



The Living Church

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VOL. LXVII

MILWAUKEE, WISCONSIN, JUNE 24, 1922

NO. 8

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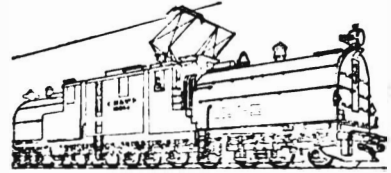
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REMEMBER HOME ties and home duties stand far beyond all others; and they consist in doing the daily duties of life cheerfully, even when they look very dull, because Love is written upon them; and in clothing all one's words and actions with love when nature feels cold and unlovely. These are the hours when we must try to reflect God's light, and give warmth to others.—Anon.

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EDITORIALS AND COMMENTS

The Episcopal Church and the Problem of Reunion

WHAT are we, Catholics or Protestants?

There are some of us who hope for the day to come when the word "Protestant" will be deleted from the title page of the Prayer-Book. There are others of us whose sympathies are entirely along the lines of fellowship and intercourse with the Churches of the Reformation.

If we examine the formularies of Anglicanism carefully and objectively, we perhaps come to no definite conclusion of such a nature as completely to rule out the opposite hypothesis. If we trust the judgment of more or less impartial outsiders, the same sort of result is attained; most of investigations of outsiders, studying the documents of the sixteenth century and later, come to the conclusion that we are partly Protestant and partly Catholic. They tell us that the Thirty-nine Articles are a compromise document; that they steer very carefully a middle way between extremes; that the revision of the offices and liturgy was animated by the same unwillingness to "go the limit" in either direction, and that in consequence we are neither "standard pattern" Catholics nor "standard pattern" Protestants. This has landed us squarely in the very storm center of confusion: Rome does not want us, and the Reformed Churches are very dubious about us. What are we?

FOR THE SAKE of argument, let us assume the general truth, in the main, of the estimate that outsiders of good-will form about our Church, and see if we can extract any distillations of a comfortable nature from the process.

We can admit, both from the standpoint of theory and also of practice (and which of us does not recognize very acutely what it means?) that it is a most uncomfortable position. It is as if one were to be asked whether he were a Republican, Democrat, Socialist, or Independent politically, and answered, "Neither"! It makes every one suspicious, for we are undoubtedly difficult to classify; and a man may be forgiven nearly everything except this. We all seem to have a passionate propensity for a kind of mental housekeeping which insists on putting everything into some sort of pigeonhole. If the Romanist cannot docket us under the label "Protestant—miscellaneous," neither can the Protestant file us under the caption "Catholic—with reservations." It is uncomfortable!

The passion for labelling is not confined to those outside our communion. One section of us wants to

claim the label "Protestant" while another, just as insistently, wishes to be put down under the heading "Catholic". Now there are men of good-will, honesty, devotion, intelligence, and sincerity, on both sides. What can we conclude?

The unfortunate thing is that our conclusion cannot but be trite and stale—namely, that we are both. It satisfies neither group of the extremes, and gives the rest of us an uneasy and uncertain feeling, as if we were neither fish, flesh, nor fowl.

We are both; but the difficulty is that we are both, in different senses.

We are fundamentally Catholic. That is to say, being organically a section of the Catholic Church, we are organically all that is implied thereby. We are bound to teach the Catholic Faith. We are bound to administer the Catholic Sacraments. We are bound to respect—not invariably as though it were *de fide*—Catholic tradition. We are bound to consider—not as though it were universally binding—Catholic discipline. All this proceeds logically from our organic character. It is the permanent and unalterable factor in the Church.

And we are incidentally Protestant. That is to say, in the cataclysm of the sixteenth century, the Church of England accepted for itself a greater or less degree of that series of self-cleansing and of re-considered statements that were roughly denominated by that title in the days when *Protestant* denoted a factor inside the Church; but when the same title came to be applied chiefly to factors that chose to be outside the Church, it is an unhappy anachronism that it should have clung still to the English Church in popular understanding, and a still greater anachronism that it should have been carried over into the title of the American Church, a century and more after it had ceased to be accurate in its general application.

So those who are accustomed to define our position as "both Catholic and Protestant" are right but misleading. They are perplexing the general public. They are making an enigma of our position. And that is unfortunate.

Again, while our Anglican Churches are organically Catholic and incidentally—in some sense—Protestant, our people are frequently the one rather than the other. Myriads of them live yet in the controversial attitude of the sixteenth and seventeenth centuries and see the Pope gleaming always through the title *Catholic*. Plenty of our people conceive of themselves—no doubt rightly—as fundamentally Prot-

estants. We have no quarrel with those men in the Church who love to aver that they are Protestants. They fully bear out the allegation in their whole attitude. On the other hand many have come to feel that we ought, by this time, to have outgrown the controversies of those centuries completely, and that we no longer need to flaunt the divisive banners of those contests. So the valuation of the terms *Protestant* and *Catholic* differs widely, as they are used by different groups of Churchmen. There are undoubtedly "Protestants" and "Catholics"—as individuals—in the Anglican Churches galore.

THIS, IN FACT, is the condition that prevails in the Church. We may not like it, and we may demur very violently. The condition is a kind of hair-shirt which no one would voluntarily assume as a garment for public wear. But still it may have its uses. And in the providence of God, it may have a real significance. It makes us restive and impatient in every way, until we can see the point. The point is so very obvious that we miss it.

We are doing penance in a very real way for the disunion of Christendom. If we are to claim any preëminence in the doing away with the ghastly condition of Christianity, with its schisms, sects, heresies, parties, and factions, it is to be, as the Bishop of Manchester tells us, a preëminence in penitence.

How, in the providence of God, is Christendom to be brought into one, unless there be some conciliatory and mediating principle, which may be able to act as interpreter, to explain misunderstandings, to soften prejudices, to make apologies, to act as reconciler? What possible body of Christians can act as mediator between Ultramontaniam on the one hand, and the most rabid type of Ultra-Protestantism, on the other, save the anomalous body known as the Anglican Communion? What body of Christians can serve as the meeting-ground between East and West as can the Anglican Church?

That this is no idle claim may be seen from the progress of thought during the past few years on the subject of Reunion. From the Jesuit work of Fr. Walker, *The Problem of Reunion*, through the many books which have been written on the topic by Protestants (and they are vast in number), to the pronouncement of the Patriarch of Constantinople in his first speech from the throne, and the *Internationale Kirchliche Zeitschrift*, the place of the Anglican Church finds varying degrees of recognition. Of course we cannot expect to be completely understood—especially as we do not clearly understand ourselves—but there is no question that we are in the way of helping, not hindering, the cause of our Lord: "That they all may be one".

As a pragmatic fact, let us rehearse our own position from another point of view, as it seems to be understood by benevolent men who study us from without.

We are, first of all, not a very huge ecclesiastical body, but our influence is said to be out of all proportion to our size. Our motives have, in the main, been accepted at their face value, and few people, if any, suspect us of any ulterior purpose in working toward a better understanding between Christians of all shades of belief. Our record has, in general, been good, and we are granted the confidence of the vast bulk of Christians, for they believe that we are sincere. We are a puzzle to most people, for the very good reason that it is difficult to make out just where we stand. We have the formularies of the ancient Church, a Prayer Book which is susceptible of a Catholic interpretation, system of worship and devotional life, a type of intellectual development which contains both extremes, spiritually and intellectually. We have saints of the Catholic temperament and those whose spirituality is akin to the best in Protestantism. We have schools of thought includ-

ing men of all shades of temperament, type of mind, lines of interest, and fields of scholarship. On the whole, we are learning to bear with one another, and the proximity of association in one body is beginning to develop a tolerance, respect, and sympathy, which is a cause of misgiving to extremists of both wings. It is even dawning on us that perhaps we are doing what God wants of us,—the sacrifice of a certain peace of mind in the security which comes from the knowledge that we are led through difficult paths toward a greater good than we might have been able even to dream of for ourselves: the union of all Christianity.

If we can really in faith obey the words, "Lift up your hearts", we may catch a glimpse of a great function in the act of sacrifice that we continually make, who work along day by day in the routine life of the Church. When the writer of the last half of Isaiah turned to face the problem which the exile forced on Israel, he saw something which made him rejoice in his tribulation: the function of Israel in Exile was divinely ordered to bring to mankind the message of the One God. Perhaps in our small way God may be using us to act as penitent-in-chief for sundered Christendom, to present ourselves as the meeting ground for a great peace-parley, to put aside our own interests in the great task of bringing divergent groups of Christians to understand each other.

Even the attempt to obey such a vocation would justify our existence,—with our many failings and shortcomings, our bickerings, lethargy, factionalism, misunderstandings, and spiritual myopia. The realization of such a call puts new courage into us, but it has its obligations. We must learn more about love, mutual forbearance, sympathy, and the spirit of tolerance. Finally, we must keep our function constantly in mind, and we may do nothing to mar the plan of God for us.

Both of these duties need a somewhat more deep appreciation than they generally receive. In the concrete, we must learn that our Catholic heritage is the least reason which justifies partisanship, or which, if rightly understood, would promote factionalism. If we really are "Catholics" we cannot be a "party". Then it might be well to attempt a revaluation of what the Reformation actually gave us,—the invigoration of moral and religious individuality, the reiteration of the supremacy of conscience, and the need for personal religious conviction and experience. We cannot be religious "jingo", as if God the Holy Spirit limited His action to the Roman, Orthodox, and Anglican Communions. But, at the same time, we must keep our heads as well as our souls; the cause of Reunion is not to be hastened by any short-cut methods, nor may we throw away part of our precious heritage to hasten the reconciliation of either wing of *divided Christendom*, Roman Catholic or Protestant.

Premature reunion, whether with Protestantism or Rome, Constantinople or Geneva, would not help the great cause in which we are engaged. We may see the end of the journey only by plodding along the road. The leadership is not in our hands, for we are acting only under His command. It is not our light but His, and our spiritual guidance may not reveal all that we might like to know. It is a case of "Lead, kindly Light, . . . one step enough for me", and not of self-directed exploration; for we know that we have come to grief and schism by that route.

God give us courage, faith, and love!

NOW comes Mr. Stuyvesant Fish, of New York, and says, in an open letter to Bishop Manning, printed in the form of a circular, that that expression of the Judicial section of the American Bar

Association which was laid on the table by the Pennsylvania diocesan convention was not by vote adopted by the association but was taken from a report of a committee in the Judicial section.

A Committee Report

All right. We are glad to publish the facts and to correct them from week to week as may be necessary. Perhaps, however, a layman to the bar and the judiciary may still cling to the belief that those who were designated to comprise that committee may yet be called—for that purpose—"the representative judges of the country."

THE series of papers on the Revision of the Prayer Book is necessarily suspended temporarily by the inability of the two remaining writers to prepare their papers without a little delay. It will be resumed when the material is ready. In the meantime we are confident that all our readers are appreciative of the careful and impartial study that our reviewers have given to the subject.

The Papers on Revision

our reviewers have given to the subject.

ANSWERS TO CORRESPONDENTS

B. S.—(1) The office commonly called Benediction was declared by the House of Bishops in 1895 to be unlawful.—(2) The abstinence from meat on Fridays and the observance of fasting communion both rest upon next to universal Catholic custom, frequently set forth in canons of the Church, but not on any legislation of the American Church.

J. C. G.—The net addition to the communicant list of the American Church (in excess of losses) last year, as reported in the *Living Church Annual*, is 16,912.

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"WHAT NEW tears are these," says St. Augustine, "which make those happy who shed them? Their blessedness consists in this, they are the signs of grief for sin. Blessed tears which grace draws forth! Which lessen our desire for temporal things, and increase our desire after eternal good."

CONSIDER THAT the blessings in the Holy Scripture are never given to the rich, but to the poor. I never find "Blessed be the rich," or "blessed be the noble," but "Blessed be the meek," and "Blessed be the poor," and "Blessed be the mourners, for they shall be comforted"; and yet, O God, most carry themselves so, as if they not only desired but even feared to be blessed.—*Herbert.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—XXIX

THE THIRD SUNDAY AFTER TRINITY

BY THE REV. WINFRED DOUGLAS

SECOND among the principles of Christian living prescribed and illustrated on the Sundays after Pentecost (to use the old title), and second only to Love, is the virtue of Humility. The Collect, at first sight, seems related only to the end of the Epistle, with its prayer for deliverance from dangers. But it is the humble man who accepts afflictions and adversities as being under the mighty hand of God, upon whom he casts his care, and to whom he prays for defence and comfort. He giveth grace to the humble. In the Gospel, our blessed Lord illustrates humility by His open association with the despised publicans and other social outcasts. And to the Pharisees who charged Him with the supreme disgrace of even eating with sinners, He responded by telling the wonderful parables of the lost sheep, and of the lost piece of silver; in which, for our example in lowliness of soul, we see the Son of God condescending to seek after that which is lost until He finds it. We shall remember this supremely, when we make our Communion to-day; and we shall realize the wonder of humility in the King of Heaven giving each of us poor sinners His very Body and Blood for our Spiritual sustenance.

"O res mirabilis! manducat Dominum Pauper, servus, et humilis."

Introit, 506—Lord, for ever at thy side
Sequence, 260—O for a heart to praise my God
Offertory, 108—How beautiful were the marks divine

or

139—Just as I am, without one plea
Communion, 320—According to thy gracious word

or

323—I am not worthy, holy God
Final, 398—I sought the Lord, and afterward I knew

In connection with the Introit, attention should be called to the great desirability of singing the proper Doxology at the close of any metrical Psalm. These Doxologies were formerly lumped together in an appendix where they were not of the slightest use. They have now been distributed among the proper metrical Psalms. We should no more omit them than omit *Gloria Patri* after the Prayer Book Psalms.

If hymn 398 were sung on St. Peter's Day, it is all the more desirable to include it in to-day's list. Its perfect correspondence with the teaching of the Sunday recommends it as much as do its literary, musical, and devotional merits, which are great.

Choice might be made at Evensong from the following list:

- 206—Father of all, whose love profound
- 24—Saviour, breathe an evening blessing
- 133—With broken heart and contrite sigh
- 215—Jesus, my strength, my hope
- 277—Blest are the pure in heart
- 239—I could not do without thee

All of these express, in one way or another, the idea of humility.

THE FOURTH OF JULY

It is to be hoped that an appropriate service of some sort will be held on this day. The Commission on the Prayer Book recommend a proper Collect, Epistle, and Gospel. But whatever the service be, we are now richly provided with suitable hymns. Along with the more familiar and obvious, it is to be hoped that one or more from the list below will be learned and sung.

- 424—We come unto our fathers' God
- 432—Judge eternal, throned in splendour
- 433—Once to every man and nation
- 439—God of our fathers, known of old

441—Faith of our fathers, living still
442—God of the nations, who hast led
501—When wilt thou save the people

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 26

READ Acts 10:17-29. Text for the day: "And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him."

Facts to be noted:

1. St. Peter commanded to go with the messengers.
2. The representative of imperial Rome knelt before the representative of Jesus Christ.
3. St. Peter instructs and baptises Cornelius and a number of his friends.

Surely the kneeling of Cornelius before St. Peter was prophetic of the subjugation of Rome by the Gospel of our Lord and Saviour. It is true that many years of hard struggle, and years and years of bitter persecution, had to elapse before this was accomplished, but it was accomplished. And what is the lesson for us followers of Christ to-day? We are anxious to bring some one nearer to our Lord, or we are just as anxious to win some victory over ourselves by His power, but we seem to fail at almost every attempt. What are we to do? Give up? Say, "What is the use?" Hardly. Learn our lesson from these early Christians, and persevere in faith, prayer, and personal work. Ultimately our Lord must triumph even as He triumphed over the great power of Rome.

June 27

Read Joshua 3:1-6. Text for the day: "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

Facts to be noted:

1. The Israelites at the bank of the Jordan.
2. The river a natural obstacle to their entrance into Palestine.
3. The preparation and the promise.

In this, and the next two lessons, we shall consider three obstacles that make spiritual progress difficult, and we shall use as illustrations the obstacles that had to be overcome by the Israelites when entering the Promised Land. The first is a natural obstacle, the River Jordan, and the command, the day before the crossing is made, is, "Sanctify yourselves," and on the next day the river is safely crossed. Each one of us has some natural obstacle in the path of our spiritual progress, an ungovernable temper, a mean disposition, an unforgiving spirit, something that has to be controlled or overcome before we can go on, and the question arises, "How shall we do this?" The answer is, "Sanctify yourselves." Deliberately rededicate your life to God each day with the firm determination to follow His will and His direction.

June 28

Read Joshua 6:1-20. Text for the day: "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

Facts to be noted:

1. The people passed over Jordan successfully.
2. Another obstacle confronts them: the city of Jericho.
3. The city was taken.

The second obstacle in the path of the Israelites was an obstacle raised up by man: a walled city, well guarded. Instructions were given and carefully followed with the result that Jericho was taken and the Israelites continued their journey. Jericho stands for the obstacles that our fellow men place in our path but which must be overcome. It is not easy for a boy or girl at school to overcome the subtle temptations of their fellow students. It is not easy for men and women to stand out against the lowering of high standards, it is not easy for any of us to take a stand in the face of a well defined public opinion, but it is for us to decide whether we shall overcome the obstacle or allow it to defeat our purpose to come into closer communion with our Lord. No progress can be made as long as we deliberately allow obstacles of this kind to remain in our path.

June 29

Read Joshua 7. Text for the day: "Sanctify yourselves: for to-morrow the Lord will do wonders among you."

Facts to be noted:

1. Achan disobeys the command with reference to taking the spoil.
2. The Israelites are defeated by little Ai.
3. The penalty that Achan had to pay.

No sooner was Jericho overcome than an obstacle much more difficult to be overcome appeared. It was the sin of Achan. It was sin within the camp. And this is the greatest and most difficult obstacle that we have to overcome in all our efforts to accomplish our purpose, the deepening of the spiritual life, and receiving the greatest possible help from our religion. Deliberate sin, in spite of every warning and commandment, cannot be tolerated if we expect to make progress. So often we think only of sins of commission and leave out the sins of omission: "To him that knoweth to do good, and doeth it not, to him it is a sin." And the root sin of all sins is selfishness. So the greatest problem to be solved, the greatest obstacle to be overcome in our efforts to gain real spiritual power, is self. Let us say the text daily and try to the limit of our ability to sanctify ourselves.

June 30

Read Isaiah 26:1-4. Text for the day: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusted in Thee."

Facts to be noted:

1. This is a song of confidence.
2. It is a song of experience of God's care.
3. It is a song of joy and trust.

We must not think only of obstacles, difficulties of the Christian life, we must ever keep in mind that it is God's intention that we shall not only find strength in Him to overcome these obstacles, but that we shall also have positive joy because we have found strength in Him. What a blessed thing it is to try to look beyond the difficulty that is confronting us, and enter right now into the joy that will be ours when we are on the other side of the difficulty. If we know that we have a problem to face on Tuesday, it is a great thing to think of the joy that will be ours on Wednesday, and, in the meantime, God has promised that He will keep us in perfect peace, that He will give us quietness of mind, and rest and freedom from anxiety, if we will only trust in Him. Learn the text. It will help you over many difficult places.

July 1

Read Isaiah 51:9-16. Text for the day: "Who art thou that thou shouldst be afraid of a man that shall die—and forgettest the Lord thy Maker?"

Facts to be noted:

1. An exhortation to trust in God.
2. The promise of joy and gladness.
3. The rebuke of fear of men.

Read this message over and over again, especially if you are having any difficulty or problem to solve. Isn't it true that we lose our joy and happiness just because we do fear man, and forget God? Notice the wonderful force of these words: "And where is the fury of the oppressor?" and the majesty of the words in the next verse: "But I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is His name." Let us keep this constantly in mind: God is on the side of the one who is striving after righteousness. It is hard sometimes in the face of opposition to feel sure of this, but it is true. God cannot deny Himself. He has promised that He will never leave us nor forsake us, and so let our daily prayer be that we may put our trust in Him with assurance and confidence, and, as the days pass, we shall grow in power and in the more intimate knowledge of Him, who is indeed our God.

COURTESY AMONG PARSONS

THE CANDORS of the brethren are illuminating. An American evangelist was engaged by a church for a week's special mission. On his arrival he went to see the minister. "What sort of a church have you here?" he inquired. "Well," replied the pastor, "I am afraid things are pretty bad. The people are worldly and careless, the congregations are small, there is no interest in missions, no one comes to the prayer-meeting, dances and card parties go all through the week, and the people are indifferent to the claims of religion."

"Well," sneered the evangelist, "if I had a church with members like that, I'd go out and hire a yellow dog to bite 'em."

"Yes," said the minister, "that's what we've done."—*Christian Register*.

"THE LOVE of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," and hence we delight greatly in the Lord, for so long as the Holy Spirit poureth His love into our hearts we are safe. Therefore, love stands first among the blessed fruits of the Spirit—love, joy, peace, and the rest.—*Keble*.



THE recent outrageous perversion of Bishop Lawrence's Convention address by which (through the dishonesty of a "wet" journalist) he was represented as decrying Prohibition and championing the anarchy of nullifiers, has

already received editorial comment in these pages. But it is necessary to remember that this was not an isolated case, and that "wet" propaganda has not hesitated at garbling, invention, *suppressio veri*, and *suggestio falsi*. For example: in a great daily paper of May 11th, I find these headlines:

SAYS DRY LAW
IS PREMATURE

Pres. Judson of Chicago
Gives Out Result of
His Questionnaire

HARVARD, YALE, AND
DARTMOUTH VIEWS

I submit that any reader would conclude from these that the "result of the questionnaire" was summed up in the caption. Reading the article itself, however, I discovered that out of 158 replies, 136 were favorable to the Prohibition amendment and the laws necessary to its enforcement. The usual excuse, that the headline writer is forced to use short words, will hardly serve here.

The same master of misrepresentation set above Bishop Manning's magnificent Convention address this caption:

BISHOP UPHOLDS
LIGHT DRINKING

These are illustrations of what the more careful students of "liquor" methods have long ago discovered: that every statement made by the apologists for alcoholism is suspect until verified by other more trustworthy evidence.

FROM THE PARISH PAPER of St. Columba's, Haggerston, London, I take this paragraph, which is as comforting as interesting:

"Tuesday, March 14th.—My birthday. A day like this drives me back in thought to a past in strange contrast to the present. From a Church point of view it is all very wonderful, and certainly a matter of thankfulness.

"When I was a boy, on Christmas Eve, at mid-night, no one would have dared to draw water; for it was believed that the water was turned into wine. Nor would anyone have entered a stable at that hour; for the cattle were all thought to be kneeling, adoring the Divine, new-born Saviour. I can remember, as a child, the bells tolling late into the Christmas morning from the parish church, although few, if any, services were held on Christmas Day. Again, I can recall the altar, covered with a plain blue cloth, standing in front of the pulpit, without rail or protection of any kind, which the congregation brushed past, making for their pews. The church was only lighted with candles, placed in sockets in the pews. When the sermon began in the evening, which evening service was an innovation, the candles were blown out somewhat unmethodically with odorous results, so that sometimes it was difficult to find one's way out of church.

"Then came the revival. And, yet, what strange experiences the revival allowed! At my ordination I was hauled over the coals for having a cross on my stole, later on for using wafer bread, then I was ostracised at using incense, then reservation was the difficulty. Never mind, we have lived through all that; *Deo gratias*."

FROM *The Church at Work in Greater St. Louis*, I quote this precious bit of rhetoric, from a Presbyterian source:

"The glory of Protestantism is that it has supplied Christendom with Magna Charta. The weakness of Protestantism is that its genius has been its undoing. Individualism has defied the principle of union, and a solid front has thereby been rendered impossible.

"The failure mentioned above does not, however, give room to an inference that the force of Protestantism will ultimately break. Another principle is in process of development. That is the principle of Unity in Diversity, which, when applied to the situation before us, gives ground for assurance that a solution of the difficulty is at hand. This means that the Churches of Jesus Christ are to learn to follow the path of a fundamental truth that runs through all nature.

"The leaves of the forest are varied. No two are alike. Yet unity withal is there. At the touch of a zephyr they wave together and the traveler can hear the sound of a going. All nature speaks of individuality. Yet the morning stars sang together, and the multiplied planets declare with one voice the glory of God.

"This is Federation. The Churches of Jesus Christ, though varied as the colors in a cathedral window, may together form the medium through which the healing beams of the Sun of Righteousness may fall upon the waiting throngs. No communion surrenders its individual message. Yet by sympathetic cooperation with its sister communions, it becomes party to one distinct effective ministry, such as could never otherwise be rendered.

"Federation is what? It is Protestantism catching the meaning of one of nature's great suggestions—Unity in Diversity."

It is important, if true, that "Magna Charta came from Protestantism"; but I wonder what "sure warrant of Holy Scripture" can be found for the rest.

LET ME SET OVER AGAINST that this cheerful bit of news from another source:

"ARE YOU AT SEA IN RELIGION?"

"If you are, it is but natural, being a growing man in a time when knowledge is rapidly advancing. But you need not remain so. It is no longer necessary, in order to be religious, to repeat creeds you do not sincerely accept, to have your children taught what you do not believe, or to stay away from church altogether.

"Unitarians claim no monopoly of truth, but they are happy to make known to the perplexed their own experience, which is that science has pruned away from Christianity the part of it which belongs to the past, and left the fruitful part which belongs to the ages. The result, THE UNITARIAN VERSION OF CHRISTIANITY IS THE MOST OPTIMISTIC RELIGION THE WORLD HAS SEEN.

"This will be set forth in an address on

"THE OPTIMISM OF VISION"
11 o'clock Sunday Morning.
THE CHURCH OF THE UNITY
Unitarian".

FROM A SECOND-HAND BOOK on my shelf there fell yesterday a sheet of paper bearing the letter-head of a Roman Catholic bishop. On it was written this significant memorandum, which I think is worth preserving:

"In a hitherto unpublished letter of Newman's, dated July 24, 1864, . . . the great convert wrote with characteristic candor: 'Nothing w'd be better than an historical Review—but who w'd bear it? Unless one doctored all one's facts, one sh'd be thought a bad Catholic (*Ave Maria*, Feb. 14, 1903.)—Fr. Ethelfred Taunton, *History of the Jesuits in England*."

ARTHUR LACEY BAKER: AN APPRECIATION

By THE REV. J. WILSON SUTTON, D.D.

EVERY man has his own proper gift from God, a gift which is especially his own and which is meant to be employed in the bringing of his influence to bear upon the world and in furthering the work which God has given him to do. Some men have many gifts from God. Arthur Lacey Baker, who entered into rest November 8, 1921, was one of these men.

He had a brilliant mind, and would have achieved distinction in almost any walk of life. He had a warm heart and a generous nature which called forth the love of the members of his various choirs. When he was about to leave St. James' Church, Philadelphia, in 1898, the following expression of affection and esteem, signed by all the members of his choir, was presented to him.

"The members of your choir at St. James' Church, feeling more keenly than ever, now that they are entering upon their last day's service with you, the loss they are about to sustain in your removal to a field better adapted to your abilities, fear lest they may leave unsaid a word to impress upon you their sincere appreciation of your friendly and loyal attitude toward them. Desiring to express as personally as we may our regret, our gratitude, and our good wishes, we have thought of handing you this paper with all our signatures attached. Please believe that each one of us, in signing, wishes, from his heart, success and happiness for you and yours always."

A similar expression later presented to him from the members of All Angels' choir in New York began with these words: "With deep and fond appreciation of the privileges we enjoy in his patient, happy, and able instruction, and his never-failing consideration of us, we, the members of All Angels' choir, desire to express," etc.

He had also a wonderful gift of music which won for him distinction not only in this country but in Europe as well. In 1885 he was made a Fellow of the Royal Academy of St. Cecilia in Rome, an honor which at that time had been conferred upon only one other foreigner. He was also an Honorary Fellow of the Guild of Church Musicians in London, and an Honorary Fellow of the Society of Science and Arts in London. His work was everywhere spoken of in terms of highest praise. When he left St. Clement's Church in Philadelphia in 1888 Father Maturin wrote: "We had hoped his stay might have been longer. There can be but one opinion of his work and great talent; I cannot speak too highly of it. It is beyond praise." And the Philadelphia *Call* said of him: "His work is of surpassing beauty—such beauty, in fact, as surprised even Alexander Guilman, the greatest of living organists, who accorded it his warmest praises." Of his work in Calvary Church, New York, Dr. Grosvenor, afterwards Dean of the Cathedral of St. John the Divine, said: "Lacey Baker's music is a sermon"; and Bishop Potter said: "I regard Lacey Baker as my musical missionary. I wish he could visit every choir in my diocese and teach them how to sing the service." A stranger, a much traveled gentleman, one day said to one of the clergy after service: "Does this congregation appreciate what they have in the choral service? Why, even at St. Paul's in London the service is sometimes ragged, but the finish of this is wonderful."

But Mr. Lacey Baker was not only a musician; he was a musician who consecrated all his varied talents to the service of God, and used them as a means of making music a vehicle of religious worship. He had the highest ideals as to what the Church service ought to be, and would have every word and every syllable of every word properly pronounced, properly accentuated, and given its proper place. He was not, however, in any sense stilted, as the following extract from a letter written to him by a distinguished clergyman will testify: "I want to express my very great appreci-

ation of your music. . . As good work as I have ever heard done by an American choir. . . The naturalness and spontaneity of the choir, the patient training which could alone produce such results, is not oppressively evident, as is so often the case when the choir does such difficult work. It is unnecessary to say anything of your organ work. Your playing is always a great delight to me."

Not only the Church in New York, but the Church in the country owes him a debt of gratitude.

SCRAPS FROM A BUSY WOMAN'S DAY

By L. L. R.

THIS is a day in which direct information is frequently sought through means of questionnaires addressed to those supposedly interested. In reading the Scriptures one is impressed with the fact that a very profitable questionnaire may be found within its pages, dictated by One who asks for definite and carefully thought out answers in reply. There is no better reason than the present for its consideration, and the following are among its pertinent questions:

What shall I render to God for all His benefits to me?

What shall it profit a man if he gain the whole world and lose his own soul?

Whom say ye that I am?

What seek ye (as followers of Christ)?

Believest thou this (that whosoever believeth in Me shall never die)?

Will ye also go away (with others rejecting the words of Christ)?

What shall I do, then, with Jesus, which is called Christ?

How precious is this assurance of remembrance. To him who truly loves, outweighing the costliest gift, the rarest gem, is simply the evidence that another heart has remembered, has not forgotten. The visible token, therefore, is not the real gift. It is the remembrance. To the heart-sick and weary Timothy, what bounty could have compared in value to that message from his friend and fellow-worker: "I have remembrance of thee in my prayers night and day." With the conviction comes the thought—can it be that He whose power was infinite, and His majesty supreme, yet finds room in His great human heart for this same human yearning? Perhaps it is this which lends peculiar beauty and magnetism to those words sealing the last blessed Sacrament of love: "Do this in remembrance of Me." And if this be so, can we doubt that dear to Him must likewise be each act, however small, responsive to that same yearning. Each little act of self-denial, each sign of the Cross in love and reverence made; the unobtrusive act, or observance, consecrating each recurring Friday, bringing closer to mind the day replete with Love's redeeming sacrifice. Trivial, such things, is it said? Not so to the heart which has learned the sweetness of remembrance.

A thoughtful teacher once said: "Think not that we are always dealing fairly with ourselves when asking merely: Is that which I am doing, or contemplate doing, wrong in itself, or even forbidden? The wiser question: Is this thing capable of lessening my interest in and deterring me from doing things infinitely and eternally worth while?"

Would not Christian life and service be more sincere, to-day, if accompanied with the prayer: "Lord, in this day of stern realities, make me more real? More real in the definition and declaration of my belief; more real in the prayers I utter, in the hymns I sing. More real in my speech and intercourse with others; more real when professing to lay bare my heart to Thee."

A beautiful thought is that found in one of the printed sermons of Phillips Brooks referring to the futile attempts of man to destroy the Word of God: "It is as though men threw water at the stars, striving to put them out. And the stars only shine on, and continue to shed their light."

Six Weeks in Liberia's Hinterland

A JOURNEY of over seven hundred miles through a section of Liberia seldom traversed by the white man was recently made by five clergymen of the Church, in an effort to discover a number of suitable centers for work among the unevangelized interior tribes. The party consisted of the Rev. F. B. Barnett, rector of St. David's Church, Manayunk, Pa., the Rev. Thomas R. Hazzard, assistant in the Bucks County (Pa.) Mission, Father Herbert Hawkins, of the Order of the Holy Cross, the Rev. Elwood L. Haines, missionary in charge of the Vai stations in Liberia, and the Rev. James Dwalu, a native of the Vai tribe, and formerly superintendent of St. John's School, Cape Mount.

The Rev. Mr. Haines, accompanied by the Rev. Mr. Dwalu, set out from Cape Mount on the 8th of February, and traveled overland to Bo in Sierra Leone, a distance of approximately 110 miles, where they were joined by the other members of the expedition who had arrived in Freetown from America ten days before. Proceeding to Pendembu by railroad, they crossed the Liberian frontier at Kabawana on the 17th and began a long and difficult trek through the Kambai Hills to Masambolahun. This, as representing the center of population of the Gbandi country, proved to be a town of considerable importance. Natural facilities, combined with the friendly attitude of the people towards the proposed enterprise, led to its selection as the future site of the Holy Cross Mission in Liberia. From this central point it will be possible to exert an influence over two adjoining tribes.

Kolahun, an important military post of the Liberian Government, was reached on February 23d, and headquarters were established for four days in order that a side trip might be made into the Gizi territory to the westward. Very little seems to be known of the Gizi people. The Rev. Mr. Barnett and the Rev. Mr. Hazzard, who spent several days in making a hurried survey of conditions among them, found them to be one of the most primitive of all the native tribes. Their towns are small and very numerous, and lack the attractiveness of well constructed and smoothly daubed houses and that quality of immaculateness which contact with civilization has produced elsewhere in the Interior. Most of the people had never seen a white man, and had no conception of the term "school". Indeed it is doubtful that any white man, trader or missionary, has ever before set foot on Gizi soil. The total absence of Mohammedanism makes this region doubly attractive to the missionary. Within a radius of fifty miles there are seventy-two towns under two paramount chiefs, where the Koran is entirely unknown. What a boundless opportunity for the cause of Christ!

On February 27th, the party passed from the Gbandi to the Kimbuzi section, spending the night at Vonjama, a military post almost on the northern boundary line. This town boasts the only school within a territory of over twelve thousand square miles, populated by seven uncivilized tribes. Inadequate support on the part of the government has limited the enrollment to twenty-seven. The Kimbuzis are a stalwart, intelligent, and dependable people, with an eager and receptive attitude towards civili-

zation. Their hospitality made it impossible to travel on foot. Hammocks were provided for all, and a team of from six to eight men was assigned to each of the expedition in every town passed through. They shouldered their human burdens with great good humor and gusto, and literally "hurled" them from place to place until the destination was reached. This method of transportation is quite simple. An ordinary grass hammock is slung to a pole and the rider sits sidewise with his feet dangling; each carrier hoists an end to his shoulder or head, and they are off at a trot, shouting and jabbering, sweating and straining, with the relief men running behind in full cry. In this manner it is possible to cover from forty to fifty miles in one day.

A day's hard journey from Vonjama to Pandemai through the heart of the Kimbuzi country was completed on the first of March. This was by far the largest town the party had seen, numbering close to four hundred houses; yet the whole did not cover more than two or three acres of ground, for they were built almost eave to eave, without an attempt at order or symmetry. The people claimed that the purpose of this was for protection in time of warfare, and one could easily understand how this might be true. During the three days spent there, the feeling that another ideal site for a center of Christian influence had been found, became a confirmed conviction. From Pandemai, the entire Kimbuzi section could be reached. Nowhere during the entire trip was there found a more promising field. There is an excellent location near the town—a broad tableland of rich soil with an elevation of nineteen hundred feet, a good water supply from the surrounding hills, and already there are three suitable buildings which the Chief is anxious to turn over as temporary quarters for a school. After hearing the proposals, he agreed unconditionally to send the boys and girls of the town to the school, to build such houses as are necessary, and to supply food for the maintenance of the children. Similarly, the Paramount Chief spoke as the representative of the entire section. With such an assurance of the coöperation of the chiefs on

every hand, the opportunity is one that cannot be disregarded by the Church. A special dance by the town "Devil" was given in honor of the visitors, after which he stayed to service!

One of the most interesting features of the trip was the stay in Bakedou, the Mendingo stronghold of Mohammedanism in Western Liberia. Here were forty-five priests, both male and female, and an entirely Moslem population. Undoubtedly it was the first time a Christian missionary had ever attempted to present Jesus to them, and in the face of such odds. The Mendingoes are primarily traders, and by this means they gain an approach for their religious propaganda. Itinerant trader-missionaries of Islam cover the country from established centers, and subtly introduce the faith of the Koran. Pushing into Liberia from the French Soudan, they bring with them such articles of commerce as will appeal to the native, and at the same time attract him to the new teaching. This is the force which threatens to engulf Liberia, and only powerful centers of Christian in-



A MENDINGO PRIEST OF ISLAM

There are forty-five of them in a single native town.

fluence in advance of it can prevent the total Moslemizing of the northern tribes within the next fifty years.

East of the Loffa river lies a very rich and populous section of the Kimbuzis, known as the Gizima. This was entered on March 7th, and marked the first lap of the homeward journey. It is characterized by a number of large towns, chief of which are Zigeta, Bokasa, and Zor-zor. The second of these is doubtless the largest town in the entire Liberian hinterland, with six hundred houses and a probable population of 2,500. A six days' delay at Zigeta was necessary to enable the party to obtain through carriers to Monrovia. After leaving the Gizima district, one must travel nine days through long stretches of abandoned bush in the Gbelli, Kpwessi, and Golah sections, where the problem of carriers becomes a serious one. This delay proved propitious, for it made possible a side trip that revealed much in the line of missionary opportunity. Father Hawkins and the Rev. Mr. Haines had no difficulty in stimulating the interest of the chiefs in education and Christian teaching; in fact their unanimous willingness to follow any course that would bring enlightenment for their people was pleasing to see. Fine types these chiefs were, too. Dignified and courteous, surprisingly human, exercising a wise leadership over their tribes,—what powerful factors of the Christian cause they might become! By gifts of rice, chicken, and sheep, and by friendly words and touching appeals, they endeavored to show their appreciation, and at the same time register their great desire.

Descending gradually from an elevation of nearly 2,000 feet, and tasting all the rigors of bush travel through a hilly and depopulated country, the party made quick time to Muhlenberg mission on the St. Paul's river, covering 178 miles in eight days. This is a Lutheran station which has been maintained for over eighty years. The hospitality was of the good old American brand, and to a group of weary travelers who had been out of touch with any sort of civilization for six weeks, the excellent food and clean sheets seemed too good to realize. There is something about the finish of a long hike that approaches very close to heaven.

Monrovia was reached on the following day, March 22d, after a thirty-mile trip by river launch. There Bishop Overs and two of the missionaries, Miss Ford and Miss Gordon, welcomed the party, and on the basis of the information submitted, a definite conclu-



A KIMBUZI DEVIL HOUSE

The spirits are provided with a special house in this African town, where no mortal may enter. In fact, the house has no entrance.

sion was reached concerning the location of the new stations which will be placed among the Gbandis and Kimbuzis. It is the hope of all who shared in the experiences of the interior expedition that the Church will reach these two tribes within a year, and that she will visualize and support the undertaking.

Early in April, Father Hawkins proceeded to Freetown, Sierra Leone, to entrain again for Pendembu. Thence he will return to Masambolahun and make the necessary preparations for the coming of the Holy Cross unit in October. The Rev. Mr. Dwalu has already set out for Pandemai in the Kimbuzi country as the forerunner of a unit which the Rev.



TRAIL INTO THE LARGEST OF LIBERIA'S INTERIOR CITIES
Both sides of the trail are lined with soap trees. In the far distance is a grave, adorned with pots for sacrifice, iron money, and gin bottles. Immediately to the left is the Mohammedan Prayer Grove.

Mr. Barnett expects to bring out at the end of the year. On the 5th of April, Mr. Barnett and the Rev. Mr. Hazzard embarked with Bishop Overs for America, the Rev. Mr. Haines returning to his work on the field.

THE INCARNATION

O Son of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light to earth Thou bringest
To drive sin's night away,
And, through Thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form Thou speakest
To men the Father's mind:
God's thought to earth Thou bringest
That men in Thee may see
What God is like, and, seeing,
Think God's thoughts after Thee.

O Heart of God incarnate,
Love-bearer to mankind,
From Thee we learn what love is,
In Thee love's ways we find:
God's love to earth Thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O Will of God incarnate,
So human, so divine;
Free wills to us Thou givest
That we may make them Thine:
God's will to earth Thou bringest
That all who would obey
May learn from Thee their duty,
The Truth, the Life, the Way.

WILBUR FISK TILLET.

BE CAREFUL how you turn your blessings into burdens; if He calls you to suffer, believe that you could not do your work rightly or as safely if you had not had the blessing of chastening.—Anon.



CORRESPONDENCE

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

MORAL ISSUES

To the Editor of the Living Church:

RINDLY permit me to speak of two kindred subjects lately brought to the attention of your readers.

1. My hearty sympathy is with the writer of a letter concerning an unnamed, vile, and disgusting book published by an unnamed firm that bears the name of a devout Christian and Churchman, whom I have known and honored for forty years. After reading the book I wrote this publisher a personal letter, not of protest but of sympathy, that in his old age his name should be so abused by the men who now compose his firm. The letter was acknowledged by his secretary, but if it ever was delivered to him I do not know.

The volume had an alluring title and an attractive opening chapter, but these were only baits for the unwary. What follows could not be exceeded in deliberate purpose to pander to the lowest passion. I am told by a publisher that even "the trade" had protested. Nevertheless the book is still widely advertised as "the most delicate and most beautiful love story of modern fiction."

2. The second subject is the kindred one of our national disgrace as occupying the lowest place in all Christendom in regard to marriage and divorce. I confess to a deep sense of shame for my own diocese in its rejection of a resolution in support of the bill now before Congress for a constitutional amendment, whose prime and most definite purpose is to permit the enactment of federal laws to curb such states as Nevada and Oregon in the west, and New Hampshire and others in the east, in their encouragement of "free love", and to protect such states as South Carolina, which grants no absolute divorce for any cause, and New York, North Carolina, New Jersey, and other states which have a decent, though not the highest, standard.

The causes for this action of the Convention were: a thin and tired house, a wholly unauthorized and unasked-for pre-judgment of the merits of the case by the resolutions committee; the prejudice of some opposed to any further amendments to the Constitution good or bad; and failure to do some serious thinking on the most appalling problem in our social life as a nation. The only reason alleged for this rejection was "the feeling that the amendment might mean a lowering of the standard of many of the states", whereas it absolutely prohibits this very thing, and makes special provision for the contrary. The bill reads: "Provided, That every State may by law exclude, as to its citizens duly domiciled therein, any or all causes for absolute divorce in such laws mentioned". Nevertheless the majority report of the committee began with the empty but convenient phrase, "It is not expedient".

Every thoughtful citizen, Christian and non-Christian alike, knows that this nation is to-day face to face with a condition which is rapidly undermining the foundation of civilized society, and which, if unchecked by good laws as well as by Christian teaching, means eventually national ruin. In 1899 pagan Japan waked up to this fact, and by better laws alone, reduced its divorces by one-third in a single year. Meanwhile this so-called Christian land has done nothing by law to reduce causes. On the contrary it has greatly increased them. And here are some of the facts that face us: In the ten years ending Dec. 31, 1916, almost two million persons were divorced in the United States (1,951,456). In the forty years ending 1916, the increase had grown from 28 divorces in 100,000 of population to 112, or exactly fourfold. In 1916 the United States report showed one divorce for every two and a half marriages in the state where our General Convention meets in September; while California, Wyoming, Oklahoma, Montana, Idaho, Washington, and Nevada, ranged from one to 5.56 in the first to 1.54 in the last. Five years later, in 1921, the record of Nevada, as given me by Bishop Hunting, was 1,232 divorces to 1,000 marriages! New Hampshire leads the east with one divorce to every 6.40 marriages. Are American citizens content to deplore and sigh over such facts as these, and when the only method whereby the civil authority can possibly help the Church to abate the evil is proposed, are they to adopt the meaningless formula, "It is not expedient"?

It may be asked, Why not get our 49 individual states to

adopt uniform and better laws? That effort has been made and found futile during the last thirty years, as it was also in "the critical period of American history", when each state insisted on making all its own laws before the adoption of our Federal Constitution in 1788. New York began the effort in 1800 by appointing a Commission for securing uniform state legislation. In 1897 28 other states had appointed commissions. In 1906 these all met and adopted a model system, and with what result? Up to the present day only three states, Delaware, Wisconsin, and New Jersey, have expressed their acceptance of it.

In his Convention address, Bishop Lines used these words: "The Church must be made a great moral power in any community if it is to command respect and support". And it was with these words fresh in their ears, and some of the foregoing facts brought to their mind by the mover of the resolution, that Christian men in a Christian convention solemnly voted down as "inexpedient" the only other possible method that has ever been proposed for abating somewhat the national disgrace of our civil legislation concerning this fundamental law of our social life.

It is devoutly to be hoped that other diocesan Conventions, and the General Convention in September, will have the wisdom and courage to do differently from the tired majority in Newark, by supporting a concrete measure which had the approval of such a man as Theodore Roosevelt, and, to quote the words of the Bishop of Sacramento, has "the endorsement to-day of federal and state judges, legislatures, almost all representative religious bodies, both Protestant and Roman Catholic, and vast numbers of other citizens."

Summit, N. J., June 7, 1922.

WALKER GWYNNE,

General Secretary of the Sanctity of Marriage Association.

APOSTOLIC SUCCESSION

To the Editor of The Living Church:

I APPRECIATE Fr. Bollard's letter in your issue of May 6th, but he only quotes the Canon I referred to and that does not answer my queries. When I saw Fr. Puller had written on the matter my hopes climbed, for we all know and respect his learning, but when I got to the end my disappointment was correspondingly great. With the possible exception of the quotation from the *Sarum Pontifical* as printed by Maskell there was nothing that I was not more or less familiar with.

It seems like presumption for an ordinary priest to reject Fr. Puller's explanations as useless for the purpose, and it is far from agreeable to be forced into a position of seeming to attack what one would gladly defend, and to defend that which one would like to see disproved, but I fear there is no choice for me in the matter. Let me say, though, that I am not going to partake in a lengthy controversy. I have asked questions which I believe to be of vital importance to us: Fr. Puller's reply does not satisfy me, and out of courtesy to him I wish to explain why it does not satisfy, but after that I do not propose to take any part in further correspondence unless it be that I may have the great satisfaction later of thanking somebody who provides satisfactory authority for the Anglican "triple consecration" theory, and satisfactory explanation how silent bishops can convey Sacramental power.

It is necessary to compare quotations with the general teaching and practice of the Church as a whole, and perhaps, at times, circumstances connected with the quotations. Cardinal Gasparri possibly seems to support Fr. Puller, but even that is open to debate. While some have undoubtedly thought that the actual moment of consecration to the Episcopate was at the *Accipe Spiritum Sanctum*, others, with sound reason, have held that it is not conceivable that the Church, by receiving these words into her rite, wished to transfer the office of essential form from the still-persisting Eucharistic Preface, which had held it previously and was perfectly definite, to new words which by themselves are altogether indefinite. I do not pretend to have formed any opinion about the matter referred to by Gasparri, but I do not think the older theory as to the essential form of consecration necessarily controverts his theory that the omis-

sion of the imposition of hands by the Consecrator at the *Accipe Spiritum Sanctum* may be neglected if the assistants carried out that ceremony, being bishops.

As for Martène. His reference to Ferrandus' *Breviatio Canonum*, and through Ferrandus to the decree of Nicea and the words of St. Isidore ["(The custom) that a bishop should not be ordained by one bishop, but by all the comprovincial bishops, is known to have been instituted on account of heresies, and in order that the tyrannical authority of one person should not attempt anything contrary to the faith of the Church"], shows that his real meaning is that they are not mere witnesses to the fact that the consecration has taken place, but, by taking part in it, make themselves responsible for its taking place.

True, the Schoolmen and others place the form of the episcopate in the *Accipe Spiritum Sanctum*, but its late addition to the rite cannot be overlooked, and that necessitates considering the other possibility. In fact if the other possibility be eliminated and the latter idea be accepted as essential, no bishop would remain at all, for the essential form arrived too late to save the day. It is the Consecrator alone who says the Eucharistic prayer which earlier authorities, as well as many later ones, considered to constitute the "essential form" of the rite. In the Oriental rites no words of any kind are assigned to the assistant bishops; this was also the case with the ancient Western rites—as Fr. Puller himself states—as with the present Anglican rite, and I cannot see any authority for Fr. Puller's idea that their mental assent alone would suffice, any more than mental assent would suffice for co-consecration of the Holy Eucharist if the actual consecrator were neither bishop nor priest, and no words were uttered by the co-consecrators.

The Apostolic Constitutions certainly require two or three bishops to officiate, but "for the testimony of two or three is more convincing and indisputable", and that seems to be the general purpose all the way through. Apart from a few individual opinions—which are generally capable of explanation such as in the case of Martène, I cannot find any real support for the "triple consecration" theory other than Anglican. And this situation seems to accord with the practice of allowing one bishop to officiate in case of need: cf. Gregory I, Augustine, Gregory XIII, Alexander VI, Innocent X, Benedict XIV, C. Pesch (*Praelectiones Dogmaticae*), Sylvester, Azor (*Instit. Moral*), Fagnanus, Fillucius, etc.

Fr. Puller need not think the "two ideas", or any others dealing with the matter, are firmly fixed in my mind. Until the last few years I accepted the "triple theory" without question, having never given it any special consideration, while the theory in itself is so reasonable that there seemed no natural cause to question it. But in the course of study—without any intentional leaning towards this particular theory—I discovered things which finally led to my putting the questions I asked, not as expressing any set opinion of my own, but for the purpose of seeking to know whether there was any real authority for the "triple theory" which my later search had failed to discover. Nobody regrets more than I do that Fr. Puller's response does not provide that authority, and I hope that it may still be found, so that I be not forced finally to abandon the theory which I have been accustomed to from my earliest associations with the Anglican Communion.

As I said at the beginning I do not propose to write anything further in this matter, unless to thank somebody who provides a real solution of the problem.

Faithfully yours,

June 7, 1922.

F. J. BARWELL-WALKER.

THE STATUS OF ARCHDEACONS

To the Editor of *The Living Church*:

IT would be interesting to ascertain how and when the Archdeacon, for centuries only the leader among the deacons, came to be selected from the number of priests, not from that of deacons; and whether this change was gradual (like the interpolation of the *Filioque* in the Creed) or general.

To this inquiry I am able to furnish an item which may be useful. The Dominican friar, William Pepin, who lived from about 1460 to 1533, says, in his well-known treatise on Confession, printed by Claude Chevallon of Paris in 1519:

"He that is not a priest, whoever he may be, even a deacon or archdeacon, or even a cardinal deacon, such as was blessed Laurence, cannot absolve from any sin, even a venial one, in the tribunal of penitence."

In the original it reads: "*Non sacerdos quisvis, etiam diaconus aut archidiaconus, vel etiam cardinalis diaconus, qualis*

fuit beatus Laurentius, non potest absolvere in foro penitentiae a quacumque culpa, etiam veniali.

My point is simply this; that in France at any rate, as late as the time of Henry VIII of England, the archdeacon was a deacon and not a priest.

Portland, Oregon.

RICHARD H. THOENTON.

SAINTS OF BRITTANY

To the Editor of *The Living Church*:

AMONG the many suggestions offered by priests and laymen for the enrichment of our Church Calendar, why is not a word ever said in favor of the saints of that land where there is the greatest number, and where they have been ever most devotedly beloved, and faithfully worshipped—*Brittany*? Why may we not have St. Ives, the great patron of lawyers; or St. Paul of Leon, or St. Samson of Dol, or St. Corentin of Quimper, or St. Malo, or St. Briac, or St. Tudwell of Trequier, or any of the thousands in "that most religious land on earth", of whom such deliciously quaint legends are told, and whose feasts are to-day celebrated with centuries-old customs, that delight one's heart and soul?

Boston, June 12.

MARY W. CHAPIN.

CHURCH CONTRIBUTIONS FOR NEAR EAST

To the Editor of *The Living Church*:

HOW much have our Church people given and pledged to the Near East Relief through all agencies since the First of March?

It is important to know at once. May we earnestly ask all our clergy to send immediately a postal giving the amount from their parish, so far as known, to the Church Advisory Committee to the Near East Relief?

THOMAS BURGESS.

Acting Secretary, 281 Fourth Ave., New York City.

RELIGION THROUGH TEACHING

BY SENATOR GEORGE WHARTON PEPPER OF PENNSYLVANIA IN "A VOICE FROM THE CROWD"

THE PRESENT SITUATION (in respect to education) seems to me to call for the best thought that Christian statesmen can devote to it. All are agreed that the experience for which a youth must be prepared is the experience of living. Education is the equipment for life. The Christian theory is that life is full of God.

On the Christian theory there are really no such things as secular and religious education. We refuse to concede that the individual is constructed on the longitudinal bulkhead plan—with the world on one side of a division wall and God on the other. His life is not supposed to be a life of divided allegiance, part of his time being given to God and part to mammon. Upon the Christian theory, to know God is the end and aim of existence. The process of attaining to this knowledge is education. Subtract God and you get—not secular education, but NO EDUCATION AT ALL. If this theory is unsound our public school system may be all right. If, however, the theory is valid, then the public school system is fundamentally wrong.

There should not be in a Christian community two coexisting educational systems, one developed upon the theory that life and the universe are complete without God, and the other upon the theory that both life and the universe are merely the sphere of God's self revelation. During six days we permit it to be understood that heaven and earth were not created by God and on the seventh we present a feeble analogy to the Creator for having seemed to take credit for His work. During the week we make it a matter of compulsion with the child to live in a world from which God is excluded. On Sunday we coax him to attend an optional course dedicated to the theory that the world is full of God. I call it an optional course, because while the children of some families are compelled by their parents to attend Sunday school, the vast majority of children are not. Those who are thus compelled, conclude quite naturally that they are suffering from the idiosyncrasy of their own parents and that the normal and rational Sunday occupation is that of their little friends and neighbors who are permitted to feast to satiety upon the pictorial supplement of the Sunday paper.

Upon the Christian theory, there are no subjects which are in their nature secular. A better way of saying the same thing is to assert that a Christian teacher, really in earnest about the coming of the Kingdom, would use the teaching of every subject as an opportunity to reveal God to the child.


 LITERARY

Spiritism in Antiquity. By Lewis Bayles Paton, Ph.D., D.D. Macmillan, N. Y., pp. xi-325. \$3.50.

This work is a new departure in the study of the phenomena of spiritism, for it deals with that much talked of subject from the standpoint of the history of religion. The erudition and scholarship of the writer do not obscure either the chief purpose he has in view—the candid examination of spiritistic phenomena and beliefs of antiquity—or the fascinating interest of his presentation of the data. From a consideration of spiritism among the Indo-Europeans, Egyptians, Babylonians, and Assyrians, he passes to the examination of the data afforded by later Judaism, completing his work by a resumé and interpretation of the teachings of our Lord in regard to immortality. The scientific character of this scholarly study and the attractiveness of the writer's style combine to make the work one of great merit and interest.

Twenty-five Consecration Prayers, with notes and introduction. By Arthur Linton, S.P.C.K. (Macmillan Co.) pp. xiv-145.

The interest of this small volume is out of all proportion to its size. As in other numbers in the same series of *Translations of Christian Literature*, the editors have laid the Church under a debt of gratitude. In the present volume, for example, all the evidence in regard to the vexed question of the relation of the Invocation to the Consecration is gathered into convenient form (on which cf. author's note pp. 27-29). One addition might make the work complete—the presentation and consideration of the evidence of the East Syrian group, contributed by Aphraates, which might well be added in a note to p. 77. It may be found in Parisot's edition, in the *Patrologia Syriaca*, I, cols. 516-517, and the editor's comments, *Praefatio*, p. liv.

The Discipline of Liberty: The Faith and Conduct of the Christian Freeman. By Willard L. Sperry. Yale University Press, New Haven, pp. ix-178, \$2.00.

There is something so stimulating and challenging about this volume of sermons, with their evidence of relentless preparation, fine workmanship, intellectual vigor, and magnificent English, that one would wish, if it were not heresy, that our own preachers would produce something of the same order. The attractive exposition of Liberal Protestantism which they present, naively neglectful of the truest significance of traditional dogma, finds a certain response wherever sincere and determined impulse to face facts and think them out grapples in grim reality with pressing problems. The book has, among many others, two merits for us; it is an exposition of a position with which we have little in accord, and it is a mine of felicitous and apposite illustration.

An Introduction to the History of Christianity, A. D. 590-1314. By F. J. Foakes Jackson. Macmillan, pp. ix-390.

It would be difficult to discover a more delightful or enlightening introduction to the history of the Middle Ages. If one were to say that the author avoids carefully both extremes of denunciation and over-praise, the inevitable impression would be that the book is dull from the lack of conviction and sympathy. The interpretation here given is a wholesome corrective for both of the violent positions which are commonly adopted toward that intricate and complex period of Christian history. The new arrangement of the material, the felicity and deftness with which the author marshals his facts under illuminating interlocutions, and the careful and succinct bibliographies of the best modern books on each group of topics (given at the end of the chapters), combine to make this fresh presentation of Church history one of true value and great interest.

A LITTLE BOOK, *French Grammar Made Clear*, by Abbé Ernest Dimnet, really succeeds in making good what is promised in its title. The author knows the English language as well as his native French, and by his travels through our country has obtained an intimate knowledge of our own American expressions, even extending to our slang. He writes in

excellent English intending to interpret his language to Americans. He adopts a unique style for a textbook of grammar, and the title might equally indicate that the work makes French grammar interesting. The book is written for the student rather than on the assumption that it will be used by a teacher. It contains a simple account of the origin and development of the French language, a brief sketch of French history, an outline of French literature in non-technical language, a chapter on French versification, and, in general, a most excellent introduction to the French language. Its style differs so radically from that of grammars generally that one wonders why no previous writer had set himself to the task of both making a language clear and its study interesting in similar manner. [Funk & Wagnalls Co. 1.50.]

Four Years in the Underbrush is an anonymous recital of the actual experiences of an educated woman in New York. On the evening of November 8, 1916, she walked out of the National Arts Club in that city into "the underbrush of the greatest jungle of civilization" and remained there during four years. During that time she held twenty-five different positions in almost as many different fields of work. She directed envelopes for a large mail-order house, was a saleswoman in one of the most advertised of metropolitan department stores, waitress in one of the highest-priced hotels on the boardwalk at Atlantic City, packer in a cracker factory, head chambermaid in the home of a millionaire, maid of all work in a two-servant family, gentlewoman maid of all work in a philanthropic institution for dependant children, assistant in the loan department of a Wall Street banking institution, and so on through the list. And now we have what has not inappropriately been described as "an unusual sociological document of a somewhat pessimistic character." It is abundantly worth the reading. [New York: Charles Scribner's Sons.]

R. H. TAWNEY is a fellow of Balliol College, Oxford, and one time member of the British Coal Commission and a leader of the Workers' Educational Association. In the words of the *London Times*, he has won the right to speak on economic and social topics. All of which is interesting in referring to his book, *The Acquisitive Society*, which is devoted to a concise, scholarly, and most suggestive analysis of the theory of individual rights, which is the foundation of European and American economic organization. The book is a small one, to be sure, but is a useful one. [New York: Harcourt, Brace & Co.]

THOMAS HARRISON REED, of the University of California, is abundantly qualified by experience and study to write a good text book of civics, and this he has done in *Loyal Citizenship*, which is designed to meet the needs of any first course in the junior high school grades. It is also a good book for those who desire to give instruction in civics to members of their Boy Scouts and other similar bodies. [Yonkers-on-Hudson: The World Book Co.]

A STUDY of *Dante* and of his poetry, thoughtfully, and intelligently presented, is written by the Rev. F. C. Capozzi, one of our clergy, of Italian birth, and published in booklet form. It makes a pleasing introduction to the subject; and the author's appreciation of the great poet will create for him a bond of sympathy with the literary world. [Published by the author, Wind Gap, Pa.]

A SKETCH of *Alexander Viets Griswold and the Eastern Diocese*, written by the late Julia C. Emery, is a useful contribution to the history of the American Church in pamphlet form, since the earlier volumes from which it was compiled are out of print. Miss Emery's style is always tactful and pleasing. [Church Missions Pub. Co.]

The Mind of the Buyer sounds like a technical book, and in a way it is. It has a value and an interest however for the general reader, because it is a most entertaining contribution to psychology, of which subject the author, Harry Dexter Kitson, is professor at Indiana University. [N. Y.: Macmillan Co.]

Church Kalendar



JUNE

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

Personal Mention

THE Rev. E. H. J. ANDREWS may be addressed, until September 1st, at League City, Texas.

AFTER a two years' very successful rectorship of the Cathedral School for Boys in Marlanao, a suburb of Havana, Cuba, the Rev. R. H. ASHETON-MARTIN will return to the United States the latter part of June with the intention of taking up work there.

THE Rt. Rev. SAMUEL G. BABCOCK, D.D., Suffragan Bishop of Massachusetts, has changed his residence from 62 Chestnut St., Boston to 496 Commonwealth Ave., in care of Hotel Kenmore. His office address will remain the same, 1 Joy St., Boston.

THE Rev. T. M. BAXTER, priest-in-charge of St. Ann's Church, Chicago, has been appointed instructor in Social Service at Camp Houghteling.

THE address of the Rev. HENRY B. BROWN has been changed from 1944 Ridge Ave., Evanston, Ill., to 1930 Darrow Ave.

THE Rev. CHARLES A. BURRITT, having resigned the rectorship of the Church of the Ascension, Salida, Colo., is supplying at Holy Trinity, Pueblo, during the summer.

THE Rev. SIDNEY W. CREASY, who has been assistant at the Pro-Cathedral, Philadelphia, has accepted a call to the Missionary District of South Dakota, where he will become Dean of the Black Hills Deanery.

THE address of the Rev. SEBASTIAN DAROVITCH, Serbian Archimandrite, and Senior priest of the Orthodox Eastern Church in America, is Holy Cross Monastery, West Park, N. Y.

THE Rev. A. Q. DAVIS has resigned the charge of Christ Church, Clayton, N. Y., and will hereafter be on the list of the retired clergymen of the Church.

THE Rev. W. H. DECKER, priest-in-charge of the missions on the Isle of Pines is recuperating in Reading, Pa., from a very serious illness of several months' duration.

THE Rev. J. ARTHUR EVANS sails from New York on July 5th on the S. S. *Cameronia* to see the Passion Play at Oberammergau and to make a tour through Egypt and the Holy Land, returning to Los Angeles by way of Italy, France, and Great Britain.

THE Rev. E. CROFT GEAR, rector of the Church of the Intercession, Stephens' Point, Wis., is taking his first vacation in years. He expects to return to his parish just in time to attend the General Convention.

THE Rev. NELSON B. GILDERSLEEVE has been elected assistant priest at the Cathedral Church of St. Luke, Portland, Maine, and will assume duty on the last Sunday in August. Until that time he may be addressed at The Sea Camp, South Harpswell, Maine.

THE Rev. GEORGE T. GRUMAN has resigned the rectorship of All Saints' Church, Fulton, N. Y., and will be in charge of St. Matthias' Church, Toronto, Canada, until Sept. 1st., with residence at the rectory.

THE vestry of the Church of the Redeemer, Cairo, Ill., has given its rector, the Rev. H. P. HAMES, a three months' leave of absence from June 12th to September 9th.

THE Very Rev. MARMADUKE HARE, M.D., D.D., Dean of Trinity Cathedral, Davenport, Iowa, accompanied by Mrs. Hare and their daughter, Alice, are spending the summer in England. The Rev. James Colletti is in charge of the Cathedral during the Dean's absence.

THE Rev. JAMES H. LAMB, JR., will be in charge of St. Paul's, Overbrook, Philadelphia, from July 1st to the middle of September, during the absence of the rector, the Rev. Robert Norwood, D.C.L.

THE Rev. HERBERT LEWIS-JONES has become curate of St. George's Church, Flushing, L. I.

THE Rev. W. J. MEGAHY-BEATTIE has accepted a call to St. James' Church, Ausable Forks, N. Y., and will be in residence after July 1st.

THE Rev. JAMES M. NIBLO has resigned as vicar of St. Michael's Chapel, Philadelphia, and is now at Ventor, N. J., where he is engaged in organizing a congregation.

THE Rev. GEORGE E. NORTON, rector of St. Michael and All Angels' Church, St. Louis, Mo., will sail on the *Princess Matoika*, July first, for Liverpool, and will spend two months in travel in England, Scotland, France, and Germany.

THE Rev. KIRK B. O'FERRALL, rector of Christ Church, Lima, has accepted a call to become rector of Emmanuel Church, Cleveland, O., effective Sept. 15.

THE Rev. PHILIP C. PEARSON, rector of St. Michael's Church, Naugatuck, Conn., is in charge of the Memorial Chapel of All Souls, St. Hubert's Church, New York, during the months of July and August.

THE Rev. ALAN PRESSLEY WILSON, rector of St. John's Church, Marrietta, Pa., delivered the commencement address before the graduating class of the High School at Ridgely, Md., on the evening of Wednesday, June 14.

DURING the months of July, August, and September, ARCHDEACON STEELE of Havana, may be addressed at 1506 Pine St., Philadelphia, Pa.

THE address of the Rev. CHARLES A. TIBBALS will be 1943 Orrington Ave., Evanston, Ill., until September 1st.

THE Rev. EDWARD W. TODD, rector of Trinity Parish, Oshkosh, Wis., expects to sail on the *Olympic* for England, where he intends making a study of the Cathedrals.

THE Rev. GILBERT R. UNDERHILL will be at St. Clement's Church, Philadelphia, Penn., during July and August. Address, 2013 Appleton St., Philadelphia, Penn.

THE Rev. WILLIAM NAYLOR WEBBE, rector of Emmanuel Church, Great River, Long Island, has gone to St. Luke's Hospital, New York City for rest and attention.

AFTER TWELVE years' service as secretary of the Diocese of Western Michigan, the Rev. JAMES E. WILKINSON, Ph.D., declined a reelection, and the Rev. HAROLD HOLT, of Niles, Mich., was elected, to whom all mail should be sent.

THE address, from June 19th to September 1st, of the Rev. THOMAS J. WILLIAMS, recently appointed curate of St. Luke's Chapel, Trinity Parish, New York, will be 204 West 70th St., New York City.

THE Rev. R. W. WOODROOFE has gone to St. John's Church, Detroit, Mich.

ORDINATIONS

DEACONS

COLORADO.—On Whitsun-Tuesday, June 6, in Trinity Church, Greeley, Colorado, Mr. ROBERT Y. DAVIS and Mr. BERNARD F. GEISER, of St. John's Theological College, were ordained to the diaconate by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado. The candidates were presented by the Very Rev. B. W. Bonell, D.D., dean of St. John's College. The ordination sermon was preached by Bishop Johnson.

HARRISBURG.—On the Feast of St. Barnabas, June 12th, JOHN THOMAS HEISTAND, was ordained deacon by the Rt. Rev. James H. Darlington, D.D., Bishop of the Diocese, in St. John's Church, Lancaster, Penn. The ordination sermon was preached by the Rev. Azel Coates, rector of Manheim and Mount Hope. The candidate was presented by the Rev. Herbert B. Pulsifer, rector of Sewarren, N. J.; the litany was read by the Rev. Guy F. Caruthers, D.D., and the epistle by the Rev. Clifford Gray Twombly, D.D. The Very Rev. Archimandrite Agathagelos Galatianos, of the Hellenic Orthodox Church, Lancaster, occupied a place of honor in the sanctuary, and gave the benediction.

MAINE.—On Wednesday June 7th, in Trinity Church, Portland, Me., Mr. HERBERT ERNEST PALMER PRESSEY, the son of the Rev. Ernest A. Pressey, rector of Trinity Church,

was ordained to the diaconate by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese. The sermon was preached by the Very Rev. Edmund R. Laine, Jr., Dean of St. Luke's Cathedral, the candidate was presented by his father, and the Litany was said by the Rt. Rev. S. G. Babcock, D.D., Suffragan Bishop of Massachusetts. Mr. Pressey will become curate at St. John's Church, Jersey City.

DEACONS AND PRIESTS

CALIFORNIA.—Wednesday, June 7th, Messrs. ELMER STONE FREEMAN, VICTOR HENRY MORGAN, and CARROLL EARL BEAUCHAMP PREEKE, of the Diocese of California, and HERBERT CYRIL CARL CARTER, of the Diocese of Sacramento, were ordered deacons by the Rt. Rev. William Ford Nichols, D.D., Bishop of California, in Grace Cathedral, San Francisco. The Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor of California, was the preacher.

On Wednesday, May 31st, the Rev. HENRY C. BONNELL THOMAS was advanced to the priesthood in the Church of St. Mary the Virgin, San Francisco, by the Rt. Rev. William Ford Nichols, D.D., Bishop of the Diocese. The Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor, was the preacher. The candidate was presented by the Rev. Walter H. Cambridge, rector of the Church of St. Matthew, San Mateo.

CHICAGO.—On Trinity Sunday in St. Mary's Parish, Park Ridge, Illinois, there were ordained to the diaconate, Mr. CONSTANTINE CHARLES KELLER and Mr. LELAND HOBART DANFORTH, and to the priesthood the Rev. ALFRED DINET KOLKEBECK, and the Rev. DANIEL ARTHUR MACGREGOR by the Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese. The Rev. Robert B. Kimber was the preacher, and the rector of the Parish, the Rev. Harry Lee Smith read the Litany and presented the deacons, while the Rev. Llewellyn B. Hastings presented the priests.

The Rev. Leland H. Danforth will be curate in St. Augustine's, Wilmette, during the period of his deaconate. The Rev. Alfred D. Kolkebeck returns to La Salle where he has been Deacon-in-Charge. The Rev. Daniel A. MacGregor becomes Priest-in-Charge of Holy Cross Immanuel. The Rev. Constantine C. Keller is assigned to the Cathedral Mission Staff.

LONG ISLAND.—At the Cathedral of the Incarnation, Garden City, on Trinity Sunday, Bishop Burgess ordained to the diaconate Messrs. LLOYD STEPHENSON CHARTERS, JOSEPH FREDERICK SAHIN, and HARRY JEROME STRETCH, and to the priesthood the Rev. ROBERT CORNELL, the Rev. HOWARD S. FRAZER, and the Rev. EDWARD HEIM. The Bishop preached. Mr. Stretch is assigned to St. Paul's, Flatbush as curate. Mr. Charters will work at St. James, Ridgely, in the Diocese of Newark. Mr. Cornell goes to St. Mark's, Philadelphia, Mr. Frazer will remain at St. Lydia's Brooklyn, and Mr. Heim at St. John's, Long Island City.

NEW YORK.—On Trinity Sunday, June 11, 1922, at the Cathedral of St. John the Divine, for the Bishop of New York, the Rt. Rev. Dr. Lloyd, Suffragan Bishop, ordained to the diaconate Mr. CHARLES EMIL KARSTEN, presented by the Rev. J. McVicar Haight; Mr. FRANK RAY WILSON, presented by the Rev. F. S. Smitners; Mr. AUGUSTUS GEORGE HENRY BATTEN, presented by Canon Nelson; Mr. HAROLD KING STANLEY and Mr. WALTER FREDERICK HOFFMAN, presented by the Rev. W. H. Owen; Mr. JOHN HOWARD JOHNSON, presented by the Rev. J. W. Johnson; and Mr. JAMES SMITH HILLINGTON (for the Diocese of Milwaukee), presented by the Rev. John G. Robinson; and advanced to the Priesthood the Rev. GUSTAVE ADOLPH ZELTNER, presented by the Rev. Homer F. Taylor; the Rev. WILBUR FISKE BROWN, Jr., and the Rev. ANDREW VAN DE BEEK VOS, presented by Canon Nelson; and the Rev. HARDMAN PHILIPS ALLAN MONTGOMERY, presented by the Rev. W. H. Owen. The Very Rev. Hughell E. W. Fosbrooke, D.D., preached the sermon, and united with the presenters in the laying on of hands.

PENNSYLVANIA.—At the Pro-Cathedral of St. Mary, on Trinity Sunday, Bishop Rhinelander admitted to the order of deacons, LLOYD MELLOR SMITH and JOHN MARION WEBER, and advanced to the order of priests, the Rev. JOHN REARDON MCGORRY, and the Rev. JOHN LEWIS ZACKER. The Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy, preached the sermon.

The Rev. Mr. Smith will become curate at St. Mary's Church, West Philadelphia. The Rev. Mr. McGorry is curate at St. Simon's Church, and the Rev. Mr. Zacker is minister-in-charge of the Hebrew Christian Synagogue.

VIRGINIA.—At the Virginia Theological Seminary, June 9th, the Rt. Rev. William Cabell

Brown, D.D., Bishop of Virginia, ordained to the diaconate Messrs. IRVIN Q. WOOD, DENNIS WHITTLE, and FRANK COX, and to the priesthood the Rev. Messrs. CHAS. L. MONROE and DOUGLAS W. NEFF.

The Rev. Mr. Wood has been assigned as assistant to the Rev. Frederick D. Goodwin, in North Farnham, Lunenburg, and Cople parishes, with address at Warsaw, Va. The Rev. Mr. Whittle goes to Luray parish, and the Rev. Mr. Cox to Bromfield parish, with address at Washington, Va. The Rev. Mr. Monroe becomes rector of Trinity parish, Louisa County, continuing his past work, and the Rev. Mr. Neff will continue his work in becoming rector of Ware and Abingdon parishes, Gloucester County, Va.

PRIESTS

CONNECTICUT.—On May 16, at All Saints' Church, Hoosick, N. Y., the Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor of Vermont, acting for the Bishop of Connecticut, advanced to the priesthood the Rev. J. H. TOWNSEND, Jr., son of the Rev. J. H. Townsend, of Camden, N. J.

The Rev. E. D. Tibbits, rector of All Saints' Hoosick and of the Hoosac School, preached the sermon; the Rev. B. L. Ramsay, of Christ Church, Springfield, Mass., presented the candidate, and the Rev. H. S. Olafson, a master of the Hoosac School, acted as master of ceremonies.

The Rev. Mr. Townsend, after graduating from Trinity College, spent two and a half years overseas with the American Red Cross. He will leave his position as teacher of French at Hoosac School to engage in parish work.

WASHINGTON.—By the Bishop of the Diocese, in the Bethlehem Chapel, the Rev. JAMES BACKUS was advanced to the priesthood. The Rev. Mr. Backus was formerly a Congregational minister.

DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY.—D.D. upon the Rev. E. A. PENICK, Bishop-Coadjutor-elect of North Carolina.

ST. JOHN'S COLLEGE, ANNAPOLIS.—D.D. upon the Very Rev. P. J. BOHANAN, Dean of Trinity Cathedral, Easton, Md.

TRINITY COLLEGE, HARTFORD.—D.D. upon the Rev. ROBERT B. GOODEN, headmaster of the Harvard School, Los Angeles, Calif.

CHURCH DIVINITY SCHOOL OF THE PACIFIC.—D.D. upon the Rev. ALEXANDER ALLEN, rector of St. Paul's, Oakland, Calif.

UNIVERSITY OF PITTSBURGH.—D.D. upon the Rev. WILLIAM FORKES, rector of St. Stephen's Church, Wilkensburg, Penn.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rev. CHARLES H. BOYNTON, Ph.D., of the General Theological Seminary; upon the Rev. LESTER BRADNER, Ph.D., of the Department of Religious Education of the Presiding Bishop and Council; and upon the Rev. CHARLES F. BLAISDELL, rector of Calvary Church, Memphis, Tenn.

UNIVERSITY OF SOUTH CAROLINA.—D.D. upon the Rev. WILLIAM WAX, rector of Grace Church, Charleston, South Carolina.

DIED

GLOVER.—At Ambleside, Fairfield, Conn., on June 15th, EMILY H., wife of the late Samuel GLOVER, of New York and Fairfield, and daughter of the late William Broun, of Philadelphia, Penn. The funeral services were at St. Paul's Church, Fairfield, Monday, June 19th.

MOODY.—On Wednesday, June 14th, Deaconess MARIA ELIZABETH MOODY, daughter of Joseph G. and Elizabeth C. Moody. Interment, Augusta, Maine.

ROOKE.—Recently at her home in Emporia, Kansas, ANNIE MARIA HARRIS, the beloved wife of George ROOKE. Of her a former pastor says, "Mrs. Rooke was for twenty years the president of the Branch of the Woman's Auxiliary in Emporia, and was a most saintly and devout Churchwoman, who gave liberally of her limited means towards building up the local and general work of the Church."

SNYDER.—In Washington, D. C., suddenly on June 9th, the Rev. WILLIAM TAYLOR SNYDER, rector for twenty-six years of the Church of the Incarnation and minor canon of the Cathedral in Washington. The funeral services were from the Church of the Incarnation, and the interment was at Oak Hill Cemetery.

"Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him."

MEMORIALS

SARAH CONARROE CASADY

ON March 15, 1922, SARAH CONARROE CASADY, wife of Simon Casady of Des Moines, Iowa, and daughter of the late Joseph M. and Sarah J. Griffiths.

MARGARET MARIA CHOATE

MARGARET MARIA CHOATE, niece of Mrs. Casady, departed this life one year ago, on June 21, 1921, in the Presbyterian Hospital, New York City. The funeral service and burial were in Des Moines. Having bravely fought with ill health for much of her life, on June fourth Margaret Choate was called to face the final trial of her courage, namely, the prospect of a lingering and most painful illness, certain to result fatally. As she was looking to her Heavenly Father for help He mercifully took her from this suffering to the rest of Paradise.

"The song of triumph has begun. Alleluia."

FRANK H. C. REYNOLDS

FRANK H. C. REYNOLDS passed away on Sunday morning, May 28th, at his home in Brookline, Massachusetts, after an illness of several months. He leaves a wife, one son, and two daughters.

He was the son of the late Major Edward H. and Margaret J. Reynolds, and was born at Lincoln, Maine, May 11, 1851.

He had, for most of his life, been in the stock and bond business.

Mr. Reynolds was a life-long and devout Communicant of the Church, which he dearly loved, and to which he gave generously of both his time and means. He was a member of the Church of the Advent, Boston, for over twenty years.

Before moving to Boston, Mr. Reynolds was a vestryman and treasurer of St. John's Parish, Bangor, Maine, working untrillingly there for many years. Here he organized the first local chapter of the Brotherhood of St. Andrew. He came into close touch with many young men, to whom he was always a friend. Throughout his life he had sought out young men, to help them if possible, and always with the great desire to bring them into the Church and to make them intelligent, sound Catholics. He was jealous for their welfare, and might be truly called a missionary.

Recently, when the subject of Church Unity came to be so universally discussed, and along with it came many tendencies disconcerting to the sound Churchman, whether "High or Low," Mr. Reynolds foresaw the necessity of a Layman's movement to combat it, and so he organized "The Confraternity of the Defenders of the Faith." This had not actually become a formal organization, but the support it was beginning to receive on the part of many of the clergy made it apparent that before long it would become so. Mr. Reynolds' personality was the real force behind the Confraternity. He published pamphlets instructive of the Church, which many of the clergy caused to be circulated among their parishioners. Mr. Reynolds stood unflinchingly for sound Catholic principles, and was a Prayer Book Churchman, through and through.

God has taken him to Himself, and may we rejoice at the Blessedness he now enjoys!

CAUTION

Caution is suggested in connection with a man 24 to 27 years of age, representing himself as a U. S. officer. He will ask to make a confession and will make it with apparent sincerity. His story is one of capital crime. He will not ask for money but will obtain it; a clever liar and spendid actor. Description: 5 ft., 6 in. in height; dark brown eyes; dark hair, parted on left side of head, rather scant in front; slight and muscular; small hands and feet; speaks good English; looks like a gentleman, was wearing blue serge suit, black knitted tie, and brown boots. Will say he knows Father McCune of New York and may refer to Father Buckingham of Chicago. Further information may be obtained from the Rev. H. J. BUCKINGHAM, Christ Church, Woodlawn Ave., and 65th St., Chicago.

N. B. All Church publications are requested to copy this caution.

APPEALS

A QUITE POOR LITTLE MISSION IN THE Adirondacks would be grateful for the gift of a small pipe organ in good condition. FR. BOWLES, St. Thomas' Church, Tupper Lake, N. Y. Bishop: The Rt. Rev. Richard H. Nelson, Albany.

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

Rates for advertising in this department as follows:

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED, A CURATE FOR GRACE Church, Oak Park, Ill. State experience and stipend required. Give references. Apply to the Rev. F. R. GODOLPHIN, 924 Lake St., Oak Park, Ill.

MISCELLANEOUS

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.

WANTED—PRIEST FOR POSITION OF organist and Choirmaster. Attractive proposition. Address S. L. C. 685, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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

CLERGYMAN—URBANA, OHIO, WISHES Locum Tenancy for August. Prefers east. Address Box 44, Urbana, Ohio.

PRIEST DESIRES PARISH WORK IN the East during August. Address R. 684, 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.

RECTOR—ELEVEN YEARS EXPERIENCE, B.A., B.D., desires *Locum Tenens* for August in or near New York. Address P 686, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, SIX years in former position, with highest credentials, desires immediate appointment. Boy choir specialist. Churchman and thorough musician. Address AMERICAN, 518, care LIVING CHURCH, Milwaukee, Wis.

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

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

SUMMER POSITION WANTED BY YOUNG lady soprano soloist, pianist, and choir-director. Experienced social worker. Best references given. EDITH RANKEV. Carton Villa Apts., Fort Dallas Park, Miami, Fla.

UNLEAVENED BREAD AND INCENSE

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

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

PARISH AND CHURCH

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

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

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

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

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

MISCELLANEOUS

BOOK WANTED, FRANCIS BOND'S Screens and Galleries in English Churches, Oxford, 1908, \$2.00. G. W. BARNES, 281 Fourth Avenue, New York.

VESTMENTS

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

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

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

VACATION CAMP CONFERENCES

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

CHAPLAINS

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

CAMP CARLETON Rev. Stanley West, June 26-July 8 Pottstown, Pa.

CAMP KIRCHHOFFER Rev. R. A. Kirchoffer, July 3-July 15 Riverside, Calif.

CAMP BONSAILL Rev. Harold Thomas, July 17-July 29 Charleston, S. C.

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.

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.

SUMMER SCHOOL FOR CLERGY

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

EDUCATIONAL

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

RELIGIOUS

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

NOTICES

MRS. L. G. GANSSE'S SAMPLE BOOK of seasonable card specialties will be ready for distribution September 1st. This book is unique, in that the greater number of cards have been specially designed and beautifully hand-colored, and are Churchly and Christian in character. They apply to every season of the year. The book also includes Birthday, Confirmation, and Place cards, Seals, etc. These cards are desirable in any Church community.

Write for particulars. Studio, No. 312 North Euclid Ave., Pasadena, California.

TRAVEL INFORMATION

SEE OUR GENERAL CONVENTION AD, second cover page. The official special train via the Chicago, Milwaukee, & St. Paul Railway. Trains are all-steel throughout, and are electrified through five mountain ranges for 649 miles—have all the best possible type equipment with an open top observation car through the mountains, in addition to the regular observation car from Chicago to Portland. Services will be held in the observation car en route Sunday, September 3rd.

HOSPITAL—NEW JERSEY

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

SISTERS OF THE HOLY NATIVITY

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

BOARDING—ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOS-ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 605 PACIFIC AVENUE, AT-tractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations spring and summer season.

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

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

THE ROBERTS HOUSE 151-159 EAST 36th Street, New York City. A boarding home for young unmarried Protestant women, who are self-supporting and who earn small salaries. Room and meals \$9.00 per week. A new house with all modern conveniences. LADIES' CHRISTIAN UNION INC. ORGANIZED 1858

BOARDING—VERMONT

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

BOARDING—WISCONSIN

SISTERS OF SAINT MARY, KEMPNER Hall, Kenosha, Wisconsin. During July and August, guests received, \$20.00 a week. Address, THE MOTHER SUPERIOR.

FOR RENT—IN NEW YORK CITY

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

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COMPLETE SET OF EUCHARISTIC vestments in white corded silk (gold orphreys), and real linen. Full size Anglican cut. Several colored stoles, and two birettas. All like new. Also private communion silver in case, with linen. Write M. 683, care LIVING CHURCH, Milwaukee, Wis.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

CHURCH OF THE INCARNATION

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

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

ST. MATTHEW'S CATHEDRAL, DALLAS

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

CHRIST CHURCH

The Peace Church of Portsmouth, N. H.,
 rector, the Rev. CHARLES LE V. BRINE, M. A.;
 D.C.L. Sundays: 7:30, 10:30 A. M. 7:30 P. M.
 Daily: 7:30 A. M. All Church privileges.

INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

George H. Doran Co. New York, N. Y.
The Eyes of Love. By Corra Harris. Price 1.75 net.

Ginn & Company. 15 Ashburton Place, Boston 2, Mass.

Tales of Captains and Conquest. With Illustrative Material from English and American Literature. By Newton Marshall Hall, D.D., Illustrated. 84 cts.

The Macmillan Co. New York, N. Y.
Social Work. By Edward T. Devine.
The Art of the Moving Picture. By Vachel Lindsay.

BOOKLETS

The Four Seas Company. 168 Dartmouth St., Boston, Mass.
The Hound of Heaven. By Francis Thompson.

BULLETINS

The Rockefeller Foundation. 61 Broadway, New York.

A Review for 1921. By George E. Vincent, president of the Foundation.

Union Theological Seminary. 3041 Broadway, New York.

Announcement of Courses of Study 1922-1923.

University of North Carolina. Chapel Hill, N. C.

The Church and Landless Men. Farm Tenancy and its relation to the Church. By L. G. Wilson and Others. University of North Carolina Extension Bulletin Vol. I, No. II, March 1, 1922. Free.

PAMPHLETS

From the Author.

Convention Address of the Rt. Rev. E. M. Parker, Bishop of New Hampshire, 1922.

The Golden Rule as a Maxim of the Modern Law of Water Rights. By Rome G. Brown, of the Minneapolis Bar, lecturer on the Law of Water Rights in the Law School of the University of Minnesota. Reprinted from *The American Law Review*, May-June, 1922, St. Louis, Mo.

Some Points on the Law of the Press. By Rome G. Brown, of the Minneapolis Bar. Reprinted from *The Editor & Publisher*, 63 Park Row, New York, N. Y. (Issues of May 27, June 3, and June 10, 1922).

Hebrew Christian Publishing Society, Inc. 83 Bible House, New York, N. Y.

Love Begets Love. A Meditation on the Book of Ruth, by B. A. M. Schapiro, managing director of the Hebrew Christian Publication Society. Foreword by Phillip Whitwell Wilson, author of *The Christ We Forget*, etc.

Italian-American Publishing Co. 30 N. Michigan Blvd., Room 930, Chicago, Ill.

Only by the Abolition of Neutrality Can Wars be Quickly and Forever Prevented. An Original Conception for the Practical Advent of Universal Perennial Peace and Brotherhood. By Luigi Carnovale. Author of *Why Italy Entered Into the Great War.* Price 25 cts.

YEAR BOOK

Grace Church Rectory. 804 Broadway, New York, N. Y.

Parish Year Book of Grace Church in New York. Published at Epiphany. 1922.

THE MAGAZINES

THE JUNE NUMBER of the *Constructive Quarterly* strikes, in its opening article an ecumenical note, for it comes to us from the antipodes, South Australia. Bishop White, of Willochra, shows here that the plain man in that end of the earth is saying very much what the same type of man is saying among us, that laymen cannot afford to wait indefinitely while ecclesiastics settle all their disputes. "We," the Bishop makes his layman say, "are fighting for our spiritual existence, and, if the constituted authorities are unequal to the job, then it is the business of every Christian to come forward and do his best for his life," and he adds, "anything is better than to drift on with a Church which, because of its divisions, has no influence on the world." All which tempts to the question whether it is better to go wrong than to stand still, and to the reflection that too swift arrives as tardily as too slow. But if there is a little of the impatience of youth in Australia, there is a saving salt of humor in the Bishop of Willochra. Noting a prospect of real progress, he adds: "There is little bitterness except in the case of Roman Catholics, especially in New South Wales and Queensland, and there it is more a case of their political than their religious ac-

tivities." As Horace observed long ago: "They change climes but not natures, who cross the seas". We need not go nearly so far afield as Australia to find politics the first concern of the Roman hierarchy, and be happy if it be not its last as well.

Of immediate interest, in view of pending ritual and liturgical changes, are the Rev. Gilbert Binyon's "Thoughts on Prayer Book Revision," which he looks at more especially in its bearing on the relation of Christianity to political, social, and industrial affairs. He hopes for a readjustment or reorientation of Churchmanship in its social outlook, and this, he thinks, can be wisely furthered, yet kept from usurping undue place, by liturgical reforms which shall take account of the changed attitude of the mind of the world toward natural phenomena, and of the shifting of human interest and attention from points of view which once seemed vital, but have now come to seem irrelevant. All these matters he discusses and illustrates with shrewdly pregnant instances, and concludes that "a revised Prayer Book should recognize the anti-Christian nature of modern civilization, and should contain prayers . . . assuming the imminent possibility of miracles of grace," and also "that the Christianizing of society is a process constantly going forward, the work of people carrying on a campaign to that end."

There are eight other articles in this number each of which has its special limited appeal. Many will keenly appreciate the tribute to Bishop Moule, of Durham, by the venerable secretary, time out of mind, of the C.M.S., Dr. Eugene Stock. Other English contributors are Canon Sparrow Simpson, who writes of "The Corporate Nature of Christianity;" Principal Mozley, of the Clergy School at Leeds, and Dr. Tennant, both attractive to the metaphysical. Mystic strains run also through the two contributions from Holland, Dr. Obbink's, "Religion in the Religions," and O. Noordman's plea for "Belief upon Authority." A kindred interest inspires a charming sketch of St. Augustine's conversation with St. Monica at Ostia, and its implications for his future moods of thinking. One gets further glimpses of it also, though with characteristic Scotch theologizing philosophy in Dr. Mackintosh's "Forgiveness and the Church," with its thesis that "apart from the Church, the communion of believing men, forgiveness becomes devoid of meaning." All who long for pardon, he adds, "must discover the Church;" a precious witness and a note on which this account of a fruitful number may auspiciously end.

BENJAMIN W. WELLS.

WE HAVE allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the Churches, first and last, individually and collectively, is pitiful, measured by the high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity, and all the privileges and wealth which each enjoys separately are placed at the disposal of all. —Rt. Rev. Charles H. Brent.

IMPORTANT STATEMENT FROM CHURCH AND FREE CHURCH LEADERS

The Living Church News Bureau
London, June 2, 1922

AN important statement has this week been issued from Lambeth Palace, signed by the Archbishops of Canterbury and York, and by Dr. J. D. Jones, Moderator of the Federal Council of the Evangelical Free Churches. The statement deals with the present outcome in this country of the Lambeth Appeal of 1920, and comprises the report of a committee of six representatives of the Federal Council and six members of the Church of England. The committee held prolonged meetings in Lambeth Palace in January, March, and April of this year, giving consideration chiefly to the three following subjects: 1. The Nature of the Church; 2. The Nature of the Ministry; and 3. The Place of Creeds in a United Church.

The several propositions in the report are submitted simply as expressing substantially the very large measure of agreement which was reached by the committee; but the importance of these conclusions, as bearing on the matter of reunion, is so manifest, that I give a brief summary of them as follows:

As there is but one Christ, and one Life in Him, so there is and can be but one Church.

1. NATURE OF THE CHURCH

This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another; to be His witness and His instrument in the spread of His Kingdom on earth.

As a visible Church, it must possess certain visible and recognizable marks whereby it can be seen and known by men. These have been, since the days of the Apostles at least, the following: *a* the profession of faith in God as revealed and incarnate in Christ; *b* the observance of the two Sacraments ordained by Christ Himself; *c* an ideal of the Christian life protected by a common discipline; *d* a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work.

The true relation of the Church and local churches is that which is described in the New Testament—namely, that the churches are the local representatives of the one Church. The actual situation brought about in the course of history, in which there are different and even rival denominational churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament.

2. THE NATURE OF THE MINISTRY

No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it. There must be not only an inward call of the spirit, but also an out-

ward and visible call and commission by the Church.

In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the united Church of the future.

Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the united Church.

The acceptance of episcopal ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received, which have, together with those received by episcopal ordination, been used and blessed by the Spirit of God.

3. PLACE OF THE CREEDS IN A UNITED CHURCH

In a united Church there must be unity of faith, which implies both the subjective element of personal adhesion and an objective standard of truth.

When assent to the Creeds (the Apostles' and the Nicene) is required by the united Church, such assent should

not be understood to imply the acceptance of them as a complete expression of the Christian faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God, contained in the Holy Scriptures, as affirming essential elements in the Christian faith, and as preserving that faith in the form in which it has been handed down.

While we thus recognize the rightful place of the Creeds in the united Church, we also recognize most fully and thankfully the continued presence and teaching of the Living Spirit in His Body, and emphasize the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth.

The foregoing statement is most satisfactory, in so far as that some of the ablest men in Church and Nonconformity have agreed upon certain fundamentals respecting the nature of the Church, its ministry, and the place of creeds in a united Church. Though far short of the world-wide unity looked for in the Lambeth Appeal, it is a notable step on the way. Whatever the Federal Council of the Evangelical Free Churches may decide when the report is submitted to it in September, there is no going back on the fact that the best and most learned minds in English Nonconformity have gone farther towards reunion with the Mother Church of these islands than would have been possible a few years ago, and certainly farther than many persons would have thought possible today. Taken in conjunction with the address from a large number of English clergymen to the Ecumenical Patriarch, to which I referred in my last letter, a definite stage of progress is unquestionably marked.

GEORGE PARSONS.

THE ENGLISH NATIONAL ASSEMBLY

Parochial Church Councils—Anglo-Catholic Congress

The Living Church News Bureau
London, June 2, 1922

WHEN the National Assembly meets on the 27th of this month, the subject of finance will inevitably claim a large portion of its time. Last July the Assembly instructed the Maintenance Committee of the Central Board of Finance to enquire into the present exceptional and urgent crisis in respect of the maintenance of the clergy, and to indicate what remedial steps it might be wise to take in the immediate future. The report of the committee was prepared in time for the last session in February, but, owing to pressure of other business, its consideration had to be postponed. The report makes a comprehensive survey of the situation, and discusses two important questions of policy which the Church will have to settle, namely, whether a general scheme of endowment shall be embarked upon, or whether increased payments to incumbents shall be by way of making annual grants secured not upon any capital sum, but upon the good will of Churchmen.

Another proposition which the As-

sembly will have to consider, is the steps to be taken by statute or otherwise to attach to the office of archdeacon a stipend sufficient to cover the expense of the office in cases where it is held with a canonry, and, in other cases, sufficient to secure the whole-time service of a competent officer. At present the stipend of an archdeacon is limited by statute to £200 per annum, and archdeacons are almost invariably pluralists in consequence. At the same time, it is suggested that the expenses of rural deans, which are often considerable, should be defrayed from diocesan funds. It is also possible that a short measure will be introduced into the Assembly, at a future session, to separate that portion of a bishop's income which is devoted to his official expenses from the personal stipend.

PAROCHIAL CHURCH COUNCILS

It really seems as though the new Parochial Church Councils will provide a much-needed outlet for the hitherto restricted energies of women in matters ecclesiastic. Those good ladies who have been elected to serve on their local council are taking their duties in quite the right spirit, and are showing a keen interest in diocesan as well as purely parochial affairs. The Diocesan Conference is

apt to be regarded—and often with good reason—as a very dull proceeding, and it is all the more noteworthy, therefore, that women representatives from the respective councils are making a point of attending each session, and following the agenda with a good deal of care. At Bradford, last week, they were rewarded by an inspiring speech from the Bishop of Wakefield on the topic of Church schools, and at the Ripon conference they showed intense interest in the thrashing-out of a heart-burning question, that of the incumbent's responsibilities with regard to dilapidations.

There is not the slightest doubt that the women councillors will prove a valuable asset in the deliberations on these and other much-discussed subjects, albeit, some original and startling suggestions may be looked for, and will assist in getting a "move" on. It is certainly high time that most of these matters were settled—they have been more than sufficiently talked about.

ANGLO-CATHOLIC CONGRESS

I have only left myself space enough for the briefest of comments on the Liverpool Anglo-Catholic Congress, which took

place on the first three days of this week. This was the first of the nine provincial congresses arranged for this year, and it has been successful in every way. When it is remembered that, alone of the congresses, it received no episcopal or official countenance, or even sympathy, it is a matter of pleasurable surprise that, in so Protestant a city as Liverpool, such success should have attended the gathering. But so it was—and the large number of clergy and laymen present was in the nature of a revelation. The proceedings were in accordance with the program which I outlined last week, and the papers which were read were on a very high level. Among many fine essays, that of Dr. Burn, the Dean of Salisbury, on "The Witness to Christ in the Creeds" may be singled out for its all-round excellence. It was a paper worthy of its subject, and worthy of its eminent writer, and its scholarly exposition and wealth of expression were deeply appreciated. Father Leary was a model chairman, and infused much vigor into the proceedings.

GEORGE PARSONS.

IMPORTANT DECISIONS REACHED BY CANADIAN SYNODS

Nineteenth Brotherhood Convention—Sympathy with Church of Ireland—Spiritual Healing

The Living Church News Bureau
Toronto, June 14, 1922

THE Synod of Nova Scotia held, last week, one of the most important sessions it has ever held and reached decisions which cannot but be far reaching in the development of Church life in the Maritime Provinces. Based on the request of Archbishop Worrell for a Coadjutor, and on the report of the special committee on increased episcopal supervision appointed last year, the synod decided on the appointment of a Coadjutor to the Archbishop who is also to be a Suffragan having a definite territory assigned him, and on the division of the diocese as soon as practicable. The Archbishop, who will spend the winter months exercising episcopal supervision over Bermuda, will relinquish part of his stipend from Nova Scotia. The balance of the stipend for the coadjutor will be made up from the interest on the diocese's share of the Anglican Forward Movement funds, until the necessary endowment can be secured. A special meeting will be called for the election of the Coadjutor Bishop, who, in addition to his duties as suffragan over his own allotted territory, will act as coadjutor to the Archbishop over the rest of the present diocese, which includes not only the mainland of Nova Scotia, but the islands of Prince Edward and Cape Breton, the first of which is a separate civil province.

A decision of even more far reaching importance was the unanimous approval by the synod, of the proposed federation at Halifax of the Universities of the Maritime Provinces, with the distinct understanding that King's College should retain sufficient control over its Arts courses and full control of its Divinity courses. As the Synod of Fredericton has already expressed its approval, the fed-

eration may be regarded as certain. It is understood that the Carnegie Corporation is ready to finance the expense involved in the erection of the interested colleges of new buildings at Halifax, as well as giving its whole-hearted support to the central university at Halifax, thus to be created.

The Archbishop, in the course of an able charge, dealt with Church Union, and other important issues. He announced the appointment of Mr. Reginald V. Harris as Chancellor of the diocese in succession to his uncle, now the Chief Justice of Nova Scotia. The synod sermon, an effective deliverance on the vital need of leadership in the Church, was delivered by Canon Shatford, of Montreal, who on the following evening addressed a mass meeting at St. Paul's Church on the missionary work of the Christian Church, Canon Vernon speaking on the Church's Social Mission.

NINETEENTH CONVENTION OF THE BROTHERHOOD OF ST ANDREW IN CANADA

The Brotherhood of St. Andrew has evidently come back as one of the vital forces of the Canadian Church, if one may judge by the enthusiasm and success of its nineteenth convention just held in the city of Toronto. The Bishop of Toronto welcomed the 200 delegates gathered at Wycliffe College.

He singled out for especial welcome the Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio, "the honored son of an honored father," and Dean Carlisle, of Montreal, "whose rapid flight to the stars," he said, "has taken away the breath of the Church", as well as the Rev. Edward Collins, of Detroit, and Mr. Geo. H. Randall, Editor of *St. Andrew's Cross*, whom he styled the "Brotherhood tabloid, because, if he were immersed in water, he would dye all with the St. Andrew's Cross."

In a speech sparkling with witty shafts, the Rev. Dr. Hallam gave the delegates the freedom of the college.

On Sunday, St. Alban's Cathedral was thronged with men and boys for the Cor-

porate Communion. The speakers at a magnificent meeting on Sunday afternoon were Bishop Du Moulin and Dean Carlisle.

At a meeting of the Dominion Council, it was reported that the number of Chapters in Canada had increased from 20 in 1919, to 144. The Dominion Council paid a well deserved tribute to Walter Burd, the energetic General Secretary, who is to be ordained for work in the diocese of Saskatchewan next Sunday. H. A. Mowatt succeeds him as General Secretary.

WITH THE SYNOD OF TORONTO

The Synod of Toronto held a well attended and important session in the see city. Dean Carlisle, of Montreal, preaching the synod sermon, maintained that only by means of the Divine Spirit of Christ working in and through the Church can the war-weary nations be comforted and the ills of the world set right.

A note of grave warning of the existence of social evils threatening the spiritual life of the Church, and a clear call to clergy and laymen to walk worthy of their high calling as stewards of the mysteries of God, was sounded by the Bishop in delivering his charge.

The Rev. Dr. Hiltz, General Secretary of the General Board of Religious Education, urged the need of improved religious training.

SUMMER SUNDAYS

In the course of his charge to his synod, the Bishop of Toronto made the following effective reference to the neglect of Sunday worship by many prominent Church people during the summer.

"The disturbing feature of this whole question is the glaring inconsistency it must present to those who make no profession of Christianity whatever, when they observe that the people who are wont to attend the services of the Church with great regularity in the city during the winter season and are, indeed, known to hold important official positions in their respective churches, openly avow that they have not come to the country to attend or support the Church, and set an example of indifference and neglect that painfully reacts upon the people of the parish or mission among whom, for the time being, they sojourn."

DEEP SYMPATHY WITH THE CHURCH OF IRELAND

Rising as one man in token of their sympathy with the members of the sister Church of Ireland in what was characterized as its dark days of persecution and trial, the Synod of the Diocese of Toronto at its final session authorized the Bishop of Toronto to cable immediately an appropriate message of sympathy and encouragement to the Archbishop of Armagh. In introducing the motion, Rev. T. G. Wallace said that with far less reason the United States had intervened in Cuba, while the Protestants in Ireland were suffering a great deal more, owing to the withdrawal of British troops. R. H. Cosbie, himself a native of the Emerald Isle, warmly seconded the motion, and referred to the great debt the Anglican Church of Canada owed to the Irish Church. "We have sent money", he said, "to China, Armenia, and Russia. Should we not sympathize with those of our own faith in Ireland who are enduring worse hardships?"

"I never thought, my lord and gentlemen," exclaimed Mr. J. Y. Ormsby, "that

I should live to say that such things could have happened under the British flag." He went on to relate outrages which had befallen friends and relatives of his own in that troubled land, and said that the saddest thing of all was that the half was never told in the press.

"I am a Canadian," said Mr. James R. Roaf, "and my family has been for four generations, but every drop of blood in my veins boils at the thought of the horrible sufferings of Protestant people in the south and west of Ireland. We have to show the world that we Protestants in Canada are behind the Protestants there."

"I speak as an Irishman," said Bishop Sweeny, "and I am appalled at the shocking reports one reads in the papers every morning. I am deeply in accord with the resolution. I shall never forget the look of pain on the faces of the Irish Bishops at the Lambeth Conference. They wondered every moment whether they should not race back home to their persecuted flock. In letters from my friends and relatives there, I can see that our people are living in constant fear under the sword of Damocles." All these speakers were continually applauded by the Synod.

THE SYNOD OF QUEBEC VOICES OPPOSITION TO EXTENDING FACILITIES FOR DIVORCE IN CANADA

At the meeting of the diocesan synod of Quebec, the following resolution against any extension of the facilities for divorce was unanimously passed, on motion of Dean Shreve, seconded by Chancellor Campbell:

"Resolved that the Synod of the Diocese of Quebec here place on record the uncompromising loyalty to the ideal of marriage as set forth by Holy Scripture, and protests with all the emphasis and force of which we are capable against any lowering of this moral standard, and also against any extension of the facilities for obtaining divorce, believing as we do that the vital question involves a moral peril, which strikes at the root of the stability of our modern civilization, and that a copy of this resolution be forwarded to the Parliament of Canada."

THE STUDY AND PRACTICE OF FAITH HEALING

In a letter to his parishioners, the Rev. G. Quinton Warner, of the Cronyn Memorial Church, London, wrote:

"For some weeks I have been trying to emphasize certain truths arising naturally out of the resurrection. These truths demands a readjustment in the minds of many people with respect to the will of God and human suffering. In some cases, the readjustment will involve a radical change in the conception of the nature of God Himself. Before going further I would like very much to know how many of my congregation really believe in our God's continued interest in the health of the body as well as the salvation of the soul, as I would strive to restore the gift of healing universally practised in the early Church. If those who feel that they have at least a measure of really vital faith in this direction, will communicate with me directly, I shall try to go more deeply into the whole subject about which I am feeling very keenly at the present time.

"The formation of a group for definite efforts is a serious thing. If you really and truly believe: 1. In the divinity of Jesus Christ; 2. In the possibility of fol-

lowing His precepts; and 3. In His works of healing and in the perpetuation of that power among believers by the use of the Sacred Name, 'Jesus of Nazareth,' then give me your name and, after sufficient time has elapsed, I will call a meeting at which we can decide how to make that faith count in the case of those who are suffering physically and spiritually. Give the matter the most careful thought before you act. Only those who personally communicate with me will be called to consider this effort."

ONTARIO SYNOD REPORTS ON SPIRITUAL HEALING

The special committee appointed last year by the Synod of the Diocese of Ontario to look into the question of spiritual healing presented an interesting report, which reviewed the matter both in the modern way and in Biblical times, agreed that cures had been effected as the result of Christian faith and prayer, but pointed out that it was not to be granted that God would always give health in this way.

The majority of cures were in mental, not in functional, disorders. The report pointed out that the Church should encourage faith and prayer, remembering, however, that spiritual healing should not be the main issue of its efforts, which was the dissemination of the Gospel, Prayer and faith, which brought the patient into closer harmony with God, were certainly aids to health. Bishop Bidwell, in speaking on the report, said he believed that the visible act of laying on of hands, which he preferred to anointing, did help toward a cure, and he mentioned a recent case where he had performed such a ceremony, and where a remarkable result had followed.

Rev. R. D. P. Hurford, of North Augusta, who presented the report, said that in cases of sickness the minister should demand that a doctor be called in. He urged the study of psychotherapy and the new psychology. The report will be published in pamphlet form.

MEMORIALS TO THE LATE ARCHDEACON G. C. MACKENZIE

To honor the memory of one who was for 37 years rector of Grace Church, and an outstanding figure in the City of Brantford, Ont. Grace Church was crowded when Bishop Williams of Huron, and Bishop Farthing, of Montreal, officiated at a memorial to the late Ven. Archdeacon G. C. Mackenzie. During the evening a reredos and tablet to his memory were unveiled, the gift of the congregation, and the G. C. Mackenzie divinity students' memorial fund was opened. The memorial tablet was worded as follows:

"In memoriam: The Venerable G. C. Mackenzie, D.C.L., rector of this parish, 1878-1917. Archdeacon of Perth. Died March 20th, 1920, aged 83 years.

"The reredos in this church and the G. C. Mackenzie Divinity Students' Fund are the gifts of the congregation, and in memory of his life and work.

"He, being dead, yet speaketh."

The G. C. Mackenzie divinity students' fund has been conceived to help divinity students. The Archdeacon gave up a business career and, at much sacrifice, entered training for the ministry. He always pleaded for young men to enter the ministry and this memorial is to help to bring his vision into being.

A WAYSIDE SHRINE

The Rt. Rev. J. F. Sweeny, Bishop of Toronto, unveiled and dedicated the memorial erected by Grace-Church-on-the-Hill, Toronto, in honor of those members of the parish who fell in the Great War. The memorial is in the form of a buttressed pillar upon a square base terminating in an octagonal spire of exquisite design. This type of Church memorial, standing as it does upon the church grounds, is unique in the diocese.

Just before sunset the congregation gathered upon the lawn. On one side stood the girls of Bishop Strachan School, constituting a pretty picture in their white middles and head-dress, while in the rear the choir was ranged, each member in cap and gown.

Somewhere two bugles sounded the mournful notes of the "Last Post," and, in the hush that followed, Bishop Sweeny read the names of the fallen. Then came the vivacious, insistent lilt of "Reveille".

The Bishop chose as the text of his address the words in the Apocrypha, "Let us now praise famous men . . . for their name liveth for evermore." After emphasizing the indisputable claim of the dead to fame for their deeds of valor and unselfish heroism, he concluded an eloquent tribute in these words:

"There is something appealing about a wayside monument. It points to God as the source and end of all beauty, and issues a silent challenge to the passer-by to look and read and reflect what it denotes. It is a challenge to the passer-by to courage; it may be to sacrifice when he reads the names thereon inscribed, 'those whose name liveth forevermore'. The cross on its summit recalls His sacrifice who said, 'Greater love hath no man than this, that a man lay down his life for his friends.' The cross represents the prophet in his lamentation, 'Is it nothing to you, all ye that pass by?'"

The base of the memorial bears this inscription:

"For God, for King, for Country; for Loved Ones, Home, and Empire, and for the Sacred Cause of Justice," and under all the words, "Dying, and behold we live".

ANALYSIS OF PERSONS CONFIRMED

AN INTERESTING ANALYSIS OF 673 persons confirmed during the ten years of the rectorship of the Ven. D. Charles White at St. John's Church, Ogdensburg, N. Y., in the Diocese of Albany, has been made. Of this number, 148 were men, 164 women, 150 boys, 211 girls.

Of the entire number, 389 had been baptized and trained in the Church, 82 had had no previous religious affiliation and were baptized shortly before confirmation, 55 had Roman baptism, 59 came from the Methodists, 49 from Presbyterians, 19 from Congregationalists, 8 from Universalists, 5 from Lutherans, 4 from Baptists, 2 from Disciples, 1 Adventist; and in addition a number of adult Roman Catholics were received as already confirmed.

At one of the celebrations on Whitsunday there was a corporate communion for all those confirmed within the period stated.

A GENERATION which travels sixty miles an hour must be five times as civilized as one which travels only twelve.—Dean Inge.

THE YOUNG PEOPLE'S MOVEMENT IN MASSACHUSETTS

Bishop Lawrence's Life-Long Fight — The Cathedral Industrial Society

The Living Church News Bureau }
Boston, June 17, 1922 }

THE first diocesan conference of the members of the many Young People's Leagues and their interested friends, will be held in the Cathedral Rooms on Sunday, June 18, from four to eight P. M.

Each parish in the diocese will be allowed to send a small delegation of young people. The presiding officer will be the Rev. Henry McF. Ogilby, rector of the Church of the Good Shepherd, Watertown, and chairman of the diocesan commission on young people's work. Conferences will be held in the afternoon from 4 to 6, after the words of welcome from the chairman of the commission. The two principal topics to be considered are rather typical of the spirit of the young people, for getting directly at the point, "What we have learned from our past year's experience," and "Plans for the coming year." The principal addresses in the evening are to be given by the Rev. J. W. Suter, Jr., and the Rev. Arthur J. Gammack.

In speaking to the representative of THE LIVING CHURCH relative to the Young People's League, the secretary of the diocesan commission, the Rev. Percival M. Wood, said that he has been tremendously impressed by the widespread interest now being shown by the diocese, and that he looks forward to the time next fall when practically every important parish in the diocese will actively embody some of the principles and methods now being used by the League. There is no desire on the part of the commission, he states, to have any rigid rules or to organize too rapidly. The work of this new diocesan commission is rather to coördinate the various activities and so bring them to the notice and assistance of others, so that instead of each parish trying to have identical organizations, each parish may take a real pride in the individuality of its own organization, but at the same time ever to be open to learn from the experience of others, and freely to give other parishes some of the results of its own experience.

One of the interesting addresses at the recent meeting of the Southern Branch of the Church School Union held at Grace Church, New Bedford, was that given by the Rev. Percival M. Wood, rector of the Church of the Messiah, Auburndale, on The Young People's Movement in the Church. Mr. Wood in response to a need felt in his own parish has held young people's religious services in his church on Sunday evenings. While these resemble the meetings held in other Churches by the Young People's Society of Christian Endeavor, the Epworth League, and other similar organizations, they do not follow them completely.

"There has come into our Church," he said, "something which should have been under way long ago. Both young men and young women should become accustomed to taking part directly in the worship of Almighty God. In this way there is an inviting opportunity offered for con-

serving the confirmation class and leading all those who receive the apostolic rite of the Laying on of Hands to become useful members of the Church."

BISHOP LAWRENCE'S LIFE-LONG FIGHT

Who would ever have thought that Bishop Lawrence has ever had any problem with his nerves? He seems to be the idealization of poise and serenity and peace! Now he reveals to us the secret. This serenity has been purchased at the price of a life-long struggle under the guidance and counsel of eminent physicians. In writing of his hesitation to accept his election as Bishop of Massachusetts in 1893, Bishop Lawrence, in "Reminiscences" in the *Church Militant* this month, said in part:

"I immediately realized that keenly as I dreaded the office and shrank from it, the burden of proof was now upon my side. The Church through the Convention having chosen me, it was my duty to accept, unless I showed valid reason to the contrary—choice, home life, — a happy work at Cambridge did not count in the issue. One thing did count. From younger manhood I have been subject to conditions of nerves which very few persons suspect, and almost nobody knows. My fight has been life-long. The dread of the conditions of the work of the Episcopate almost overwhelmed me. I was sure that I would break down under them before a year was over. My first thought, therefore, was to seek the advice of my family physician, Dr. Wyman, and a nerve specialist, Dr. Folsom, confident that they would advise against acceptance. But after consideration they

advised me that in the meeting of the conditions one by one I would with care gain strength and confidence to meet the next. And so it has been, but the struggle has been a long one. Fortunately I have had a strong, very strong heart, that has enabled me to bear the extra strain."

THE CATHEDRAL INDUSTRIAL SOCIETY

The President of the Industrial Society of the Cathedral, in her printed report this week, says:

"The Industrial Society, one of the oldest organizations of the Cathedral, is working along the same general lines as heretofore, endeavoring to increase its scope and usefulness each year. The object of the society is to give to needy women sewing, which is done in their homes. Each worker can earn one dollar a week throughout the entire year. The price paid for each article made, is figured on a fair rate of wage for work done. The work consists largely of making hospital supplies, such as surgeon's gowns, patient's shirts and wrappers, surgical bandages, sheets, pillowcases, nurses' caps, and aprons. The hospitals supply the material and patterns, and the Society cut and make. During the past year, 2,800 articles were made. Our appropriation will permit us to have 32 workers on our list. We wish it were larger in order to increase the number of those who need not only the income but the opportunity to come in contact with the directors of the Society, who are always ready to give advice and sympathy. The average age of the worker is 62 years, which, in itself, shows that they do not come within the ordinary term of wage earners. The assured \$52 a year has proved to be a vital factor in many of their lives."

NEW YORK PARISH YEAR BOOKS

The Living Church News Bureau }
New York, June 17, 1922 }

THE most significant feature in the life of St. Thomas' parish last year, is the fact that it spent five times as much on outside objects as it did on itself! The parish church spent \$45,000 on itself and gave away \$225,000, the largest item of the latter sum being \$45,000 for the support of St. Thomas' Chapel. The amount given for diocesan and general purposes was \$171,719. This sum included gifts for domestic and foreign missions and other objectives of the Nation-wide Campaign. This is a notable and noble record. It reflects the spirit which the rector, the Rev. Dr. E. M. Stires, has created, maintained, and developed during his twenty year rectorship. He has grown with the years, and so have his people. He is a standing answer to Kipling's "I." He pleads eloquently in his annual report that the Nation-wide Campaign may soon become "the articulate appeal of Christ for His work in the city, in the nation, in the world." He also asks for an endowment that will "enable us to get rid of pew rents forever, so that on the East Side and on the West we may serve Christ faithfully through the years to come." St. Thomas' parish has 3,141 communicants, and 603 teachers and scholars in its Sunday schools.

ST. BARTHOLOMEW'S YEAR BOOK

This great parish has had another successful year, the eighteenth of its rector, the Rev. Dr. Leighton Parks. It has now 3,642 communicants; 101 teachers and 991 scholars in its Sunday schools; and 1,576 members of its clubs, and 512 volunteer workers. It maintains a Swedish and a Chinese chapel; conducts a Loan Department which made 786 loans last year, totalling \$95,469; a clinic and Hospital which had 823 patients during the year, and cost \$162,211 to maintain. The total disbursements of the parish were \$653,408. Dr. Parks refers with pardonable pride to the remark of "a distinguished physician" who said, after inspecting the Clinic and Hospital, that he knew of "no institution to compare with it in the country." Dr. Parks pleads for free pews. During the year 26 pews have been given over to the church by their owners, some of them as memorials.

TRINITY'S YEAR BOOK

The year book of Trinity Parish is a monumental record of multitudinous work and achievements. The volume contains 350 pages! There are detailed reports from the parish church and of the eight chapels and their innumerable societies. The communicants number 9,640. There are 312 teachers and 2,415 scholars in its Sunday schools. During the

year there were 330 Baptisms, 308 Confirmations, 526 Marriages, and 311 Burials. The parish spent \$38,141 on objects outside itself. The total income was \$1,227,675. It paid \$293,771 in taxes and water rates. The capital account was \$14,096,716.

There is an interesting account of the life and work of Dr. Victor Baier, who began his service with the choir on Christmas Day, 1878, and ended it at his death in August 1921, a period of 43 years of continuous duty, with hardly a parallel for length of days, ability, and devotion. There is also a complete account of the induction and institution of the new Rector, Rev. Caleb Rochfort Stetson and, a full report of Bishop Manning's historical sermon on the latter occasion.

BRIEFER MENTION

On Sunday afternoon, June 18th, a special service commemorative of the signing of Magna Charta was held in the Cathedral. A stone from the high altar of

the Abbey of Bury, St. Edmunds, was incorporated into the building of the Cathedral, unveiled, and dedicated. Addresses were made by Dean Robbins and the Hon. George W. Wickersham.

Grace Church, City Island, is to have a drive to secure funds to build a parish house. This parish has just exchanged its vicarage on Rochelle St. for a house and three lots adjoining the church. The house is to be renovated this summer. The vicar, the Rev. G. R. Hiatt, is being assisted by a building committee of six active workers. Many campers and summer visitors go to City Island and attend Grace Church, whose hospitality they enjoy during the vacation period.

The Rev. DeWitt L. Pelton, D.D., rector of St. James' Church, Fordham, New York City, has been appointed Grand Chaplain of the Grand Lodge of Masons of the state of New York for the ensuing year.

FREDERIC B. HODGINS.

PHILADELPHIA LETTER

Bishop Rhinelander Given Year's Leave of Absence

The Living Church News Bureau }
Philadelphia, June 17, 1922 }

THE standing committee of the Diocese of Pennsylvania has granted Bishop Rhinelander leave of absence from his episcopal duties in the diocese until next May.

Official announcement of the action of the standing committee was made at the Church House of the Diocese, following the Bishop's notification to the Executive Council of the Diocese of his acceptance of the offer. The Bishop will remain on duty until the latter part of this month.

During his absence Bishop Garland will be in charge of the Diocese. In granting the Bishop an extended vacation, the standing committee told him it was the Committee's desire that the Bishop give up all active work and devote himself entirely to recovering his former health and vigor.

Last winter, after several months of hard work, the Bishop narrowly escaped a serious attack of pneumonia. After a brief rest, he plunged into the duties of his Episcopal office again, the exacting nature of which made it seem desirable that he take a longer rest in order to restore completely his health.

A HEBREW CHRISTIAN COLONY IN PALESTINE

The Rev. John L. Zacker has been delegated by the Hebrew Christian Alliance of America to confer with the British Ambassador in Washington on the possibility of establishing a Hebrew Christian colony in Palestine.

The Rev. Mr. Zacker is a member of the National Executive Committee of the Alliance and chairman of its Relations Commission, which is charged with duties on the eligibility of Hebrew Christians to membership in the Zionist organization of America, the American Jewish Congress and other organizations of that kind. The Commission has been in communication with the Administrative Committee of the Zionists on the subject of

admitting Hebrew Christians, and the question has been referred to the International Zionist headquarters in London.

Mr. Zacker is the priest in charge of the Hebrew Christian Synagogue, formerly the Rectory of the Church of the Advent.

ANOTHER WHIRLWIND CAMPAIGN BY CHICAGO CHURCH

Christian Nurture Series Commended—Notable Choir Reunion—A New Rectory Opened

The Living Church News Bureau }
Chicago, June 17, 1922 }

ST. Barnabas', Chicago, where the Rev. W. S. Pond has recently succeeded the Rev. E. J. Randall as rector, has a mortgage of \$13,000 due on August 1st next. The parish needs a rectory and desires to buy the property next to the church, for \$15,000. On St. Barnabas' day a campaign was begun by the rector and his congregation to raise \$30,000 to pay off the church debt and to buy the rectory.

The first thing was a parish dinner and inspiration meeting on St. Barnabas' Day. The total attendance was eighty-four. The meeting began and ended with prayer, and a few well chosen and well placed hymns were sung. The rector, the wardens, and one of the vestrymen made the only set speeches, but nearly everybody, old and young, had something to say. As a result of the meeting seventy-five pledges and contributions in cash were made, aggregating \$10,507.

CHRISTIAN NURTURE SERIES COMMENDED

The Chicago Training School, Chicago, prepares young people for Christian work. It is not connected with the Church. The instructors send their students to the various Church and denominational schools in order that they may compare methods and select for their own development good points from each.

OLD SWEDES' RECTOR RESIGNS.

The Rev. Percy R. Stockman has announced his resignation as rector of Gloria Dei (Old Swedes') Church, in order that he may devote his entire time to the Seaman's Church Institute of which he is acting superintendent, and chaplain. His resignation will take effect July 31st, when he will have completed six years' work in the parish.

In the summer of 1920 the block bounded by Walnut, Second, Dock, and Moravian Streets was purchased by the Seamen's Church Institute for its new buildings, the first unit of which will soon be erected at Dock and Moravian Streets.

The enlarged work of the institute is an outgrowth of war work carried on in the parish of Old Swedes' by the Rev. Mr. Stockman, in connection with the Churchmen's Missionary Association.

NEWS NOTES

On June 13th, Bishop Rhinelander gave a farewell dinner, at the University Club, in honor of the Rev. George L. Richardson, who is leaving the diocese to become rector of St. Paul's Church, Burlington, Vt. About thirty clergymen and laymen were present.

The Clerical Brotherhood of the Diocese of Pennsylvania last Monday, held its last meeting until September 18. Before adjourning, the Brotherhood elected the Rev. Charles Edward Eder, rector of Christ Church, Ridley Park, as chairman of the brotherhood for the period until Christmas.

Their report to the Superintendent and faculty of Christ Church, Woodlawn, School of Religious Education, contains among other things, the following: "The Christian Nurture Series is one of the best published to-day. Your school is making every possible use of it. The custom of taking the children on 'pilgrimages' into the church to learn the significance and meaning of the church and its furnishings is a good educational feature. The method used to maintain interest in missions is highly efficacious, as the large contribution of last year indicates. The grading plan is well done and the graduating scheme well worked out."

CHOIR REUNION AT ST. MARK'S, EVANSTON

St. Mark's, Evanston, has always had a noted choir. For many years Dr. Peter C. Lutkin was choirmaster, and the Rev. Robert Holmes, now associated with Dr. Rogers, at St. Mark's, was also at one time choirmaster and organist. The present leader is Mr. Stanley A. Martin.

A vested choir of men and boys was first introduced at St. Mark's on the afternoon of Whitsunday, 1887. Since then with the return of that feast, the choir anniversary has been marked at evensong. For many years, since the twenty-first anniversary in June 1908, when the choir had a notable home coming, added emphasis has been laid upon these choir reunions, the largest and best of these being on the afternoon of Whitsunday last, under the musical direction of Mr. Martin. The choir numbered over one hundred, and some of its members

sat in the front seats of the nave. The music was exquisite.

The special preacher for the afternoon was the Rev. Dr. Stewart, rector of St. Luke's, Evanston; the office was sung by the Rev. Mr. Holmes; and the rector, Dr. Rogers, conferred the choir medals and bars of honor. The choiristers were entertained in the parish house afterwards.

**NEW RECTORY AT ST. ANDREW'S,
DOWNER'S GROVE**

A delightful, informal reception was held at the new rectory of St. Andrew's, Downer's Grove, the Rev. Hugh M. MacWhorter, priest in charge, on Tuesday evening, June 13th, when one of the most attractive rectories in the diocese was thrown open. The house is a two story frame and stucco building of English country style. There are seven rooms, and a sun parlor. It has a large office with a separate entrance, roomy attic, and basement; a most attractive living room; and well appointed kitchen. The house was built, at an actual cost of \$8,500 which represents a saving of from \$2,000 to \$3,000, had the work been done by contract. The building was accomplished through the loyal coöperation of the members and friends of St. Andrew's, many of whom took a personal part in securing reasonable prices for material and construction.

G. F. S. MISSIONARY MEETING

The annual missionary meeting of the Girls' Friendly Society, Church of Our Saviour, Chicago, was well attended, and

there was a most commendable display of garments made during Lent, part of the allotment made to the Society for the supply department. The garments are to be sent to St. James' Mission, Lydia, Virginia, and to Epiphany Mission, Sherwood, Tennessee. The members of the branches are still working for a generous offering for the Cathedral School for Girls, Anking, China; for St. Luke's Home, Phoenix, Arizona, and for All Saints' School, Bontoc, P. I. A missionary program presented by many members and candidates, and carefully prepared by the diocesan literature head, was very well done.

CHASE HOUSE ACTIVITIES

Chase House is to have a Summer Night School of Drama, beginning on Thursday, July 6th, and to be held in "The Courtyard Playhouse," at Chase House. The school is to be under the direction of the Rev. Irwin St. John Tucker, the author and producer of "The Sanguinal," which was played by the Cathedral Players with marked success. The plan has the hearty endorsement of the Bishop.

Work and play at Chase House will go on this summer with quite as much energy as during the winter months. The Day Nursery and Kindergarten will continue as usual, also the Boys' and Girls' Clubs. The playground activities have already begun for the summer, the services of Mr. Austin Pardue having been secured.

H. B. Gwyn.

which heralded the coming of the bride. Mr. Hughes escorted his daughter to the altar, and gave her in marriage.

President and Mrs. Harding, the Vice-President and Mrs. Coolidge, members of the cabinet, of the diplomatic corps, and many of the high officials, as well as leading members of society in general, attended not only the service at the Cathedral but also the reception which followed in the beautiful gardens of the Pan-American Union Building.

BRIEF NEWS NOTES

The Rev. Jabez Backus has just been ordained to the priesthood by the Bishop in the Bethlehem Chapel. Mr. Backus is the former Congregational minister, who was received into our ministry last fall. He is a graduate of New York University, and Yale Divinity School, and spent several years in the Congregational ministry. For the past six months he has been assisting the Rev. Mr. Blake at Christ Church, Georgetown. Canon Myer preached the ordination sermon.

Holiday House, the Girls' Friendly recreation place at Sandy Spring, Maryland, is being practically rebuilt for the purpose of improvement and enlargement. A campaign has been opened for the purpose of obtaining funds to complete the work of remodeling.

One of the most active and interesting meetings the clericus ever held was that of yesterday in Trinity Community House, called as a special session for the consideration of Church publicity. After luncheon and the few business details were disposed of, the Rev. Dr. Freeman gave an account of the broad publicity ideals and methods of the Presiding Bishop and Council; the Rev. D. R. Covell spoke on Church publicity as a missionary force and necessity, and Commander Jewell presented a list of very practical problems in Church publicity for consideration by the assembled clericus. The discussion brought forth many different points of view as to treatment, but all were at unity regarding the importance of Church publicity.

**SIGNIFICANT CONFERENCE OF
DIOCESAN EDUCATIONAL LEADERS**

EVERY STATE in the union except Vermont, New Hampshire, and South Dakota was represented at the third annual conference of diocesan educational leaders held at St. Timothy's Church, Chicago, May 30, 31, and June 1. Eighty-five diocesan representatives were present, ten attended from the New York office, and there were thirty visitors making a total registration of one hundred and twenty-five.

At the opening session the Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education, was elected chairman, the Rev. C. S. Lewis, of New Jersey, vice chairman, and the Rev. John W. Suter, Jr., of Massachusetts, secretary. Toward the end of the session an additional form of organization was determined upon, when a Committee of the Field, made up of one representative from each province and two members at large, was elected. To this committee many matters of uncompleted business were referred.

Previous to the conference, the subjects to be discussed were determined, and were assigned to certain men who prepared briefs and resolutions. The form of procedure was for the preparer of the brief

**SUDDEN DEATH OF
WASHINGTON CANON**

**The Rev. W. T. Snyder Dies at
Desk—A Wedding of Note**

The Living Church News Bureau }
Washington, June 15, 1922 }

THE Rev. Canon William Tayloe Snyder, rector for twenty-six years of the Church of the Incarnation, very prominent in Masonic circles, and in his connections with patriotic and fraternal organizations, and minor canon of the Cathedral, died suddenly last Friday while at his desk in the Cathedral Library. Canon Snyder was to have officiated at the Evening Prayer Service in the Bethlehem Chapel at four o'clock, but died of apoplexy shortly before that hour, before medical aid could be summoned. As said the Bishop, "He was the perfect type of Christian gentleman and was beloved by clergy and laity alike." He was born in this city, received his early education at the Episcopal High School, near Alexandria, Va., engaged in the practice of law, and finally decided to enter the ministry. Before being called to the Church of the Incarnation, he was curate of St. John's Church, and of the Church of the Ascension. Canon Snyder was chaplain of the Episcopal Eye, ear, and Throat Hospital, of the Society of Colonial Wars, the Sons of the American Revolution, the Masonic Order of the Shrine, the Scottish St. Andrew's Society, Temple-Noyes Blue Lodge, the bodies of the Masonic Scottish Rite, and grand chaplain of the Royal Order of Scotland. He was also a member of the University

Club, the Aztec Club, and the Society of Oldest Inhabitants.

The funeral service was held at the Church of the Incarnation Monday afternoon at three o'clock, with the Bishop of Washington officiating. The guard of honor consisted of Canon Walden Myer, the Rev. Dr. J. W. Clark, the Rev. George Atkinson and the Rev. Charles Warner. The vestry acted as pallbearers, while a body of men representing the various organizations of which Canon Snyder was a member, were the honorary pallbearers. Interment was private in Oak Hill Cemetery. In the morning of the day of the funeral Bishop Harding, assisted by the Rev. Messrs. Atkinson and Cogswell, celebrated the Holy Eucharist for the members of the family and the parishioners. Surviving Canon Snyder are three daughters, Miss Phyliss Snyder, Mrs. Fletcher S. Tilton, Mrs. Eugene E. Barker, a son, Lieut. Arthur Snyder, a brother, Edgar C. Snyder, and six grandchildren.

A WEDDING OF NOTE

Mr. Hughes, Secretary of State, is a member of Calvary Baptist Church, which the President also attends, but the Secretary's daughter, Catherine, is one of our Church girls and was married just recently to Mr. Chauncey Lockhart Waddell, of New York City, in the Bethlehem Chapel of the Cathedral, by Bishop Harding, with the Rev. Dr. Wm. S. Abernathy, pastor of Calvary Baptist Church, assisting. There was a beautiful program of nuptial music culminating in the Bridal Chorus from Lohengrin,

to present his subject. This was generally discussed and action taken on the resolutions. This enabled the conference to sit as a committee of the whole most of the time and to pass judgment on a great amount of business.

In his opening address, Dr. Gardner suggested that, whereas the slogan for the conference last year was "speed up", the slogan for this year ought to be "line up", and went on to point out that in this he did not mean so much uniformity, as unity. He stated that there were two great enterprises before the conference: first the Training of Leaders, and second, The Passing on of the Christian Faith to the Next Generation. He then went on to show how the Christian Nurture Series is the result of the study of fourteen years, that over one hundred men and women prepared the texts and revised them after gathering the opinions of thousands, and that through the Christian Nurture Series the Church is influencing the lives of a quarter of a million children.

Two items of interest at the conference which concerned organization were based on the report of the committee on Relations with the International Sunday School Council. This evoked considerable discussion. Dr. Bradner told of his part in the reorganization of this organization and urged that the Church should register its readiness to cooperate. The Rev. R. S. Chalmers, of Toledo, Ohio, acknowledged that the Church had something to give but stated that this was so because, since the Upper Room, we had held to the principle that the Church is to teach and the Bible to prove, and that we should be careful about compromising that position.

The second matter was based on the report of the committee on Provincial Organization. The chief point of contention arose over a method of making possible provincial integrity by adequate financing. The committee reported a plan providing for the division, at each diocesan headquarters, of Nation-wide Campaign contributions into three budgets, for diocese, province, and general Church. It was found impossible to come to any satisfactory agreement so the matter was referred to a committee to present it to the Presiding Bishop and Council.

Of vital interest, was the brief concerning the Young People's movement. Reports indicated that this movement is making great strides in practically every diocese of the Church. The conference voted that the movement should be kept in harmony with the Church, and that the activities be closely related to the life of the parish and of the diocese. It urged the formation of a national commission to take up the training of leaders and the interchange of ideas, and also suggested the future appointment of a secretary to take charge of this work.

Closely related to this discussion was that on the Church School Service League, because many present wished to make the Young People's Societies the last cycle of the League. This was finally voted against. In presenting the present status of the League, Miss Withers admitted that it is a program and not an organization, though she maintains it may be a program plus organization. The first statement is a great relief to many who have been concerned over the progress of the League. It was voted that hereafter the League should develop its work as a program for training the members of the Church school in

Christian character through expression in service and not as an organization distinct from the Church school.

An illuminating account of the progress of weekday instruction and of the methods involved came out in the discussion of the brief on that subject. Reports showed that eighteen dioceses have weekday instruction, and, that many others are eager to take it up. A new form of instruction was suggested in a report for reaching isolated families by instruction through mails. During this part of the program the Rev. R. A. Hiltz, of the General Board of Religious Education of the Church in Canada, told of the wonderful organization of the department of the Church by Post which reaches each week 17,000 boys and girls. The report suggested that our Church organize a department of that kind.

The small Church school came in for a great deal of consideration and, though many cited cases showed that Christian Nurture Series can be adapted to the smallest schools, there was considerable sentiment favoring a simple course of three years' instruction based on the Church Catechism.

ST. AUGUSTINE'S CONFERENCE FOR COLORED WORKERS

IN JUNE, 1921, in response to the request of the Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, Dr. R. W. Patton and Dr. Gardiner L. Tucker arranged for a conference of Colored Church Workers to be held at St. Augustine's School, Raleigh, N. C., at the same time as St. Mary's conference, and to be conducted by the same instructors as St. Mary's.

This first conference was a decided success and had much promise for the future. The sponsors of the conference were so well pleased that they arranged for a second conference, which was held at St. Augustine's School, June 5th to the 10th. The number of representatives present was four times as many as in 1921 being composed of Church workers from ten dioceses.

Among the inspirational features were the early Celebrations of the Holy Communion; the prayer groups, under the direction of Mrs. Milton Weston, of Tarboro, N. C.; the stirring addresses by Miss Grace Lindley, of the Women's Auxilliary; Dr. Robert W. Patton, of the American Church Institute for Negroes; Dr. Gardiner L. Tucker, Field Secretary of the Province of Sewanee; Dr. Jas. H. Dilliard, of the Slater and the Jeanes Funds; Dr. Floyd W. Tomkins, of Holy Trinity Church, Philadelphia; Prof. Wallace A. Battle, of the Okolana School, Okolana, Miss; Warden Grice, of the Bishop Payne Divinity School, Petersburg, Va., Archdeacon Baskerville, of South Carolina; Bishop Delaney; and the organ recitals and musical programs rendered daily under the capable direction of the Rev. A. Myron Cochran, of St. Ambrose Church, Raleigh; as well as the Twilight Story Telling by Miss Cooper.

The Conferences were conducted by the following able leaders: Miss Lindley, on Psychology of Leadership and Mission Study Classes; Miss Cooper, of Tennessee, on Sunday School Methods; Miss Bertha Richards, on Bible Study; Lieut. Oxley, of Boston, on Suggestions for Service; Miss Claudia Hunter, of North Carolina, on Recruiting for Service.

These classes were very helpful to the

delegates present as was seen by the interest taken in them, and the manner in which the discussions continued during the intermissions. It could be clearly seen that the conference was meeting a real need in the lives of the colored workers, and everywhere expressions of gratitude abounded. The visitors seemed to be perfectly aware of what it meant to have the distinguished speakers and leaders come to them with their timely messages and valuable instructions. Bishop Delaney summed up the whole situation when he said: "St. Augustine's Conference, more than any other recent meeting, by bringing the Church's best into our midst, gives expression to that abundant good will of the Church people for our struggling race and calls out with special force the love we have always had for the Church and its people."

When on the closing night, Dr. Patton, expressing his satisfaction with the conference, declared that increased provision would be made for the meeting of 1923, his words were greeted with hearty applause. The Rev. E. H. Gould, rector of the School, with his helpers, did all that could be desired to assure the comfort of all, and that the many classes and other meetings could keep out of the way of one another without serious loss of time, was due to the efficient steering of Lieut. Oxley. Bishop Delaney seemed to have no doubt that the conference marks the beginning of a great forward movement in the work among colored people in the Province of Sewanee.

CONFERENCE OF OHIO COLLEGE STUDENTS

REPRESENTATIVES of seven large Ohio Colleges and Universities met recently for a two day conference on Church work at St. Peter's Church, Delaware, Ohio. The conference leader was the Rev. George Craig Stewart, D.D., of St. Luke's parish, Evanston, Ill., who spoke at the Friday afternoon session, on How the Church Helps Prepare the College Student for his or her Vocation. In the evening Dr. Stewart spoke on The Religion of the College Student.

On Saturday morning, after corporate Communion, and breakfast, an informal round-table conference was held in the parish house, at which the following points were brought out:

1. The failure of the parish to prepare the high school boy and girl in religious education.
2. The smaller the college town, the larger is the student attendance at Church.
3. Bible classes for students on Sunday mornings are not as successful as discussion groups at other times.
4. The prayer life of the student is hampered by college conditions and certain college studies, but may be promoted by the open church and Church teaching.

A CONFERENCE OF BISHOPS

UP TO THE present time, seventy Bishops have signified their intention of being present on the Wednesday preceding opening of the General Convention, in order to hold a conference regarding important business matters, especially the revision of the Book of Common Prayer. Some thirty Bishops have not yet replied but are expected to come in most cases.

All the railroads running out of Chicago are giving special rates from that

city to Portland, \$86.00 round trip, with option of stop-over and alternative route, effective from May 15th to October 31st.

Reservations are pouring in daily and everything points to one of the most successful and well-attended Conventions in the history of the Church.

DELEGATE FROM TOHOKU

THE NEWLY constituted missionary district of Tohoku, in northeastern Japan, has chosen the Rev. John Cole McKim as clerical delegate to General Convention. So far as reported no lay delegate was chosen.

DEPUTIES WESTERN MICHIGAN

IN THE LIST of deputies and alternates from the Diocese of Western Michigan, recently published, the name of E. W. Hunting, should have appeared among the deputies, and the name of H. C. Angell should have appeared among the alternates.

MICHIGAN DEPUTIES

THE ALTERNATE deputies to the General Convention from the Diocese of Michigan, are the Rev. A. S. Gill, Very Rev. W. L. Rogers, Rev. Emil Montanus, and Rev. S. S. Marquis, D.D.; Messrs. Sidney T. Miller, Jas. H. McDonald, Lewis H. Paddock, and Dudley W. Smith.

COMMENCEMENT AT HOWE SCHOOL, HOWE, INDIANA

PERFECT WEATHER combined with a program of attractive events and a large throng of happy patrons and friends of the boys, made the recent Howe School commencement ideal in every way. The annual meeting of the alumni brought together the largest number in the history of the school. The trustees announced plans for completely rehabilitating the present buildings and equipment, and for the erection of a new building for the lower school. The lower school has grown so rapidly and the demand for space is so great that a larger building must be provided at once. One of the most interesting features of the commencement was the program presented by the boys of the lower school.

The baccalaureate sermon was preached by the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, and the commencement address was delivered by the Rev. Dr. John Henry Hopkins, of Chicago.

The rector, the Rev. Charles Herbert Young, announced that practically the entire faculty will be continued. He spoke of the determination to raise to a still higher degree of excellence the academic work of the School. Mr. Archibald M. Langford, A.B., LL.B., will come to Howe as head of the academic department next year.

COMMENCEMENT AT ROWLAND HALL

UNUSUALLY interesting and beautiful graduation exercises and social events were those of Rowland Hall, the Church school for girls at Salt Lake City, Utah. Dean Fleetwood preached the baccalaureate sermon on Whitsunday, at St. Mark's Cathedral, in place of Bishop Moulton, who had not fully recovered from his recent illness. Nine girls received diplomas. Miss Alice B. MacDon-

ald, the principal, is assisted by an unusually efficient and devoted faculty at this beautifully located school.

COMMENCEMENT OF PORTER MILITARY ACADEMY, CHARLESTON, S. C.

THE PORTER MILITARY ACADEMY, a Church School for Boys, founded in 1867 by the late Rev. A. T. Porter, D.D., closed an unusually successful year on Tuesday, June 6th, at which time commencement exercises were held in the Church of the Holy Communion, Charleston, S. C.

The commencement address was delivered by Mr. John P. Thomas, Jr., formerly Dean of the Law School of the University of South Carolina. An interesting feature of the occasion was the salutatory by Elias Mejia, a student from Colombia, South America, who, in spite of the handicap of having to study in the medium of a foreign language, attained the next highest average for scholarship in the graduating class. First honor in scholarship was won by Thomas P. Noe, Jr., of York, S. C., a son of the Superintendent of the Church Orphanage at that place. Cadet Noe is one of six boys who are preparing for the ministry.

Friends of the late Prof. C. J. Colcock were interested in seeing for the first time the large portrait in oils which was exhibited in the vestibule, and will find a permanent place in the school chapel.

Diplomas for completion of the full course offered by the school were presented to fifteen graduates, and "certificates of distinction" were granted to four cadets who have secured the required number of units for entrance into college.

HARVARD SCHOOL, LOS ANGELES

THE TWENTY-SECOND annual commencement of Harvard School, Los Angeles, the diocesan school for boys, began with the baccalaureate sermon on the morning of Trinity Sunday, June 11th. The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, was the preacher.

The commencement exercises took place on the morning of June 16th. Fifty-three boys received the diploma of the school from the hand of the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and president of the school. This was the largest class ever graduated.

COMMENCEMENT AT ST. PAUL'S, GARDEN CITY

THE baccalaureate sermon for the commencement of St. Paul's School, Garden City, Long Island, was preached in the Cathedral of the Incarnation by the Dean, the Very Rev. O. F. R. Treder, D.D., on Whitsunday. The commencement exercises occurred the following Wednesday afternoon, at which time the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, delivered diplomas to ten graduates.

THE BISHOP'S SCHOOL FOR GIRLS

COMMENCEMENT WEEK at the Bishop's School for Girls, La Jolla, Calif., began on the evening of Saturday, June 3rd. The baccalaureate service was held the afternoon of Whitsunday, June 4th, in St. James' Church-by-the-Sea. The preacher was the Rev. Philip A. Easley, of St. Stephen's Church, Hollywood.

The following day was marked by the

alumnae luncheon and the senior play. The Bishop's reception and dance were held on Tuesday evening.

The commencement exercises proper were held in the quadrangle on the morning of the 7th. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, and president of the school, presented diplomas to nineteen girls, the largest class in the history of the school. The occasion was a particularly happy one, because of the fact that the day was Bishop Johnson's seventy-fifth birthday.

COMMENCEMENT OF ST. AGNES' SCHOOL, ALBANY, N. Y.

THE CLOSING exercises of the fifty-second year and the graduation of the fiftieth class of St. Agnes' School, Albany, N. Y., were conducted by Bishop Nelson who presented prizes to a number of pupils, and diplomas to six young ladies. After the exercises the class proceeded to the Cathedral where the Bishop made his annual address.

YEATES SCHOOL, LANCASTER, PENN.

AT A MEETING of the board of trustees of the Yeates School, Lancaster, Penn., held on Thursday, June 8th, the Venerable William Dorwart, Archdeacon of Harrisburg, was elected a trustee. Mr. Gifford Pinchot, the Republican candidate for the Governorship of Pennsylvania, was elected a trustee several months ago, and has accepted.

CHAPLAIN FOR CAMP HOUGHTELING

THE REV. FRANK H. MILLETT, rector of Trinity Church, Wheaton, Ill., has been appointed chaplain at Camp Houghteling, one of the six vacation camp conferences which are being conducted this summer by the Brotherhood of St. Andrew, for the purpose of training older Church boys with talent for leadership.

Camp Houghteling will be in session June 26th to July 8th, on Lake Amy Bell, near Richfield, Wis.

MISSOURI OUTING CAMPS

THE HON. F. W. A. VESPER, president of the Chamber of Commerce of St. Louis, has given a summer outing camp to the Church of the Holy Communion, St. Louis, which will be used for poor mothers, and children under five years of age. The camp will be called "Camp Huldina," in memory of Mr. Vesper's mother, and it is located on his farms south of Jefferson Barracks. He has erected four large cabins and a big pavilion, all of which have been fully furnished and equipped in addition to the farm house on the grounds. The camp was formally opened on June 17th, by the Rev. E. S. White, rector of the Church of the Holy Communion, and will be in charge of Deaconess Alice of that church, assisted by a camp matron.

This is the third outing camp now operated by St. Louis churches. Christ Church Cathedral owns a most complete and large camp at Tenbrook, Mo., which is used for the Cathedral clubs, Boy Scouts, Girl Scouts, and other organizations. St. Stephen's-in-the-Hills, the camp of St. Stephen's Church, St. Louis, is located at Allenton, Mo., and is much used by organizations in addition to the parish clubs. The Girls' Friendly So-

city will use it as a Holiday House in August, and in October the annual retreat of Churchwomen arranged by the deaconess will be held in this house.

ST. MARY'S CONFERENCE RALEIGH, N. C.

St. MARY'S ninth annual conference for Church workers of the Carolinas was held at St. Mary's School for Girls, Raleigh, N. C., June 5th to 11th inclusive. There were 67 delegates enrolled, besides many others who attended from time to time. The Rev. W. W. Way, rector of the school, was at the head of affairs, and had made every arrangement for the comfort and convenience of the visitors. The guests were quartered in the east and west wings of the school, and had their meals in the spacious dining hall.

Never before, perhaps has the St. Mary's conference had a more stimulating session. From the courses on the Christian Nurture Series, led by Miss Mabel Lee Cooper, of Memphis, Tenn., to the devotional periods led by the Rev. Dr. Floyd Tomkins, of Philadelphia, the program was illuminating and enriching.

Miss Cooper gave a thoroughly comprehensive presentation of the Christian Nurture Series. She made it evident that this Series is *par excellence* the most psychological and pedagogic system of lessons yet offered the Church schools.

Dr. Tomkins opened and closed each day with an hour's devotion, the like of which few present had witnessed, unless they had previously sat under the spell of this phenomenal teacher. The Rev. Bertram E. Brown, the Rev. Gardiner Tucker, the Rev. Robert Patton, Bishop Cheshire, the Rev. E. A. Penick, Jr., Miss Grace Lindley, and others made important contributions to the conference.

Miss Cooper introduced an innovation in the form of a story-telling period at twilight on Tuesday and Thursday evenings, which proved instructive and entertaining.

A Brotherhood of St. Andrew service for men at the Church of the Good Shepherd concluded the conference.

PUBLICITY CONFERENCE IN CHICAGO

THE PUBLICITY CONFERENCE to be held in Chicago on Friday, June 23rd, will begin with Holy Communion at Trinity Church at nine o'clock, followed by breakfast at nine-thirty, and Conference sessions at ten and two. In the evening there will be a similar conference with respect to publicity, but with special reference to the parish, at the diocesan headquarters, Room 515, 180 North Wabash Avenue. All the conferences will be under the direction of the Rev. R. F. Gibson, executive secretary of the Publicity Department.

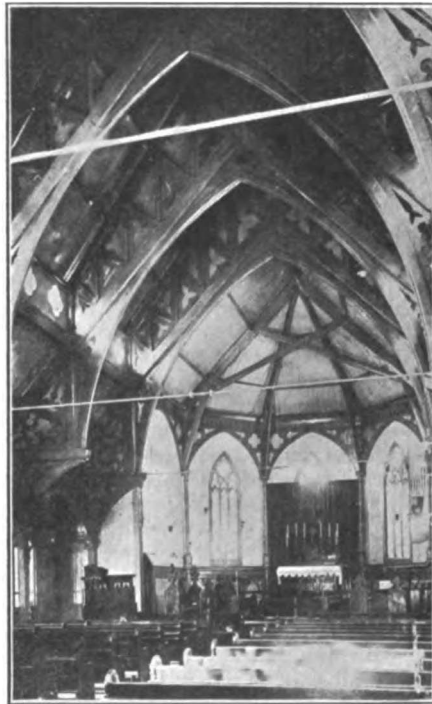
VIRGINIA THEOLOGICAL SEMINARY

THE NINETY-NINTH graduation exercises of the Virginia Theological Seminary were held last Thursday. On Wednesday night there was a sermon before the Students' Missionary Society in the Seminary Chapel, while the commencement exercises proper were held on Thursday morning at ten-thirty o'clock, with services in the Chapel. The Bishop of Virginia, the Rt. Rev. Wm. Cabell Brown, D. D., was in charge. Bishop Cook delivered the address to the gradu-

ating class and diplomas were awarded. It was the largest graduating class in the history of the seminary. The annual essay was read by the Rev. William H. Milton, D.D. Friday morning at eleven o'clock was held the annual Ordination service, the preacher being the Rt. Rev. Wilson R. Stearly, D.D.

HISTORIC PORTO RICAN CHURCH ON VERGE OF COLLAPSE

THE CHURCH of the Holy Trinity, Ponce, Porto Rico, better known locally as "La Santisima Trinidad," has been closed on account of its dangerous condition. More than twenty years ago, Bishop Whittle, on his visit of inspection at the time of the American occupation, pronounced it unsafe and recommended that it should be



CHURCH OF THE HOLY TRINITY,
PONCE, PORTO RICO.

torn down. It was repaired, however, and has been in continuous use since that time.

But in spite of the efforts which have been made from time to time to save the historic structure—the first non-Roman church in Spanish America—the ravages of time and of the white ants have continued their destructive work. A few months ago the foundation walls began to spread outward and develop serious cracks. The side walls of the superstructure have separated from the floor, which is sagging dangerously in the north and south aisles. Engineers, called in to examine the structure, declare that it is on the point of collapsing, and recommend that it be closed.

The two congregations which have been using the church, consequently, are homeless, as the only other place available for services is a dilapidated school-room on a much less important street, which contrasts sadly with the stately and beautiful interior of the old church. It is a serious blow, especially to the flourishing Spanish work which has been developed during the seven years' rectorship of Father Haughwout. It is not known yet what steps will be taken by the Department of Missions to meet the emergency. The engineers state that the building is not capable of complete

repair, and that some thousands of dollars would be needed to make it even temporarily safe. They recommend that it be replaced by a new building.

WITHIN THE PANAMA CANAL ZONE

BISHOP MORRIS, accompanied by Archdeacon Carson, has just completed an extensive visitation of the portion of his district included within the Republic of Colombia. Early in 1921, regular visitations of the Caribbean coast towns was begun. This year the same work has been continued, and the field extended to a distance of 450 miles up the Magdalena river. Everywhere was there the most cordial welcome and invitations were extended to return at the earliest practical moment. Particular mention should be made of the courtesies extended by the United Fruit Company and the Tropical Oil Company. Could a man be secured to cover this interesting field, he would have the readiest coöperation of the officials of these and other companies.

At Cartagena, service was held in the American consulate. At Puerto Colombia, upon invitation of the captain of the SS. *Metapan*, a service was held for the officers and crew, and there was a hundred per cent attendance. At Barranca Bermeja, after a long and arduous trip up the Magdalena river, the Bishop and the Archdeacon were welcomed upon their arrival at ten o'clock at night, by a committee of the employees of the Tropical Oil Company. Although the hour was so late, and it was Saturday, arrangements were quickly made for services the following morning. Another was held on Monday night, the men expressing the greatest interest and enthusiasm. The attendance, the Bishop was told, was greater than that for any other purpose since the field was opened six years ago.

Retracing their steps down the Magdalena, a visit was made to Santa Marta, after arrangements had been made to hold services hereafter regularly at Barranquilla. At Santa Marta, a city founded in 1925, three services were held at different points; one at the British consulate, another for West Indians, and still another, on the outskirts of the city, for the American employees of the United Fruit Company.

At all the places visited, the attendance was almost exclusively of men. At none of them, so far as could be learned, had services been held previously in the English language by any communion other than the Episcopal Church.

Since their return home, the Bishop and the Archdeacon have received an invitation to include the large gold mining districts at Pato and Anori, where many Americans and English are employed, in the next series of visitations. This invitation comes from the Colombian Corporation, Ltd., and with it is the promise of coöperation in everything that may assist in the accomplishment of the Church's mission.

CHURCH FOR GRAHAMTON, KY.

GRAHAMTON, in Meade Co., Ky., is known to very many Church people as for many years the home of Mr. A. M. Robinson with his family. Among his sons were several who, like their father, have been prominent in Church and State, while the daughter, Miss L. L. Robinson, is among the best

known Churchwomen in this country, and especially well known to readers of THE LIVING CHURCH and of *The Young Churchman* through her contributions.

Mr. Robinson, Sr., maintained a Sunday school in his own home for many years, with an occasional visit from priest or bishop, until his removal shortly before his death some twenty or more years ago. There was thus a very considerable nucleus of Church people built up, with almost no facilities for the worship of the Church.

In 1909 the Rev. Arthur Gorter renewed the work under a lay reader, himself making monthly visitations from his home in Louisville. At the present time there are nearly one hundred communicants scattered throughout the county, and there is now the desire to build a church. Plans have been made whereby a small church will be erected out of concrete from the sand and gravel of the creek, and rough hewn oak lumber from the hills. It will be built by local labor and will be plain and crude, but Churchly. Mr. Gorter now asks that any Church furnishings of any kind, however inexpensive or crude, may be sent for use in the church building. It is not anticipated that they can be other than such as are disused in various other churches. Any who may be able to supply such articles are requested to advise the Rev. Arthur Gorter, 1010 Brook St., Louisville, Ky.

A MILLION DOLLAR PROJECT

St. CHRYSOSTOM'S Church, Chicago, the Rev. Norman Hutton, D.D., rector, is beginning improvements on its church prop-

erty which call for the expenditure of \$250,000 immediately, and for the spending of a full million dollars before the scheme is completed.

rapid that the present buildings have become inadequate. More land adjoining the church property has been purchased, and arrangements are being made to alter the houses on them, enlarge the parish house, add a new front with an impressive tower to the church, and redecorate the interior. At some time in the future it is hoped to build to the new front a new and larger church.

This parish was organized in 1886 as All Saints' Mission, and occupied a small building now used by colored people. The present site was occupied in 1894. In 1913 the parish house was built, but it was found necessary to enlarge it in 1917 to take care of the growth of the parish.

Dr. Hutton has been rector of the parish since 1909.

ANNIVERSARIES

CHURCHMEN from all parts of the Diocese of Central New York are planning to attend the annual pilgrimage on Friday, June 23d, to the "mother church" of the diocese, old St. Paul's at Paris Hill, a few miles out of Utica, in observance of the 125th anniversary of the "ox cart" parish.

Following the morning services, when Bishop Fiske and others will speak, the "pilgrims" will make afternoon visits to the House of the Good Shepherd, Utica, which celebrates its 50th anniversary this year, and to St. Luke's Home and Hospital, where the new nurses' building has just been completed.

St. Paul's is the oldest Episcopal church in the State west of Johnstown.

the little group was fondly termed "the ox cart parish" for many years.

THE PARISH of St. Thomas', Brooklyn, the Rev. Duncan M. Genns, rector, celebrated its golden jubilee on Trinity Sunday, and the three days following. The rector was celebrant at the late Eucharist, at which an historical sermon was preached by the Rev. J. Townsend Russell, D.D., a former rector of the parish. The rector preached at Evensong, and also addressed the children of the parish at a special service in the afternoon. Monday was "Bishop and Clergy" night. There was a special service in the church, at which the Bishop of the Diocese and Suffragan Bishop Shipman, of New York, made addresses. On Tuesday there were parties for the children in the afternoon, and for the youth in the evening. Wednesday brought the jubilee to a close with a reception for the entire parish.

CALVARY PARISH, Stonington, Conn., the Rev. William F. Williams, rector, celebrated on Sunday and Monday, May 28th and 29th, the conclusion of the first seventy-five years of its existence. This parish was formerly organized on March 5th, 1847, and its first rector was the Rev. Junius M. Willey. The church was designed by Richard Upjohn of New York, and is said to be modelled after the old parish church of St. Boniface in England. Its cornerstone was laid by the Rt. Rev. Thomas Brownell, Bishop of the Diocese, on May 31st, 1848. The building was remodelled in 1854, and in 1858 further changes and improvements were made. In 1859, a chapel was added to the plant, and a rectory was built in 1892.

Bishop Brewster preached the sermon on the Sunday morning of the anniversary. On the afternoon of this day, a special historical service was held at which were present three of the former rectors of the parish. An historical address prepared by the clerk of the parish was read by the rector. At the festal evening service, addresses were made by three of the former rectors, the Rev. Messrs. F. R. Sanford, Charles J. Mason, and Erit B. Schmitt.

THE HUNDREDTH anniversary of Christ Church, Oswego, N. Y., the Rev. Richard H. Gesner, rector, was celebrated by the parish, May 28th. The Bishop Coadjutor, the Rt. Rev. Charles Fiske, D. D., was the preacher at the morning service, the order for which had been especially arranged by himself. In the afternoon there was a gathering of felicitation. An outcome of the celebration was the establishment of a fund for improving the parish house, nearly \$1,800 being pledged at this celebration.

IN THE ACCOUNT of the two hundredth anniversary of Bangor Church, Churchtown, Lancaster county, Penn., in the issue of THE LIVING CHURCH of June 10th, the verbs should have been in the future tense, instead of the past. The celebration was held on June 22d.

THE TWENTY-FIFTH anniversary of the ordination of the Rev. Herbert Johnston Glover, was celebrated on Trinity Sunday in the parish of St. Stephen, Brooklyn, of which he has been rector for nine years. There were large Communion in the morning, the rector preaching and stressing the spiritual as the only true progress in the life of a parish. At Evensong, the Rev. Dr. Bellinger, vicar of St. Agnes' Chapel, Trinity Parish, who presented Father Glover for ordination, and preached the sermon, was the



ST. CHRYSOSTOM'S CHURCH, CHICAGO
THE PROJECTED NEW CHURCH

The growth of the parish has been so

The congregation was organized February 13, 1797, but history tells how the church in the State west of Johnstown, meeting held in an ox cart, "in the rear of the tavern", in 1795. As a consequence,

preacher and spoke with eloquence of the devoted pastoral care which has been the great work of his twenty-five years in Holy Orders. The parish has received a number of gifts from the recently closed Church of St. Timothy, altar, chancel chairs, and pews, etc. A new organ, secured from the gifts, both memorial and thank-offering, of many parishioners, was used on Trinity Sunday. The church has been redecorated and a Lady chapel which contains the old altar has been erected in the transept. On the Tuesday following, a reception was tendered the rector and Mrs. Glover at which addresses were made by many clergymen. The senior warden presented to Father Glover, on behalf of the entire parish, a purse of gold, and to Mrs. Glover some very beautiful roses.

UNUSUAL RECORD OF TWO CHOIR MEMBERS

FIFTY YEARS ago St. Paul's Church, Summerville, South Carolina, which is now one of the leading parishes in the diocese, had only a few faithful people who held their service every Sunday. There was no singing at this service, the hymns being read by the rector, and repeated by the congregation. One Sunday Eliza S. Miles decided that she would "raise the hymns"; so, when the rector announced the hymns, she immediately stood and sang them. That was the beginning of St. Paul's choir, and Miss Miles has continued to lead the singing of that choir from then until now, with an almost unbroken record of attendance at every service.

Just twenty-five years ago, Miss Ida Smith became the organist of this choir, and, with equal faithfulness and regularity of attendance, she has played the organ and trained the choir since that time. Miss Smith began with a small organ of the "melodion" type. She now plays upon a fine pipe organ and is supported by a large vested choir.

In recognition of these two unusual records of service, there was recently given by the parish a "surprise party" at which both Miss Miles and Miss Smith were presented with substantial gifts. The presentation speeches were in verse, and gracefully expressed the sincere appreciation of the other choir-members and of the congregation.

THE ONEIDAS' CHURCH CONSECRATED

THE CHURCH OF THE HOLY APOSTLES, Oneida, Wis., which was consecrated in 1897 in memory of the Rt. Rev. John Henry Hobart, D.D., and which was destroyed by lightning in July 1920, was reconsecrated by the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac on Trinity Sunday, June 11th.

The Bishop was met at the doors of the church by representative Oneidas; and Oneidas, vested in cassocks and surplices, had their position in the procession, with their beloved missionary, the Rev. William Watson.

Bishop Weller's address, which was a message of felicitation and of encouragement to the Oneidas, was interpreted paragraph by paragraph by the mission interpreter, Isaac Newton Webster.

Torrential rains the day before, and a flooded condition of the streams, interfered with the attendance somewhat, although about five hundred Oneidas and their friends were present and ate luncheon on the grounds after the service.

This interesting work goes back to the year 1821, when the Oneidas came from New York to Wisconsin with their missionary, Eleazer Williams. Their first log church was built shortly after the first in Wisconsin—and was rebuilt in 1839. In 1870 plans were drawn for a dignified structure of stone, and the Indians began to make savings out of their poverty for its erection. By 1884 nearly enough had been accumulated, and it was lost through the failure of a bank. So they began at the beginning again and in 1894 the first part of the new stone church was finished, erected almost wholly by the free will labor of the Indians, and it became the center of the activities of the tribe. This edifice was struck by lightning and totally destroyed in July 1920. Once again it was necessary to begin at the beginning, and friends from all parts of the country have contributed toward the erection of the new church. Funds are still needed for its furnishing. A feature of the day of its consecration was the exhibition of an old barrel organ, rusty and marred with age, that was brought west by Eleazer Williams and used in the first church built by the Indians. Later it will be placed in the Green Bay museum.

MERCER-HADLEY MISSIONS IN DIOCESE OF CALIFORNIA

MESSRS. E. C. Mercer and H. H. Hadley have just finished a series of missions in the Diocese of California extending through the months of April and May. The first mission was held at Palo Alto, the home of Stanford University, and the last mission was held at the Parish church of St. Mark's Parish, Berkeley, which is the seat of the University of California. The other parishes which had the full eight days mission were St. Paul's, Oakland; Christ Church, Alameda; Trinity, Oakland; and Grace Cathedral, San Francisco.

The result of the work of these lay preachers was a distinct contribution to the spiritual life of the diocese. Both men spoke out of the depth of their own religious experience, leaving with each congregation a deeper sense of the reality and power of God. One of the features of the work, which was also a distinct contribution to the community, was the appeal Mr. Mercer made to thousands of the boys and girls of the high schools.

Fine congregations, showing sustained interest, were present in all the churches where these men spoke. The experiment of missions of this character conducted by laymen, especially laymen of such caliber and with such strong messages, has been amply justified by the experience of the parishes in the bay region of San Francisco.

Both Mr. Mercer and Mr. Hadley are on the way to their homes in the East, where they will spend the next three months in recuperating from nine months of continuous preaching. They will begin their work again in the early fall.

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BISHOP MOULTON RECOVERING

THE Rt. Rev. ARTHUR W. MOULTON, D.D., Bishop of Utah, is recovering from a slight attack of pneumonia at St. Mark's Hospital, Salt Lake City. On his journeys in Idaho, where he had been taking over some of the work for Bishop Touret, he encountered a "sand storm", the results of which were too much even for his courageous spirit. Eventually he was persuaded to return to Salt Lake City, and, having the best of medical care, is progressing rapidly on the road to recovery.

DEATH OF CANON FULCHER

THOMAS BENJAMIN FULCHER, D.D., priest, Canon, and Chancellor of the Cathedral of All Saints', Albany, N. Y., which he served for forty-three years, passed to Light Eternal Thursday morning, June 8th, after a brief illness. The body lay in state in the Sisters' House on Elk St., until it was taken to the Cathedral Friday where, at 11 A. M., the Burial Office was said, and a solemn Requiem was sung by the Dean, assisted by Canon Vaughan, as deacon, and the Rev. David Clarkson, as sub-deacon. The Bishop pontificated, and gave the Absolution of the Dead at the close of the Eucharist. Most of the clergy of Albany and Troy were present, vested, and acted as honorary pallbearers. The body was taken to Brooklyn, N. Y., where, on Saturday morning, there was another solemn Requiem sung at St. Martin's Church by the rector, Father Davis, an old friend of Dr. Fulcher. Father Davis and Dean Larned took the Committal in Greenwood Cemetery.

Canon Fulcher was greatly beloved and respected in Albany, and was intimately associated with Bishop Doane in the founding of the Cathedral. For many years he was Warden and Chaplain of the Sisterhood of the Holy Child Jesus, and ministered faithfully to the children in the Child's Hospital. He was born in England 79 years ago, and came to this country when a young child. Ordained to the priesthood by Bishop Littlejohn, of Long Island, in 1876, he came, soon after, to Albany. He was a Doctor of Divinity (St. Stephen's) and for years an examining Chaplain of this diocese. He was devoted to the interests of the Cathedral, and was regular at its Services. He celebrated the Holy Eucharist frequently in the Cathedral and in the Sisters' House until very recently. Humble and earnest he led a priestly life, "hid with Christ in God", and his place can never be filled in the life of the Albany Cathedral. All who knew him loved him, and rejoice that they were privileged to have seen in their midst a man after God's own heart.

DEATH OF REV. J. A. HOLDCROFT

ON MAY 15th, the Rev. Joseph Arthur Holdcroft, a missionary priest of the District of Cuba, died in La Gloria, Cuba, after an illness of nine weeks.

He was born in Stoke-on-Trent, England, thirty-nine years ago. For a time he was a lay worker in the Church of England, and he served two years in Spain, in the Church Army, and in connection with the British Army service.

After his return to England, he was admitted into the Methodist ministry, in which he spent two or three years. After that he renewed his relation with

his mother Church, and was ordered deacon and advanced to the priesthood by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem. Mr. Holdcroft was in charge of several missions, and of St. Paul's Church, White Haven, in the Diocese of Harrisburg.

He was transferred to the District of Cuba in March, 1921, and stationed in Guantanamo, where he remained six months, after which he took charge of the work in La Gloria.

The burial services were held in Holy Trinity Church, La Gloria, the Rev. Juan McCarthy, of Camaguey, officiating, assisted by Mr. G. W. Hoase, a lay reader of La Gloria.

Mrs. Holdcroft, and their two little children, have returned to her home in England.

A MEMORIAL OF THE LIVING

THE DIOCESE of Dallas has from time to time shown its appreciation of a great man's life and labors by dedicating memorials to him during his life-time. The latest of these was the laying of the cornerstone of the Alexander C. Garrett Memorial Dormitory at St. Mary's College on the afternoon of Wednesday, May 31st. Bishop Moore, President of the Board of Trustees, presided, and Bishop Garrett made the principle address of the occasion, and led the services in the laying of the stone.

St. Mary's College was founded forty-four years ago by Bishop Garrett, who although ninety years old this fall is still its President.

It is expected that the new building will be ready for occupancy at the opening of the school year in September. The building will be of fireproof construction, and will provide living quarters for one hundred students as well as a number of teachers. This will make possible the re-opening of the boarding department which has been closed for the past year; and it is generally hoped will also facilitate the eventual re-opening of the College Department.

A CANADIAN WAR MEMORIAL

ON TRINITY Sunday, a granite Iona cross was dedicated to the memory of the 121 "old boys" of Trinity College School, Port Hope, Ontario, Canada, who lost their lives in the Great War.

The ceremonies began with a celebration of the Holy Communion. After the offertory, the headmaster, the Rev. F. G. Orchard, D.C.L., read the names of the dead, and added, "Requiescant in pace."

The cross was unveiled by Major General Sir A. C. Macdowell, K.C.B., C.M.G., D.S.O., who was afterwards the principle speaker. The dedication was performed by the Rev. C. J. S. Bethune, D.C.L., a former headmaster of the school, who said:

"In the faith of Jesus Christ, we here dedicate this cross, the eternal emblem of self-sacrifice, and the inspiration of all service. Under the shadow of it rest our brothers, and in the sight of it may the school follow the great example of the one, true, pure, immortal Sacrifice. Let this garden be kept a hallowed acre, full of hallowed memory. *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.*"

After the benediction, Gen. Macdowell emphasized the value of such school training as had inspired so many young Canadians to give their lives so gallantly

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in the great cause. The General had, also, a word of comfort for the mothers who mourn. He said that if the Canadians did not sing when going into battle, it was because their minds were busy with thoughts of those at home. He had never heard of an atheist on the Western front, and those who fell were "in the peace of God". No one, not even their mothers, should mourn for them unduly. They had, in their short lives, done more than many a man who had lived to a much greater age.

The cross, base and all, stands twenty feet high. The names of the men are inscribed on a block of stone immediately under the shaft, while on the face of the cross, towards the school, is the school's coat of arms, and the words, "Their name liveth for evermore."

MEMORIAL DAY IN ENGLAND

THE EXERCISES conducted on Memorial Day by London Post No 1, of the American Legion were among the most satisfactory in its history. In the Brookwood Cemetery, the Legion had placed flags and wreaths on the graves of all American soldiers and also decorated each of the seven adjacent British and Colonial plots.

At 11:45 there was a commemoration service at St. Margaret's, Westminster Abbey, where there was a gathering of about seven hundred, largely American. Canon W. H. Carnegie officiated, assisted by Chaplain Major H. S. Smith who, in place of the usual Lesson, read Lincoln's Address. The Canon delivered a brief sermon in the course of which he referred to the bond of sympathy uniting Britons and Americans, and expressed the hope that the possession of common ideals would result in an extension of the splendid step recently taken at Washington, and in the ultimate promotion, by the united efforts of the two nations, of peace throughout the world.

The musical portions of the service, under the direction of Sir Frederick Bridge, were rendered by the regular choir, the singing of "The Supreme Sacrifice" being especially beautiful. The American Ambassador afterward proceeded to the grave of the Unknown Warrior where, on behalf of the American Legion, he placed a wreath, and expressed the appreciation of his government and fellow-countrymen for the manifestation of the bond of union between the United States and Great Britain. Simultaneously Sir Harry Lauder, escorted by a party of Civil War Veterans, carrying the Stars and Stripes, crossed to the statue of Abraham Lincoln and laid a wreath of laurel and bay at the foot of the monument.

MEMORIAL DAY IN FRANCE

THE RECENT Memorial Day was observed in France not only by military and patriotic organizations, but by the Church as well. A solemn and impressive service was conducted in the American Church of the Holy Trinity, Paris, upon which Americans in Paris concentrated their attention. The memorial address was made by the Rev. Frederick W. Clampett, D.D., chaplain of the 144th Field Artillery, A. E. F.

At the Suresnes National Cemetery, Dean Beekman, of the Church of the Holy Trinity, and chaplain of Paris

Post No. 1, of the American Legion, took part in the ceremonies. Ambassador Herrick was the chief speaker. At Feren-Tardenois, the Rev. George Weed Barhydt, of New Haven, Conn., made the opening invocation.

HALEY FISKE ON DUTIES OF A LAYMAN

A NOTABLE FEATURE of a meeting of the Archdeaconry of Troy at Glen's Falls, N. Y., June 12 and 13, was a laymen's dinner at which Mr. Haley Fiske, of New York, was the speaker. Mr. Fiske proved to be an entertaining and force-

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New York opens September 20, 1922. Rev. EDWARD DUDLEY TIBBITTS, D.D., L.H.D., Rector. M. WILLIAM LESTER HENRY, B.A., Head Master Rt. Rev. R. H. Nelson, Bishop of Albany—Visitor

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ful speaker, holding their attention for over an hour. A loyal and enthusiastic son of Holy Mother Church, he laid down in no uncertain tones, the "Duties of a Layman".

Mr. Fiske called attention to an old canon of the Anglican Church which declares absence from the weekly Holy Communion a deadly sin. He recommended a course of reading which, if followed, would make better laymen of them. He advised a closer intimacy with the rector of the parish. His remarks were illuminating and instructive, and tremendously heartening to the small body of clergy present. His convincing presence and intense earnestness carried conviction. Well might he merit that old title of "Defender of the Faith."

In introducing him, the Rev. O. S. Newell, rector of the Church of the Messiah, said he would speak on "The Layman's Place in the Church."

Mr. Fiske began by saying that the Episcopal Church had a reputation for coldness, no doubt due to a lack of enthusiastic love for the Church. He felt that he was talking to a representative gathering of laymen who did love their Church.

But the first thing he would call attention to was the fact that millions were given to Harvard and Columbia, but only a few thousands to Church colleges. In fact Church schools and colleges were sadly neglected by the laymen at large. A certain Church editor goes so far as to state that Church colleges are unnecessary, an evidence of a lack of love for the Church by Churchmen.

Baptists love their Church and they have no creed, their belief centers around what they consider an exclusive form of Baptism. Both Methodists and Baptists have a public confession of sins, real and often imagined, delighting in denouncing themselves before the brethren. Roman Catholics are clannish. They will do anything for each other. In fact in large corporations this fact has to be guarded against, or you would find yourself employing only Roman Catholics. They thoroughly believe that salvation is only sure within the pale of the Church; that it may be possible that some Protestants will be saved, but that there is no certainty of it. Their priests connect them with the sacraments that save, and they are loyal to their priesthood. No matter how evil a life they may live, they always return to the Church.

The Episcopalian may be loyal to his parish and to his rector, but he has no intense loyalty and affection for the Protestant Episcopal Church at large. Why? Because they belong to a form of Protestantism, and you cannot get excited over that.

One hears the statement: "I don't believe in a Pope; I don't believe in priests; I don't believe in the seven sacraments; I don't believe in Eucharistic adoration." "I don't believe"—what kind of a Churchman is he anyhow who "don't believe"?

Most such only know something about Morning and Evening Prayer, and maybe about the Communion service as set forth in the Prayer Book. Possibly, he may have heard the Baptism service and the Funeral service; if married, the Wedding service. But what man remembers anything about his wedding?

Most Churchmen are proud of the incomparable English of their Prayer Book, but one cannot get red hot over the

classics, or over formalism. Most of them think that they are superior to other bodies of Protestants, but there is nothing in this to excite loyalty or love. The fundamental trouble with most of the members of the Church is that they do not know its theology and are ignorant of its history. How many laymen consider themselves a part of the Church Catholic? The Prayer Book contains all of Catholic theology. It is the duty of a layman to know what his Church is and what it teaches. It was a great mistake that the American Church left out of the Prayer Book the Athanasian Creed. There is no promise of Salvation to those who "do not believe" in the Catholic Faith.

The Prayer Book teaches:
1—That salvation is necessary.
2—That the way to salvation is through the Sacraments of the Church.

The members of the American Episcopal Church are not a reading class. I would strongly recommend a course of study. Read Bishop Fiske's *The Faith by which we Live*. In this you will find the Incarnation connects with every phase of life. Read Bishop Gore's *Religion of the Church*, and Barry and Delany's *Religion of the Prayer Book*.

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You really ought to know what your Prayer Book teaches. I know very well that the Incarnation connects with every one, living, as we do, in a material world, selfish and greedy. Life is centered on material things. Spirituality is undermined, the doctrine of future punishment is denied. Protestantism is distinctly on the down grade; why the average Protestant is a Unitarian.

Take the average layman. Point to the Child in the Christmas Manger, and ask if he believes that there lies the Creator of the World. Ask him if the Holy Spirit is a Person or something like unto the wind, intangible, evanescent.

Protestantism teaches that man was not made God. Well, neither He was, but "God was made Man."

Protestantism makes a fetish of the Bible. It teaches the Bible before the Church, though the Church existed before the Bible. The Church wrote the Bible. The Gospels were written by the Church. You could eliminate all of the Old Testament but the Prophets. They were inspired. "God spake by the Prophets." Read *The Deity of Christ*, by Bishop Gore. These will help you lead a spiritual life, the real life; and will help to prepare you for eternity. The Christian life is the only life worth living.

The greatest aid to a spiritual life is a regular attendance at the celebration of the Holy Communion. Go every Sunday. Laymen can have it every Sunday if they want it. It is short, it is dramatic, it is social, it meets all requirements necessary to instill loyalty. Nothing will pull you up like a weekly attendance at the Holy Communion, with its weekly preparation.

Have you a patron saint? If not, get one! He can help you. Pray for the dead. You don't believe in prayers for the dead? Well—if you don't, they do. What do you mean by the Communion of Saints? Take the Church papers, and read them. If you believe in a thing you want to know about it and what it is doing. Take *THE LIVING CHURCH* for the news in this country and the *London Church Times* for the news of the world. The Anglican Church, like the British Church, is so wide-spread that the sun never sets on it. And might I add the *Holy Cross Magazine*? You may not like it at first, but if you have read all that I have recommended, by that time you will. You will be interested in the work the Holy Cross fathers are doing in the mountains in the South and in Liberia. You will want to know what the Cowley fathers are doing, all real missionary heroes.

As for your duties in your parish, first make a friend of the priest. Don't leave him to the women. You will find the priest a good fellow. Smoke with him, take him to the ball game, take him out to dinner, "blow" him occasionally. If the priest becomes effeminate, whose fault is it? He started out a man, a layman at that.

Don't let him do your begging for you. That is your job. Hate it? Of course you do. It's beastly work. I hate it as much as I hate making speeches at a laymen's dinner. Have social meetings. Find out what the rector wants, and try to help him get it.

Work together. The Western Church is on the down-grade because of this lack of loyalty. Many authorities are agreed that the hope of the Church is in the East.

Get busy in the larger work of the Church. The Nation-wide Campaign is a man's job. You "don't believe" in the larger organization? You don't like all that "overhead", etc? You cannot have a large and successful organization without it. It needs a lot of money. The greatest mistake made in the beginning of the Nation-wide Campaign was when they said they were not out for money. You knew they would need money. If you do one thing you will work for it and pay for it. Pay for the Church and you will love it.

You pray for what you give money for, but you don't always give money for what you pray for.

AMERICAN SOCIETY OF CHURCH LITERATURE

THE ANNUAL report of the American Society of Church Literature (the American S. P. C. K.), recently issued, is the most encouraging one in the history of this notable institution for the publication and dissemination of Church literature. The last cent of the debt of \$2,668 is paid off. This borrowed money has enabled the Society to do its work for nearly eight years. It has accomplished much during these years and now finds itself in the possession of some fifty publications issued during this time which can be had for general Church use. The next move is a paid secretary who may devote his whole time to the work of the Society, and for this end efforts are being put forth. The society is now in a position to use some fresh manuscripts, such as plays, popular biographical sketches, and good history stories, which can be developed from four-page folders to twenty-four page booklets.

PLAN FOR FINANCING BERKELEY DIVINITY SCHOOL

THE BISHOPS of Connecticut have sent out a circular letter to those interested in the welfare of the Berkeley Divinity School, outlining a plan for securing increased revenues for the School. The School, like many hundreds of New England stockholders in the N. Y., N. H. & H. R. R. Co., has been sore hit by the depreciation in the value of this stock, and the failure of the company to pay any dividends for a number of years past. The holdings of this stock by the school total some \$152,000. The investment originated through the generous gifts of the late Mr. Joseph E. Sheffield of New Haven, who gave liberally of the stock during his lifetime, and subsequently in his will increased these holdings by other railroad stock, which was later exchanged for New Haven stock. The trustees of the school desire to average its holdings in order to reduce the total cost of the investment, in the hope that eventually the original principle might be realized without loss. To this end they are asking for outright gifts of New Haven stock; gifts of money to be specifically devoted to the purchase of New Haven stock; or, the gift of other marketable securities. About 840 shares of the New Haven stock are needed, and the trustees are encouraged in their effort by the fact that the first application they made resulted in the receipt of one hundred shares of the stock.

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