church of England.

The Rev. Arnold Pinchard, in sending out the Declaration for signature, remarks as follows: "It is impossible to forecast with any sort of exactitude what effect such a Declaration, so extensively signed, may have upon the mind of His Holiness the Patriarch and of the Holy Synod. It is possible, though we cannot hope for complete and dogmatic reunion,

that this action may result in the acceptance by the Eastern Orthodox Churches of Anglican Orders and other Sacraments. If that were the case it would hardly be possible to exaggerate the importance of the step which will have been gained.

The effect of it will be to shift the whole balance of things in the Catholic world, and enormously to strengthen our own position not only with the East but also in relation to Western Catholic Christendom. All those who have at heart the cause of reunion at large should earnestly pray for the blessing of Almighty God upon the new step that is being taken in this direction."

The Archbishop of Canterbury has received a specially illuminated letter from the Catholicos of All the Armenians, together with the Patriarchal Decoration of the First Order of St. Gregory, the Illuminator. This letter and decoration have been presented by the Catholicos as the head of the whole Armenian people, in token of the gratitude felt by the Armenians for the sympathy shown by the Archbishop, in the words of the Patriarchal letter, "towards the chronic sufferings, persecutions, and martyrdom of the innocent people of the land of Armenia and of our Church in the East." The formal presentation to the Archbishop was made by Dr. Abel Naxarian and General Bragatouni in Lambeth Palace library, last Monday afternoon.

ANGLO-CATHOLIC CONGRESSES

The first of the nine Anglo-Catholic Congresses to be held in the provinces during this summer and autumn opens at Liverpool on Monday next, May 29th, and will continue until Wednesday evening. Each day has been allotted to a different subject. On Monday this will be "Christ the Way," under the chairmanship of Canon Stuckey Coles; on Tuesday, "Christ the Truth," with Fr. Leary, vicar of St. Augustine's, Kilburn, presiding; and on Wednesday, "Christ the Life," with Archdeacon Crosse in the chair. A very large attendance is anticipated, since the applications for tickets of membership far outstrip the most sanguine anticipations. Meanwhile, the Anglo-Catholic Committee is appealing to the faithful for their prayers for God's blessing on these Congresses, and Sunday next has been set apart in many London churches for this intention at Mass.

MIRFIELD RETURNS TO NORMAL

At the close of the present academic year, the College of the Resurrection, Mirfield, will pass out of the abnormal conditions created by the war. Only a few students of pre-war days will be left for one year longer to hand on what of the old tradition is worthy of survival. The special course of three years' theological training for Army candidates will come to an end in September, and henceforth the Arts (or Science) degree at Leeds will be the normal preliminary to the special study of theology. As far as numbers are concerned, the return to the usual average will have to be gradual, for the presence of the Army candidates in addition to the regular number of theologians has prevented the filling-up process in the junior year. The Board of Education scheme for ex-Service students has enabled one college to tide over some critical periods in its finances, but apart

from that, what has been accomplished has been rendered possible by the generosity of Church people. How great that generosity has been is shown by the fact that since the founding of the College nearly twenty years ago, subscriptions or donations for building have amounted to £40,000. This has enabled the Community to build the College at Mirfield and the Hospital at Leeds, with accommodation for some seventy-five students. Besides this, there has been an equally generous support of the maintenance fund, with the result that by the end of this year there will be 105 men who have been admitted to the ministry from the College, besides 15 others who had part of their training at Mirfield, and three tutors who have been ordained. Next year should see a further twelve students ordained. After a distinct lull in the last eighteen months, the number of inquiries and applications has begun to rise once more, and it would seem that there is likely to be as great a demand for entry as the College can supply.

DEATH OF BISHOP KENNION

On Friday last the death occurred, in his 77th year, of Dr. G. E. Wyndham Kennion, late Bishop of Bath and Wells, who resigned that see last autumn, after holding it since 1894. Dr. Kennion was born at Harrogate in 1845, and was ordained in 1869. After holding several curacies, one of them being at Doncaster, under the late Dean Pigou, he became vicar of St. Paul's, Sculcoates, Hull, and afterwards was appointed to All Saints', Horton, Bradford. It was while at Horton, in 1882, that he was chosen as Bishop of Adelaide. For twelve years he labored in that great Australian diocese, and there can be no doubt that the success he met with there was due to his adaptability.

There could be no greater contrast than that between the youthful vigor of the Australian colony and the ancient peace of the cathedral city of Wells, to which Dr. Kennion was translated in 1894. But with Bath and Taunton as part of his sphere, he had no cause to complain of want of work. He was but fifty years of age when he took up his residence at Wells, and he entered upon his duties with a vigor (the outcome of his Yorkshire breeding, supplemented by twelve years' strenuous Colonial life), which surprised and delighted those who were most deeply concerned in the Church's welfare. The impression then formed deepened as time advanced, and now that death has ended his activities his worth will be even more fully recognized.

Dr. Kennion took no very conspicuous part in ecclesiastical affairs, but he was appointed chairman of the English Committee on Faith and Order, and the choice proved to be a singularly happy one. He called out the best in both the Churchmen and the Nonconformists who composed the committee, and its satisfactory conclusions were in no small degree due to his influence.

Dr. Kennion's name will always be identified with his success in buying back for the Church the site of Glastonbury Abbey, that ancient foundation in which the history of the Bishopric of Wells naturally centers, and which gave it its eleven earliest bishops.

THE VATICAN CHOIR

A large audience assembled at the Albert Hall, Kensington, last Saturday afternoon for the final concert of the Vatican Choir from Rome during their visit to London. It is this body which sings

in the Sistine Chapel as and when required, and it must not be confused with the choir of St. Peter's at Rome. The choir sang on this occasion three numbers, the *Tenebrae* (by Vittoria), the *Ave Maria* (by Joaquin de Pres), and the *Incipit Oratorio* (by Palestrina), all of which were enthusiastically received. Taking the singing of the Vatican choir as a whole, it may be said that the music rendered is extraordinarily beautiful, and there is an undoubted advantage in hearing it under concert-hall conditions. It was a surprise to find a small choir filling the Albert Hall quite as well as the larger ones, such as the Royal Choral Society, which are usually heard there. It must be admitted, however, that the quality of the boys' voices is disappointing; their shrill but withal thin tone, in spite of the assistance of half a dozen male sopranos, discounts in no small measure the splendor of the tenors and basses. Arrangements have been made for the Vatican Choir to visit England again in the autumn, when they will give three concerts at the Albert Hall and will also sing at a number of concerts in the most important provincial towns.

PATRONAGE

A correspondent of the *Morning Post* states that a campaign is to be commenced in the Church with the object of revolutionizing the present system of patronage. It will be opened by a meeting in London at the end of June, at which the Bishop of Manchester will preside, and the

speakers will include the Rev. F. A. Ire-monger, a former chairman of the Life and Liberty Movement, and the Rev. H. L. Sheppard, rector of St. Martin-in-the-Fields. Among the questions which will be put to the public, and especially the active members of the Church of England, are these: "Why should a gentleman residing at Downing Street determine who shall be bishops of the Established Church without any control from those over whom they are to rule?" "Why should a bishop have the appointment of archdeacons and rurals deans without any consultation with those among whom they are to work?" and "Why, too, should a private patron have similar control over the appointment of rectors and vicars?" The movement is not directed against the manner in which the present Prime Minister has exercised his patronage, for it is recognized that, generally speaking, his appointments have been very successful. It is the principle at stake which is the main point to be dealt with in the new campaign.

The object aimed at is the appointment of patronage boards. The principle board would be one advising the Prime Minister—not necessarily Mr. Lloyd George—on the appointment of bishops. It is suggested that this board should submit three names from which the Prime Minister might appoint a bishop when a diocese becomes vacant. Similar boards might be appointed for the exercise of other patronage in the Church.

GEORGE PARSONS.

W. A. OUTGROWS CATHEDRAL ROOMS

The most radical of changes in the diocesan monthly meetings of the Woman's Auxiliary will take place next winter, when, after the September meeting in the Cathedral rooms as usual, the monthly meetings will be held in Pilgrim Hall, 14 Beacon Street. These monthly meetings have long outgrown the Cathedral rooms.

Another change in the diocesan monthly meetings of the Woman's Auxiliary is that those of next winter will be on the basis of fields: one meeting may be on the Indian field, for instance, another on the work for colored people, another on the Latin-American field, and, in each of the meetings, it is proposed that every chairman working for missions in that particular field under discussion shall be present, and that the audience may have the opportunity of learning what the Church is doing in that field, where it is doing it, and how to help. There will be one subject and a perfectly definite idea connected with each meeting. This proposal was welcomed as a great step forward. It will doubtless be the traditional eye-opener to some to realize that, while the Woman's Auxiliary is the big missionary body in the Church, there are other organizations working with missionary intent, such as the Guild of St. Barnabas, the Massachusetts Altar Society, and the Church Periodical Club.

PRIEST GOES TO THE VIRGIN ISLANDS

The Rev. Henry St. C. Whitehead, who has been associate priest at the Church of the Advent for the past three years, severs his connection with the parish on July 1, to take up independent work of his own. He will take charge of the largest parish in the Virgin Islands, St. Paul's, Fredericksted, St. Croix. The invitation to assume this work came from the Rt. Rev. Charles B. Colmore, Missionary Bishop of Porto Rico, whose see is at San Juan, and who has jurisdiction over the Virgin Islands. The Rev. Mr. Whitehead will remain there for three months and will decide at the end of that time whether to remain there permanently.

RALPH M. HARPER.

THE NEW ENGLAND CONFERENCE

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

FINAL announcements have just been made for the first Church Conference of the province of New England, July 1-10, at St. Paul's School, Concord. In speaking of the conference, the chairman, the Rev. Malcolm Taylor, provincial secretary of New England, said:

"This Conference will work in cooperation with the Conference for Church Work at Wellesley, the two conferences dividing the field heretofore covered by the Wellesley Conference. The Provincial Conference will be especially for the parish worker or Church school teacher who desires practical training in parish work, while the Wellesley Conference will be for the more experienced teacher or trainer of workers who desires more advanced and specialized instruction."

A number of exceptionally strong Church leaders are on the program. Among those announced are the Rev. Fleming James, Ph.D., of the Berkeley Divinity School; the Rev. Henry K. Sherrill, of Longwood, Mass; the Rev. Frederick C. Lauderburn, of the Berkeley Divinity School; Miss Adelaide Case, of Teachers' College, Columbia University; the Rev. Theodore R. Ludlow, formerly a missionary in China; Mr. Walter J. Clemson, for eight years the dean of the New England chapter American Guild of Organists; the Rev. Arthur J. Gammack, of Fitchburg; the Rev. Joseph Cullen Ayers, Ph.D., of the Philadelphia Divinity School; and best of all, the Rt. Rev. Arthur C. A. Hall, Bishop of Vermont.

Some of the national Church leaders

who will give addresses are the Rev. Alfred A. Gilman, D.D., President Boone University, Wuchang, China; the Very Rev. Frederick B. Drane, Archdeacon of the Yukon; the Rev. Charles T. Bridgeman, Commission on Foreign-born Americans; the Rev. Phillips E. Osgood, Commission on Pageantry; the Rev. William C. Sturgis, Ph.D., Educational Secretary, Department of Mission; Mrs. John M. Glenn, National Council, Church Missions of Help.

BISHOP MANNING DENOUNCES SOVIET RULE

Protest Against Persecution of Christians—Deaf Mutes Confirmed—Columbia Bacca-laurate—Clerical Vacations—Letter Carriers' Service

The Living Church News Bureau }
New York, June 12, 1922 }

AS a prelude to his Whitsunday sermon in the Cathedral, Bishop Manning took occasion to express his emphatic and indignant protest against the persecution of Russian Christians by the Soviet government of Lenine and Trotsky. He said in part:

"Before beginning my sermon I want to ask you all to have in your minds and in your prayers our suffering, persecuted brethren of the Eastern Church in Russia, where the Soviet government in its wickedness and its hatred of all religion, is endeavoring to destroy the Russian Church, and is at this very time

making false and deceitful accusations against the noble patriarch, Tikhon, and in the Near East, where the Greeks and the Armenians and others are being massacred by the Turk, while Christian nations look on passively and apparently unmoved."

Bishop Tuttle joined with Bishop Manning in sending a cabled protest this week to Premier Lenine of the Soviet government against the treatment of Patriarch Tikhon of the Russian Church. The cable was as follows: "Episcopal Church of the United States most vigorously protests against attack on whole Russian Church in person of Patriarch Tikhon. The Christian conscience of America cannot tolerate such a wrong."

DEAF MUTES CONFIRMED

Bishop Manning administered the rite of Confirmation to a class of 14 at St. Ann's Chapel for Deaf Mutes, West 148th St., on the afternoon of Whitsunday. The service was conducted in the sign lan-

guage by the Rev. John H. Kent who interpreted the solemn invocation of the Rite and also the sermon preached by the Bishop. A choir of eight young women led the voiceless hymns, and a uniformed troop of deaf mute Boy Scouts was also present. The service attracted many from distant parts of the city and vicinity, as its membership is necessarily scattered. "There is neither speech nor language, but their voices are heard among them" fitly describes the attitude of these devoted Churchpeople who, despite their physical handicaps, are cheerful, devout, and wonderfully animated in the conduct of their silent but truly spiritual worship.

COLUMBIA BACCALAUREATE

The Rev. Raymond C. Knott, chaplain of Columbia University, preached the baccalaureate sermon to the class of 1922 in St. Paul's Chapel, Sunday afternoon, June 4th, ushering in Commencement week. His text was Haggai 1:7, 8: "Thus saith the Lord: go up to the mountain and hew wood and build the house."

The procession to the chapel was headed by candidates for the Bachelor's degree in Columbia, Barnard, and Teachers' colleges, and the Schools of Journalism and Business. The choir, President Nicholas Murray Butler, and Mr. Alfred Marling, marched behind the graduating class.

The Rev. Roelif H. Brooks, rector of St. Paul's Church, Albany, Columbia 1900, conducted the service, at which Alfred Marling, member of the board of trustees, read the lesson. Walter Henry Hall, professor of music, was in charge of the choral service.

Chaplain Knox's sermon was a stirring appeal to resist the current scepticism, cynicism, and materialism of the present age, and to be constructive rather than critical. He invoked the spirit of Alexander Hamilton to descend upon the graduates, declaring that this Columbia graduate "by overcoming prejudice, by combatting selfishness, by a carefully wrought-out plan of constitutional government, by ceaseless toil in raising the debt of the impoverished colonies, had laid the foundation stones, had built the walls of a new commonwealth."

CLERICAL VACATIONS

The clergy of the larger parishes are already beginning their summer vacations. Europe is attracting many. The Rev. W. N. Guthrie, of St. Mark's, is now in Italy. The Rev. M. H. Gates, of the Intercession, is in Spain. The Rev. Theodore Sedgwick will spend the winter in charge of St. Paul's, Rome, exchanging with its rector, the Rev. Walter Lowrie. The Rev. H. P. Silver, of the Incarnation, will go to Norway and Denmark. The Rev. G. F. Taylor, of Incarnation chapel, will spend two months in England and France. The Rev. H. G. Willis, of St. Ann's, will be in charge of St. Mary's, York, England, during August. The Rev. E. M. Stires is at Lake George and goes to Portland in September to the General Convention. The Rev. C. R. Stetson, of Trinity, will go to Maine and Nova Scotia. The Rev. O. S. Roche, of St. Peter's, goes to Ocean Grove, N. J. The Rev. John S. Haight, of St. Thomas' Chapel, will be in charge of the John Wesley Brown Summer Home at East Marion, Long Island. The Rev. L. D. Rhodes, of St. Augustine's, will go to Providence, R. I. The Rev. C. L. Slattery will go to

Portland in September. The Rev. Elliot White, of Grace Chapel, will be at Jaffrey, N. H., during August. The Rev. Karl Reiland, of St. George's, remains at Winsted, Conn., and is much improved in health.

Bishop Manning will go with the Social Service "Caravan" party during the latter part of June and after a brief vacation in Maine will go to Portland to attend the meetings of the House of Bishops and the General Convention. Bishop Lloyd will remain in New York most of the summer. Bishop Shipman goes to the Adirondacks in July and to Southampton, Long Island, in August. Both Suffragans will also accompany the "caravan" during its trips to the isolated rural sections of the diocese.

LETTER CARRIERS' SERVICE

Two thousand letter carriers, escorted by four bands, attended service at St. Thomas' Church on Sunday afternoon, June 4th. The rector, Rev. Dr. E. M. Stires preached the sermon. Mr. Will H. Hays, former Postmaster General, Edward M. Morgan, postmaster of New York, and other prominent postal officials were present. Widows and orphans of the twenty-nine carriers who had died during the year occupied the front pews.

Dr. Stires referred to the small pay, —\$1,200 to \$1,800—the pitiful pension—\$760—granted to postmen as entirely inadequate and urged increases.

"We provide for our men in the army and navy, but these civil servants of the Republic receive all too little compensation.

"The Government provides hospitals and sanitariums for sick soldiers but makes no such provision for its letter carriers. Yet they must expose themselves delivering mail in all kinds of weather, and they deliver and receive mail which has been exposed to disease. The Letter Carriers' Association cares for its own in the hour of need. It employs five doctors and pays funeral expenses."

BISHOP STEVENS AT ST. ANN'S

The Rt. Rev. W. Bertrand Stevens, Ph. D., Bishop Coadjutor of the Diocese of Los Angeles, visited his old parish of St. Ann's of Morrisania on Whitsunday. The evening service, at which Bishop Stevens preached, was the third annual Thanksgiving Guild Service, in which all the parish organizations unite. Gathering in their respective places in the parish house, and led in the procession by the crucifers, flag bearer, and combined choirs, the procession passed into and around the church. This service is always one of beauty and inspiration: it was made more so this year because of Bishop Stevens' presence and his powerful message. Mr. Douglas Stuart, a St. Ann's boy, who is studying for Holy Orders at the General Theological Seminary, acted as the Bishop's Chaplain. By happy coincidence Dean MacCormack, of the pro-Cathedral in Los Angeles was able to be present and to take part in the service.

The offering taken at this service was \$928, made up of the free will offerings of the people including pledged monthly amounts paid by each organization toward the parish budget.

Many who deplore in these days the loss to the Church of the younger people would have been encouraged to have attended the 7:30 celebration at St. Ann's

on Whitsunday, when 182 made their communions, the great majority being young people of the parish.

The closing feature of this happy Whitsunday came at the end of the evening service when Bishop Stevens, on behalf of the congregation which completely filled the church, presented the rector, the Rev. Harold G. Willis, with an envelope containing a check and receipts in full for steamship passage to and from England for himself and Mrs. Willis.

ST. LUKE'S CHAPEL

St. Luke's Chapel of Trinity parish brought its centennial celebration to a most successful close on Whitsunday when Father Huntington preached at the Choral Eucharist and Corporate Communion at 8 a. m. The present and former members of the Chapel congregation enjoyed a reunion in St. Luke's Hall on Friday evening, June 2, at which several reminiscence speeches were made.

BRIEFER MENTION

Augustus Van Wyck, formerly a Supreme Court Justice of New York State, died on Thursday, June 8th, after a lingering illness. Justice Van Wyck was born in Brooklyn in 1850, educated at Phillips Exeter Academy, and at the University of North Carolina, and practised law in Richmond for some time. He was an Independent Democrat. In 1882 he became a judge of the City Court and later a Justice of the Supreme Court. His younger brother, Robert Van Wyck, was the first mayor of Greater New York. It was to him that Bishop Henry Codman Potter addressed his famous letter of protest against vice conditions which ultimately led to the mayor's defeat. The justice was active in the affairs of the Diocese of Long Island, and interested in educational and philanthropic enterprises. The funeral was held on Sunday, June 11.

Mrs. Mary Virginia Terhune, known to thousands as "Marion Harland", died in New York on Saturday, June 3, aged 91. As a novelist and writer on household economics, Mrs. Terhune was popular and always interesting. She was a lay preacher to her sex and founded her philosophy on the old fashioned Christian faith in the family, the home, the Church, and the School as the bases of an enduring civilization. Her life was as beautiful as it was long and influential.

Brooklyn Sunday school children, to the number of 110,000, held their annual parade on Thursday, June 8th. They represented 302 schools of all religious bodies. It was the 93rd annual parade. The children were reviewed by Governor Miller, Mayor Hylan, Senator and Mrs. Calder, and Justices Cropsey, Jaycox, Dike, Fawcett, Gonnon, Callahan, Lewis, Benedict, Lazansky, and Magistrate Lawrence C. Fish. In 1872 only 400 were in line.

The Russian Colony in New York will hold a special service in the Russian Cathedral, 15 East 97th St., at the same hour as that which will witness the marriage of King Alexander of Serbia, to Princess Marie of Roumania in Belgrade. Archbishop Platon, Metropolitan of Moscow, will preside, assisted by Archbishop Alexander of the Russian Church in the United States.

Special forthcoming preachers at the Cathedral are announced as follows for June and July:

June 18, 11 a. m., the Dean; 4 p. m.,

Magna Charta Service, addresses by the Bishop and Mr. George W. Wickersham.

June 25—11 a. m., the Rev. P. F. Sturges, D.D.; 4 p. m., the Rev. Stuart L. Tyson.

July 2—11 a. m., the Dean; 4 p. m., Canon R. E. Jones, D.D.

July 9—11 a. m., the Dean; 4 p. m., Canon R. E. Jones, D.D.

July 16, 23, and 30, 11 a. m., and 4 p. m., the Rt. Rev. John N. McCormick, D.D.

FREDERIC B. HODGINS.

THE PENNSYLVANIA BISHOP'S BRICKS FUNDS

Colored Work Progressing—Educational Interests—Other Notes

The Living Church News Bureau }
Philadelphia, June 10, 1922 }

EVER since the first year of Bishop Rhinelander's episcopate it has been customary for the children of the diocese to assemble on Whitsunday to present an offering to the Bishop to help in the building of new churches, parish houses or other building projects. The offering is known as "The Bishop's Bricks Fund."

The money is collected by the children themselves during the year, and at the time of presentation, symbols of the offering are given to the Bishop, with the actual amount—symbols in the shape of card-board bricks, shingles, or models of churches, some of which are quite elaborate and in some cases reproductions in miniature of the church of the parish making the offering. Each "brick" represents ten cents. The children of St. Mary's Church, Wayne, won the banner for the largest offering which was \$272. For the past two years, St. Martin-in-the-Field has held this banner.

The Presentation Service, was this year in St. Martin's-in-the-Field, and the amount presented was \$1,500.10, though, on account of a drenching rain, many parishes were not represented. When complete, it is expected that the offering will approximate \$2,000. The Bishop will give this year's amount to St. Nathaniel's Church.

In his address to the children, the Bishop said: "This is one of the brightest days of the year, and although the clouds are heavy outside, we can see here in the faces of all the children the many silver linings that are back of the greyness. This simple little ceremony is a great help, for it brings here in this church children of many nations and races, all members of our Church. Each has the same desire at heart, and it lets you come before your Bishop and learn to know him, and be interested in his projects. For you children to have collected \$1,500 is great, and I am just as happy about the ten cents extra as I am about the large amount, for it shows that many gave small sums which made the large total."

The Bishop's Bricks Fund is a recognized diocesan activity amongst the children of the Church, in which children from the Italian, Polish, and other foreign-speaking missions and settlement houses, meet with the children from other parishes of the diocese, in one united gathering.

COLORED WORK PROGRESSING

Last Tuesday, St. Augustine's Chapel, Columbia Avenue near Twenty-first Street, celebrated the burning of the last mortgage on its church property, and on the previous Sunday, the thirty-ninth an-

ni-versary of the ordination of the Rev. Henry S. McDuffy, priest-in-charge.

The Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown preached the anniversary sermon, and speakers at the Tuesday celebration included Messrs. Ewing L. Miller, Edward H. Bonsall, and Howard R. Sheppard, trustees of the chapel, and the Rev. Carl E. Grammer, rector of St. Stephen's Church. Sixteen years ago, when Mr. McDuffy took charge the property was mortgaged for \$22,500.

St. Barnabas' Church, Germantown, will celebrate with special services on Trinity Sunday, the fifteenth anniversary of the ordination to the priesthood of the Rev. E. S. Thomas, rector of the parish. Mr. Thomas has been in charge of St. Barnabas' Church since his ordination.

A corporate Communion will be celebrated at 7 a. m., an address will be made at the 11 o'clock service by Archdeacon Henry L. Phillips, D.D., and at the 6 p. m. service, the Rev. Dr. George F. Bragg of Baltimore will be the speaker.

On Monday evening the congregation will give a reception to the rector.

EPISCOPAL ACADEMY.

The annual Commencement and Commendation Day exercises of the Episcopal Academy were held on Tuesday evening, June 6th. The salutatory was made by Eli K. Price, 3d, and a paper entitled A Greater America was read by Ralph P. Kinder. Bishop Rhinelander presented the diplomas to eighteen regular students, and certificates to two special students.

The graduation address was made by the Rt. Rev. Charles H. Brent, D.D., followed by the valedictory by Floyd T. Gibson. The Rev. Albert H. Lucas, chaplain of the Academy made the opening prayer.

HOBART COLLEGE

Announcement has been made that Pennsylvania is leading all states in the Million Dollar Hobart College Centennial Fund, and that the Philadelphia district has not only distinguished itself by exceeding its quota but that every alumnus in the Philadelphia district has subscribed.

The announcement was made by the Rev. Irving A. McGrew, secretary of the local committee, preliminary to the departure to-day of the first group of Hobart alumni for Geneva, New York, to attend the Centennial Anniversary and annual Commencement Day exercises of the College. The celebration will continue from to-morrow until next Tuesday. On Monday night following the Commencement exercises the result of the Million Dollar Centennial Fund campaign will be announced. To date, according to Mr. McGrew, it is upward of \$750,000.

Pennsylvania's present position of first place is the result of an individual subscription of \$50,000 made by F. W. Kirby, of Wilkesbarre, Pennsylvania.

The group of Philadelphians leaving to-

day will go by automobile. It will be headed by William B. Read, treasurer of the Budd Manufacturing Company, and Powell Evans, president of the Merchant and Evans Company, who are trustees of the College. The larger group, which leaves to-morrow from the Reading Terminal, includes alumni from all points in Pennsylvania east of Harrisburg, and from various points in south New Jersey and Maryland. It will include the following from Philadelphia:

The Rev. H. R. Harris, rector of Grace Church, West Philadelphia; the Rev. S. Lord Gilberson, rector of St. James', Kingessing; the Rev. Leslie F. Potter, rector of St. Mark's, Frankford; the Rev. Irving A. McGrew, rector of the Church of the Epiphany, Germantown; and Dr. Hobart A. Hare, Dr. C. H. Frazier, Edward Bains, and A. C. Macfarlane.

Others who are expected to be in the delegation are the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, Maryland; the Rev. D. A. Parce, of Palmyra, New Jersey; the Rev. Robert N. Merriam, of Allentown; the Rev. J. A. Ryan, of Steelton; the Rev. F. G. Budlong, of Pittsburgh, and E. W. Hall, of New Brunswick, New Jersey, and S. O. Hobart, of Pottstown, Pennsylvania.

THANKS TO THE SUNDAY SCHOOLS

At the last meeting of the Executive Council, a resolution was passed extending the hearty thanks of the Bishops and the Executive Council to the members of the Sunday schools of the diocese for the splendid missionary offering of over \$56,000.

INSTITUTION OF RECTOR

On Whitsunday, Bishop Rhinelander instituted the Rev. Charles E. Tuke, D. D., as rector of the Church of St. John the Evangelist, Lansdowne. Dr. Tuke was formerly rector of St. Clement's Church, St. Paul, Minn. After the Office of Institution, the Rite of Confirmation was administered.

FREDERICK E. SEYMOUR.

LOS ANGELES SUMMER SCHOOL

THE SUMMER SCHOOL of the Diocese of Los Angeles, formerly called the Santa Monica Conference, will be held at Harvard School, Los Angeles, from July 10th to 14th. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, will give the lectures on the Missions of the Church. The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, is to be the lecturer on Social Service. Lectures on Religious Education will be given by the Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education. Additional addresses will be made by leaders from within the diocese. The Rev. Charles B. Scovil, diocesan executive secretary for Religious Education and Social Service, is in charge of the school.

At the same time and place will be held the second annual Summer school for lay readers of the diocese. Bishop Sanford is to give the course on The Contents and Use of the Prayer Book. The Rt. Rev. W. Bertrand Stevens, Ph.D., LL.D., Bishop Coadjutor, will deliver the lectures on The Reading of Sermons and the Delivery of Addresses. Qualified leaders will give individual instruction on the use of the voice.

Detailed information concerning either school may be secured from Mr. J. Gordon Jeffery, Registrar, 601 L. A. Railway Bldg., Los Angeles, Calif.

THE CAMPAIGN AT GRACE CHURCH, OAK PARK

Chicago Church Club Hears How \$165,000 Was Raised—Daughters of the King—Girls' Friendly Society

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

THE Church Club sent out its notice for the final dinner of the season at the Auditorium Hotel, on June 6th, bidding the guests, men and women, to come particularly to hear the story told in detail of the recent campaign at Grace Church, Oak Park, when the congregation raised nearly \$200,000 after a little more than a month's united hard work to complete Grace Church. Mr. Curtis B. Camp, one of the leaders of the campaign, told the fascinating story of how the congregation of Grace Church got to work and finished the job, culminating in an extraordinary parish meeting on March 31st, when "\$165,000 was raised and pledged in 165 minutes". "It was, and it was not raised", said Mr. Camp. Rather the result was the climax of several weeks of system, organization, persistent, zealous work by nearly every man, woman, and child in Grace Church. "It was what we did before the great meeting, not what we did at that meeting, which counted". The campaign began by the organizing of the congregation into committees, with live leaders, who enlisted even the children to help. There was the publicity committee, with a professional publicity man, Mr. Sugden, as chairman; the building committee, with Mr. C. West as chairman; the speakers' committee, with Mr. R. C. Coombs and Mr. George White as leaders; the advisory committee of forty women and twenty men; the song committee, which published a leaflet, half of verses of well known hymns, half of topical verses set to the tunes of familiar songs, which were sung with mighty effect at the campaign meeting. Then there was a secret chart committee, which tabulated by number the names of all the members of the parish, according to what they judged to be their capacity for giving, and which injected mystery into the campaign. Pledges were asked by the selling of bonds, the coupons to be paid on Whitsunday and All Saints' Day, the days most conveniently removed from great feasts like Easter and Christmas with their many obligations. The bond, too, has a psychological force as being a "bond between the man and his church." From the beginning, the leaders stressed the fact that it was a "religious proposition", and every meeting was opened with a prayer. Then came the night of March 31st, the worst night of the winter for bad weather. Nearly 350 were present at the dinner: the hymns and songs were sung: the enthusiasm which had been gathering force for all the preceding weeks of hard work, was strong and deep: the rector, the Rev. F. R. Godolphin, who had entered into the campaign with a will from the start, took his place on the platform, opened the meeting with prayer, and then asked for pledges. One man pledged \$25,000, others \$5,000, others \$1,000, several \$500, many \$100. All pledges payable in five years. One man said he would take a bond for each

of his children, and many followed his example; another took one for his mother-in-law, and many followed him; one pledged the price of three cigars a day; another said he would give return care to Chicago for the five year period. And so it went on, till \$165,000 was pledged in 165 minutes. The names of the pledger and the amount of their pledges were placed on a huge chart and posted at the rear of the church on the following Sunday morning where all might see. It was, as the chairman said, obeying the command of our Lord, and "letting your light shine before men". "We found that publicity in church finance is a great factor". The consequence was that those who had not pledged on the big night for various reasons, responded to the extent of \$30,000. It was a wonderful story, and "the end was attained," said Mr. Sugden, "not because we had more wealth or people in Oak Park; we were just like other Chicago folk, and we got to work!"

The election of officers and directors of the Church Club took place at the dinner. Mr. Curtis B. Camp was made president; Mr. Thos. W. Carpenter, vice president; Mr. E. C. Swigert, secretary; and Mr. F. D. Hoag, treasurer.

Among the outstanding accomplishments of the Club for the past year have been the management of the notable missionary mass meeting at the Auditorium, last fall; the successful handling of the Lenten Noon day services; the furthering, with the Brotherhood of St. Andrew of the mass meeting at St. James' on May 28th; and the helping obtain new diocesan headquarters in the Loop, 180 N. Wabash Ave. The treasurer's report of the receipts at the noon day services in Lent at the Garrick Theater was encouraging: \$4,069 was contributed in subscriptions and offerings at the services; \$3,072.54 was spent for expenses. The balance in the club's treasury is \$1469.27.

DAUGHTERS OF THE KING

Bishop Anderson spoke informally to the members of the diocesan council of the Daughters of the King at a special meeting on June 8th, called to discuss the proposed amendments to the constitution and by laws to be acted upon at the Triennial Convention in Portland. The Bishop said: "The order of the Daughters of the King has got hold of the right idea. It gets at the root of things, while most people prefer fruits to roots. The roots, however, must be nurtured if the fruits are to appear later on. The rules of the order are exacting, and quality is its goal rather than quantity. Other organizations may be more popular, and may easily secure a large membership, but we need the Daughters of the King and we need that it should adhere to its rules."

GIRLS' FRIENDLY SOCIETY

The first union service for the candidates of the Girls' Friendly Society of the diocese was held at St. Luke's, Chicago, on the afternoon of Sunday, May 21st. The Rev. H. L. Cawthorne, rector of St. Luke's, gave a brief address to the children, and seventeen children of St. Luke's parish were enrolled as candidates. Nearly two hundred were present at the service of whom seventy-nine

were candidates from the three sides of the city. The offering of the children at the service—\$30—was given for a mission kindergarten in Japan. The annual diocesan union service of the Girl's Friendly Society was held at the Church of the mediator, Morgan Park, on Sunday, June 11th.

ST. ALBAN'S SCHOOL COMMENCEMENT

St. Alban's School for Boys, at Sycamore, had its graduation exercises on Saturday, June 3rd. The day began with Holy Communion in the chapel at 6:30, and there was a choral Eucharist at 10:15. At eleven o'clock the exercises took place in the gymnasium with an address by the Rev. Garth Sibbald, on Christian Chivalry. The headmaster, the Rev. L. B. Hastings, presented the prizes, and the Rev. Dr. Fleetwood formerly principal of Waterman Hall, presented the diplomas and gave the blessing. The class play took place in the afternoon and there was an informal dance in the evening. Nine boys were graduated in the senior class, four of them from Illinois, one from Michigan, two from Iowa, one from California, and one from London, England.

PROGRESS AT ST. ELIZABETH'S, CHICAGO LAWN

St. Elizabeth's, Chicago Lawn, the Rev. E. V. Griswold, priest in charge, is growing. A parish hall fully equipped and furnished for all organizations, clubs, and their activities, has been completed, and was opened on May 20th, Bishop Griswold being one of the guests. Some of the old members of St. Elizabeth's were present, and one of them, Mr. Henry Sykes, told of the early life of the mission. St. Elizabeth's is fortunate in having an able priest and a band of hard working, loyal men and women, who have completed this new parish room. More than enough pledges are in hand to pay the first year's indebtedness on the improvements made. A new heating plant is to be installed in the autumn.

H. B. GWYN.

ALASKA BREAK-UP CAUSES DESTRUCTION

DR. GRAFTON BURKE wired to the Department of Missions from Fort Yukon, Alaska, on June 9th, that the break-up of the ice in the Yukon River this year has caused great destruction of property. At Fort Yukon great ice masses have been forced by the swift moving current into the north bank. Immense sections of the bank have been cut loose and have gone down stream. St. Stephen's Church must be torn down to prevent it from going into the river. When built the church was nearly 400 ft. back from the bank. Bishop Rowe, who is now at Nenana building a new boat for the transport of missionaries and supplies on the rivers during the summer, counts upon the friends of Alaska to help him meet this emergency. He is unable at present to supply an estimate of the probable cost. It is evident, however, that at least \$5,000 will be necessary to remove the church to a new site further back from the rim of the bank. St. Stephen's is the church in which Archdeacon Stuck ministered so helpfully during his residence at Fort Yukon.

Mr. John W. Wood, secretary of the Department of Missions, 281 Fourth Ave. n. e. New York, will gladly supply additional information as received to any who may be interested.

CHURCH'S WORK IN THE CAPITAL

All Hallows' Guild—Organized Charity Work—News Notes

The Living Church News Bureau }
Washington, June 10, 1922 }

THE All Hallows' Guild of the Washington Cathedral held its annual outdoor meeting at the peace cross at Mount St. Alban's last Wednesday afternoon, with the Bishop presiding. This body is responsible for the care and beautification of the Cathedral grounds. The Bishop paid tribute to Mrs. G. F. C. Bratenahl, wife of the Dean of the Cathedral, for the work done in making the Cathedral grounds one of the most beautiful spots in Washington. The work of the guild during the coming year will be devoted to the planning and arrangement of the Bishop's garden, which is to join his residence on a terrace adjoining the Cathedral. Mrs. W. R. Tuckerman, president of the guild, spoke briefly on the future of the organization, and stated that during the past year one hundred new members had been entered on the rolls. Mrs. William Holland Wilmer, is the founder of this very efficient and helpful organization.

ORGANIZED CHARITY WORK

Through the Episcopal City Missions, the Prisoners' Aid Association, and the Social Service organization at Trinity Community House, where the two foregoing organizations have their headquarters, a plan is being attempted whereby non-parochial charity cases may be properly handled. By arrangement with the Bishop, each clergyman has been requested to send any person who appeals to him for aid, and who is not connected with that particular parish, to the office of the City Missions, where careful case work is done in connection with each applicant. This method will attain a greater measure of success in discovering unworthy applicants, and giving more adequate relief to those who deserve it.

NEWS NOTES

The annual awarding of prizes to the students of St. Alban's School for Boys was made at St. Alban's Church a few days ago. Bishop Harding presided and delivered the invocation. The headmaster of the school, William H. Church, was in charge of the presentation of the prizes. Prizes were awarded for academic honors, the best all-around boys in the different schools, the boy in the lower school who made the greatest improvement in the year, and to the members of the athletic teams. Mr. Rice presented in person the Robert Rice Cup for the best all-around athlete, and a prize was given to the best athlete under twelve years of age. The winners of the chess tournament were announced.

Invitations have graciously been sent out by the authorities of the American University, the great national post-graduate university of the Methodist Church, to our clergy for the eighth commencement exercises. Vice President Coolidge, General Pershing, and Bishop Brent are announced as those to deliver the principal addresses. The exercises are to take place to-night in the auditorium in the grove just on the edge of the campus.

Next Tuesday, after luncheon, in Trinity Community House, the Washington clericus will hold a special meeting in the interest of Church publicity. Dr. Freeman

is to speak on the broad foundation of Church publicity; the Rev. D. R. Covell, on the missionary aspect; and Commander C. T. Jewell, on diocesan problems. In the notices for the occasion, each of the clergy has been extended the privilege of bringing to the discussion, part of the meeting a member of that parish interested, or qualified, in publicity. The meeting was arranged with the Rev. C. S. Abbott, president of the clericus, by the Diocesan Committee on Publicity.

Excellent articles of an historical and educational character are appearing in one of the widest read of Washington afternoon newspapers. Such topics as: "Henry the Eighth Denied by Episcopal Authorities as Church's Founder" are appearing with a discussion that is clear, brief, and in such good newspaper English as to insure as understanding a perusal as can be expected from the reading public.

The Rev. Reginald B. Stevenson, formerly rector of Holy Cross Church, Cumberland, Maryland, has accepted the call to be hospital chaplain on the city missionary staff, in place of Rev. Raymond L. Wolven, who is to take up work elsewhere. Mr. Stevenson is a graduate of McGill University, where he received a Bachelor of Arts degree, with honors in philosophy. He was graduated from the Diocesan Divinity School of Montreal, Canada, with honors, and is a post-graduate of Yale University. He was ordained in 1916 by Bishop Acheson of Connecticut, and was formerly connected with Grace and St. Peter's parish in Baltimore, Md.

The service for the united thank-offering for the diocese took place Monday night at Epiphany Church. The Rev. Dr. Johnston, rector of St. John's Church, preached the sermon and Dr. Freeman made the address of welcome.

SOUTH CAROLINA AUXILIARY CONVENTIONS

THE SOUTH CAROLINA Branch of the Woman's Auxiliary held its annual convention in Trinity Church, Columbia, May 23rd, 24th, and 25th. The opening session was devoted to a "Presentation of the Annual Meeting of the Presiding Bishop and Council." The stage of the parish house was arranged to represent the council room at the Missions House, and the members of the Executive Council took the parts of their national prototypes. As the South Carolina Auxiliary is organized with the departments, it was a very easy matter to have each chairman give an intelligent and interesting report of the main happenings of each national department during the past year.

The Bishop Coadjutor represented the Presiding Bishop of the Church, and the president of the Auxiliary took the part of the President of the Council and presided over the meeting. The main feature of the occasion, was an address by the Rev. Edwin A. Penick, Bishop-Coadjutor-elect of North Carolina, who took the part of Dr. R. W. Patton. Other effective addresses of the evening were made by Miss Virginia T. Singleton, representing Dr. Teusler of Japan, and Miss Ellen F. Hayne, representing Bishop Overs of Liberia.

During the evening and throughout the next two days, the class rooms of the parish house were arranged to represent the various Department offices, and literature, charts, etc., were on display and were distributed.

The program and business sessions of the Convention were tinged with a note of sadness, since this is the last Convention of the Diocese of South Carolina, representing the Church in the entire state. It is expected that the General Convention will give its consent to a division of the diocese, and that immediately upon the return of the bishops from Portland, each of the proposed dioceses will hold separate Conventions and will reorganize both their diocesan and woman's organizations.

The South Carolina Auxiliary was organized in 1885. An appropriate "Program of Honor to the Presidents, Past and Present," was arranged and carried out at this convention. All, save the first President, were present to hear the greetings of the Convention, and to make appropriate responses.

Delegates to the Triennial were elected as follows: Mrs. Wm. P. Cornell, Mrs. T. H. Hazelhurst, Mrs. Robert W. Hunt, Mrs. F. N. Challen, and Mrs. John Cart.

THE C. S. L. CONVENTION

THE THIRD ANNUAL convention of the South Carolina Branch of the Church Service League was held in connection with the meeting of the Woman's Auxiliary, Tuesday, May 23, being devoted to its program.

The day opened with a United Thank Offering Service in Trinity Church, Columbia, preceded by a celebration of the Holy Communion. At this service the United Thank Offering of the women of the diocese for the past six months was presented. This amounted to \$1,512.20, making the total so far received for this triennium \$7,353.09. The goal set for this offering at the next Triennial Convention is \$8,000.

A new idea in the rendering of reports was inaugurated at this convention. A departmental program having been issued at the beginning of the year, all reports were made under departmental headings. Each department was presided over by a member of the diocesan Executive Committee of the League: Missions and Church Extension by the representative of the Woman's Auxiliary; Religious Education by the representative of the Church School Service League; and Christian Social Service by the representative of the Girls' Friendly Society. Each leader briefly sketched the scope and plans of her department, and then called for a report of the work done under this heading from each of the diocesan organizations in turn, including the Church Periodical Club and the Daughters of the King. In this way a departmental view of the work of the entire womanhood of the diocese was presented to the convention, tending to stress the work done rather than the lines of organization, and to emphasize in the mind of the women the departmental divisions in the work of the Church as a whole. This plan proved to be a valuable educational feature of the convention.

PORTO RICO DISTRICT

THE CONVOCATION of the Missionary District of Porto Rico was held May 24th, to 26th, at St. Andrew's Mission, Mayaguez. Five of the clergy of the district were present and a good number of lay

delegates. Members from the Virgin Islands found it impossible to attend owing to the distance and, as there are no clergy to spare in those big parishes, it is impossible to leave the work for so long a time with no one in charge.

The Rev. F. A. Saylor was elected secretary. Delegates to the General Convention are the Rev. F. A. Saylor, and Mr. Robert Skeoch; alternates, the Rev. H. M. Pigott, and Mr. F. C. Holmes.

There was very little business before the convocation and some of the time was given over to the various workers in the field to present the needs of the missions and the reasons for them. The convocation was desirous that the Church at home should know of the conditions under which the various workers are doing the Church's work, and that the missionaries on furlough should be given every opportunity to tell of their work.

TRIPS TO GENERAL CONVENTION

ARRANGEMENTS ARE BEING made for special tours in connection with General Convention from different points. Mr. Lewis B. Franklin, vice president of the Council, has taken the initiative in routing a special train leaving New York for Portland on August 31st and arriving on the afternoon of Tuesday, September 5th. The intervening Sunday will be spent in Laramie. Another tour, arranged by the Raymond & Whitcomb Co., with the approval of a number of Churchmen in Boston and vicinity, plans for a specially conducted party through the scenic region of the Canadian Pacific, leaving Boston and New York on the afternoon of Monday, August 28th, and arriving at Portland Tuesday morning, September 5th, with the Sunday at Vancouver. Both these routes pass through Chicago and both will pick up middle western travelers who may desire to join. A third plan is made by Churchmen in Chicago for a direct trip from that city. Each of the trans-continental railroads is also presenting its claims to travelers.

ANNUAL CONVENTION, WESTERN MICHIGAN

THE INTERESTS of the annual convention of the diocese of Western Michigan, held in Grace Church, Grand Rapids, June 6th and 7th, were many, including the Nation-wide Campaign as presented for this year's action by the Rev. B. T. Kemmerer, and the work of the Executive Council of the diocese in its departments, especially those of Missions and Religious Education. In this last department the work has been remarkable. Its Normal school has been successful and valuable, and its plans for the continuance of the school next year are such as to inspire enthusiasm. The missionary report was gratifying, and the plan to grant allowance, in order to secure to every priest, parochial as well as missionary, the standard minimum salary recognized in the diocese, was cordially approved.

A strong resolution begging "the President of the United States, and our Senators and Representatives in Congress, in the Name of a merciful God, to take immediate and effective steps to keep our national faith with Armenia, to render all necessary financial and diplomatic aid, to uphold our national honor, and to bring to an end the outrageous cruelty now on exhibition on vast and sickening scale in the Near East," was passed unanimously by the convention.

An amendment to the Constitution of

the Diocese eliminating the word "male", passed at the last Convention, was ratified by an almost unanimous vote, thus admitting women as lay delegates.

A proposal to arrange for a Summer Conference to be held in a convenient place in the State for the benefit of the three Dioceses of Michigan, Western Michigan, and Marquette, was approved, and a committee appointed to formulate and carry out plans in cooperation with the other Dioceses.

The deputies to the General Convention are: the Rev. Messrs. G. P. T. Sargent, C. E. Jackson, J. E. Wilkinson, H. Holt; Messrs. W. Hatton, C. E. Wilkes, C. L. Dibble, H. C. Angell; Alternates: the Rev. Messrs. W. G. Studwell, F. O. Granniss, A. R. Mitchell, W. A. Munday; Messrs. J. H. Brewer, E. W. Hunting, Thos. Hume, H. P. Woodward.

Deputies to the Provincial Synod: Clergy, F. A. Patterson, F. O. Granniss, M. L. Tate, G. P. T. Sargent. Laymen: C. L. Dibble, C. R. Wilkes, A. D. Swain, A. Hatton. Alternate Deputies to the Provincial Synod: Clergy: F. VanVliet, A. R. Mitchell, J. H. Bishop, C. E. Jackson. Laymen; B. C. Leavenworth, F. C. Whitney, W. D. Marsh, W. F. Kilbourne. Court of Appeals: Archdeacon Vercoe and C. R. Wilkes. Examining Chaplains: Dr. J. E. Wilkinson, F. O. Granniss.

The following is what Bishop McCormick had to say in reference to prohibition and respect for law:

"Many Bishops are addressing their conventions on the timely topic of the enforcement of law and of respect for law. In so far as this applies to the Prohibition situation, we, as citizens of Michigan, have had a four year period under a State law to adjust our life, our liberty, and our pursuit of happiness to the new conditions. We do not, therefore, quite so urgently need exhortation as do some of our fellow-Churchmen in states which have more recently gone dry under National Amendment. However, it is my duty and my pleasure to associate myself with the Bishops of New York and of Massachusetts in insisting that those who oppose the law (and some of them may do so from unimpeachable motives) should seek to change the law rather than break it, and also, that while the law remains it should be so construed and so administered as to apply with equal force to all sorts and conditions of citizens. Public opinion should also be impartial and should realize that without so-called respectable patronage the boot-legger and the home-brewer would soon find their occupation gone."

CONVENTION ATLANTA

THE ALTERNATE deputies from the Diocese of Atlanta to the General Convention are the Rev. Messrs. Charles H. Lee, Oliver J. Hart, Thomas Duck, and C. P. Willcox; Messrs. David Bailey, William G. Hastings, William Parker, Jr., and John T. Hancock.

MR. ZABRISKIE APPOINTED DEPUTY

AT THE recent diocesan convention, Mr. George Zabriskie failed to be elected a deputy to the General Convention owing to the fact that, through an oversight, his name was not placed on the printed ballot.

Mr. R. Fulton Cutting, one of the lay deputies elected to the Convention, has notified the Bishop that he will not be able to serve in that capacity, and, acting under the power given to him by the

canon to fill vacancies in the deputation, the Bishop has been pleased to appoint Mr. George Zabriskie as a lay delegate to the General Convention.

CONVENTION NORTH CAROLINA

THE ALTERNATE deputies from the Diocese of North Carolina to the General Convention are the Rev. Messrs. I. W. Hughes, J. L. Jackson, W. H. Hardin, and R. E. Gribbin; Messrs. J. A. Moore, F. P. Haywood, A. H. London, and W. H. Williamson.

FINAL COMMENCEMENT AT NOBLE INSTITUTE

ON WEDNESDAY night, May 31st, the final commencement of Noble Institute, Anniston, Ala., were held. The Rev James M. Stoney, rector of Grace Church and chaplain of the school, delivered the oration, and ten girls were graduated.

The school will not reopen, however, in the fall. This marks the passing of the only Church school for girls in the Diocese of Alabama. The school was established by Mr. Sam Noble in 1883. He built and presented to the school a commodious brick-and-stone building, which was supplemented after a few years by a memorial dormitory building. These are in good condition at the present time.

While always of the highest type—it was one of the few private schools of the state that ranked as an accredited high school—it has had many vicissitudes of management. The property finally passed into the hands of the vestry of Grace Church, and they found that they could not compete with the bettered free school conditions, and reluctantly closed it. They hope, however, that some day the property may be returned to its original use.

A GEORGIA CAMP FOR BOYS

CAMP MIKELL, a camp for Church Boys, will be held at Pool's Mill, La Grange, Ga., from July 5th to 15th. The Camp Leaders are: rector, the Rt. Rev. H. J. Mikell, D.D.; chaplain, the Rev. J. J. D. Hall; directors, Mr. Bernard E. Hiron, Rev. Cyprian P. Willcox, and the Rev. W. B. Hays; camp treasurer and buyer; the Rev. J. W. Fulford, with Mr. Robert W. Clark.

Besides the regular camp routine, the program will include Short Hikes with the Bishop into the Open Country of Church and Prayer Book, and Short Hikes with "Dad" Hall into Bible Ways and Fields of Life Service. The camp is being well accepted throughout the diocese and promises to be a pronounced success. It is being run under the auspices of the La Grange Mill Missions.

COMMENCEMENT, ST. MARY'S, KNOXVILLE, ILL.

THE COMMENCEMENT exercises of St. Mary's, Knoxville, Ill., marked the close of a most successful year. The baccalaureate sermon was preached by the Rev. F. L. Carrington, LL.D., rector. The program during the week included recital by pupils, pageant, operetta, luncheon to graduates, reception, and dance. On graduation day, June 1st, there was a sung Eucharist, the rector celebrating, and the Bishop of Quincy pontificating. The Rev. F. R. Godolphin, of Oak Park, Ill., gave the address; the Bishop presented diplomas to a class of thirteen. The Cross of Honor was awarded to Elizabeth Young, of Monmouth. The rector was presented with a check for \$400 from the pu-

pils of St. Mary's for the building fund of St. Margaret's School, the affiliated institution for younger girls which Dr. Carrington will open next September.

AN UNUSUAL OPPORTUNITY

THE BOYS who attend the Geneva Summer School, Hobart College, Geneva, N. Y., July 3-14, will have the unusual opportunity of study and recreation under the leadership of one who has proven himself a master in the art of interesting boys in the life of the Church. The Rev. Gordon Reese, who spent some years in the work of the Brotherhood of St. Andrew, was led into the ministry through his work with boys and young men. Mr. Reese will be at Geneva for the entire session of the summer school, and parishes sending their men of tomorrow under his influence will have cause to realize the good one man's consecrated personality can work. Registrations for the school are still being received.

CHANGE OF PERSONNEL

THE REV. G. ASHTON OLDHAM, having to withdraw from the office of pastor of the Princeton Summer School, Princeton, N. J., July 3-14, the Program Committee has secured the consent of the Ven. George F. Bamburg to fill this important position. They have also secured the Rev. Edward H. Schlueter, of St. Luke's Chapel, New York City, to conduct the adult course in Personal Religion. Registrations for the school are still being received.

BROWNELL HALL COMMENCEMENT

BISHOP SHAYLER delivered the baccalaureate sermon before the graduates of Brownell Hall at the Commencement held recently at Trinity Cathedral. The faculty of Brownell Hall has been reorganized and decidedly strengthened. The present principal, after devoted service, resigns to accept other work, and Miss Helen Elizabeth Loth, A.B., A.M., Ph.B., B. Sc., University of Chicago, has been appointed principal. Other additions to the faculty are Miss Frances Foster, B.A., and Miss Laura Hendley, of the New York School of Expression, Dramatics, and Literature. The Bishop, with the assistance of a committee of prominent Churchmen, will engage in a campaign to raise \$1,000,000 for the erection of new buildings for the Hall to accommodate 300 additional pupils. Present reservations will not accommodate more than 100 additional pupils next year.

SUMMER SCHOOL OF CHURCH MUSIC

ATTENTION IS CALLED to the unequalled opportunities offered at the Summer School of Church Music to be held at Wellesley, Mass., from June 26th to July 6th. Never before in the history of American Church Music has such a distinguished corps of instructors been assembled. There will be lectures, demonstrations, conferences, and recitals.

The Rev. Winfred Douglas, Mus. Doc., associate editor of the New Hymnal, will give demonstrations in congregational singing and plainsong. Mr. Ivan T. Gorkhoff, who as choirmaster of the Russian Cathedral of St. Nicholas, New York, won great fame, will train a chorus in several works by Russian composers, giving demonstrations in conducting. Dr. A. Madeley Richardson offers two courses

of particular interest: one on the training of the boy choir and one on improvisation. Choir boys of St. Andrew's Church, Wellesley, will aid in the demonstrations which will be of value to all who train boys. Mr. Clifford Fowler Green, of All Saints', Worcester, Mass., will discuss practical details in the organization of a choir. Mr. Edmund M. Goldsmith, late organist of Ryde parish church, Isle of Wight, will instruct in plainsong accompaniment. Mr. Goldsmith is an authority on this subject, having been in close touch with English and Continental masters. Miss Jacqueline Mellor, a graduate of the Daleroze Institute of Geneva will instruct in rhythm. Organ accompaniment and repertory will be in charge of Mr. Richard G. Appel, the director of the school, 15 Hilliard street, Cambridge, Mass.

A BALTIMORE SCHOOL

THE TRUSTEES of St. Paul's Boys' School, a parochial boarding school for boys under the control of St. Paul's parish, Baltimore, the Rev. Arthur B. Kinsolving, D.D., rector, have purchased a handsome property in the suburbs of Baltimore on Rogers Avenue between Prospect and South Bend Avenues, about 10 acres in size, with a large house and improvements, to be the future home of this school. A firm of architects is engaged in drafting plans for additions to the present building, which is located in a beautiful grove of large trees, with ample space to the side and in the rear for tennis courts, a ball field, gymnasium, etc. The Rev. Percy Coulthurst is the headmaster of the school, and will have two assistants. Miss Sallie H. Barron of Warsaw, Va., is the matron. By the aid of the partial endowment fund, boarding pupils to the number of 35 can be accommodated at the moderate charge of \$250 for boys with voices available for the choir, and \$300 for boys, to the number of 10 or 12, without musical gifts. This school has had an honorable and useful history of more than 70 years, having been established under the rectorship of the late Dr. William E. Wyatt, whose grandson, J. B. Noel Wyatt is a member of the board.

NATIONAL CONFERENCE OF SOCIAL SERVICE WORKERS

PLANS ARE NOW practically complete for the second National Conference of the Social Service Workers of the Episcopal Church. The first National Conference, held in Milwaukee, Wisconsin, last year, was felt by many to be really an epoch in the history of social service in the Church. There were present at that conference 117 people who stayed throughout the conference. They represented 56 dioceses and Canada, all the way from California to Maine and from Fond du Lac to Florida.

The purpose of the conference is neither inspirational nor social. The purpose is to get clearly before the Church exactly what its work is, and then to think out the best way to do it; get the whole Church united on one great program of Christian Social Service.

It is planned to have the conference from Monday to Thursday, June 19th to 22nd, in Wickford, R. I. This time and place have been chosen because the National Conference of Social Work, the greatest conference of social service workers in the world, meets in Providence

from the 22nd to the 29th of June, and many may wish to attend it.

On the afternoon of the 20th there will be an especial conference of workers with immigrants and foreign-born people. An informal program, led by racial experts, has been arranged, in which the following subjects will be discussed:

1. The religious needs of the immigrants.
2. How the Church is meeting the religious needs of Italians, Hungarians, Poles, Scandinavians, etc.
3. American Fellowship — our own Church's contribution to a constructive program.
4. How to fit the average parish for local immigrant service.
5. Coöperation: a program for helping our Orthodox sister Churches.
6. Diocesan Organization.

All who intend to be present at this conference should notify immediately the Rev. Charles N. Lathrop, 281 Fourth Ave., New York City.

AN INTERESTING SERVICE

THE BREAKING of ground for the parish house for the Church of St. John the Divine, Philadelphia, was an occasion of great interest to the colored clergy and Church people of that city. Bishop Garland was assisted by the rector of the parish, the Rev. J. daCosta Harewood, Dean W. J. Cox, and fifteen of the clergy. Solemn Evensong was sung, with vestments and incense. The psalter was carefully and properly intoned by an augmented choir, and the service was very successful devotionally. Bishop Garland gave his earnest congratulations to this new parish for colored people, and spoke especially of their independence and self-reliance. Dean Cox also added a word of approbation.

CONFIRMATION OF A BAPTIST MINISTER

DURING A recent visit to Waycross, Ga., Bishop Reese confirmed Jackson H. Harris, a former Baptist minister, and his wife. Bishop Reese also accepted Mr. Harris as a postulant for holy orders in the Church.

RETURNS TO CHRISTIANITY

ONE OF THE women of a class of twenty-two men and six women confirmed at Wusih by the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, recently, has an interesting history. She was baptized as a child of seven or eight with her parents in Szechuen by the Roman Catholics. She was later kidnapped and sold as a slave to a non-Christian family in Peking, who treated her very well. After many wanderings she was married to a man in the country near Wusih. Although she took part in heathen worship, it was always against her conscience, and she took advantage of the first opportunity to reestablish herself as a Christian. She is now teaching her husband, who cannot read.

AN UNUSUAL LETTER

THE REV. A. J. Arkin, priest-in-charge of St. George's Mission, Philadelphia, received from a parishioner the following most unusual letter: "Even though the treasurer's records show that I owe less, I am sure I owe more, and the enclosed payments will bring me up to date."

I guided myself entirely by the envelopes I have had on hand. Beginning with the coming quarter I wish to double my pledge." The pledge was already quite respectable, and this request made it doubly so, coming as it did from such a "cheerful giver."

A COMMUNITY HISTORICAL PAGEANT

THE REV. IRWIN ST. JOHN TUCKER, was the author and producer of a community historical pageant held May 29th, at Lake Geneva, Wis. Five hundred people took part in the cast and an audience of 4,000 from all over southern Wisconsin and northern Illinois viewed the spectacle at a natural amphitheater on the grounds of the L. Z. Leiter estate.

The Rev. David A. Schaefer, rector of the Church of the Holy Communion, Lake Geneva, was musical director of the pageant.

CORNER STONE OF HOUSE OF MERCY, AT VALHALLA

TO THOSE WHO have been conversant with the affairs of the House of Mercy, and with the Community of St. Mary, at Valhalla, N. Y., it will seem most significant that the first official act of the present Bishop of New York in connection with the Community should be the function of laying the corner-stone of a new house for the first work undertaken by the Sisters, two years before they became a corporate body.

It would be difficult to imagine a greater contrast in things material or things spiritual than was presented by the ceremonies of the third of June in this year with the induction of the Sisters to their first home, in September, 1863. The mud-bedraggled stage creeping out the old Bloomingdale road, leaving a little company of women, untrained in rescue work, to find their way into the assembly of wild, unkempt girls in the old house at Eighty-sixth street and the North River, is transmuted into a goodly procession of motor-cars, well-filled with the reverend clergy, visiting Sisters, Associates, and friends, met and welcomed by a decorous flock of happy girls, to whom this day will stand out as a day of their own as long as memory serves them. Wonder at the courage of the first Sisters merges into a swift review of the steps by which this change has been wrought. The underlying principle of consecration to God and detachment from every other claim, with its consequent realization that God alone is responsible for the outcome of the work; this "complete dependence upon God in the spirit of holy hope," sustained the venerable Mother Foundress and her companions in those early years of poverty, and experiment, and of religious persecution, now almost forgotten.

The house in Eighty-sixth street was finally outgrown in 1889, and the House of Mercy was built, in what seemed then a desirable and permanent location. But the encroachment of the city, and the advancing ideals of social work pointed to the necessity of a home in the country. A small farm was acquired in 1909, and parties of girls were taken out for a week in the country as occasion served. Finally some generous gifts came in towards the erection of a suitable house. All these years, the House of Mercy had been under the management of a Board of Trustees, who transacted its business, leaving

to the Sisters the domestic details. In May, 1920, several places falling vacant in this Board, the remaining members severally offered their resignations, in order that Sisters of St. Mary might be elected in their stead. This change was accomplished, and the Sisters are now in sole charge, electing managers from their own number. Their first step forward was to begin plans for the new building, and they count themselves happy in the coöperation of the architect, Mr. Delancey Robinson, of the firm of C. P. H. Gilbert, New York, and the contractor and builder, Mr. Edward Walsh, who built St. Mary's School, Mount Saint Gabriel, and the chapel of the monastery at Holy Cross.

The funds in hand are sufficient for only a part of the house, and the rest must wait until more comes in. The house at Inwood is at present rented to the Children's Society, and is offered for sale. When sold, the proceeds must be divided between the present needs and an endowment to ensure the permanence of the work. The City provides a part of the cost of maintenance of committed girls.

Some two hundred persons came to the Valhalla Farm on the day appointed for the formal placing of the corner stone in the wall, which already reaches to the second floor of the House. In the stone were placed the Annual Reports of the House of Mercy for 1912 and 1921: a pamphlet entitled *A Work of Mercy*, by the Rt. Rev. Hugh L. Bursleson; the current issues of *Saint Mary's Messenger*, *THE LIVING CHURCH*, and *The Holy Cross Magazine*; a copy of the office sanctioned by Bishop Manning for this occasion; and a Letter to the Associates of the Community, giving some account of the early days, and printed in 1913. The Bishop, vested in cope and mitre, read the service and pronounced the blessing upon the stone and all persons who have aided in the building.

The Bishop made an address, reviewing briefly the history of the work in its three successive homes; making mention of Mrs. Richmond, its foundress and first manager; the three Sisters, whose management has covered the past sixty years; naming two of the most noted of its chaplains; and then setting forth the distinctive object of the work. The Bishop said in effect that the present rapid development of interest in humanitarian work is apt to leave out the spiritual factor which has ever been the governing principle in the work of this House of Mercy, the healing and life-giving Spirit of God. It was especially appropriate that this foundation should be laid on the Eve of Whitsunday, when our minds were attuned to listen for the voice of the Holy Spirit.

EMERY FUND EXCEEDS ITS GOAL

WHEN THE Woman's Auxiliary planned in Detroit to celebrate its fiftieth anniversary in October, 1921, it was suggested that this anniversary be marked by a gift of \$50,000, to be known as the Emery Fund in appreciation of those three devoted sisters who had meant so much in its life and development. This seemed a large sum, but evidently it was an underestimate of what the Auxiliary meant to its members, since almost twice the sum has been given. The interest from this Fund will be used for missionaries home on furlough for board, study, medical, or dental care, or for recreation, so that they may have a little extra to supplement their meager salaries when

they are home. Already three missionaries have received small grants from this Fund. If the women who gave this money could read the letters that these missionaries have written, they would realize what this Fund will mean to the workers.

Wonderful as has been the financial response, the spirit in which this anniversary was observed is even more gratifying. All during 1921, while the money was being raised, there was an educational campaign to show what the Woman's Auxiliary had accomplished in the past and what it could do in the future. This culminated in a celebration of the Holy Communion on Oct. 16th, or some nearby date, when women throughout this country and the mission field dedicated themselves afresh to the service of the Master at His altar and offered thanksgiving for what he had accomplished through the Woman's Auxiliary.

The total received to May 1st, for this Fund, is \$93,233.58.

THE ONEIDA CHURCH CONSECRATED

BISHOP WELLER reopened and consecrated the Church of the Holy Apostles at Oneida, Wis., Trinity Sunday, June 11th. It has taken nearly two years to raise the \$25,000 or more to restore this church, which was struck by lightning and burned July 17th, 1920. Among the gifts for the furnishing of the church are the altar and reteros from Mr. and Mrs. George Zabriskie, of New York, the font from the Woman's Auxiliary of the Church of the Advent, Boston, and the lighting from Mrs. E. S. Auchmuty, of New York.

FORTY MORE MISSIONARIES APPOINTED

FORTY MISSIONARIES were appointed to the field at the May meeting of the Department of Missions held in New York City. These, in addition to the seventy-one already appointed, more than complete the hundred new missionaries placed, which was one of the objectives of the Centennial Celebration of the Domestic and Foreign Missionary Society.

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

AN EASTERN SHORE PILGRIMAGE

THE FIRST PILGRIMAGE to the oldest definite church location on the eastern shore of Virginia, that of Magotha Bay Church, took place Sunday, May 28th. A thousand people gathered to honor the memory of the holy edifice, of which only a few crumbling bricks remain. The first church was built in 1634, a temporary structure, which was followed by several of similar nature, until one was erected of brick, which was pronounced unsafe in 1826 and torn down.

The pilgrimage was the culmination of the efforts of the Rev. J. R. McAllister, rector of Emmanuel Church, Cape Charles, which is situated only nine miles away. The Rev. H. H. Covington, of St. Paul's, Norfolk, delivered an address, and the combined choirs of Emmanuel Church, Cape Charles, and Christ Church, Eastville, furnished the music.

It is proposed to erect a fitting memorial on the old site, and to have an annual pilgrimage to it hereafter.

HISTORICAL CHURCH MUSIC

AN UNUSUALLY beautiful musical service was given in Holy Trinity Church, Oxford, Ohio, on the afternoon of Whitsunday. The *a capella* choir, composed of students of Miami University, under the leadership of Prof. J. W. Clokey, of the Department of Music of the University, gave an historical program of Church music, illustrating the development of ecclesiastical music, in three parts, entirely without accompaniment. Eight vocal parts, and a remarkably tasteful interpretation made the service both beautiful and unusually instructive. The rector, Rev. H. Cowley-Carroll, made a brief address, in which he pointed out the heritage of the music of the Church as shown in the program, which contained selections in Latin, Greek, Italian and English, and represented the music of the Latin, Russian, Greek, and Anglican Churches.

CHURCH MISSION OF HELP CONFERENCES

THE CHURCH MISSION OF HELP proposes to conduct a course of conferences on The Family and Social Case Work at five of the principal Summer Schools this year. The schools, and the conference leaders, are the Geneva Summer School, Miss Christine Boylston; the Montrose Summer Conference, Miss K. Marjorie Russel; the Princeton Summer School for Church workers, Miss Amy T. O'Grady; the Sewanee Summer Training School for Workers, Miss Boylston; and the Wellesley Conference for Church Work, Mrs. John M. Glenn.

The course is planned for any Churchman, clerical or lay, who is interested in rendering service to families or individuals who need social advice and treatment. It will be of interest and advantage not only to those who are enlisted in, or who contemplate becoming members of, the Church Mission of Help, but also to all who wish to discuss what Social Case Work is in itself, and to consider its relation to other Church activities.

MILWAUKEE PARISH'S ANNIVERSARY

ST. JOHN'S PARISH, Milwaukee, celebrated its seventy-fifth anniversary during the octave of June 4th to 11th, observing it by special services, meetings, and addresses. This may not appear to be a very long period of time for commemoration, but it should be remembered that St. John's became a parish one year before Wisconsin became a state.

The early history of the parish is a record of the prophetic vision of the pioneer clergy and of their determination to go "Onward", in true pioneer spirit. The efforts of the Rev. David Keene, the founder of the parish, to build—literally with his own hands—the first church, should be a lesson and an inspiration to the clergy of to-day. The Rev. James Slidell, now rector emeritus, came at a time when he could strengthen and make substantial the work of the parish. The Rev. N. D. Bigelow is the present rector.

The opening service was a celebration of the Holy Communion on Whitsunday, at which the rector emeritus was the preacher. Wednesday, June 7th, the anniversary day, was marked by a dinner in the evening at which addresses

were made, that looked both to the past and to the future. The commemoration closed with Evening Prayer on the night of Trinity Sunday.

At this time, the rector called attention to the need of a parochial mission in the southwestern section of Milwaukee to supply Church facilities to those who are without them at the present time, and announced the opening of a fund with which to take care of this need. Several subscriptions came in during the celebration, and it is the intention of the parish to accomplish this end.

TWENTY-FIVE YEARS A PRIEST



VERY REV. CHAS. S. HUTCHINSON, D.D.
Dean of All Saints' Cathedral, Milwaukee.

ON TRINITY SUNDAY, the Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee, celebrated the twenty-fifth anniversary of his ordination to the priesthood. At the high celebration he was the celebrant while Bishop Webb preached and congratulated the Dean on the anniversary.

Dr. Hutchinson was ordained priest at New Brunswick, N. J., by Bishop Scarborough on Trinity Sunday, 1897. For two years he was curate at All Saints' Church, Ashmont, Mass., and then successively rector of St. Luke's, Chelsea, Mass., and St. Clement's, Philadelphia, before coming to Milwaukee as Dean of the Cathedral in 1920.

NOT MARRIED IN ONE OF OUR CHURCHES

THE PHILADELPHIA PAPERS have lately given information of the remarriage of a divorced person in what is assumed to be an Episcopal church at Huntington Valley, the ceremony being performed by a Presbyterian minister.

Inquiry in regard to the facts brings out the circumstance that the church in question is not one of our churches and is not consecrated. It is a building in which, under direction of the Bishop of Pennsylvania, services are conducted by the Rev. John W. Walker, head master of Meadowbrook School at Meadowbrook, Pa. It was originally a Methodist church and was purchased by a private individual, who is the present owner. The Bishop and the Chancellor of the diocese ruled that this Church had no ownership of the building nor jurisdiction over it and was thus not in position to prevent its use by a Presbyterian minister with the consent of the owner for the purpose mentioned.

No one connected officially with the Church, therefore, is involved in the incident.

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A WONDERFUL FESTIVAL AT BALTIMORE CATHEDRAL

THE FETE of Lights and Flowers at the site of the proposed Cathedral of the Incarnation, Baltimore, Md., given during the week beginning June 4th, was very successful in calling the attention of the people of Baltimore to the Cathedral which the Diocese of Maryland intends to erect.

The first of the series of services was held Sunday evening, June 4th. In the park that occupies at present the Cathedral site, not far from the Celtic Victory Cross, had been erected an altar with a high canopy and curtains of green and white. The grounds were marked off by flower beds and by white pillars surmounted by banners, and the entire effect was very pleasing to the eye.

The service was preceded by the Bach choir of trombones from Bethlehem, Pennsylvania, which gave a number of the militant anthems of the Church. The massed vested choirs of the city with their processional crosses, flags, and banners, took part in the procession that passed through metropolitan crowds that had gathered to enjoy the spectacle. It is estimated that 10,000 persons were present.

The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, who made the address of the evening, said in part:

"It is believed that the moment has arrived when this generation owes it to itself to erect upon the soil of Maryland a monument to its faith in Almighty God. The plan for the Cathedral is complete. When it is finished it will be the most beautiful building in the state, the largest and most inspiring church structure, and it will belong to all, regardless of creed or Church membership. God waits for the fulfilment of the promise of the Cathedral of Maryland. How long shall He wait?"

After this, the congregation was given an exhibition of the Clavilux, or organ of light, which projected changing masses of light and color upon a screen behind the altar, leading up to the dramatic climax of a portrayal of the future Cathedral. It was most impressive and will long remain in the memory of those who saw it.

The following days of the week from Monday to Thursday night were given over to various exercises and services. On Monday there were band concerts during the afternoon, and a vesper service was sung in the evening, after which the Clavilux was again exhibited. On Tuesday was a patriotic service with an address by the Hon. Phillips Lee Goldsborough. Wednesday was Children's Day, with a special service for them. The fete was closed Thursday night by a great Thanksgiving service sung by the Rev. N. H. McCormick and the massed choirs of the city, the music including Smart's *Te Deum* in *F*. The speaker was the Bishop of the Diocese.

The Cathedral is to cost \$12,000,000, and the construction is to be such that it will stand until the end of time to the glory of God and as a witness to the faith of the Church. In its permanence, it is particularly fitted to be a means of memorial for future ages; and the Cathedral authorities are asking for definite gifts towards the construction of the edifice as memorials, and they call attention to the fact that such an opportunity for permanent memorials will never come again for the city of Baltimore.

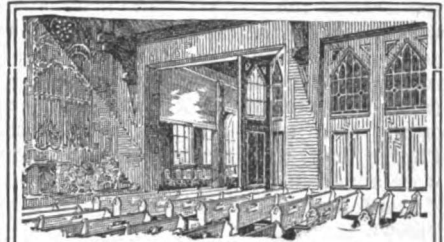
The Cathedral is designed, too, to be a gathering place for the entire community in which it may find itself in every form of spiritual endeavor. It is to be entirely non-parochial, but is to be the center of the diocese and of all of its activities. And on these two endeavors, of offering its service of worship to God on the part of the whole people of the city, and of offering to men and women of every station of life the good offices of religion, it is endeavoring to enlist the support and cooperation of the faithful.

HEALING MISSION IN CANADA

AN EIGHT-DAY healing mission conducted by the Rev. Henry B. Wilson, director of the Society of the Nazarene, was held recently at the Church of St. Alban the Martyr in Ottawa, Canada.

The rector, the Rev. Canon A. H. Whalley, is deeply interested in the healing work in the Church and had been holding regular weekly meetings in his congregation, presenting the subject and preparing people for the mission. The Bishop of the diocese, the Rt. Rev. J. C. Roper, D.D., attended the opening services and gave his blessing upon the work.

Two services were held each day, one being the celebration of the Holy Communion, followed by instructions and a Question Box, and later by the laying on of hands. No one was received at the altar for healing who had not been previously instructed by attendance of at least two services. Many of the clergy of the other English churches in the city attended the services and helped from time to time. The interest among those of other religious bodies was also very great. Not a few very remarkable



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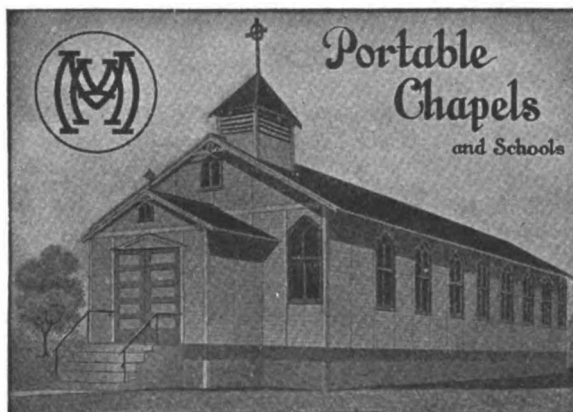
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cases of healing were reported before the close of the mission. The newspapers were most sympathetic each day, and gave detailed and very intelligent accounts of the mission. The interest increased so steadily that before the end of the week the seating capacity of the Church had to be enlarged and many were admitted to seats in the choir.

The following account is taken from an Ottawa newspaper:

"By far the largest congregation which has so far attended the healing mission being conducted this week at the Church of St. Alban the Martyr, by the Rev. Henry B. Wilson, was present at last night's service. There was not a vacant seat in the church and a number of persons were standing. The address given by Mr. Wilson and the ceremony of the laying on of hands were followed with reverent attention. A notable feature of the service was the presence of a large number of persons of various denominations other than that of the Church of England. About sixty people, among them two young girls who were cripples and a young woman afflicted with a lame knee, walked devoutly to the altar rail and participated in the impressive ceremony. One young girl of sixteen who had to use crutches at Tuesday night's service, felt a sufficient improvement in her condition to be able to approach the altar without crutches. The two crippled girls stated that they felt very much better since they had been attending the healing mission, while several persons declared that they were greatly uplifted and relieved."

DEATH OF THE REV. WILLIAM WALKER

THE REV. WILLIAM WALKER, a retired priest of the Diocese of North Carolina, died June 8th, at his home in Weymouth, Mass.

The Rev. Mr. Walker was born in Hampton, New Brunswick, March 21st, 1842. He was educated in the University of New Brunswick and Berkeley Divinity School, class of 1864. He was ordained to the priesthood in 1867, by Bishop Medley.

The work of his earlier ministry was in New Brunswick and in the State of Maine. In 1883 he went to North Carolina, to return to New England in 1900, and to North Carolina again in 1905. His last work before retiring was the chaplaincy of Hannah More Academy, Reisterstown, Maryland, which he held from 1908 to 1917.

MEMORIALS

AT THE recent visitation of the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, to St. Paul's Church, La Salle, Ill., the Rev. A. D. Kolkebeck, rector, he blessed a new Gothic sanctuary lamp presented that day by a class of twenty as a thank-offering for the sacrament of Confirmation. Other gifts recently received include a ciborium, new church windows given by St. Mary's Guild, processional torches, a Sanctus bell, and three new red cassocks. Next month the church is to be entirely remodeled and a new parish house built.

NEWS IN BRIEF

ATLANTA. —The Rev. Robert F. Gibson, Executive Secretary of the Department of Publicity of the Presiding Bishop and Council held a Publicity Confer-

ence at St. Philip's Cathedral, Atlanta. Very Rev. Thos. H. Johnston, dean, on June 2nd, closing with a mass meeting on "Church Publicity" in the evening which was largely attended. —The Rev. C. P. Willcox, rector of St. James' Church, Cedartown, has conducted a very successful mission for the La Grange Mill Missions, Rev. J. W. Fulford, vicar, ten people being baptized at the mission's close and many more confirmed. —The property of the Church of the Epiphany, Atlanta, Rev. Russell K. Smith, rector, has been sold and it is planned to erect a handsome new edifice at once on a nearby lot. —The Church of the Holy Comforter, Atlanta, Rev. G. W. Gasque, rector, has just purchased a new lot, and hopes to erect a new church in the near future having a far better location than the present building. —The campaign to raise \$50,000 for the diocesan orphanage known as the Appleton Church Home, Macon, Ga., is well under way.

COLORADO. —Trinity Church, Greely, together with its parish house and the buildings of St. John's College suffered damage from a recent, extraordinarily severe hail-storm. The damage to St. John's College is so great that the authorities are asking the college's friends to assist in the repairs made necessary.

CONNECTICUT. —The Mary Fitch Page Lectures at Berkeley Divinity School, which are usually given in the winter, will be given this year the first week in November by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York. —The annual award has just been made of the Berkeley premiums at Yale. It is interesting to note that these premiums offered annually in the freshman year for excellence in Latin composition are from the surplus income of a fund given in 1733 by Bishop George Berkeley. —On the Eve of St. John Baptist's Day, Bishop Perry, of Rhode Island, will dedicate a memorial window in Christ Church, West Haven, the Rev. Floyd S. Kenyon, rector, which Mr. and Mrs. B. Berry are placing in that church. —Trinity Church and St. Paul's Church, New Haven, maintain vacation houses on Long Island Sound which fill a large need in the summer life of these large and important city parishes. Trinity's house is at Morris Cove, and St. Paul's is at Oyster River. Both are in charge of trained supervisors and are open from May to October each year. —Annual contributions to the Alumni Fund of the Berkeley Divinity School made by the alumni and their parishes last year amounted to the sum of \$2,034.96. This fund is used to help meet the current expenses of the school.

FOND DU LAC. —Sheboygan has organized a County Social Service Conference in connection with the State Conference. Thirty-one organizations, with several county officers, are included in this conference, with an object to coordinate the various social service activities of the county. Miss Marie Kohler, a communicant of Grace Church, and a member of the National Conference of Social Service Workers is chairman, and the Rev. G. M. Babcock, rector of Grace Church, is vice chairman. All religious bodies in the county are represented, either as congregations or by denominational groups.

GEORGIA. —Pledges to the amount of \$225 were made at the annual meeting of the Woman's Auxiliary of the Colored Council held at Waycross, May 22nd.

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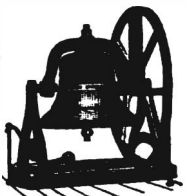
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\$100 was pledged to the Bishop for his fund for the education of a candidate for the Bishop Payne Divinity School. \$100 for a scholarship for St. Athanasius' School for colored youth, Brunswick. and \$25 for the drive for St. Agnes' Hospital, Raleigh, N. C.

Iowa. — St. Luke's Chapter of the Brotherhood of St. Andrew, has been instrumental in starting a new Church Sunday school in the Highland Park section of Des Moines. Teams called upon thirty Episcopalian families in that community and met with considerable response. Joint meetings with the Highland Park people were then held and several of the active and enthusiastic families took charge of the publicity and arrangements. The first meeting of the school was on May 27th, with an initial attendance of nineteen officers, teachers, and members. — The Pension Fund assessment upon the parishes and missions of Iowa has just been increased from a rate of 2 per cent to the regular 7½ per cent. Due to the general rise in the scale of salaries of the clergy of the diocese, the endowment fund has not been adequate to supply the difference between these two rates. The full assessment will be levied until the deficit is paid up and an adjustment of rates is made. — The Rev. Father Morekidas, priest of the Orthodox Greek Church, Waterloo, made an address to the Clericus of Northwestern Iowa. —The Des Moines Deanery met at Grace Church, Albia, for a two days session, June 5th and 6th.

LOS ANGELES. — The church building of St. Clement's mission, Huntington Park, has just been thoroughly renovated and the grounds improved. This mission is strategically located in a growing community lying close to the new industrial section of Los Angeles. Under the leadership of the Rev. Harry Gray, the new priest in charge, it is growing rapidly and promises to become a parish in the near future. —A Church Depository, devoted exclusively to the literature of our own Church, has just been opened in Los Angeles, a block from the Cathedral House. Although privately owned, it has been endorsed by Bishop Johnson.—All Saints' Mission. Brawley, has just freed its bungalow church of all debt. Its property faces the city plaza and civic center. The erection of a large and permanent church would follow naturally if a resident priest could be secured. Brawley is situated in the northern end of the famous Imperial Valley, and is over 100 feet below sea level. —The number of chapters of the Brotherhood of St. Andrew in the diocese has grown to the point where the diocesan assembly is entitled to a second member of the national council. Mr. George M. Wiley, of All Saints' chapter, Los Angeles, has been chosen for the position. —The Biblical pageant "Rebekah" was presented by St. Paul's, Los Angeles, branch of the Girls' Friendly Society on May 20th for the benefit of the G. F. S. Lodge fund. — Churchmen in the border town of Calexico are now holding a church site free of debt and have raised \$500 toward a temporary church building, even though mission organization has not been effected as yet. The Rev. M. K. Crawford, of El Centro, has been providing services. — Late in May construction was started on extensive alterations to the Church of Our Saviour, San Gabriel, which will double its seating capacity. The alterations, together with new furnishings throughout will cost about \$17,000. A Kimball pipe organ is to

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be installed at an additional cost of \$4,500. This church is our pioneer church in the beautiful San Gabriel Valley northeast of Los Angeles. The Rev. John B. Atwill, son of the late Bishop of West Missouri, is just completing his tenth year as rector of the parish. —Plans are being prepared for a new church building for All Saints' Church, Pasadena, Calif., to be erected on its present site at a probable cost of \$200,000. The new church will be of Gothic architecture and of reinforced concrete construction, and will seat about 1,000 persons. The parish already has an ample parish house and a commodious rectory adjoining the church, and these will be untouched for the present.

MISSOURI.—Miss Mary Bond, head of the Social Service Department of the City Hospital, St. Louis, was unanimously re-elected secretary of the St. Louis branch of the Guild of St. Barnabas for nurses, at the annual meeting at Schuyler Memorial House June 7th. Deaconess Brainerd, of the Episcopal Mission to the City Institutions was elected treasurer. A number of new members were admitted at the service in Christ Church Cathedral at which the Rev. Joseph H. Harvey officiated, and the Very Rev. William Scarlett was admitted as associate-priest. Announcement was made that the Guild had assembled a box for the Grenfell Labrador Mission, with medical supplies, clothing, shoes, etc., to the value of over \$400.

MEXICO. — The school officials of Tacuba, a suburb of Mexico City, called upon the principal of the Hooker School in Mexico City, and explained to her that Tacuba, in common with a number of similar communities in Mexico, is deeply concerned about the fact that thousands of Mexican children are growing up without even an elementary education. The authorities proposed that Hooker School undertake to teach reading and writing to about one hundred children of the neighborhood. The proposal was not quite a demand, but much more than a request. To make this possible an additional building will be necessary, costing \$600, and the salary of a teacher, \$350. The authorities of Tacuba will provide furniture, books, etc. An appropriation of \$1,000 has been made by the Department of Missions to enable the school to meet this request.

NEBRASKA. — The Nebraska diocesan officers of the C. S. S. L., under authorization from the Department of Religious Education, have issued a Diocesan Year Book giving full information as to how to organize a parish branch, the work of the G. F. S., and the Little Helpers' Font Roll, the Birthday Thank Offering, box work, and a considerable amount of other information concerning the various forms of young people's organizations. — Saturday, May 6th, was a gala day at St. Luke's parish, Plattsmouth, the Rev. Wilbur S. Leete, rector, when the C. S. S. L. rounded up its year's work by an exhibit and program given by the children for parents and visitors. The branch at St. Luke's is a banner branch, having 75 members or nearly 100 per cent of its Church school membership. The exhibit of articles made by the children was sent to St. Christopher's, Columbus, Georgia. —The Diocese of Nebraska sent the largest number of Church school workers to the Sioux conference, in June this year, within its history.

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	Monthly	Quarterly	Annually	Monthly	Quarterly	Annually	Monthly	Quarterly	Annually	
25	\$1.29	\$ 3.86	\$15.24	\$3.33	\$ 9.96	\$39.34	\$2.09	\$6.25	\$24.69	25
30	1.47	4.40	17.36	3.36	10.05	39.69	2.15	6.43	25.40	30
35	1.70	5.09	20.08	3.41	10.20	40.28	2.24	6.70	26.46	35
40	2.01	6.01	23.74	3.51	10.50	41.46	2.41	7.21	28.47	40
45	2.43	7.27	28.71	3.68	11.01	43.47				45
50	3.01	9.00	35.56	3.98	11.91	47.02				50
55	3.82	11.43	45.13							55
59	4.68	14.00	55.28							59

The Church Pension Fund has taken this action in order to comply with the expressed wishes of the last General Convention in regard to Deaconesses.