

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 1, 1922

NO. 9

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Published by the MORSEHOUS PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MORSEHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages, 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

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Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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WHEN MEN do anything for God, the very least thing, they never know where it will end, nor what amount of work will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—Faber.

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EDITORIALS AND COMMENTS

Searching for the Truth

FROM time immemorial, in the vast perspective of Christian thinking, there have been two classes of persons; one, which feels that in Christianity it has found the truth, and rests in that truth with an ever-abiding confidence and conviction; and another, which, no matter how tenaciously it may hold to the Creeds, has still a restiveness of temper and an impulse towards further conquests, which, by contrast to the first type, seems lacking in conviction and devoid of that confidence and peace which should distinguish a Christian. There are early Fathers on both sides; there were schools of thought in the Church in the earliest days. There have always been two ways of looking at things, and these two points of view will always remain so long as men think and find thought a necessary occupation in life. The distinction in point of view is far deeper than a mere matter of education; it grounds itself in the very basis of character and temperament.

In the Church to-day we find that these two temperaments have drifted apart and developed into two schools of thought which seem to be mutually exclusive and contradictory. We have "Liberals" and "Catholics", "Broad Churchmen" and "High Churchmen". To an outsider it often seems that the Episcopal Church is teaching two different religions, and to insiders the same impression is ardently conveyed by extremists of both wings. If we try to analyze the situation, we come down to a difference of outlook which seems so great that no reconciliation would appear to be possible. We might get at it in this way: why is it that the phrases "the Faith once for all delivered", "the deposit of faith", and the like, are found so irritating to Broad Churchmen? Is it because of the tone of finality, smug satisfaction, and absolute self-assurance with which they are uttered by Catholics? Or is it because the very fact that such statements can be made, seems to reveal a total lack of intellectual vigor, and an absence of interest in the veriest fundamentals of Christian thinking?

We have our two temperaments—one, which relies on authority and resigns to it the settlement of difficulties with a confidence and abandon which is a perpetual source of wonder to the other type of mind; and the latter type, with its passionate interest in discovering the truth, its relentless and rugged honesty, and its poignant craving to pursue after that which has not yet been attained—a certitude based on the spiritual adventure of the individual believer. We may well brush away, at the outset, any insinuations or suspicions of bad faith or insincerity, and must learn to credit each other with at least the qualities of honesty, integrity,

and truthfulness. If one is by nature cast into a certain mold, he finds it difficult enough, without further obstacles, to comprehend others of a different outlook. The retort discourteous, the suggestion of bad faith, and a certain smallness of temper, preclude inevitably any further approach towards mutual understanding.

It is, after all, a solution of the fundamental question, "Has the truth been already discovered, or must it still be searched for?" which lies at the root of the whole matter, and the answer to the question will be given more or less as one's own natural propensity dictates. The Catholic may say: "Yes, the Truth is fully revealed, taught in the Church, the Body of Christ, and it is incumbent upon every man to lay hold of it and make it his own." The Liberal answers: "What and where is this 'Truth' you are talking about? We have no more right to claim that *we* have arrived at finality than that any earlier generation of Christians attained it. Mankind is continually moving towards the knowledge of the truth, and each new generation has its own problems and difficulties. Comparative Religion tells us much about the very dogmas which have been traditionally assumed to be distinctively Christian; Biblical criticism marks off strata and layers in the New Testament, differing widely in content, point of view, and thought. Is the Synoptic view right where it differs from the Pauline or Johannine, or are all three simply envisagements of a Unique Personality which have only the authority of those who conceived them? Again and again beliefs have been given up with the advent of fuller knowledge and discovery. By what right can we dismiss the whole case, shelve all our difficulties, and mortgage future duties of thinking and research by resigning ourselves to a standard of belief—theoretically fixed but actually nebulous—which one tradition brings down to us from the past?"

THAT WHICH EACH point of view regards as most precious and essential, it finds the other, to all appearances, utterly ignoring. The Liberal has a good deal of right on his side when he turns away from oft-repeated formulas constantly on the lips of the Conservative, with the hopeless feeling that the latter has failed utterly to explain what he means by his words. The Catholic is shocked by the seeming irreverence shown by the Liberal in discarding completely the traditional thought of the ancient Church, or, at least, in submitting the content of that thought to the rigid and searching scrutiny which seems to regard it as surviving vestiges of an extinct life. The unhappy re-

sults of controversy have at least this calamity to account for, that both sides seem to look only to find differences, not agreements, and that neither side would willingly be persuaded of the common ground it holds with the other.

It may be remembered with profit that in the age of the Schoolmen the dominating motives were the validity of reason and the principle of bringing the content of the Faith to the bar of human thinking. St. Thomas, for example, would have had great difficulty in comprehending our modern point of view, which sets off reason against faith, and the exercise of the rational faculty against that capacity in us which yearns Godward. He was no obscurantist, and would have been the last person to relegate matters of faith to the realm of the unknown and unknowable. However much we may feel out of sympathy with the cast of his thinking, this much is apparent: the principle on which he proceeded would have left no room for the sort of antagonism which has been brought out in sharp relief in these recent years, between truth as something known and available, and truth as something yet to be sought and discovered.

The Revelation made by our Lord is a growing thing. To be loyal to it means that it may not be wrapped up in a napkin and preserved like an heirloom, but that it must be put into service, given the opportunity to live, work, and "bring forth fruit". Furthermore, every single believer must appropriate it, and give it an allegiance which is infinitely more a life-service than a lip-service. The instant the formularies of religion cease to have this intimate bearing on life, conduct, individual experience, that instant the person is in grave danger of formalism, which is another word for treason, in that he does despite to the very principle of Christianity as a vital, living, growing, dynamic fact. Each point of view that we have been considering has its own pet aversions—the "Catholic", the rejection of the traditional formularies of the Church; the "Liberal", the acceptance of them without any deep and adequate grasp of their meaning. Both of us might come to some sort of agreement, were we able to realize that the duty of the individual is not confined to the acceptance of the formularies but includes their realization and translation into living power. An acceptive attitude is to be justified only in the event of the appropriation and assimilation of the religious truth received. A rejective attitude is to be commended only when it can prove that thereby richer and broader experience is made available.

So what may we say as to the fundamental question: Is truth already found or is it yet to be found? The answer is neither startling nor arresting. Truth has been found by man, but yet I must seek it myself. Christ gave His life for me, but I must appropriate that Benefit if the great Fact is to be made real in my life. We may come at the truth in different ways, provided we see our road, its end, and recognize that there may be other ways as well. Liberal and Catholic must come to see and respect in each other the virile honesty, the unswerving loyalty, the fineness of moral fabric. Both of us may finally realize that our temperaments have a lot to do with our positions, and that a larger conception of our own natures will help considerably toward the solution of a problem which is as old as mankind, in the terms of Christian thought, character, and life.

THE Church student conference held last week at Madison, Wis., was inspiring and inspiriting. The colleges represented by students, chosen by the Church units in each, covered all parts of the country; and the attendance was much larger than at any previous conference.

Church Student Conference One was struck especially with the earnestness coupled with intelligence shown by the young delegates. They discussed the problems of the campus and of vocation with entire frankness and with a lack of self con-

sciousness that showed much previous thought in serious channels. There was an evident desire to use the student conferences for practical purposes, and the discussions on vocation, including the call to the ministry and to life service in Church work, were illuminating as showing the thought of the younger generation relating to these problems. The conferences were well guided by such master minds as those of the Rev. Paul Micou, Rev. A. B. Parson, Rev. John Mitchel Page, and Rev. Stanley M. Cleveland, experts, all of them, in student problems, and yet the self reliance of the students stood out conspicuously.

The delegates were both young men and young women, with a good sprinkling of student pastors. It was reassuring, had there been pessimists needing the assurance, to discover that bobbed hair and up-to-date gowns have in no way detracted from seriousness of purpose and high-minded idealism. No doubt the students gathered at Madison were the very cream of the young people of our land; but even though they represented the best rather than the average, they prove that we have splendid leadership among the young men and women of the day.

The destinies of Church and State in the next generation are safe if such young people as those gathered at Madison can direct them.

DOES organized labor uphold or condemn that heartless massacre that occurred in the Illinois coalfields last week?

One wishes that the honest part of labor could come to the surface. And one wishes, too, that it might realize that organized labor in this country is committing suicide, and that the only hope for it—*Ethics of Organized Labor*—if, indeed, it be not too late to save it at all—is for the honest minority, if minority they be, to make it perfectly plain that they will not be bound by rules that demand that they acquiesce in whatever be done in the name of organized labor, or of the union, be it right or wrong.

It is impossible not to feel that such crimes as this would become, if not impossible, at least much less frequent if such men as Samuel Gompers and the respectable part of the labor group would denounce them as they should be denounced.

This country will not permit an aristocracy to grow up in its midst which deems itself to be possessed of special privileges and to be above the law of the land. The right of the striker to determine whether he will work or stop working is not one whit greater than the right of him who is denominated strike-breaker to do the same thing. The insolence of the one in assuming superior rights will tear down the whole system of democracy if it be not directly curbed; but before it tears down democracy it will demolish the structure of organized labor that has been built up by the hard work of two generations of laboring men. All of us will suffer if this malevolent development of labor be not curbed, but labor itself will suffer most and quickest of all.

Second only to the horror of the crime itself, in all its brutality, is the spectacle of weakness and supineness in the government of the once great state of Illinois. That the undigested mass of humanity that constitutes its citizens seems collectively incapable of self-government affords ground for serious uneasiness. Years ago Wisconsin had a touch of such lawlessness; but Wisconsin had in the governor's chair a Jerry Rusk—he of "I seen my duty and I done it" fame—while Illinois has to-day the smallest of the small rattling about in a chair that great men have filled years ago. One fears that democracy has not been a great success in Illinois; and because it has not, the massacres of Williamson county were possible, and the parody upon a coroner's inquest could take place.

Can anything be done to introduce civilization among the savages of southern Illinois?

THIS leads us to recall that just a year has elapsed—on the evening of the thirtieth of June—since the entire force of the composing room and press room of our own publishing house walked out, in a strike called from a national headquarters in another state. Many of those who walked out had been our loyal workers for long terms of years,

The Case at Home

for we had gathered to us the best men of the craft that could be found. We had all developed the art of working together as self-respecting men and women: of bearing with one another and caring for the welfare of each other. We believed ours to be an ideal relationship between employer and employed. There were no grievances; no differences that might not easily have been adjusted, none that could not properly have been submitted to arbitration, none that would not easily have been settled had the union whose authority these men owned been composed of men of as fine character as those who left us. We were all friends and brothers together. Never was a strike more utterly unnecessary. Never was the willingness of men to submit to the dictation of a machine more pathetic. Alas, so long as labor has the mind of a slave, it matters little whether the slave driver be designated corporation or union.

Their places have long since been filled, and the failure of organized labor, that ought to be the friend of labor, but has in so many cases become its worst enemy, is registered once again. Our new workers, believing in the system of the open shop, are learning the technique of which the older employes had been masters. They have the dignified minds of freemen, and recognize no autocratic authority over them. Gradually we are becoming welded together in a fellowship equal to that which, growing up through a period of nearly forty years, was broken off in a day.

TENNESSEE has made a wise choice in electing Dr. Maxon to be Bishop Coadjutor in the place of the revered Beatty. He has made a successful record in both parochial and educational work, and will ably supplement the work of the noble Diocesan.

The Coadjutor of Tennessee

for we had gathered to us the best men of the craft that could be found. We had all developed the art of working together as self-respecting men and women: of bearing with one another and caring for the welfare of each other. We believed ours to be an ideal relationship between employer and employed. There were no grievances; no differences that might not easily have been adjusted, none that could not properly have been submitted to arbitration, none that would not easily have been settled had the union whose authority these men owned been composed of men of as fine character as those who left us. We were all friends and brothers together. Never was a strike more utterly unnecessary. Never was the willingness of men to submit to the dictation of a machine more pathetic. Alas, so long as labor has the mind of a slave, it matters little whether the slave driver be designated corporation or union.

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THE BREATH of prayer comes from the life of faith. And they that spend their days in prayer, shall end their days in peace and comfort.—*F. Mason.*

TIKHON DID NOT ABDICATE

AN official cablegram received from Belgrade, June 20th, and signed by Metropolitan Anthony, President of the Russian Holy Synod Outside of Russia, states that the report that Patriarch Tikhon of the Russian Church had abdicated, is false. This cablegram was sent to Bishop Anthony, Plenipotentiary of Patriarch Tikhon in America, who was sent here to investigate and report upon all affairs of the Russian Orthodox Mission in America and who officially called upon Bishop Gailor, President of the Council, on his arrival a few months ago. Bishop Anthony is also the newly appointed Bishop of Alaska. The whole cablegram reads as follows. Bracketed words are inserted to make the meaning clear.

“(The) Rebels against (the) Patriarch (viz.,) Bishop Antonin and company (have been) excommunicated by us. Acknowledged out of their Holy Orders (by) Eastern Patriarchs. Heads (of) other Churches informed. All Orthodoxes compelled (i. e., must) protest. *Patriarch Tikhon never abdicated.* His duty during arrest entrusted (to) one (of the) Metropolitan(s). Do not believe bolshevist informations.”

Also the following previous cablegrams sent to Bishop Anthony here in America by Metropolitan Anthony, Belgrade, are valuable as confirming the status of Bishop Anthony:

“Sremsky Karlovic, May 23, 1922, Mission of Bishop Anthony acknowledged by Patriarch Tikhon 25th March,” and “Novisod, June 11, 1922, Alaska independent (by order of) Moscow Council. You (are) appointed (by) will (of) Patriarch Tikhon. Your mission approved (by) Patriarch 25th March.”

The originals of these cablegrams were seen by me. This is the first absolutely authoritative declaration disproving the reported abdication of the Patriarch.

THOMAS BURGESS,
 Secretary, Foreign-Born Americans Division, Department of Missions.

LIFE

The earth was barren, hard, and cold;
 Stark bare the bough, and dry;
 Not blade nor spear of aught that's green
 Lived 'neath the steely sky.

Then sudden from the world's deep heart
 A whisper creeps—"The Spring!"
 The barren ground thrills through with life,
 The birds begin to sing;

Through stony soil, 'midst rugged rocks,
 The grass blade fights its way;
 Lo! every bud and root and stem
 New impulses obey.

So touch my barren heart, O Lord!
 Give to my soul its Spring!
 Stir up the currents of my life,
 Bid winged joys to sing!

Call forth obedience to Thy Word,
 Give strength to growing hope,
 Inspire the thoughts of Thee that now
 Though doubt and sorrow grope.

O let me drink of Thee, Great Source
 Of life and strength and love,
 Until, one day, my soul shall bloom
 In Thy Sunlight above!

FRANCES BISHOP BARNEY.

LET US consider that Heaven is our country as well as this. A great multitude of our dear ones are there, longing that we may come to their sight, to that joy which will be common to us and to them, to that full and perpetual pleasure which is There, where the Lamb is the light thereof.—*Bede.*

NOTES ON THE NEW HYMNAL
SECOND SERIES—XXX

BY THE REV. WINFRED DOUGLAS

THE FOURTH SUNDAY AFTER TRINITY

THE Collect sounds the note of the day in its petition, "Increase and multiply upon us Thy mercy". In the Epistle, St. Paul sets before us the ineffable mercy of God in the promised deliverance of all creation from the bondage of temporal corruption unto the perfect freedom of eternal glory, wherein we ourselves, now burdened with suffering, shall have our perfect consummation and bliss, both in body and soul. And in the Gospel, our Lord bids us to imitate our heavenly Father's mercy, especially in charitable judgment and forgiveness. If we are not thus merciful, we are but blind leaders of the blind, hypocritical seekers for the minor faults of our brethren, unconscious of our own greater failings. But we disciples, forgiving the trespasses of our neighbors, may be as our merciful Master, who forgives us our trespasses.

Introit, 237—When all thy mercies, O my God,

or

313—As pants the wearied hart for cooling springs

Sequence, 507—Light's abode, celestial Salem,

or

516—For ever with the Lord

Offertory, 503—O God of mercy, hearken now,

or

238—Thy life was given for me

Communion, 336—Bread of the world in mercy broken,

340—Let thy Blood, in mercy poured

or

Final, 240—There's a wideness in God's mercy,

or

494—Where cross the crowded ways of life

The last three of these are new to the Hymnal, and among the particularly desirable additions. No. 340, one of the best adaptations by the Presbyterian divine, John Brownlie, from the Greek service books, is set to music of entrancing beauty and tenderness. It is probably the best hymn to sing after the consecration to-day. But if No. 238 be chosen at the Offertory, this would be undesirable, as the two have essentially the same refrain. The two final hymns are supplied with tunes widely familiar, and neither should present any difficulty whatever. The alternative hymns suggested at the place of the Sequence, must be considered in the light of the Epistle. No. 507, the heavenly hymn of St. Thomas à Kempis, perfectly illustrates the Epistle, especially in the fourth and fifth stanzas.

At Evensong, choice might be made from some of the numbers above not needed at the Eucharist, or from the following list:

22—The shadows of the evening hours

27—Now from the altar of my heart

239—I could not do without thee

241—Eternal Light! Eternal Light

242—I heard the voice of Jesus say

243—Saviour, source of every blessing

These are all familiar except Hymn 241. This profoundly imaginative meditation on "the glory which shall be revealed in us" would also appropriately follow the Epistle at the morning service. While the tune to which it is set is adequate, the writer cannot feel that it is ideal. Here is one of the many opportunities afforded by the New Hymnal to our younger composers: may one of them supply these noble stanzas with a tune of mystical beauty comparable to that of the poem!

PRAYER is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night. Prayer sanctifies all our actions.—Anon.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 3

READ Genesis 28: 10-15. Text for the day: "And, behold, I am with thee, and will keep thee in all places whither thou goest."

Facts to be noted:

1. Jacob was fleeing from his home, and from the wrath of his brother (Gen. 27:41-45).

2. He lay down to sleep with a troubled conscience (Gen. 27:24).

3. His vision, or dream, brought him to a realization of God's part in his life.

For Jacob, with his sin, his sorrow, and his troubled mind, there was the vision of the ladder, with the angels of God ascending and descending. He had deceived his father and his brother. He had fled from his home, and he thought that he had left his father's God behind him. But now in the stillness of the solemn, silent, starlit night the vision reveals to his consciousness that "God is about his path, and about his bed, and spieth out all his ways"; "Behold, I am with thee". It is the voice of God, and from that time he begins to ascend the ladder of righteousness, until Jacob, the deceiver, becomes Israel, a prince with God (Gen. 32:28).

For us, the ladder by which we must climb to God is our Lord and Saviour Jesus Christ. Of Himself He said, "I am the way, the truth, and the life." Each day, then, before we go to meet its problems, let us spend a few moments in silence, and we, too, shall hear the voice of God saying to us, "Behold, I am with thee, and will keep thee in all places whither thou goest."

July 4

Read Exodus 13:17-22. Text for the day: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."

Facts to be noted:

1. The Israelites were on their way from the land of bondage to the land of promise.

2. God guided them both by day and by night.

3. God's unfailing help (v. 22).

The men and women, whose influence in the world has been the greatest, have been men and women who have trusted in God for guidance and direction. It is a well known fact that, during the war, the greatest military leaders were men who were most careful to spend a part of every day in prayer and meditation. It is also true that many of the foremost business men of this and other nations are men of deep spirituality. They realize their need of assistance and guidance, and they go to the only source from which it can come, and God does not fail them. It must be so with all of us. Like the Israelites of old, we, too, are making a journey and, if that journey is to be successful, we must learn that God does go before us at all times, to guide us both by day and by night, and it is for us to follow His guidance, and not try to depend upon ourselves and upon our own efforts alone. Let us do our part, knowing that God will more than do His.

July 5

Read Exodus 14:13-18. Text for the day: "Speak unto the children of Israel, that they go forward."

Facts to be noted:

1. The Israelites were in deadly fear of the Egyptians.

2. Moses' faith in God never failed him.

3. God's definite command to the people: "Go forward."

God commanded, the children of Israel obeyed, they went forward, and, at the end of forty years, Moses was able to say, "These forty years the Lord thy God hath been with thee; thou hast lacked nothing." There isn't a day in our lives that each one of

us hasn't some problem or other to meet, and problems that must be solved. So frequently we fret and worry and, like the Israelites of old, we are sore afraid, but let us learn our lesson. Right in the very midst of their murmuring, and anxiety, and fear, comes God's command, "Go forward", and they obeyed; and with what result we know. Let us eliminate our foolish anxiety and fear, and each day let us face the problems of our life with the words of God Himself ringing in our ears, "Go forward", and, at the end of every day, and at the end of our lives, we, too, shall be able to say with Moses: "The Lord hath been with thee, thou hast lacked nothing."

July 6

Read Exodus 15:23. Text for the day: "And the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

Facts to be noted:

1. The Israelites had been without water for several days.
2. When they did find water it proved to be bitter.
3. Moses is told how to make the water sweet.

How positively bitter are the disappointments that come to us at times. A young man starts out in life full of ambition, and is determined to make a great success of his life in his own way, when suddenly all his hopes are dashed, and his disappointment is bitter in the extreme. Parents build castles in the air for their children, and the children themselves so often wreck the foundation, and the parents' disappointment is very bitter. The Christian worker starts his life's work, determined to accomplish great things for God and His people, and there comes a day when he has to drink of the bitter waters of apparent failure. How can the bitterness of such disappointments be avoided? Learn to think of life as a whole, and as bound up in the very life of God Himself, and that those who trust God simply cannot actually fail in anything they do.

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who said: A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!"
—Browning.

July 7

Read Deuteronomy 2:1-7. Text for the day: "These forty years the Lord thy God hath been with thee; thou hast lacked nothing."

Facts to be noted:

1. This is part of Moses' account of the forty years' journey.
2. He reminds the people of God's love and care.
3. The assurance for us to-day.

If there is one lesson more than another that we must learn, it is to do our part and take God at His word. Notice carefully the seventh verse: "For the Lord thy God hath blessed thee in all the works of thy hands." Every time that it seemed as though there would be a scarcity of food and water, these were provided when the people obeyed God, when they did their part. Of Moses, their leader, the writer of the Epistle to the Hebrews says, "For he endured, as seeing Him who is invisible". It may not be possible for us to pass through a spiritual exaltation such as Moses must have passed through frequently, but let us so live, day by day, in the conscious presence of God Himself, that, no matter what may come into our lives, we shall be able to feel that He is with us, and that we shall lack nothing that we need for our peace and happiness. We know how difficult it is to answer the many "whys" that come to our minds, but experience is the great teacher, and experience has taught us that those who trust Him lack nothing, and that, some day, we shall see life as a whole, and then we shall understand.

July 8

Read Joshua 1:1-9. Text for the day: "Be strong and of a good courage."

Facts to be noted:

1. Moses the great leader of the Israelites was dead (Deut. 34).
2. Joshua, his faithful follower, was called to take his place.
3. The divine assurance (Numbers 14:6).

For forty years the children of Israel had journeyed through the wilderness under the leadership of Moses. Now Moses was dead, and Joshua was appointed leader. His task was not easy. The Promised Land was not far off, and yet obstacles had to be overcome before the people could take possession; but God's promise reassures Joshua, and His words of encouragement give the new leader strength for his work.

Each day brings to each one of us new tasks to perform and new problems to be solved. The father in the office or shop, the mother in the home, and the boy and girl at school, often wonder how they will ever get through the day; the missionary in China and the Christian worker at home, feel, at times, that they are accomplishing very little; all of us at times are tempted to become disheartened and give up, but to those who have ears to hear there come with every new day that promise and encouragement that God gave to Joshua: "I will not fail thee nor forsake thee", "Be strong and of a good courage."

CATCHING UP

OUR receipts during May to apply on the quota were greater than last year by \$60,000. We might congratulate ourselves on this result were it not for the fact that most of the Sunday school offerings came in during May this year, whereas, last year they came in during April.

For the first five months of the year, we are still \$103,782.64 behind the same period last year. Over half of this decrease is in the first province. The second and eighth provinces show increases over the corresponding periods.

I suggested last month that it would be a fine thing if we could report to the Convention that the receipts for the first seven months were better than last year. If you are to make this report possible, the time to start is now.

LEWIS B. FRANKLIN, Treasurer.

THE SOUL OF A GARDEN

Has not immortal life more wide extent
Than we, amid the shadows here, perceive?
This garden we have loved so long—I grieve
To part from it forever; it seems blent
Dear heart, with our life-story. God hath sent
His word so often by these flowers sweet.
God's love, your love, I found in this retreat;
Strength, solace in my sorrow, have been lent.

My love, when in some garden of the Lord
We waken at the dawning of the day,
Perhaps with joyful wonder, you and I
May find our tree and flower-friends restored,
And learn naught beautiful has passed away;
That things true love has hallowed cannot die.
MAUD FRAZER JACKSON.

THE BLESSING of the religious man is an easy and portable blessing, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his blessings into one, "Love God," "Love thy neighbor," is like a traveller's putting all his goods into one jewel,—the value is the same, and the convenience the greater.—*South.*



A FRIEND writes me the outline of a strange and fascinating history, centering about a piece of treasure trove, evidently ecclesiastical, and so ancient that one's imagination cannot forbear playing with it. Could it have

been the chalice of St. Ignatius? Did the Apostle Peter, perhaps, use it? Nay, is it, perhaps, the Sangreal itself? I hope it may be secured for the National Cathedral.

The cup, with some other ancient ecclesiastical objects, was dug up several years ago by a party of Arabs who were excavating near the site of Antioch. The entire loot was offered for sale by the Arabs, and was purchased by Mr. Kouchakji, a merchant of Aleppo, of the firm of Kouchakji Freres, who have branches in Paris and New York. The cup, which bore the incrustations of time and every evidence of having lain buried for centuries, was, on account of its peculiar design, sent to Paris and, there, was most carefully cleaned by one of the foremost experts. During the war, when Paris seemed in danger of capture, the cup was sent to New York for safety, and it is now here in the possession of Mr. F. Kouchakji, 707 Fifth Avenue.

That is the skeleton of the story. I understand that a monograph is being prepared for publication describing the cup, giving an account of its discovery, and weighing the evidences of its age and probable history.

The cup is in two parts, a simple, rough, inner chalice resting, by its overhanging lip, in a highly wrought container apparently fashioned to do honor to the cup within. Everything seems to point to the first century A. D. as the time when the outer cup was made, and to the likelihood that it was buried to save it from the officers of the Emperor Julian in 363 A. D. when he closed and despoiled the Cathedral at Antioch. The inference from the roughness of the inner cup and the exquisite workmanship of the outer cup, with its portrait medallions of the Christ, the evangelists, and certain of the apostles, is at least that the inner cup was an object of very great veneration.

IN THE JUNE *Landmark*, the organ of the English-Speaking Union, there is an article, "In defence of the American Girl", by Prof. Cockerell, of the University of Colorado (an Englishman by birth, a teacher here for 35 years), which is a wholesome antidote to much foolishly pessimistic talk. I quote a part of it herewith:

"It is, of course, true that some are foolish and others are stupid. But whether I think of them as a great procession passing through the years, or recall particular individuals, my general impression is that they maintain high standards of conduct and ideals. Trying to find some single word to express my feeling toward them, I can only think of reverence. This seems exaggerated, perhaps, but it is appropriate.

"Consider what they represent. A multitude of young persons, emerging from childhood, and facing the problems of life hopefully, and without the nameless fears of our ignorant ancestors; not always very well trained, not always wise, liable to make mistakes, but earnestly desiring to achieve excellence. They respond to suggestion, they are educable, they are likely to do as they see others doing. If they adopt foolish fashions, the fault is not primarily theirs. They are easily caught in the nets set by their elders, and herein lie their hope and their danger. They are not, in reality, the anarchists some would describe them as being; they are, in fact, too readily disciplined, too easily overwhelmed by what appears to be custom.

"The essential point is, that they are a wholesome lot. ca-

pable of the highest virtues in an environment which stimulates their development. What more can we say of any people? Morality and good taste are acquired, not inborn. I do not doubt that it would be possible so to corrupt our youth that they could be regarded only with sorrow and indignation. But so far, they have not been thus corrupted.

"Their morals are sound, and their manners courteous and kindly. Occasional exceptions occur, but they do not affect the general statement. If they smoke cigarettes, I know nothing of it, and certainly the practice must be very rare in our part of the country.

"All my classes contain both men and women. In practically every case, the grades of the women average higher than those of the men. This is probably not an indication that women have superior minds, but results principally from their mode of life. The men have more opportunities for wasting time, and, on the whole, poorer traditions. The women are, no doubt, to some extent, a more picked lot, as parents do not often send their daughters to college unless they are clever, or want to go.

"Very many of our girls teach after leaving the university. Some have complained of the feminization of our educational system, but I cannot doubt that it has had a great deal to do with the prevalent wholesomeness of our outlook. The women do stand for the decent thing; as a group, they hate vice, and preach against it in public, and will not tolerate or promote it in private. They are not cynical about morality. The true American girl will do us credit if we give her half a chance."

A FRIEND SENDS THIS BIT of religious advertisement from a Fresno, California, notice-board:

"Snappy Sermons, Spirited Songs, Peppy Prayers." This, following, is an advertisement in a Pekin, Illinois, paper:

"GET LINED UP ON THIS! WE ARE READY TO GO!

"Yea, bo, be sure and pipe the wicked dope on a hard-boiled spree coming off to-night at 7:30 at the Presbyterian church parlors. Pound your ear, buddy, and line up with the gang. If you ever lamped our meeting house, come on over and help us roll the concrete hen-fruit, all for one-tenth of a simoleon.

"In further significance, we deeply desire that you honor the C. E. Society with your presence at the afore mentioned date and hour. Admission, 10 cents."

And I add one other notice, sent out from the "Charlton Street Memorial Church," New York:

"A big circus is to be held at the Charlton Street Memorial Church on Thursday June 8, 1922. The admission is absolutely free. There will positively appear Lions, Tigers, Monkeys, Elephants, Clowns, wild men, and lots more. The famous Sardella Orchestra will also be present. We want the people to enjoy themselves thoroughly. Come early if you want to be sure to get a place to see the circus. It begins at 8:15 p. m. on the dot."

This may be a good place to insert a cutting from an Australian Church paper:

"Does not Archbishop Trench say: 'Is there not something very solemn and very awful in having such an instrument as this of language is, placed in our hands, which is so mighty to wound or to heal, to kill or to make alive?' And may there not be a deeper meaning than we have hitherto attached to them, lying in our Lord's declaration: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned?'"

A NEW YORK DESPATCH dated April 28th gives reports of three suicides in one day of persons who had been reading Conan Doyle's "spiritualistic" account of the life beyond, and (for good measure) tells of a Brooklyn man who stabbed his wife, taking her for an ectoplasmic phantasm. Not a "comfortable doctrine," surely!

A PRESS DESPATCH from Hot Springs declares that the M. E. Church, South, "used the ancient Angelical ritual" at the elevation of five new bishops. Evidently, Prayer Book revision is progressing in various quarters!

The Wickford Conference

HERE is not in the United States another town that has preserved its individuality for so long a time as has the town of Wickford, R. I., in which the National Conference of Social Service Workers of the Church was held June 19 to 22. It is still thoroughly American, with hardly a foreign born resident in it, while Plymouth and other old towns have largely lost their character by the influx of foreigners. Even the workers in the two factories on either side of it are American.

The inlets from Narragansett Bay make of it a sort of country Venice and add to the picturesqueness given it by the old Colonial houses built flush to the streets with gardens back of them running down to the water. In olden times neighbors could visit each other more readily by boats than by horse or on foot.

What makes it especially interesting to Churchmen is its ecclesiastical history. It contains the oldest Episcopal church in the diocese, if not in all New England. This building has had a wonderful career. It originally stood five miles to the south of its present situation and was erected in 1707. In it officiated diligently for thirty-six years that faithful missionary of the Society for the Propagation of the Gospel, James MacSparran, who received for his work and his learning the degree of Doctor of Divinity from Oxford University. In it preached Dean Berkeley when on a visit to this "forerunner" in the wilderness of two centuries ago. In it, after its disuse in the Revolutionary period, except for the quartering of soldiers, officiated the Rev. Wm. Smith, the author of the Institution Office. The congregations had fallen off, and in December, 1799, it was voted to move the edifice, part by part, to Wickford, on a lot there that had been given to the Church in 1734 by the forefather of the Updikes. There it stands today, memorable for many notable events that have occurred in it.

When a new St. Paul's was needed for the increasing congregation, it was closed except for occasional uses and got out of repair. The tower that had been added to it after its removal fell to pieces. Under the rectorship of the Rev. Daniel Goodwin, D.D., still living, funds were raised in 1870 to save the honored relic

from destruction, and to keep it in repair. It was used for special summer services under the direction of the rectors, and later it passed, by vote of the parish, into the hands of the diocese, and is now a summer cathedral in which, on every August Sunday, there are preachers of some note from different parts of the country.

In this venerable building, with its altar at the east, and pulpit above the prayer desk at the north, members of the Social Service Conference had their Corporate Communion. They also had the privilege of seeing, among other relics, the ancient Communion silver given to the parish in 1701, the chalice of which is marked "Anna Regina", and of inspecting the mar-

velously kept records of Dr. MacSparran and his successor, the Rev. Samuel Fayerweather, and of visiting their graves on the "Old Platform", as the original site of the church is called.

All this called to mind two hundred years' effort for the uplift of mankind, an effort that has been carried on in other parts of the world by bishops, priests, and laymen that have gone out from Wickford with the impulse given or the impulse strengthened there to work for others every where.

The Conference was preceded by a meeting of the Council of Advice and for it there was an early celebration of the Holy Communion in the old church on Sunday morning, June 18th, with the executive secretary of the Department of

Social Service, the Rev. Charles N. Lathrop, as celebrant. At the midday service in the new church, built nearly seventy years ago, the preacher was the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, and in the evening the preacher was the Rev. Chas. B. Scovil, executive secretary for Social Service for the Diocese of Los Angeles. The subject of the sermons was Social Service.

There was a largely attended reception on Monday, under the auspices of the Committee of the Narragansett Convocation. Bishop Gailor was expected to give the address of welcome at the evening meeting but was called elsewhere, and Bishop Perry acted in his stead most acceptably. Because Bishop Manning had to go to the Pacific coast on account of the serious illness and death of his mother, Bishop Perry served as Chaplain of the Conference and was the celebrant Wednesday morning at the Corporate Communion of the Conference in the old church and conducted the preparatory service for it in the new church, the evening previous. There



THE OLD NARRAGANSETT CHURCH AS IT WAS.

were in attendance at the Conference a hundred and fifty persons, from Maine to California, and from Louisiana to the Canadian border, representing forty dioceses.

In his address Monday evening Mr. Robert Kelso, president of the National Conference of Social Work to assemble in Providence at the close of the Church Conference, said:

"The church as an organized body, and social work as a profession, must stand shoulder to shoulder in the service of mankind. The Church of the future is to be a social servant lowly enough to wash the feet of misery; skilful enough to discern the social necessities of compact urban life; philosophical enough to perceive that each new advance of science into the realm of nature deepens our reverence for the infinite, and purifies our spiritual outlook."

He was followed by the Rev. Elliot White, Dean of Fond du Lac, who made a report for the Committee on Minimum Standards for Church Institutions, and spoke of the relation of hospitals to ecclesiastical authority.

A paper of such excellence that the Conference voted to have it printed and widely circulated by the General Publicity Committee of the General Council on The Plus that the Church has to add to Secular Social Service was read on Tuesday morning by Mrs. John M. Glenn, president of the National Council, Church Mission of Help. A summary of it gives but a faint idea of its value, for the whole of it deserves prayerful consideration. Some of the points deduced from a questionnaire with social workers were that the individual will must be strengthened to resist wrong desires, that the effect of the ethical falls short of the religious appeal, that the will-to-goodness depends on re-educating desires, and that the Church offers magnificent means to strengthen the weakness of will. The answers to the questionnaire also voiced the belief that disrupted and dissociated lives become whole through the use of confession and communion.

The essential vitality of social organizations in which are men and women of various religious and ethical affiliations depends on the sum of spiritual as opposed to materialistic motives which actuate their collective offering of service. The invigorating water of effective effort rises in the pool of common service, only in proportion to the inflow of discipline, self-sacrifice, the like activities, from the unchartered springs of personal consecration to the common welfare, only through a stirring by the Spirit will the waters heal.

Too much stress is laid on modes of living rather than on developing a way of life, on an *acquisitive* method to acquire things corresponding to what we desire, instead of a functioning one that places the emphasis on partnership.

A call to penitence rests equally on social worker and client. Contribution must be a mutual act, if it is to be social. But for the grace of God, the worker might have sunk as low in like temptations, with the lack of safeguard. Identifying the social worker with client makes simple the realization that conversion to right living is, as well for the one as for the other, a process, a method of spiritual advance, which stretches into eternity and finds its completion in another world. The evidence of our achievement is not found by, but for us. It is through prayer and communion that we win the power to contribute our *plus*. It is in our lives that a change is being wrought.

All this, and more, too, was heard with rapt attention. It was followed by considerable discussion on the relation of the Church social worker with the so-called secular social worker, and the general opinion was that the Church worker should be in evidence in every sort of Social work and have a personal influence felt in it. Many women spoke, and spoke effectively. One urged the need of social work being done amongst the so-called privileged classes who were a law unto themselves without regard for the moral law and with no sense of responsibility for another's welfare.

Two other papers were read on Tuesday morning. They were on Rural Work, and took so much time that a third paper was reserved for Wednesday morning. The first paper was by the Rev. F. D. Goodwin, of Virginia, who, after noting the drift of country to the city, making the problem all the more necessary to be solved, and saying that it must be worked out on the spot where the special need can be met, gave an account of a parish in Westmoreland County, Virginia, 60 miles from a railroad. In its neighborhood Presidents Washington, Madison, and Monroe had been born, as well as Bishop Gravatt, Bishop Newton, and other bishops and clergy of the Church. Mr. Goodwin has a winning personality and this, with his Virginia twang and Virginia fervor, aroused interest and enthusiasm.

He was followed by Dr. S. P. Bomberger, of the University of Maryland, College Park, who spoke on How the Church can join with the Grange and other agencies of the community. He urged the need of a fund for information on agricultural

subjects and home economics. Some one asked an old negro where in the community a certain man lived and he said, "Right over dah! but Massah, dis ain't a community. Dis am a place." That is just the mistake that is being made in the rural problem. It is a *community* that is to be dealt with and not a mere place. One is important as he is related to others. Dr. Bomberger, too, had a Southern sense of humor that held the attention of every one.

The afternoon of Wednesday was devoted to group conferences on the Church Mission of Help, City Missionary Societies, Social Service in Summer Schools, Commercialized Vice, the Girls' Friendly Society, Child Welfare, and Americanization. If one sought one, he lost all the rest. The City Missionary Societies and Americanization groups seemed to the one attending them most important.

[Concluded next week]

THE LATE JAMES CRAIK, D.D.

IN connection with the recent centennial of Christ Church Cathedral, Louisville, the Very Rev. Charles E. Craik, D.D., dean emeritus, preached an historical sermon, in the course of which he gave interesting reminiscences of his father, the Rev. James Craik, D.D., who, for many years, was rector of Christ Church.

Dr. Craik mentioned that his father and himself had together been rectors of the parish for seventy-five years of the century of its existence. Together they had kept the seventy-fifth anniversary twenty-five years ago. "In the past years," said Dr. Craik, "Christ Church Cathedral was the dearest place to me on earth, not excepting my own home. I had given the best part of my life to it. My most sacred associations were bound up in it. Here were rich memories of my parents and of dear friends. The old mixed choir of years ago, was composed largely of members of my family.

"My brother-in-law, Mr. Morton Morris, sang in it for sixty-three years, his voice strong and true to the last. Later, with Mrs. Davison and her glorious voice; with Mrs. Cushman Quarrier, and her rich contralto, and many others, all good friends, it became the finest choir in the South. During this time it was under the direction of Prof. Louis Hast, who gave so large a part of his life to the music and the organ of Christ Church. He was a gifted musician, laying foundations for the best of music in the city. He was a good man and a devout communicant. I am grateful to be counted among his friends. During all the years of my father's ministry and mine there were only three sextons, Basil Cane, Robert Helm, and Clarence Brown.

"Do you wonder that I am grateful, that I am permitted, with my son, Charles Ewell, Jr., to have a part in this Centennial? In the celebration of it, your vision is probably of the future, mine is rather of the past. Especially do my thoughts go back to the time when my father came here from Virginia in 1844.

"When Dr. James Craik took charge of Christ Church it was a small parish, both in numbers and in influence. He lived to make it the first parish in the diocese in both respects. For many years Bishop Smith lived in New York. During these years Dr. Craik, as president of the Standing Committee, exercised all the functions of a bishop, save that of confirmation. He went throughout the diocese, bringing hope to the parishes and keeping them to the Church, from which they might have wandered. Lacking the oversight of a bishop, confirmations were administered by neighboring bishops, when they could be had. I was confirmed by Bishop Quintard of Tennessee. This continued until the coming of the great Bishop Dudley.

"For five consecutive terms, or fifteen years, Dr. Craik was president of the lower house of the General Convention, naming all the chief committees of that body. During the Civil War, my father was a strong Union man. While his sympathies were with the South, his reason and judgment were for the Union. By his influence, his public speeches, especially one before the Legislature of Kentucky in 1859, he did more than any man in the state to keep Kentucky in the union. Of this address the *Boston Courier* says: 'It was one of the ablest and most independent productions which, of late years, have appeared in the country upon political subjects.'

"Many years ago, meeting Justice Harlan, of the Supreme Court, on the golf links, he asked if I were the son of the Rev. James Craik. Being told that I was, he grasped me warmly by the hand and said, 'Oh, young man, your father was a great help to us during the war; he saved Kentucky for the Union.'

"Dr. Craik was the author of many works of theology.

(Continued on page 304)

England and the Church of England After Eighteen Years

By Theodore Diller, M. D.

THE external things in London, which impressed me first of all, upon a visit after eighteen years, were the absence of frock coats and stovepipe hats, or as the English call them "top hats", and then, the disappearance of hansom cabs and horse-drawn omnibuses, and their replacement by taxicabs and motor buses. London seemed larger and busier than ever. The streets were more thronged than ever, as a given number of motor buses, moving more rapidly, would probably convey three times as many passengers as horse omnibuses, in the same length of time.

Shops were open, traffic going, and theaters in full operation. There was no evidence of war, sorrow, or suffering, on the streets of London. I found people everywhere courteous and civil. The Englishman, in all walks of life, is self-reliant and self-respecting. I was much impressed with the efficiency and dignity of the English servants on shipboard and in the hotels, and their idea, that while they serve us, we owe them something more than in tips, something in the way of courtesy and respect. The institution of afternoon tea is absolutely unimpaired.

As one enters the churches, however, he sees plenty of evidence of war, in tablets erected in most of them to the soldiers who have fallen. At St. Paul's, Knightsbridge, a tablet records that from 350 to 400 men of that parish were killed. But signs of mourning were not much in evidence. And while there may have been a great deal of unrest and labor agitation, the ordinary tourist, like myself, does not see it. The old London churches are unchanged in exterior. I did not notice a single new church, or one that looked as if it had been built in the last fifty years. My children (aged 15-17-19) were not favorably impressed with St. Paul's Cathedral. It was interesting to me to hear their point of view. But all four members of the party agreed that Westminster Abbey was wonderfully impressive. I did not care for the monuments of St. Paul's, and the building seemed cold and bare and uninspiring. This of course is somewhat offset by the beautiful decorations, the choir, and the reredos.

I saw a number of the old London churches, and it seems to me, while some of them are interesting, that most of them are ugly, uninspiring, and useless. If I were an Englishman and had a vote on the abandoning of many of these old churches, and use of the money to build new ones, I should have no hesitation in voting for this proposition. It seems a pity to me that sentiment should prevent the spread of the Gospel in London. Sentiment ought to be respected and guarded, but when it is proposed to save and preserve something like half of these old churches, the best ones, the proposition would seem to be a moderate, reasonable, and practical one.

Sunday services at St. Paul's were well attended. Week-day Matins, it seemed to me, was not nearly so well attended as on my former visit. One week-day I attended Matins and Litany. The whole was well sung, and, without a sermon, consumed exactly fifty minutes—too long, I thought, for a week-day service. I may note here that at Chester Cathedral, on Wednesday and Friday, Litany alone is said. On these days Matins is moved forward to an early hour after Eucharist. The music at St. Paul's, to my mind, was as beautiful and reverent as before.

I noticed a very significant change in the London churches in this respect: that daily Eucharist seems rather common, certainly far more so than it was eighteen years ago. I noted several churches, which were formerly Evangelical, where the daily Eucharist was the custom—for instance, St. Martin's-in-the-Field and St. George's, Hanover Square. It was odd to see, at the end of the London Bridge, way down in the bustle, an old parish, that formerly, I presume, was the sleepy, old, cut-and-dry, formal parish, now advertising daily Mass and Saturday confessions. I thought Matins and Evensong were not so universal as on my last visit. The sung Eucharist in

London is common, certainly it is frequent, and in many parishes which I suppose would be called advanced parishes the service at 11 o'clock was still Matins, flanked on either side by the Celebration of the Holy Communion, at 10 and 12, the former choral. The Celebration of the Holy Communion at 12 or 12:15 is common in London. I do not know that it is at all common in this country; but it strikes me as an excellent idea. Where parishes will not have a sung Eucharist, let Morning Prayer be said every Sunday in the month at 11, and let it be concluded by a sermon, and then let the Sacrament of the Holy Communion follow. Those who do not expect to remain for the later service have time to withdraw, and unseemly withdrawal of a part of the congregation is avoided. I suppose this is how it worked out in England.

I found Englishmen everywhere bearing the great load of taxation under which they rest in admirable spirit, with philosophy, if not with cheerfulness. When reference was made to the losses in the war they seemed also to have borne them in philosophical spirit. There was an absence of fretting and mourning for what was done and gone; although the many flowers placed on the grave of the unknown Tommy in Westminster, and the flowers on many of the indoor and outdoor graves, showed ample evidence that the death of the beloved dead was by no means forgotten by those left behind.

It was a rare privilege, while in London, to have heard Bishop Gore preach, on two successive Sunday mornings, at the Church of All Saints, Margaret street. On these two occasions the church was crowded to the doors, and many were standing. Here the men are seated on one side of the church and the women on the other. The ceremonies at this church are thoroughly Catholic, and carried through without drag or tediousness, such as I have noticed in other churches of the same complexion; and Mass was concluded at a reasonably early hour.

On the first Sunday, Bishop Gore preached on Justice, and the second Sunday, on Courage. I suppose only a great preacher could have made much of two such commonplace subjects. Without any attempt at oratory, or effect of any sort, words flowed easily. His speech is simple and direct and never pedantic; he never displayed great learning. But I think he would at once impress a stranger as a man of deep learning, deep piety, and utter sincerity, as a man who knew not only books but men, and was familiar with the great streams of thought in the Church and in the world. In one of his sermons he spoke most strongly and forcibly of the Papal Church, which made the claim that the Roman Church is the whole Catholic Church, and stated quietly and simply that the claim was "utterly absurd". While he saw dangers and difficulties in the English Church, he was of the opinion that this Church was thoroughly and completely shown to be Catholic, and expressed a regret for those who were not able to discern this, and were leaving for Rome. When he dealt with the subject of Courage he spoke first of physical courage, and then of moral courage, and he dealt with the courage of various periods of life and the dangers peculiar to each, and finally, upon the dangers based on old age, a period of life to which he belongs. We must never rest and think the battle won. To hearten those that feel discouraged with repeated lapses, he pointed out there was no final failure except to give up trying. Bishop Gore expressed himself flatly as favoring disestablishment.

Much I have said of the churches of London is true of places in the country and small towns that I visited. The list of services very often included a daily Eucharist and sung Eucharist on Sunday, far more common than they were eighteen years ago. In some parishes when daily Eucharist was scheduled, it occurred at different hours, on different days of the week, evidently intended to meet the needs of the various members of the congregation.

I was fortunate in having a letter of introduction to the

Rev. Ernest Smith, vicar of Tewksbury Abbey. Before holding his present charge which he began in April, 1914, he was vicar at Oxford, and for several years before that rector of St. Stephen's Church, in Harrisburg. Tewksbury Abbey is most impressive, being of cathedral dimensions and of the Norman type of architecture. Here, in 1471, was fought the battle of Tewksbury, referred to by Shakespeare. In the back part of the Abbey many of the Lancastrian soldiers, who had fled, were killed. I asked the vicar how many curates were under him and was amazed to hear that only one was employed, on account of financial conditions, but ordinarily two was the number. At the present moment there is a vacancy. He, unassisted, was conducting the affairs, temporal and spiritual, of this impressive and historical parish. But there is no let down in the services, Daily Eucharist, Matins, and Evensong. I attended one week-day morning Eucharist and found about twenty persons present. The server was a man. The vicar told me he preferred men to boys, and had a schedule made out two or three weeks in advance. The day after I was there, an apothecary, the next day, a young engineer, and then a hotelkeeper would serve. It was a great pleasure to be shown through this splendid Abbey by the vicar himself, who was so alive to the wealth of its historical associations.

Tewksbury is a town of 4,800 inhabitants. It sent 800 men to the war and 143 were killed. They are commemorated by a beautiful tablet with an altar in the west end of the Abbey, and here requiem services are held from time to time.

One Sunday morning we attended the Cowley Fathers' church in Oxford. The Choral Eucharist was sung to plainsong and was very reverent. The sermon was plain, simple, and clear. Things that were wrong with the Church and the world were pointed out, but the preacher held the comforting hope in God's promise that His Church cannot fail in the end. I read with interest the list of services: Mass each week day—six, seven, and eight o'clock, besides Matins and Evensong. Besides all this, there was prayer meeting scheduled for Friday evening.

I made no personal acquaintance with any of the Fathers of this Order; but I saw several of them going and coming on the streets of Oxford, and I noted in their faces always these three signs: intelligence, happiness, and kindness.

It is a curious thing that two Anglican churches almost bump together as, for instance, Westminster, and St. Margaret's; and at Evesham, there are two splendid churches within half a minutes' walk from each other, and each maintaining a daily Eucharist.

It is pleasant to note a great change in Chester Cathedral. Here all parts are open for visitors, except during hours of services, without any fee whatever. Moreover, three or four altars have been designated for various purposes, and are all apparently used. Before each of these altars was a little desk, and a short description of the saint to which it was dedicated, and one or two printed prayers. In one chapel a notice indicated that people were not expected to enter except to pray.

I have seen most of the English Cathedrals, and the vergers and guides were almost uniformly polite and intelligent; yet as I look back upon it, I do not recall one who seemed to have an idea of the church other than as an historical monument. I suppose there are not many persons who excuse themselves from the clutches of the verger, that they may kneel and pray at an altar. There is a daily Eucharist in the Chester Cathedral, and the landlady at the house at which I stopped told me the new Dean was so friendly with everybody that he had worn down a good deal of the coldness of the Anglican Church in Chester.

Everywhere churches and altars seem to be treated reverently. Always, one found the altar barred from entrance of visitors, and frequently the choir as well.

Coming to England from France and Italy I could not help contrasting the churches in these countries with those of England. It was amazing to me to see the altars in Italian churches, everywhere, open to inspection, and guides would handle the cross and candlestick, any place. Not

often were they debarred from this. Visitors moved about the Italian churches while Mass was going on, and did not seem to respect it very much, nor were they apparently expected to do so. As a member of the Italy American Society, I attended Mass in Dante's church at Ravenna, on the occasion of the six-hundredth anniversary of his death, an impressive occasion. There were only a few Roman Catholics among the 170 of this party that attended the service. The party occupied the center aisle, and the side aisles were filled with Italians, presumably all Roman Catholics. The Americans were quiet and reverent, while the Italians were jabbering and even selling postcards and moving about. This is the Roman Church in Italy! But I can record behavior in another church in Italy which was very different. This was in Innichen, in Trentino, which until recently belonged to Austria. The people here speak the German language. The church was crowded, the men occupying one side, and the women, the other. There was absolute silence. It was very evident that all persons followed the Mass, and the simple sermon delivered by the pastor. Mass over, the people left the church showing faces of devotion and happiness and good physical health.

It was my good fortune to attend High Mass, on the Feast of the Assumption, at Notre Dame, on August 14th, celebrated by the Cardinal Archbishop of Paris. The whole complexion of this church, and the behavior of the congregation, seemed quite different from that of the Italians, but it is difficult to state where this difference lies. Certainly it gave me a different impression. It was very impressive and yet there was a reality to it. People were coming and going, but the church was so large that it could not have been noticed by those in the choir. But whatever other impression the visitor gets, he must carry away with him from the Church of the Madeleine a memory of the magnificence of the verger, which almost outvies that of the Archbishop.

To the Churchman, American or Englishman, travelling in Europe, it is very satisfactory to note that everywhere there is an Anglican church, where he can attend services every Sunday in almost any part of Europe that is reached by tourists. There are an American and two English churches in Florence and the same number in Rome and Paris. When I attended St. George's Church, Paris, on a Monday morning, I was amazed to find twenty persons present at the Mass. The American churches in Rome and Paris are most beautiful and impressive, but the former church had for me a peculiar interest, for I well recall, as a small boy attending services in St. John's Church, Lancaster, Pa., hearing the Rev. Robert Nevin describe the church in Rome. Now the Rev. Dr. Nevin has gone, and the church is a splendid monument to him, and there is a simple tablet in the church which records the appreciation of the congregation for his great work.

It is curious to note that in all Roman churches two collections are taken up, one for rent or sitting, and the other for church expenses. The collections are often taken up by women. I had never seen collections in our churches taken up by women. But on my trip abroad I frequently noted this. In the Anglican, as well as the Roman churches, the collection is generally gathered in bags, so one might not have an idea of how much his neighbor contributed.

So far as the superficial observations of a tourist permit me to judge I do not see any slowing down of interest or activity in the Church of England, but I do note some distinct gain.

6,025 STUDENTS RECORD CHURCH PREFERENCE

CHURCH AFFILIATION or preference was recorded by about 83 per cent of the students in the University of Wisconsin this fall. Of the 7,344 in the university, about 6,025 filled out Church cards expressing denominational preference.

The result of the religious census thus taken this fall was as follows: Methodist Episcopal, 1,100 students; Catholic, 1,200; Congregational, 1,000; Presbyterian, 850; Episcopal, 600; Lutheran (United Church), 600; Baptist, 300; Jewish, 225; Reformed Church, 50; Evangelical association, 50, Unitarian, 50. Some 425 were members of the Y. M. C. A., and 850 were members of the Y. W. C. A.—*U. of W. Press Bulletin.*

Progress of the Kingdom in Japan

By the Rt. Rev. H. St. G. Tucker, D. D., Bishop of Kyoto

AS the Church endeavors to fulfill her Lord's command to make Him known everywhere, she inevitably develops various methods of interpreting Christian life and building up Christian faith and character. Schools, hospitals, social welfare agencies, all have their place and render invaluable service, especially in such a land as Japan. With full recognition of this fact, it is, however, true that direct evangelistic work lies close to the heart of the missionary enterprise. Let me try to give some idea of evangelistic work during the ten years since I became the Bishop of Kyoto.

EVANGELIZATION OF NON-CHRISTIANS

Success in this work depends not only upon the efficiency of our own methods, but also upon the responsiveness of those towards whom they are directed. On the whole, during the past ten years there has been undoubted progress in both respects. While there is still far from anything like general interest in Christianity, and while the rapid material progress of Japan during the past five years has tended to draw people's attention away from religion, yet there is undoubtedly more interest than there was ten years ago. This is especially true of the past three years as the statistics of baptisms and confirmations will show.

Another evidence of increased religious interest is the activity being shown by the Buddhists and by various new Shinto sects. Also there are many interesting experiments being tried on a small scale in establishing religious communities. While this religious interest is not yet sufficiently keen and widespread to constitute an opportunity for the rapid spread of Christianity, yet the Church should have derived greater benefit from it than is actually the case. There are several explanations of the failure to do so.

1. Christianity in Japan has not yet been adapted, so far as the form of its teaching and its worship is concerned, to meet what one may call the taste of the ordinary people.

2. The failure of the example of Western Christianity to give adequate support to the claims of Christian propaganda in Japan has been a great handicap. The very fact that the breakdown of Western Christian civilization in the World War did not arouse more criticism is in itself significant, for it shows that even before then the example of Western Christian nations had not led the Japanese to expect anything much better from Christianity.

3. A cause of failure is the inadequacy of our methods of work. In former days we relied very largely upon public preaching as a means for reaching non-Christians. This was effective at a time when there was but little public speaking in Japan. At present however, there are innumerable addresses on all kinds of subjects, even in small places, given by men who, as speakers, are, on the whole, superior to our pastors.

4. In former times Christianity had a monopoly of those who were interested in moral and social betterment. To-day this interest finds an outlet in non-religious moral and social reform movements.

5. Christianity has failed to make sufficient use of literature as an evangelistic method.

6. While there has been an increase in religious interest on the part of the people generally, this increase is largely amongst those sections of society which are most difficult for Christianity to reach. On the other hand the young educated men and women have come under the influence of the recent commercial prosperity. However, despite these failures, there has been an absolute increase in the number of non-Christians who attend our evangelistic meetings. The number of those baptized and confirmed has, during the

past three years, increased at least fifty per cent, and the recent converts are distinctly superior in quality to those of seven or eight years ago.

GROWTH OF CONGREGATIONS

This is one of our most difficult problems. In the large cities there has been satisfactory progress. For example, Christ Church, Osaka, which in 1911 reported 125 resident communicants, this year reports 234 (including non-resident, 369). In the provincial towns, however, the losses each year practically counter-balance the gains through new converts. For example, Fukui, which in 1911 had 32 resident communicants, in 1921 reports only 20. During that time there have been 29 people confirmed, but a still greater number have been lost through removals, deaths, and lapses. Fukui is perhaps an extreme example because, owing to the strong influence of Buddhism on the west coast, the number of new converts made each year is comparatively small, while the loss from removals and other causes is proportionately the same as in other places. Still, what is true of Fukui applies approximately to most of the interior towns with the exception of a few places where conditions are unusually favorable, or where the resident pastor is unusually efficient.

An analysis of the losses in such places shows that on the average some fifty per cent, must be attributed to deaths, loss of interest, and actual lapses. By loss of interest I mean people who, while still accounting themselves Christians, and still fairly consistent so far as their conduct is concerned, yet take no actual part in Church work and are therefore not counted as actual communicants. The other fifty per cent. is due to removals. Undoubtedly the number of actual communicants in the various churches is greater than the statistics show, because when the Japanese move from one church to another, they do not like to transfer their membership. Such untransferred communicants do not appear on the statistics. Another difficulty is that quite a large proportion move to places where there is no church. Also, among the Japanese who go to Manchuria and China and other foreign countries, the number of Christians is proportionately large.

It is obvious that the two points which deserve attention are, first, to reduce the number of those who lapse or who lose interest. Secondly, to increase the effectiveness of our work among non-Christians. Taking into consideration the conditions under which we work and the possible effectiveness of our forces, the number of baptisms and confirmations each year should be at least double what they are.

EQUIPMENT

While we have done quite a good deal towards equipping our stations during the past ten years, yet the majority of them are inadequately provided for in this respect. Recently I submitted to the Department of Missions a statement showing the amount of equipment that should be supplied during the next ten years. Undoubtedly one of the causes of our inability to push the evangelistic work, as we feel it should be pushed, is lack of proper facilities for carrying it on.

SUNDAY SCHOOLS

The Sunday school, while an indirect method of bringing people into the Church, is of vital importance for the future evangelization of Japan. The opportunity for this work is practically unlimited. I have been much interested to find, as a result of inquiries, that the larger proportion of people who are being brought into the Church to-day were former Sunday school pupils. This in itself is an evidence of

the value of the Sunday school as an evangelistic agency. In some cases the children continue in the Sunday school up to the time of their baptism and confirmation. This is true, for example, of the whole congregation at Miadzu and of one or two other points in this district. In most cases, however, it is difficult to hold the children after their graduation from the primary school. They wander away, apparently, from the influence of Christianity, but that the instruction produces permanent results is shown in the fact that, as stated above, by far the larger number of inquirers at the present time are people who, in their childhood, were for one or more years under instruction in Sunday school.

NATIVE MINISTRY

Perhaps the most notable progress made during the past ten years is in the development of the native ministry. In 1911 we had 12 priests and 3 deacons. By the end of 1921 these had increased to 28 priests and 10 deacons. Even more significant than numerical progress, however, is the development of capacity for independent activity. To-day practically all the pastoral and evangelistic work in this district is in the hands of the Japanese.

There is the same gratifying progress with regard to the payment of salaries of pastors. In 1911 the amount given for the support of pastors was Y 4,031. In 1921 this has risen to Y 11,582. The amount given per communicant was Y 18.75, which, considering the financial ability of our Christians, is a very good record. In Osaka the churches are already self-supporting. There is reason to hope that in places like Kyoto, Wakayama, and other provincial capitals, self-support will be attained within the next four or five years. In the smaller places the prospect is not so encouraging, as self-support is conditioned upon an increase in membership. This, as I explained above, is rendered difficult because of the drift of the people from the small to the larger places.

With regard to the situation as a whole we have every reason to be encouraged. While our progress is not as rapid as it should be, yet in this district we have made a decided advance during the past few years in meeting some of the requirements for greater progress. The attention which has been given to the training of our younger clergy is beginning to bear fruit. The men who have returned from America are proving themselves capable of meeting the requirements of the changed conditions in Japan.

It would help us greatly if the Church at home could give more systematic help in the matter of sending men abroad for training than it has done hitherto. Again our lay people are taking a much more active part in evangelistic work. They realize fully that the situation calls for a great effort on the part of the Christian Church if the influence of Christianity is to become paramount in Japan.

So far as the influence of our Church upon the future Christianization of the country is concerned, the most significant event which I have to report is the decision of the people in Osaka to apply for organization as an independent diocese with their own Japanese bishop. Unquestionably in my opinion Japanese episcopal leadership is one of the requirements of our work in Japan at the present time. Its desirability is obvious. I think also that it should be extended to some extent to the non-self-supporting portion of the work. This does not mean that the Japanese Church is ready yet to dispense with foreign coöperation. It will probably need coöperation more during the first period of Japanese leadership than it did before. What it does mean is that the time is coming when foreign aid should be given by way of coöperation instead of by way of control.

Do not weaken the muscles, dull the brain, or discourage the heart by thinking of yourself as a martyr. Probably your real trouble is that you aren't busy enough.—*Forward.*

THE BOY PROBLEM AND MISSIONS

BY REV. D. A. SANFORD

BISHOP GAILOR, President of the Council, recently said: "The pressing need of the Church is a campaign of Education." "The people of the Church have never given to the full extent of their ability, because their real interest has not been aroused." Now this needed education can be made more effective with the boys and girls of "teen" age, if we use the proper means.

See the past conditions. Missionary work has been neglected, interest in missions has not been aroused, and many older boys (because they were not interested) are dropping out of Church.

What should be done?

Now boys are interested in what is going on, in the world, in daring deeds, in bold and courageous adventure. Young men went as volunteers in the great war. Boys at home were interested in what was going on.

Is it not possible to interest our young people, boys especially, in what the Church is doing, in the warfare against sin—in the missionary work of the Church in distant regions, and in foreign lands? What the Church has done in recent years, and is doing now, should be made subjects of interest.

The work in Alaska, in China and Japan, in Africa, and among Indians, should be well known by our baptized boys and girls. Christian missions have stopped wars with Indians, and saved thousands of lives and millions of dollars. And Christian missions in China and Japan have done much to change the attitude of those nations toward this country. Christian missions, in their far-reaching effects, have had much to do in bringing about good results from the late Washington Conference. For these reasons, foreign missions should interest earnest Christian men, and boys and young men should also become interested.

For these reasons, missions of the Church are highly important. For back of all agreement among nations concerning disarmament, back of all pledges for preserving peace, is the spirit of love and good-will which our Christianity promotes. This great work of the Church should be placed prominently before the rising generation of the Church. Information should be abundantly given; and information should be followed by increase in interest. Every available means should be used to that end.

As one means of giving information to young people, the writer would call attention to the *Missionary Magazine*, the monthly issue of the *Young Churchman*. These should be used as a means of getting information for them concerning the missionary work of the Church. It is to be regretted that this worthy publication is not used as it might be. Inquiry elicits the information that in some dioceses only a very small percentage of the children are receiving it. In many large cities it is not used at all. While it is true that some information concerning missions is given in other ways, it is evident that the great majority of older boys in our Church schools, the baptized members of the Church, do not get the information and interest that they ought to get.

The cost of this monthly magazine is slight; in quantities, only eighteen cents a copy for a year. Very properly, it should supplement information from other sources. In the Lent and Easter mite boxes, children give their offerings. Ought not greater information to be given to our children concerning missions? Information first, then greater interest, and lastly *intelligent giving of offerings.*

COMMIT YOURSELF to your blessed Redeemer, and have hope in His cross.

Seek ye first—that is above all other things—the kingdom of God and His righteousness, and all other blessings shall be added to you.

Has it not been so all your life long unto this day?—*Kcble.*

REVISING THE NATIONAL ANTHEMS

An Undelivered Speech for the Fourth of July

BY MEREDITH HARDING

OUR eagle is ruffling his feathers and preparing to emit his annual scream. We shall stand in crowds while the band plays and the bunting sags across the front of the grandstand, and we shall listen to speeches (Is there a clause in naturalization papers which specifies that the citizen must "hear speeches", as the Baptismal Office orders sermons?); and the school children will sing "My country, tis of thee", and "Oh say, can you see?"

No matter how long or how sad the speeches are, the least patriotic of us will get an unreasonable thrill when we burst into song.

Now while revision is much in the air, it would be the greatest comfort to some of us if the few who understand it would take time to consider revising the national anthems. (Not the music. There is not the least desire to invade Canon Douglas' field! We wish, of course, that he would, but this is something else.)

At a summer conference some years ago there was a clergyman who appeared to be in considerable distress because, he said, the Litany was not sufficiently *social*. How anything could be more social is difficult to see; but he saw, and he seemed to have the same feeling about it that some of us have about our national hymns.

"I love thy rocks and rills."

(That is about as far as we get.) What sort of thoughts do people have as they sing that, or the other one? What do they think when they sing about their country?

There are several things one would like to write into the hymns. Of course hymns are idealistic and do not mention everything, but somehow one wants more than rocks and rills. Without an attempt to express in verse what is wanted, the following suggestions are submitted to any obliging poet:

"I love (meaning, *I will do my utmost for their good*)—I love thy foreign-born population, I love thy negroes and Indians, I love thy Jews. I love thy men laboring in steel mills and factories, in mines, in offices; thy millionaires and mountaineers; thy beggars, degrading our common humanity; thy cripples and paupers; thy dwellers in crowded tenements, in forlorn institutions, in prisons and hospitals; I love thy women on lonely farms; thy factory and office girls, ill-mannered, unattractive; thy too self-confident college students; thy young children.

"Not to mention the personnel of thy government; thy senate, thy courts, thy politics, thy army and navy, and police; thy intricate commerce, and struggling art and literature, thy feverish press, the pathos of thy too often shattered home and family life, the chaos of thy national life, the stumbling progress of thy life with other nations."

The story is not half told, and you, savage reader, have already had enough. Well, there is no need to enlarge upon the present pitiful state of our American civilization so called. Everyone is doing that now. Contrary to what might be supposed from the above, I am not, really, deeply concerned about it, nor even about our national anthems. The reason for calling attention again to the woeful state of things, is because it seems as though Church people generally are not sufficiently aware of, not sufficiently alert and enthusiastic about, the opportunity presented to them by these miserable conditions. We read often enough, to be sure, that the Church ought to solve this problem, and take the lead in this matter, and clean up that situation; but this is not the point.

What is meant here is that there are two courses open to us as Church people in viewing the ills our country now is heir to: We may sigh, and say, "This is simply frightful. Whatever are we coming to?" and do what we can in a forlorn-hope sort of way to rectify matters. Or we may quietly smile and say, "This is a curious chapter in human history—but what innumerable points of contact it opens for the

Church! Is our country permitted to suffer that the works of God may be made manifest?"

For instance, to take a minor problem. The government finds it necessary to close the Indian schools. We may, if we choose, acquire government property at a bargain, and educate Indian children wholly and directly under the care of the Church. The Indians are begging for it, the government wants it, the Church people on the ground want it. All that hinders its being done is the neglect on the part of Church people generally to give the necessary money.

Again, industrial communities, factory towns, and country villages, are continually failing to provide decent means of recreation for their workers, and especially for their young people. The boys resort to pool rooms, the girls walk the streets, because there is nothing else for them to do. The way is wide open for Church people to draw the whole community to one recreation center and lead them through it to the Church itself.

Bad housing conditions offer Church people the opportunity to open student dormitories, for instance, and G. F. S. lodges; the lack of an official church in college and university gives us a chance to open chapels of our own and look after our own students and any who are unattached; utterly inadequate provision for negro education puts thousands of negroes at our disposal to train under Church auspices from childhood to manhood if we want them: the forlornness of our institutions, the scarcity of medical aid in many regions, the ignorance of immigrants, the lack of high compelling standards in one department of life after another, every such thing opens a door, offers a channel, presents an intimate point of contact, through which Church people may extend the influence of the Church.

All our country's problems, educational, racial, social, rural, industrial, international—"just our chance o' the prize of learning love".

This is a matter in which every last and least Church member can help, and must help, or worthy results will not be forthcoming. We have not to wait while some one invents machinery before we can make use of these opportunities. We have the machinery in the manifold workings of our national and diocesan departments of religious education and social service, and in our missionary activities at home and abroad. We have also at our disposal such ways and means as the Church Periodical Club, the Church Mission of Help, our city missions, seamen's institutes, and a mission of Jews.

These are "going concerns", and thousands of Church people are thankfully using their resources. The trouble is that thousands more are not. One Churchman after another shakes his head in dismay at the way national affairs are going, and feels hopelessly that there is nothing he can do about it, never seeing that the very difficulties are his chance to strengthen and extend the very thing he presumably cares most about, his Church.

Two respectful suggestions, two definite, practical things for every Churchman: Intercession more frequent, more faithful: Offerings and gifts more regular and more generous, through the regular parish channels.

We have not kept very close to our title of revising the anthems, but we never intended to. That was only a perch to fly from. These things seemed worth saying just now when the hot blasts of patriotic oratory are again let loose. We notice, however, that among the hymns for national days, the Hymnal has one which is more the sort of thing, better, anyway, to sing about than rocks and rills, or even our patient emblem:

"Refresh thy people", says the last stanza, "refresh thy people on their toilsome way, Fill all our lives with love and grace divine."

SAVE RUSSIA, SAVE HER CHURCH

OUR Church can save Russia by standing behind her Church in her persecution and dire need. The following cable was recently sent: "Lenine, Minister Foreign Affairs, Moscow, Russia. Episcopal Church of United States of America most vigorously protests against attack on whole Russian Church in the person of Patriarch Tikhon. The Christian conscience of America cannot tolerate such a wrong. Tuttle, Primate; Gailor, President Council; Manning, Bishop New York." We must make the great Church of Russia realize that she is not forsaken by the world, but has in our American Church a friend indeed. Patriarch Tikhon, like Mercier, but under far more bitter persecution, has stood unflinchingly. The hope of Russia is her national Church.

Arrests, murders of Church leaders, confiscation of Church treasures, systematic repression of the Orthodox Church, are recounted in the latest reliable first-hand reports. The confiscation of the Church jewels and treasures was a needless and wanton desecration. The Church had offered officially to gather and administer relief or actually to give her sacred treasures into trustworthy hands as security for a loan. All this was refused, and the treasures were ruthlessly and sacrilegiously confiscated. There was absolutely no excuse for this, as food bought now in foreign countries will arrive too late to be distributed before the harvest.

Reliable messengers just back from Russia tell us that the way in which we can give the most effective help is to send packages of that food, through the agency of our American Relief Administration, direct to a definite list of persons, bishops, and other clergy, sister-nurses, scholars, artists, and others, upon whom the life of the Church and the salvation of Russia depends, and who are now sinking into apathy and hopelessness through undernourishment.

Stirred by the reports which have come to us at first-hand, we earnestly appeal for the sending of these food packages to a selected list of names. The food package delivered as directed by the American Relief Administration consists of the following or its equivalent value in food stocks, namely: 49 lbs. of flour, 25 lbs. of rice, 10 lbs. of sugar, 10 lbs. of cooking fats, 3 lbs. of tea, 21 lbs. of canned, evaporated milk. Three-quarters of this goes to the designated name, and one-quarter is distributed to children. Every ten dollars buys one such food package.

The efficiency of the American Relief Administration is beyond all question. What we desire is to have this relief go from individuals in our Church direct to individuals in the Russian Church and, by this help, tell them that our Church is behind them and with them. We have a list of names fully authenticated, and can secure any number of others, and the American Relief Administration will ensure the safe delivery of the food. The sending of these packages to particular persons will have a living, personal touch. It will bring new cheer and hope to them and through them to the Russian Church. How better could we show our fellowship with our brethren of the Eastern Church? Let us send a flood of these packages and keep on sending them as long as the need lasts, which will be many months to come. Send checks to Lewis B. Franklin, made out to him, 281 Fourth Avenue, New York City, marked "Food Remittance to Russia."

(Signed)

THOMAS F. GAILOR,
President of Council.
WILLIAM T. MANNING,
Bishop of New York.
CHARLES N. LATHROP,
Exec. Sec'y., Department Social Service.
THOMAS BURGESS, Sec'y.,
Foreign-Born Americans Division, Dept. of Missions.

THE CZECH NATIONAL HOLIDAY

ON July 6th occurs the 507th anniversary of the martyrdom of John Hus. This celebration is not lately invented; it has been consecutive from the very day itself, for no martyr was more clearly and promptly recognized by his own people for whom he gave his life. John Hus was canonized and the day was set apart as a saint's day by the National Church of Bohemia for two centuries, until that Church was uprooted and replaced by the Roman Church in the year 1620. Since then the Czechs, scattered as emigrants the world over, have remembered the day and kept it as a solemn national memorial.

This year, on the Sunday following the day itself, that is, Sunday July 9th, the John Hus commemoration is going to be generally observed throughout the United States by nearly a million Americans of Czechoslovak race and descent. It is suggested that special reference to this observance be made in our churches on that day.

John Hus was not a Protestant in the same sense as Luther and Calvin; he was hardly a reformer. He defied the Holy Roman Empire because it interfered with the religious freedom of his people, and he repudiated the Roman Church because it forced simony upon the Bohemian clergy. He was their apostle of liberty.

The martyrdom of Hus resulted in the final free establishment of the Bohemian National Slavonic Church, after five centuries of struggle, in the year 1436. That Church was suppressed forcibly by the Austrian government in 1620, but exactly three centuries later, in 1920, the National Church was re-organized and to-day is renewing its life, an ancient sister Church to our own, reborn.

There are several lives of John Hus. The best are by Count Lutzow and the Rev. A. H. Wratishaw. The best histories of Bohemia are by Count Lutzow (in *Everyman's Library*) and C. E. Maurice. *Crushed Yet Conquering*, Alcock, and *Torch Bearers of Bohemia*, Kryshanovskaya, are good historical novels of the period. At the Church Missions House can be obtained the pamphlet on the Czechoslovaks (which is the chapter on "A Nation Reborn" in *Neighbors*) by the Rev. Robert Keating Smith, and also the full report to the Presiding Bishop and Council of his investigations in Czechoslovakia. The beautifully finished lantern slide lecture on the Czechoslovaks can also be obtained there. Write to the Foreign-Born Americans Division, 281 Fourth Ave., New York.

THE LATE JAMES CRAIK, D.D.

(Continued from page 298)

standard in this country and in England. As rector of Christ Church, he guided it as one big family. I have never known a congregation so united or so devoted to their rector. He directed it both in life and Churchmanship. So strong was he in his convictions as a Churchman, that he was frequently called both a Romanizer and a Puseyite, which latter he was.

"Though a strong and vigorous thinker, he was gentle and tender. It was said of him, 'Dr. Craik never had an enemy.' During the last year of his life he was almost totally blind, yet continued to officiate, repeating nearly the entire service from memory. Although accustomed to the use of manuscript, he delivered his strongest sermons without notes, after he had lost his sight.

"At the first meeting of the General Convention after the war, the Southern delegates came with great anxiety as to how they would be received, if at all. My father, by his influence in the Convention, by his tact and wisdom, caused them to be slated as any of the other representatives, and so we had no divided Church. There was no Episcopal Church North, or Episcopal Church South, as with so many of the other Christian bodies."

FOLLOWING THE announcement of the rector that he had declined a call to another parish, the congregation of St. Mark's Church, Syracuse, N. Y., rose and sang the doxology. Wouldn't it be nice, some poor rectors may be thinking, if—well, we forgot what we were going to say. —Oregon Churchman.



RELIGIOUS PROBLEMS

The Religious Consciousness: a Psychological Study, By James Bissett Pratt, Ph.D. Macmillan's, N. Y., pp. x—488. \$4.00.

Singularly enough, most of the studies of the psychology of religion have been written by men who did not know Catholicism from the inside—for example, James, Coe, Ames, King, Starbuck, and the ultra-modern disciples of the Freudian school. This valuable work of Dr. Pratt's constitutes no exception to this general statement. His effort is to be entirely objective and "to describe the religious consciousness . . . without having any point of view" (Preface, p. vii.). It is a pleasure to read a book in which this characteristic frankness issues in definitions: "Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies" (p. 2.). ". . . There are four typical aspects of religion, or, if you like, four temperamental kinds of religion:—(1) the traditional, which takes its attitude from the authority of the Past; . . . (2) the rational, which seeks to free itself altogether from authority, and to base itself purely on reason; . . . (3) the mystical, which appeals solely to a particular kind of experience, . . . peculiarly subjective; (4) the practical or moral, which lays emphasis upon the thing that must be done rather than upon the thing that must be believed or felt" (p. 14). One passage is of especial interest (in chapter on "Objective and Subjective Worship," pp. 290-309) as a discussion of Protestant services:

"While the Protestant worship can probably never minister to the religious feelings of people of the mystical and traditional type as can the more objective worship of the Catholic Church, to persons of the intellectual and moral type it probably furnishes the best solution" (p. 300). "The leading form, and for many people the only form, of objective worship left in the Protestant service is prayer. . . Here we find worship in the simple, direct, ancient sense. We find it, that is, wherever the people actually do pray. How many of the congregation are praying in any real sense of the word during the 'long prayer' is a question which only He who hears prayers could answer. If I may trust my own observation upon the subject, no very large portion of the congregation 'follow' the long prayer, and fewer still find it really helpful in producing the prayerful attitude of mind" (pp. 301-302). "Nearly all the details of the Protestant service . . . are planned out with the deliberate purpose of producing certain psychological effects upon the congregation. . . The tools by which this subjective effect is brought about are well known to us all. . . It is (in the sermon) that the Protestant Church finds its great weapon in liberalizing and deepening religious thought, and in directing the forces of the Christian community toward purity of private life and toward aggressive action in the great struggle for social righteousness. . . While the Protestant Church has done well in laying great emphasis upon the sermon, it is a question whether it has not laid too little emphasis upon the rest of the service. . . The people no longer pray, but listen to the minister as he prays. Worship has become a passive matter. The congregation has become an audience—a body of listeners. . . The difficulty with Protestant worship goes deeper than the surface, and until some more fundamental change is wrought, its mode of worship will remain always unsatisfactory. . . What the Protestant service needs more than anything else is the development of the objective side of its worship. . . The worshipper may be made to feel, as he does not today, that *in prayer something really happens*. . . The worshipper in the Protestant Church must be made to feel, as the Catholic feels at the mass, that *something is really being done*,—something in addition to the subjective change in his own consciousness" (pp. 302-307). Of considerable interest to us is the author's note (22, p. 306) on the Episcopal Church.

The work as a whole is extremely significant, useful, and readable. It is much to be wished that Churchmen with a scientific training would enter this field of study, and, both from the objective and apologetic standpoint, develop a literature on the psychology of religion.

The Prophetic Ministry for Today. The Lyman Beecher Yale Lectures for 1920. By Bishop Charles D. Williams. Macmillan, \$1.50.

The publishers call this "the book of the year for preachers," and it truly is. Written with Bishop Williams's usual vitality and power, it is a fascinating study, a sturdy proclamation of the Bishop's faith in the social gospel, and a call to the ministry of today to walk in the steps of the prophets, with their "vision of a kingdom of God in this present world, wherein the will of God shall be done on earth as it is in heaven".

The book is to some degree one-sided. The author could not be expected to qualify and limit every statement by elaboration of counter truths. Yet there is again and again, the balancing of truth and counter truth; for example, the chapter on "Prophet and Priest" does fuller justice to the conception of a ministerial priesthood than we should expect to find in a treatise on the ministry of social prophecy. If any criticism were specially called for, it would be that the Bishop too often throws in *obiter dicta* (as, for example, his reference to the Virgin Birth in his comment on the historic creeds) which raise new issues and so occasionally confuse the one issue he seeks to press to a conclusion.

We suspect that in the freedom of extemporaneous speech many of the statements of our "social prophets" which arouse the ire of the conservatives are statements like these of Bishop Williams, and perhaps he himself has occasionally added a drop of vinegar to the composition of his social remedial recipes. However this may be, certainly the present volume is not to be faulted to any great degree for one-sidedness, except by those who would make all teaching as safe and sanely balanced as an article in the *Literary Digest* summarizing conflicting views on political controversies!

Bishop Williams has shown his own steadfastness of faith in the social gospel and his willingness to make any sacrifice necessary to insure his persistence in the preaching of it—of that which, alone, he believes, can save a people from perishing. His book ought to be read by his critics as well as by those who are in fuller sympathy with him. We do not see how they could fail to find in it inspiration and thought-provoking suggestiveness.

C. F.

COUNTRY CLERGYMEN (i. e., real rural clergy, not village or small town rectors) will be interested in *Rural Community Organization*, by Prof. A. W. Hayes of Tulane University (University of Chicago Press, \$1.50). The author's purpose is to discover the proper local unit which lends itself to comprehensive community organization. Unfortunately there is but a page or two on the parish as the religious unit; the book deals solely with secular and educational work.

THOSE CLERGY who wish a simple book of devotions and intercessions for personal use will be grateful for our calling attention to an S. P. C. K. publication entitled *Orcemus*. It is an office book, with the services much simplified, with many intercessory prayers and litanies. The sub-title is unfortunate, "An Office Book for Missionary Communities and others who pray for India." It would indicate that the prayers and offices are special and local, whereas the book is one which any priest could profitably use. Macmillan Co., \$1.50.

THERE HAVE BEEN many small books of Lenten meditation, to encourage devotion among clergy and lay people. There reaches our table (from Mowbray & Company), a charming little book of Advent Meditations, by Canon B. W. Randolph, of Ely, entitled *The Coming of the Lord: Meditations on the Advent and Kindred Topics*. The clergy would do well to make a note of it for suggestive use next Advent. [Morehouse Publishing Co., \$1.25.]

IT is not life upon Thy gifts to live,
But to grow fixed with deeper roots in Thee;
And when the sun and shower their bounties give,
To send out thick-leaved limbs, a fruitful tree,
Whose green head meets the eye for many a mile!

Jonas Very.

Church Kalendar



JULY

1. Saturday.
2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. S. James, Apostle.
29. Sixth Sunday after Trinity.
30. Seventh Sunday after Trinity.
31. Monday.

Personal Mention

THE REV. FRANCIS L. BEAL has resigned as rector of St. Paul's parish, Peabody, and has accepted a call to become rector of St. James' parish, West Somerville, Mass., to take effect September 1st.

THE REV. F. B. CANNON, of St. Thomas' Church, Bethel, Conn., has taken charge of St. John's Mission, Farmington, New Mexico, with supervision of the Navajo Indians in northwestern New Mexico.

THE REV. THADDEUS A. CHEATHAM, of Pinehurst, North Carolina, is acting as *locum tenens* at Trinity Church, Pittsburgh, a vacancy having occurred in that parish by the resignation of the Rev. Dr. Travers.

THE REV. FRANK DAMROSCH has resigned the rectorship of Trinity Church, Bristol, R. I., to accept that of St. Luke's Church, Brockport, N. Y., to take effect September 1st.

AFTER July 1st, the address of the Rev. BENJ. EVANS DIGGS, general missionary of the Diocese of Nebraska, will be Hotel Keen, Omaha, Nebraska.

THE REV. WYTHE L. KINSOLVING, who was given a permanent place on the staff of St. George's Church, New York, last October, has been in charge of the services there, by order of the vestry, since the first of May.

THE VERY REV. CECIL S. QUAINTON, Dean of Christ Church Cathedral, Victoria, B. C., preached the baccalaureate sermon, June 18th, at the University of Washington, Seattle.

THE REV. LAWRENCE S. SHERMER, formerly of the Diocese of Los Angeles, has accepted appointment as priest in charge of St. Luke's, Deming, and the associated missions of Trinity, Columbus, and St. James', Lordsburg, New Mexico.

THE address of the Rev. CHESTER M. SMITH is changed from 1813 N. Calvert St., Baltimore, Md., to 58 W. Biddle St., Baltimore.

The Rev. GEORGE J. SUTHERLAND has relinquished the rectorship of St. Paul's, Huntington, and Trinity, Nichols, Conn., and has become vicar of Calvary, Bridgeport. His address will be 1214 Lindley St., Bridgeport, Conn.

SUMMER ACTIVITIES

THE REV. WILLIAM B. ALLEN, priest in charge of St. Michael's, Tucuman, New Mexico, is acting as *locum tenens* at St. John's pro-Cathedral, Albuquerque, N. M., during June and July.

AFTER June 27th, the summer address of the Rt. Rev. S. M. GRISWOLD, D.D., Suffragan Bishop of Chicago, will be Richard's Landing, Ontario, Canada.

THE REV. CLIFTON MACON, rector of All Souls' Church, Anthon Memorial, New York City, will spend the month of August at Norfolk, Conn., and will be the preacher in the Church of the Transfiguration, Norfolk, during that month.

THE REV. CLARENCE S. McCLELLAN, JR., rector of the churches at Canton, Sylva, and Cullowhee, N. C., will spend part of his vacation at Highlands, in the mountains of western North Carolina.

THE REV. HARRY P. NICHOLS, D.D., will be *locum tenens* at St. John's Cathedral, Denver, until the end of August, in the absence of Dean Browne in the East.

THE REV. NOBLE C. POWELL, rector of St. Paul's Memorial Church, University of Virginia, left Monday, June 19th, for an absence of two months in Europe. During his absence, regular services will be continued until the first of August, and all official communications should be addressed to the Junior Warden, Mr. Howard Winston, University, Va.

THE REV. LEWIS E. WARD, rector of Emmanuel Church, Elmira, N. Y., will have charge of St. Peter's-by-the-lake, Fourth Lake, Fulton Chain, in the Adirondack mountains for three Sundays in July.

THE address of the Rev. HOWARD D. WHITE, rector of Holy Cross Church, Jersey City, N. J. for the month of July, will be Bomoseen, Vermont.

ORDINATIONS

DEACONS

ARKANSAS.—On the First Sunday after Trinity, June 18th, Mr. BERNARD GODFREY WHITLOCK was ordained deacon in St. Phillip's Church, Little Rock, Ark., by the Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of Arkansas. The candidate was presented by the Rev. J. Henry King, priest in charge of Christ Church, Forest City, and the sermon was preached by the Rev. R. S. Hoagland, of St. Phillip's, Little Rock. Mr. Whitlock is a graduate of Bishop Payne Divinity School, and has been placed in charge of St. Mary's Church, Hot Springs.

WESTERN MASSACHUSETTS.—The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, ordained to the diaconate on Trinity Sunday, June 11th, in St. Stephen's Church, Pittsfield, Mass., Mr. OTIS LINCOLN MASON and Mr. HIRAM MORRIS ROGERS, presented by the Rev. Lewis G. Morris, D.D., and Mr. JOSEPH HAAS TITUS, presented by the Rev. S. E. Keeler, Jr. The Rev. Frederick C. Lauderburn, of Berkeley Divinity School, preached the sermon.

DEACON AND PRIEST

ALASKA.—On June 7th, at St. Mark's Mission, Nenana, the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, ordained Mr. ANTHONY R. WRIGHT to the diaconate, and the Rev. ROBERT G. TATUM to the priesthood. The candidates were presented by the Rev. E. W. Hughes, and the sermon was preached by the Bishop. Mr. Tatum will continue his work at St. Mark's Mission, and Mr. Wright will have charge of the work at Tanana Crossing.

PRIEST

MISSIONARY DISTRICT OF THE PHILIPPINE ISLANDS.—The Rev. LEO G. McAFEE, deacon, was ordained to the priesthood by the Rt. Rev. Gouverneur F. Mosher, D.D., in the Cathedral of St. Mary and St. John, Manila, on Ascension Day, Thursday, May 25, 1922. A Solemn High Mass was sung by the Bishop, with Father Staunton as deacon, and the Rev. George C. Bartter, of St. Luke's, Manila, as the subdeacon. The sermon was preached by the Rev. L. H. Tracy of the Cathedral. The candidate was presented by the Rev. John A. Staunton, Jr., of the mission of St. Mary the Virgin. Father McAfee has been placed in charge of Holy Trinity Mission, Zamboanga, and will leave for his station in a few days.

NEW YORK.—On Monday, June 12th, in Holy Innocents' Chapel, Annandale-on-Hudson, the Rt. Rev. Arthur Selden Lloyd, Suffragan Bishop of New York, ordained to the priesthood the Rev. A. WILLOUGHBY HENZELL, associate professor of physics in St. Stephen's College.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL.—D.D. upon the Rev. Professor MAX KELLNER, D.D., Professor emeritus of the Literature and Interpretation of the Old Testament.

FRANKLIN AND MARSHALL COLLEGE.—LITT. D. upon the Rev. HENRY C. SWENTZEL, D.D., an alumnus of the college, and rector of St. Luke's Church, Brooklyn, New York.

HAMILTON COLLEGE.—S. T. D. upon the Rt. Rev. CHARLES FISKE, D.D., Bishop Coadjutor of Central New York.

HAMPDEN SIDNEY.—D.D. upon the Rev. JOHN M. ROBESON, rector of St. Paul's Church, Lynchburg, Va.

ST. JOHN'S, ANNAPOLIS.—D. D. upon the Rev. J. OGLE WARFIELD, vicar of Holy Trinity Memorial Chapel, Philadelphia, Penn.

MIDDLEBURY COLLEGE.—D.D. upon the Rev. L. ERNEST SUTHERLAND, superintendent of the New York City Mission.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. GEORGE ASHTON OLDHAM, Bishop Coadjutor-elect of Albany, and upon the Rev. RICHARD CORDEN, rector of St. John's Church, Larchmont, N. Y.

SYRACUSE UNIVERSITY.—D. D. upon the Rev. LEON F. HALEY, rector of St. Luke's Church, Cleveland, Ohio.

TRINITY, HARTFORD.—LL.D. upon the Rev. MURRAY AUGUSTUS BARTLETT, D.D., president of Hobart College.

D.D. upon the Rev. WILLIAM AGUE BEARDSLEY, D.D., rector of St. Thomas' Church, New Haven, Conn., and upon the Rev. CHARLES LEWIS SLATTERY, D.D., Bishop Coadjutor-elect of Massachusetts.

WASHINGTON COLLEGE.—D.D. upon the Rev. GEORGE C. GRAHAM, rector of St. John's Church, Massena, New York.

YALE UNIVERSITY.—Ph.D. in Religious Education upon the Rev. CLIFTON H. BREWER, rector of Trinity Church, Branford, Conn.

DIED

BARRELL.—On May 27th, E. C. BARRELL, senior warden of St. Stephen's Church, Colusa, Calif., a founder and a life-long benefactor. The Rt. Rev. Wm. H. Moreland, D.D., Bishop of Sacramento, officiated at the funeral on May 29th. May he rest in peace, and may light perpetual shine upon him.

DOD.—At her home in Spring Lake Beach, N. J., on Saturday, June 17th, 1922, MARY DOD, daughter of the late Rev. Dr. William Armstrong Dod and Catherine Elizabeth, his wife.

Eternal rest grant her, O Lord; and let light perpetual shine upon her.

JOHNSON.—On June 10th, 1922, at Hartford, Conn., MARY ELIZABETH, the youngest daughter of the late Hon. Elisha JOHNSON and Catherine Talmadge Johnson. "May light perpetual shine upon her."

STOCKING.—MARY ELIZABETH, the beloved wife of Geo. B. STOCKING, senior warden, Church of the Redeemer, and daughter of the late Benjamin Pratt, of Warsaw, N. Y., entered into life eternal June 10th, 1922, at Republic, Washington.

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

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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.

THE RECTOR, CHRIST CHURCH, MEDIA, Pa., seeks Priest as supply for August. Offers \$20 a Sunday and hospitality. Saturday evening, Sunday midday. Services 7:30 A. M., and 11 A. M. only.

MISCELLANEOUS

WANTED A COLLEGE GRADUATE TO teach High School Latin and Algebra at St. Mary's School, Knoxville, Illinois. Apply to the Rector.

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—EXPERIENCED ORGANIST and Choirmaster. For boy choir in boarding school and mixed choir parish church, Charleston, S. C. Must be successful trainer of boys' and adult voices. Permanent position for single man. Address Rev. **WALTER MITCHELL, Charleston, S. C.**

POSITIONS WANTED

CLERICAL

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

WANTED—BY PRIEST OF NEW YORK Diocese, Sunday work in Diocese of Chicago or Milwaukee, for July, August or September. Address W. F-69, care **LIVING CHURCH, Milwaukee, Wis.**

PERMANENT POSITION WANTED; SIX- teen years experience; best references, R-688, **LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

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.**

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.**

ORGANIST AND CHOIRMASTER OF ability returning to America, desires position, salary about \$1,200. Last position St. Luke's, Jamestown, N. Y. Address **F. PRAVEY, 9 Perry Street, Northampton, England.**

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

UNLEAVENED BREAD AND INCENSE

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

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

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.**

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.

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.

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

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.

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS Chasubles, Copes, Gowns, Hoods, Maniples Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. **A. R. MOWBRAT & 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.**

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.**

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.**

VACATION CAMP CONFERENCES

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

CAMP BONSALE, July 17-July 29, near Wrightstown, Pa., Rev. Harold Thomas, Charleston, S. C., Chaplain. **CAMP JOHN WOOD, July 17-July 29,** near Rocky Point, L. I., N. Y., Rev. J. J. D. Hall, Chaplain. **CAMP TUTTLE, July 17-July 29,** near Elk Springs, Mo. Rev. James DeWolfe, Pittsburgh, Kan., Chaplain.

Address

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

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.

APPEAL

DOLL'S HOSPITAL OPENED AT ALL Saints' Church, Roanoke Rapids, North Carolina. Please send us some patients. The Church School Service League repairs cast off toys, and sends them out in our mission field to the little children who have no toys. Address **PARISH WORKER of All Saints' Church, Roanoke Rapids, North Carolina, Box 224.**

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

FULLY EQUIPPED QUIET APARTMENT near beach. One or two large bedrooms, dining room, kitchen, bath, porch. Reasonable. **Anna Miller, 407 Oriental Ave., Atlantic City, N. J.**

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.

BOARDING—LOS ANGELES

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 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—WISCONSIN

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

FOR SALE

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.**

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

CHURCH OF THE INCARNATION

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

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

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.

BOOKS RECEIVED

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

The Cornhill Publishing Co. Boston, Mass.

Metamorphoses (P. Ovidius Naso). Book 1.
Translated into English Blank Verse by
Brookes More, author of *The Beggar's
Vision, Silence and True Love, The
Lover's Rosary*, etc. With a Foreword
by Frederic Allison Tupper. Price \$1.25.

The Jeweled Serpent. By Katherine Treat
Blackledge. Price \$1.50.

Thomas Y. Crowell Co. New York, N. Y.

The Radio Amateur's Hand Book. A com-
plete, Authentic, and Informative Work
on Wireless Telegraphy and Telephony.
By A. Frederick Collins, inventor of the
Wireless Telephone 1899; historian of
Wireless 1901-1910; author of *Wireless
Telegraphy* 1905. Fully illustrated with
Original Drawings and Diagrams made
especially for this book.

George H. Doran Company, New York, N. Y.

Irrigation and Religion. A Study of Religi-
ous and Social Conditions in Two Cali-
fornia Counties. By Edmund deS., and
Mary V. Brunner. With illustrations,
Maps, and Charts.

Little, Brown & Company. 34 Beacon St., Boston, Mass.

If Winter Comes. By A. S. M. Hutchin-
son.

The Macmillan Company, New York, N. Y.

Christian Science and the Catholic Faith.
Including a Brief Account of New
Thought and Other Modern Mental Heal-
ing Movements. By A. M. Bellwald, S.
M., S.T.L., Marist College, Washington,
D. C. Price \$2.50.

Modern Christian Callings. Edited by E.
Hershey Sneath. Price 75 cts.

Fleming H. Revell Company, New York, N. Y.

Emancipation of Youth. By Arthur Edwin
Roberts, executive, Cincinnati Boy Scouts
of America. Price \$1.00 net.

BULLETINS

*The Carnegie Foundation for the Advancement
of Teaching*. 522 Fifth Ave., New
York, N. Y.

*Education in the Maritime Provinces of
Canada*. By William S. Learned and Ken-
neth C. M. Sills. Bulletin No. 16, 1922.

PAMPHLETS

Association Press, 347 Madison Ave., New
York.

*The Social Gospel and Personal Religion:
Are They in Conflict?* By F. Ernest John-
son, research secretary, Commission on
the Church and Social Service Federal
Council of the Church of Christ in Amer-
ica. Price 25 cts.

Christ Church, Raleigh, N. C.

*Centennial Ceremonies held in Christ Church
Parish, Raleigh, North Carolina. A.D. 1921,
including Historical Addresses*. Published
by order of the vestry.

From the Author.

Church Loyalty. By the Right Reverend
Phillip Mercer Rhinelander, D.D., LL.D.,
Bishop of Pennsylvania.

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

Notes on the Catholic Religion. Being a
summary of Four Lectures given in the
Public Hall, Ipswich, on behalf of the
Anglo-Catholics of that town. February,
1922.

MEMORIAL TO EARLY AMERICAN EUCHARIST

AN OPEN-AIR SHRINE, erected at James-
town, Va., as a memorial of the earliest
celebration of the Holy Communion, ac-
cording to the English rite, in the first
permanent English settlement in Amer-
ica, by the Rev. Robert Hunt, was for-
mally presented by the Colonial Dames of
America in Virginia to the Association
for the Preservation of Virginia Anti-
quities, on Corpus Christi Day, June 15th.
The Rt. Rev. Arthur C. Thomson, D.D.,
Bishop Coadjutor of Southern Virginia,
conducted the religious services, at which
the Rev. Arthur B. Kinsolving, D.D., of
Baltimore, made an address on the life
of the Rev. Mr. Hunt. A memorial tablet
to Mr. Hunt was placed in the shrine,
and two memorials, the altar linens, and
vases, to be used when the shrine is con-
secrated, were also given.

The event commemorated is thus re-
corded in Tiffany's *History of the Protes-
tant Episcopal Church*: "On June 21st,
five weeks after landing, the first cele-
bration of the Eucharist took place in the
English colonies of America... Beneath
a rude sail upheld by the logs fresh cut
from the forest, the first communion was
celebrated in Virginia as the sacrament
of peace." and put an end to a dissension
that had arisen.

Of the Rev. Mr. Hunt, Capt. John
Smith, the first historian of Virginia,
says that he was "an honest, religious,
and courageous Divine, during whose life
our factions were oft qualified, our wants
and greatest extremities so comforted,
that they seemed easy in comparison of
what we endured after his memorable
death." An article in the *Virginia
Churchman* for June 1922, shows that Mr.
Hunt was vicar of Reculver, Kent, and
of Heathfield, Sussex, before coming to
America, that he died probably in 1608,
and that he was survived by his wife, a
son, and a daughter.

A memorial church was erected over
the foundations of an old church edifice
at Jamestown in 1907, the tercentennial
year, by the Colonial Dames, as a mem-
orial of the landing of their first settlers,
and of their characteristic habits of wor-
ship. This shrine is given in commemora-
tion of the first celebration of the Holy
Communion.

The Rev. E. Ruffin Jones, rector of
Bruton Parish Church, Williamsburg
Va., was installed as "priest of the
shrine".

A PRIEST OF MANY EXPERIENCES

THE REV. LOUIS LOPS, the new diocesan
missionary to the Italians in the Diocese
of Central New York, has reached Utica
and begun his work. Mr. Lops has for
ten years been a missionary among Ital-
ians and French people in Pennsylvania
and Wisconsin. His most recent charge
was a group of three missions in the
Diocese of Fond du Lac, Wisconsin.
These three missions were of varied
character. In Brussels there was a con-
gregation of Americans, Belgians, and
French Canadians. Here Mr. Lops had
services in both English and French. In
Duval there was an all French congrega-
tion and still a third mission was in a
Bohemian settlement where the service
was read in Latin, although hymns and
the sermon were in Bohemian. The three
missions constituted a 300 mile circuit
which the missionary covered in the sum-
mer in his Ford car. Previous to his work
in Wisconsin Mr. Lops was in Sharon,
Pennsylvania, and in Indianapolis.

Both Mr. Lops and his wife are natives
of Italy although now they are enthu-
siastic American citizens, as are the four
children. Mr. Lops was born in
Monte Gargana, near Naples, in the prov-
ince of Capi Tanata, and Mrs. Lops is a
native of Palermo, Sicily. Mr. Lops re-
ceived his college and university training
in Rome and in Naples. He speaks six
languages, French, Belgian, Spanish,
Italian, English, and Latin. He was
formerly a priest of the Roman Church
but, after three years, was received into
the Old Catholic Church, and spent a
number of years in missionary work in
France, Belgium, and Italy. Later he went
to the island of Candia in the Aegean Sea.
He also spent three years in missionary
work in Hasmarra, South Africa, working
among the Italians and negroes.

Mr. Lops will have his head quarters
in Utica. His main work is in connec-
tion with the Church of the Holy Cross,
and he will also have some work in Rome,
N. Y. An Italian service is held every
Sunday at 9 o'clock in the Church of the
Holy Cross, when the Holy Communion
is celebrated, and on Wednesday evening
there is a service with instruction and
hymn singing. Plans are being devel-
oped also for the continuance of the Ital-
ian Sunday school which has been for
some time maintained at Holy Cross.

A DISCREPANCY

THE LIVING CHURCH has received an ar-
ticle from the publicity department of
the Association Against the Prohibition
Amendment, in which the following para-
graph occurs:

"Dr. Seelman mentioned the case of
the Rev. W. V. Critchley, of the Episco-
pal Church, who saw service in the world
war as a chaplain, and with the Red
Cross, and who has joined the associa-
tion's staff of state organizers, and is
now engaged in helping to form county
units in Wisconsin."

The name of W. V. Critchley does not
occur in the clergy lists of the *Living
Church Annual*, the *Canadian Church
Clergy List*, nor *Crockford*, the clergy
list of the Church of England. He is not
known to leading Churchmen in Mil-
waukee.

CHRISTIANITY cannot allow its sphere
to be determined by the convenience of
politicians or by the conventional ethics
of a world of business.—R. H. Tawney.

RUSSIAN SOVIETS INSOLENT TO ARCHBISHOP OF CANTERBURY

Anglo-Catholic Congresses — Annual Meeting of E. C. U. — War Memorials

The Living Church News Bureau }
London, June 9, 1922 }

CORRESPONDENCE has passed between the Russian Soviet Government and the Archbishop of Canterbury with regard to the protest which the Primate made on behalf of Churchmen in Great Britain against the treatment of leaders of the Church in Russia.

The Soviet reply, delivered through M. Krassin, appears to assume that the Archbishop and those who signed the protest have no real knowledge of the state of affairs in Russia. It coolly asserts that there has been no attack upon the Church, only upon certain individual Churchmen—which is a mere quibble, for when its chief representatives are attacked, the Church herself is attacked. The reply proceeds to speak of an insignificant number of the clergy, "the group of the Patriarch Tikhon," as arrayed in opposition to the power of the workers and the peasants (which again is false) and ends by saying that the Soviet power, as well as the laboring masses, "consider the protest of the hierarchy of the various Churches of Great Britain to be dictated by a narrow caste solidarity, because it is entirely directed against the real interests of the people, and against the elementary demands of humanity."

The Archbishop has now despatched a further communication to the Soviet, saying that he cannot withdraw any of the statements made by him, which were based on first-hand information from Russia. This information, his Grace declares, emphasizes the fact that the Patriarch of the Russian Church has repeatedly offered the help of the Church for the relief of the famine, and that his offers have been consistently refused by the Soviet Government. But, in view of the explicit *démenti* issued by the Soviet Government, the Archbishop feels it incumbent upon him to request that permission be given to a small body of representatives of the various Churches in this country to go to Russia to examine the situation on the spot in order to avoid future misunderstandings.

ANGLO-CATHOLIC CONGRESSES

The two next Anglo-Catholic Congresses will take place simultaneously (from June 20th to 22nd) at Birmingham and Leeds, after which there will be an interval of over three months, until the gathering at Manchester in the first week in October, Birmingham, which, unlike Liverpool, has the advantage of episcopal support, promises to be a great success, judging from the number of applications for tickets of membership.

The Rev. G. D. Rosenthal, vicar of St. Agatha's, one of the best known churches in Birmingham, delivered an interesting address last Sunday in explanation of the aims and hopes of the promoters of the Congress. They had to thank God, he said, for the remarkable progress of the Catholic Faith in the past hundred years. In Birmingham in the last twenty years the changes had been marvellous. Birmingham was an absolutely different

place from a Catholic point of view. One of the great contests they had, lasting over a good many years, was to gain the right to reserve the Blessed Sacrament in the open church. To-day he believed it was reserved in about twenty-five churches in Birmingham alone. They were hoping through the congress to inaugurate a great evangelistic effort to bring the people of this country back once more to the fold of the Church, and to the feet of Christ. This must be done by a great act of witness. There was a bad Modernism and a good Modernism. Bad Modernism denied the faith once delivered to the saints. But there was the good Modernism that was trying to express the old faith in terms that modern men could understand.

Protestantism, he went on to say, was on its beam ends to-day, for the reason that its intellectual basis had been destroyed. The doctrines that it taught were believed no longer. Let Catholics beware lest such a fate befall them. In the congress, they had chosen men best fitted to express the ancient Catholic faith in the terms of modern knowledge. They had again to express what they stood for, as against the exclusive claim made by Rome to be the only Church worthy to use the name and word Catholic. They did not believe in any sporadic efforts for reunion; they wanted no flirtation with Roman Catholics on the one hand, or with Nonconformity on the other. They believed that if the great effort for reunion were to come it must begin by a plain statement of their position as Catholics.

Some criticism having been aroused by the Bishop's acceptance of the presidency of the Birmingham Anglo-Catholic Congress, Dr. Russell Wakefield thus explains his action: "It is surely not unfitting that I should be keenly interested in what I know to be an effort on the part of the great mass of the more advanced clergy to bring an association between the authorities of our Church and themselves." The Bishop believes that everyone should welcome a clear declaration of the principles which any considerable part of the Church of England desires to lay down, and by which it lives and works. He would be only too glad, he says, to be president of a congress of other parts of the Church meeting for the same purpose.

ANNUAL MEETING OF E. C. U.

The annual meeting of the English Church Union will be held next Tuesday, the 13th, in the Church House, Westminster, when the Earl of Shaftesbury, who has been unanimously elected to the presidency of the Union, will take the chair and deliver the presidential address.

The following resolution is to be moved by Canon Sparrow-Simpson: "That this Union, while recording its respectful thanks to his Grace the Archbishop and to the Bishops for their reply to the recent petition presented on behalf of the Union, and while welcoming the positive statements of belief in the resolution adopted by their lordships in the Upper House of the Convocation of Canterbury, feels constrained to give expression to its disappointment at the fact that the resolution does not deal with the question which the petitioners submitted as

to whether the citations brought to their lordship's notice from the papers in the *Modern Churchman* were or were not in agreement with the Creed of the Catholic Church."

At the evening meeting, the following strongly-worded resolution will be moved by Mr. H. W. Hill, the former secretary:

"That this Union records its condemnation and detestation of the inroads being made on the Christian law of marriage by means of decrees of divorce purporting to dissolve the marriage bond, by attacks on the principle of affinity, by the promotion and teaching of artificial birth control, and by other means, and urges all Christian people to set their faces against these immoral things, as destructive of the family, injurious to the community, and a degradation of regenerate human nature."

The report to be submitted to the meeting states that for the twelve months ending May 31st, 1922, 2,238 members and associates have joined the E. C. U., of whom one hundred and fifty-eight are in Holy Orders.

WAR MEMORIALS

More than three years have passed since the war ended, but still the names of those who made "the great surrender" continue to be recorded on the memorials which are rising up in every part of the country. None is more impressive than the new memorial chapel of the Royal Military College, Sandhurst, which commemorates the four thousand former cadets who fell in the war. The classic severity and dignity of the white marble interior are peculiarly suitable to its military character. Forming the four sides of the square piers, and continuing round the walls, are the regimental panels—"erected by their brother officers"—each, under its crest in gold and color, recording the names of the fallen. The most striking thing about this wonderful chapel is the fact that, record as it is of such immeasurable sacrifice, its dominant note is life, not death. There is no suggestion of gloom, but only of pride in the splendor of the sacrifice which these men were capable of making. "To their glorious memory," "In proud memory,"—these words occur again and again. The very names of the fallen are inscribed, not in black, but in color. It is in very truth a memorial to the living, and an inspiring heritage for the cadets who gather there for church parade Sunday by Sunday.

Another memorial of unique interest is the Airmen's Altar in Southwell Cathedral. Made by the aircraftsmen of the neighboring Norton Camp in memory of their fallen comrades, it is in every way symbolic of the Air Force spirit of sacrifice. It is constructed entirely from the fragments of aeroplanes shattered in aerial battles in France. Wonderfully decorative panels are formed from the propellers. The altar-cross is made from the cylinders, the plates from copper, and the vases from the aluminium.

NOMINATED TO COVENTRY

The Ven. Charles Lisle Carr, vicar of Sheffield, has been nominated to the bishopric of Coventry, vacant by the resignation of the late Rt. Rev. Huyshe Yeatman-Biggs. The new Bishop is 51 years of age, and is a Cambridge man (St. Catharine's College). His associations are definitely with the Evangelical position in Church affairs, but with no trace of intolerant Protestantism. As Archdeacon of Sheffield, he has done good service in the building up of the new

diocese. He has shown himself eminently just and fair to the Catholics of Sheffield, who have in times past suffered no small hardships and injustice. He has quietly advanced the standards of worship; and, above all, has a zeal for missionary work, of which the remarkable program of the forthcoming Sheffield Church Congress in October may be taken as evidence.

A NEW KNUTSFORD SCHOOL

As I have already informed you, the official Ordination Test School at Knutsford will close next month. A number of well-known clergymen and others have accordingly made arrangements to start

a Test School as a private venture. A suitable house has been secured in Knutsford, and applications for admission in the Michaelmas term can now be made. Young men of seventeen and upwards, who have had small educational opportunities, will receive a sound preliminary training, and their minds, characters, and dispositions for the work of the ministry will be closely tested before they pass to the Universities. The Central Advisory Council of Training for the Ministry is officially welcoming the venture, and entrusting the training of some of the men left over in July to the promoters of the new scheme.

GEORGE PARSONS.

CANADIAN SCHOOL CLOSINGS AND MEMORIAL GIFTS

Successful Japanese Work — The Mission Van

The Living Church News Bureau }
Toronto, June 20, 1922 }

DURING the past two weeks the closing of the various Church schools and ceremonies connected therewith have occupied the center of attention.

The Paterson Memorial Hospital wing for Trinity College School, Port Hope, was given, with complete equipment, by Mrs. Harry Paterson, of Toronto, in memory of her husband, who died Feb. 4, 1921. He studied in the school from 1866 to 1869, and, for the last fifty years, Mr. and Mrs. Paterson's brothers and nephews have followed one another in the same school.

The service of dedication was conducted by Archdeacon Ingles. The headmaster, the Rev. Dr. F. Graham Orchard, thanked Mrs. Paterson for her generous gift, in the name of the school, and said that the hospital wing would always be a reminder of the feeling of affection and gratitude in which the late Harry Paterson's memory was held.

Gooderham House, costing \$220,000, a magnificent three-story collegiate Gothic addition to Ridley College, was formally presented to the directors of the college, and dedicated to service. The presentation was made by the donors, George H. Gooderham and Major Ross Gooderham, of Toronto. Mr. George H. Gooderham has been president of the Ridley College Board of Directors for some years. As a result of the new structure, presented debt free, Ridley College now takes care of 150 senior and 60 junior boy residents. An imposing memorial chapel in stone is now in course of completion, and is expected to be finished when the fall term commences in September. It is being built by subscriptions of the old boys in honor of Ridley men who gave their lives in the war.

The Lieutenant Governor of Ontario presented the prizes at the closings of Bishop Strachan School, and of Havergal College for girls, Toronto. Both had exceedingly successful years.

At Windsor, Nova Scotia, King's College School, and the Church School for Girls also held successful closings.

At St. Mildred's School, Toronto, the prizes were presented by Archdeacon Ingles.

Bishop's College, Lennoxville, at its closing convocation conferred honorary

degrees of D.C.L. upon the Rt. Rev. David Williams, Bishop of Huron, who was chairman of the Prayer Book Revision Committee, and on Chancellor Francis H. Gishorne, of the diocese of Ottawa, the registrar of the General Synod.

SUCCESSFUL WORK AMONG JAPANESE

St. Andrew's Japanese Mission, Prince Rupert, B. C., in the Diocese of Caledonia, has been making great strides of late. Mr. Z. Higashi, who is in charge, is proving himself to be a very successful evangelist. Since the beginning of this year there have been thirteen baptisms; of these, Archdeacon Rix baptized five, and the superintendent of Japanese work in Canada, the Rev. F. W. Cassillis-Kennedy, the other eight when visiting this northern mission.

Mr. Higashi went to Prince Rupert in 1919, and since that time has been instrumental in thirty-eight conversions to Christianity.

MAGNA CHARTA SERVICE IN NEW YORK CATHEDRAL

Pure Food and Religion — Summer Work of City Mission — In Memory of Lillian Russell

The Living Church News Bureau }
New York, June 24, 1922 }

LAST Sunday afternoon, at the Cathedral, a stone from the altar of the ancient Abbey of Bury St. Edmunds, upon which the Great Charter was laid after it was signed, was unveiled and dedicated. In the regretted absence of Bishop Manning, Dean Robbins conducted the service, and made the address of welcome. Hon. George W. Wickersham, former Attorney-General of the United States made the commemorative address. Among the societies represented at the service were: the English Speaking Union, the New England Society, St. George's Society, the Canadian Club of New York, St. Andrew's Society, the Sulgrave Society, St. David's Society, the Canadian Society of New York, the British Schools and Universities Club, the American Committee of Good Will, the Daughters of the British Empire, W. Gloster Armstrong, and Vice-Consuls Parish and Mac Rae, were also present.

PURE FOOD AND RELIGION

"Potentia" is the name of a society of citizens organized to underwrite integrity in business relations and to prepare

MISSION VAN IN DIOCESE OF QU'APPELLE

The Church of England mission van, the "Assiniboia", has just commenced its summer itinerary in the Diocese of Qu'Appelle. For the last two years the van has been working south of the Weyburn-Lethbridge line of the C. P. Ry.; this year it will work west from Loverna, making Loverna its headquarters. The van is in charge of the Rev. W. D. Hasell, of Coleville, who is being assisted this summer by two students from Trinity College, Toronto, Messrs. Davidson and Ketchum, who, between them, will be working fifteen centers and an area of over 6,000 square miles.

THE ARCHBISHOP'S WESTERN CANADA FUND

The final subscriptions raised in England under the auspices of the Archbishop's Western Canada Fund, amounting to £37,000, will be sent to Canada very soon. It has not been considered advisable to send it earlier owing to the rate of exchange. The Rev. Malcolm Buchanan, vice-principal of Burgh Missionary College, will sail shortly for Canada for the purpose of reopening St. Faith's Mission at Edmonton, Alberta.

MISCELLANEOUS ITEMS

The Rev. David Walter Collins, rector of the Church of the Ascension, Windsor, Ont., will succeed the Rev. Canon Davis as rector of St. George's Church, Sarnia.

Canon Baynes-Read, D.S.O., the Rural Dean of Toronto, dedicated the Cross of Sacrifice which has been placed in the military plot of Prospect Cemetery, Toronto, when it was unveiled by the Lieut. Governor of Ontario.

Eight men were advanced to the priesthood last Sunday at St. Alban's Cathedral, Toronto, and four were ordained deacons. The Rev. F. H. Brewin, rector of St. Simon's, preached the sermon, drawing admirable lessons from the pastoral life from the character of St. Barnabas.

a "white list" of manufactured products and business enterprises. Among its National Council members are: Bishop Lloyd, Bishop Shipman, Mr. R. Fulton Cutting, the Rev. B. Talbot Rogers, of Sunbury Penn., Prof. E. A. Ross, of the University of Wisconsin, the Rev. F. E. Clark of the Christian Endeavor Society.

Bishop Lloyd has issued the following statement explaining the movement:

"The great body of the American people wish to deal honestly, but honest men are apt to be confronted with what seems hopeless competition in the form of organization to defraud.

"Potentia provides a way by which the weakest individual, who wishes to be honest, may have the protection and co-operation of all those who deal righteously, bound together by common consent. Through Potentia every honest producer and dealer is secured against unfair competition."

SUMMER WORK OF CITY MISSION

Friday afternoon, June 16th, Mrs. J. Hull Browning held a reception at Rethmore Home, Tenafly, New Jersey, for a large number of friends from New York City, Tenafly, and Englewood. This large old-fashioned house, set in fine grounds, has been used for thirty summers, through the generosity of Mrs. Browning, as a vacation home for tene-

ment children of New York. the last twenty-five summers in coöperation with the Episcopal City Mission Society. This summer, the Home has been enlarged to take fifty children at a time, two-thirds of whom will come from the malnutrition classes of the City Public Schools.

The Society has kept Sarah Schermerhorn House at Milford, Connecticut, open since last summer as a Convalescent Home. The Fresh Air work will begin July 1st, with an average population of 230, the mothers and small children in the main house, the girls in the Vacation Cottage, and 100 boys in Camp Bleeker. This, taken with the work at Rethmore Home, means that the Society is maintaining during the Fresh Air season, an average of 280 mothers and children in Fresh Air institutions.

Other special summer work are three daily vacation Bible schools, at the Society's three Chapels, San Salvatore, in Broome Street, for Italians; St. Cyprian's, in west 63d Street, and the Messiah, in east 95th Street, for colored children. The Society is convinced that these schools not only care for the spare time of the children, and are thus a valuable activity which is a preventative against delinquency, but are also an effective opportunity for religious education, and a missionary agency for recruiting the strength of the parish.

At God's Providence House, in Broome Street, in addition to the work formerly done there will be a modified form of vacation school activities, with special work for boys. The day outings begun

last year, by the help of volunteers, will be continued this year, taking the children from the congested districts into the parks and to the beaches.

IN MEMORY OF LILLIAN RUSSELL

A memorial service for Lillian Russell, Mrs. Alexander Moore, the famous stage beauty and ardent patriot, was held last Sunday at Keith's Palace Theatre on Broadway. The service was arranged by Mr. E. F. Albee, of St. John's Church, Larchmount, president of the Keith Circuit. A large audience was present and the Army, the Navy, the Marine Corps, the Church, the stage, and many civic societies were represented by distinguished delegates.

The Rev. Edward Travers, rector of Trinity Church, Pittsburgh, Mrs. Moore's pastor, made one of the addresses. He exhibited Mrs. Moore's Bible, which he said was marked, well-worn, and evidently well used. He quoted her last words: "We understand. I have no fear. As we are, so shall we be received."

Representative Stephen H. G. Porter and Edward Davis also spoke.

BRIEFER MENTION

Mr. William K. Vanderbilt has donated a Fresh Air Camp site on his estate at Great Neck, Long Island, to the Jacob A. Riis Neighborhood House. This will ensure a summer outing for 250 children from the crowded Chatham Square section of the city. The camp site is on the shore of Lake Success at Deepdale, Mr. Vanderbilt's summer home.

FREDERIC B. HODGINS.

cepted and the window will be ready for unveiling on St. Matthew's Day.

Chaplain Pierce died in the service of his country, May 16, 1921, while overseas in connection with the work of returning the bodies of American soldiers. He was rector of St. Matthew's from 1908 to 1920, and at the time of his death was on furlough from his pastoral duties.

The design on the window is the Christian Soldier, as typified by Cornelius in the tenth chapter of the Acts of the Apostles. On a plate below the window will be placed the following brief record of Chaplain Pierce's army service:

"Charles Campbell Pierce, Chaplain U. S. Army, 1882 to 1908. Retired with rank of Major. Recalled to active service in 1917 as Commander of the Graves Registration Service during the World War, with rank of Lieutenant Colonel. Awarded Distinguished Service Medal, U. S. A. Made Chevalier of the Legion of Honor by the French Government. Died in Service, May 16, 1921."

DEATH OF DR. MAISON

The Rev. Dr. Charles Augustus Maison died on June 17th. He was the oldest clergyman in the Diocese of Pennsylvania, having celebrated his ninety-eighth birthday on May 8th. Burial services were held at St. Mary's Church, Hamilton Village, West Philadelphia, of which a son-in-law, the Rev. Dr. A. J. Arnold, was one-time rector.

Dr. Maison was rector emeritus of St. James' Church, Kingsessing, of which he was rector from 1857 to 1892. He was born at Poughkeepsie, N. Y., and was graduated from Yale in 1844. He was ordained to the diaconate in 1847, and priest in 1859.

He was for many years dean of the Convocation of West Philadelphia, and was at one time one of the examining chaplains, and a member of the Board of Triers.

ST. MARK'S CHURCH

The Rev. Frank Williamson, Jr. has been appointed by the rector of St. Mark's Church, the Rev. Frank L. Vernon, D.D., as vicar of St. Michael's Chapel, 19th and Lombard Streets, to take effect on August 1st. Father Williamson has been one of the staff of St. Mark's for several years, before which he was curate at St. Elisabeth's Church, Philadelphia.

The Rev. Vincent Fowler Pottle, of the staff of St. Luke's Cathedral, Portland, Maine, of which Dr. Vernon was Dean, and Director of Religious Education of the Diocese of Maine, will become a curate at St. Mark's on September 1st.

The Rev. Robert Cornell, ordained priest on Trinity Sunday, by Bishop Burgess, and for the previous year, curate at All Saints' Church, Flushing, L. I., will become a curate at St. Mark's on September 1st.

FREDERICK E. SEYMOUR.

BISHOP JETT RECOVERING

THE MANY friends of the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, will be glad to know that, while his recent operation was somewhat more severe than had been anticipated, he is now improving, and on the road to recovery. Complete recovery will, however, take some time, and it will be several weeks before the bishop will be able to resume all of his duties.

PHILADELPHIA CHURCHES
CELEBRATE ANNIVERSARIES

Memorial to Chaplain Pierce—
Death of Dr. Maison—St.
Mark's Church

The Living Church News Bureau }
Philadelphia, June 23, 1922 }

THE 222nd anniversary of the founding of Gloria Dei (Old Swedes') Church, Philadelphia, was held last Sunday.

According to the ancient custom of the parish, descendants of early members of the church came for the annual reunion and to honor the memory of the founders and benefactors, for some of whom a sitting is usually dedicated.

At the morning service, a sitting was dedicated to the memory of Charles Jane-way Stille, a descendant of Olaf Stille, who came to the Swedish colony in 1641, and who was a generous patron of the church.

Dr. Stille was the tenth provost of the University of Pennsylvania, which was represented at the anniversary service by Mr. Edward Mumford, secretary of the University. The sermon, a memorial to Dr. Stille, was preached by the rector, the Rev. Percy Stockman.

In the afternoon, following an organ recital, a sitting was dedicated to the memory of the late Rev. Charles E. Betticher, Jr., former assistant of the church. A memorial sermon was preached by a seminary classmate of Mr. Betticher, the Rev. Robert J. McFetridge, curate of St. Peter's Church, Philadelphia.

ANOTHER ANNIVERSARY

The annual parish day of St. Peter's Church, Great Valley, was celebrated last Sunday, with an unusual number of persons in attendance.

A historic address was made by the Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia, who spoke of the early pioneers who organized and built the church, and of the many soldiers who died in camp while Washington was at Valley Forge, and were buried in St. Peter's churchyard.

The Rev. Jules L. Prevost, M.D., the rector, stated that the church had been used as a hospital during the Revolutionary war, but had been a place of worship since 1700.

A tablet is to be erected to the memory of General Patrick Anderson, one of Washington's officers, who was buried in the churchyard. General Anderson was for six years a vestryman of the church.

Mrs. Hampton of Lancaster, presented a pewter Communion Cup, more than a hundred years old, which had been found some time ago among the church effects.

MEMORIAL TO CHAPLAIN PIERCE

Edward H. Bonsall, chairman of the Pierce Memorial Committee of St. Matthew's Episcopal Church, 18th and Girard Avenue, has received from Tiffany's a water color painting of a window which is to be placed in St. Matthew's in memory of Chaplain Charles Campbell Pierce, organizer and commander of the Graves' Registration Service of the United States Army in the World War. Mr. Bonsall announces that the design has been ac-

CHICAGO PROTESTS AGAINST TURKISH ATROCITIES

Newspapers Apologize—The Work of Sister Sybelle—Day Nursery Program

The Living Church News Bureau }
Chicago, June 24, 1922 }

A NOTABLE mass meeting was held at the Coliseum on Sunday afternoon, June 18th, to protest against the atrocities of the Turks in Asia Minor. Over three thousand attended, most of them being men. The speakers were representative of the leading religious, social, and civic elements of Chicago. Bishop Anderson was to have spoken but an appointment prevented him, and the Rev. Dr. Hopkins took his place. Among the other speakers were; the Rev. Howard Agnew Johnston, president of the Chicago Church Federation; Miss Anna McIntyre, Red Cross worker in Asia Minor; Alderman John Lyle; Miss Jane Addams, who spoke first; Mr. Carl J. Apell, Assistant-Corporation Counsel; the Rev. Constantine Metropolksky, priest of the Russian Church; Professor John Manussaian; Mr. John C. Gekas, an attorney; and Mr. Spyros Kotakis, publisher of the *Chicago Greek Daily*. A strong resolution condemning the fearful acts of the Turks, read by Mr. Demetrius Nichalaros, was adopted.

NEWSPAPERS APOLOGIZE

All supporters of law and order were most indignant when certain Chicago papers misquoted Bishop Lawrence in the report of his recent convention address dealing with prohibition. The *Chicago Tribune* was quick to apologize for any misstatements, and printed large portions of the Bishop's address in full. How this was brought about is disclosed in the June issue of the Church of the Redeemer's *Kalendar*. It says:

"When our parishioners who read the *Tribune*, found the entire convention address of Bishop Lawrence dealing with and supporting prohibition, printed in said paper lately, many of them probably did not know that this came about in part through the rector. Dr. John Henry Hopkins wrote to his predecessor, the Rev. Dr. Blunt, in Boston, when the Chicago papers first misquoted the Bishop as being critical of prohibition, and Dr. Blunt wired in reply, 'Clipping absolutely false, Lawrence more strenuous than yourself.' This was putting it pretty forcibly, so our rector passed on this message to Mr. Joseph Medill Patterson, editor of the *Tribune*, Mr. Patterson promptly wired Bishop Lawrence, who sent him his entire Convention address. With great fairness, the *Tribune* printed nearly two columns of it, in which the Bishop came out strongly for the Eighteenth Amendment. The original misquotation was a clumsy and dastardly trick of the 'wets.' Some of their methods are simply despicable."

THE WORK OF SISTER SYBELLE.

The executive secretary of the Bishop and Council of the diocese, the Rev. E. J. Randall, has included in a recent report the following concerning Sister Sybelle, of the Sisterhood of the Compassion:

"I had a personal conference with

some of the women prisoners in the woman's department of the penitentiary, at Joliet, and held services, with a short address, after supper in the cell house. Afterwards, I gave the lecture on Alaska. The women were keenly interested, and were very cordial in their expressions of appreciation. On the following morning, I celebrated the Holy Communion, at which eleven of the women prisoners made their communions.

"There were some thirty-three prisoners in this department, and Sister Sybelle has been doing a fine work among them for several years. A number of women have been baptized, and two confirmation classes have been presented. Sister Sybelle is the one remaining member of the Sisterhood of the Compassion. She spends Sunday afternoons and evenings in conferences with the women, and in holding service. On Monday and Friday afternoons, has a school for them from 4:30 to 6:00, with classes in religious in-

struction and Bible work in the evenings of those days."

SUMMER PROGRAM OF PROVIDENCE DAY NURSERY.

The Providence Day Nursery has planned an extensive program for the summer. Nearly all the usual activities will be carried on. The kindergarten mother, Miss Freeda Haak, who has done splendid service all winter, graduates this summer, and will be succeeded by Miss Esther Shaw. The sewing classes, which have been carried on so well under Mrs. Hornsey, will be continued. Mrs. Hornsey has just celebrated her ninth anniversary as director of the sewing school. "The House of Happiness" has extended its work by adding to its staff a resident boys' worker, Mr. C. R. Shaw, who has brought nearly every boy in the neighborhood in touch with the House, thus contributing an important element in combatting juvenile delinquency which has been very alarming during the last two years. Mr. Shaw's efforts have been rewarded by the gift to the boys of a complete radio outfit for the use of the club. H. B. Gwyn.

A WASHINGTON CHURCH DEDICATED

Parade of Silent Protest—Admiral Gunnell's Death—News Notes

The Living Church News Bureau }
Washington, June 20, 1922 }

LAST Tuesday evening the rector, wardens and vestrymen of All Saints' Church, Chevy Chase, held a service of dedication of their beautiful new church. The Bishop and a large number of the clergy were in attendance and enjoyed the impressive service and the reception tended to the Bishop in the parish hall immediately following the dedication. Attractive invitations were mailed to all of the clergy. An enthusiastic congregation crowded into the church building.

PARADE OF SILENT PROTEST

It was estimated that as many as 5,000 negroes marched up Pennsylvania Avenue in a parade of silent protest against lynching, last Flag Day. The parade was announced as an "appeal to the conscience of the civilized world against the crime of lynching and burning human beings". There were eight divisions to the parade which consisted of delegations from the various fraternal and civic organizations, as well as a large number of children, and automobiles. There was an entire absence of bands in the march, which extended from the Capitol past the White House. A feature was several hundred large placards, each carrying a protest against lynching, and with such inscriptions as "hang together or hang separately"; "twelve lynchings in May"; "a very small percentage of those lynched are even accused of rape"; "Congress discusses constitutionality while the smoke of human bodies darkens the heavens"; and one borne by a group of negro boys, "we are fifteen years old; one of our age was roasted alive". The parade was preceded by a mass meeting at the Metropolitan African M. E. Church under the auspices of

the Bethel Literary and Historical Society. The colored people are making a strong drive to have the Dyer Bill passed.

ADMIRAL GUNNELL'S DEATH

Rear Admiral Francis M. Gunnell, surgeon-general of the U. S. Navy, retired, a native resident of this city, one of the oldest commissioned officers in the Navy, and a member of St. John's Church, died recently. Interment was in Arlington Cemetery with full military honors, following the funeral service at the church, with the Rev. Dr. Robert Johnston officiating. The honorary pallbearers were Rear Admirals Van Rye, P. M. Rixey, G. W. Baird, John C. Watson, Charles H. Stockton, Medical Directors J. C. Boyd and William DuBose, and Messrs. George White, and William Corcoran Hill. Admiral Gunnell was prominent in local affairs, and was senior warden of St. John's Church, as well as chairman of the board of visitors at St. John's Orphanage. He was for 25 years a member of the Washington Monument Association, and a founder of the Cosmos Club. He served throughout the Civil War, and was on the U. S. S. *Pawnee*, the vessel that was ordered to Washington to protect the inauguration of President Lincoln. He was aboard the U. S. S. *Niagara* at the laying of the first Atlantic cable in 1858, and was wrecked on the steamer *Fulton* in 1859. He enjoyed the confidence and friendship of such distinguished officers as Tatnall, Worden, and Farragut.

NEWS NOTES

St. John's Church, Georgetown, has one of the largest branches of the Girls' Friendly Society in the Diocese. Sixteen members and associates were received last week. St. John's Sunday school had its commencement last Sunday, as did the School of the Trinity Diocesan Church. The presentation of prizes, special addresses, special music, the reading of prize essays, were a few of the items of the program.

In the local Keith's Theatre, memorial

services in honor of Mrs. Lillian Russell Moore were held Sunday afternoon at three o'clock. The St. Alban's choir sang and the Rev. Charles T. Warner, rector of St. Alban's, spoke.

Mr. Joseph Waterman, who is experienced in social service work, in which he was engaged for some time, and who is now a student in the Virginia Theological Seminary, is to be with the Prisoners' Aid Association, with headquarters at Trinity Church, for the summer. Mr. Waterman will be daily in the local District of Columbia and Federal Police Courts, the Juvenile Court and the Criminal Courts.

Under the direction of the Rev. Dr. Robert Johnston, rector of St. John's Church, and in coöperation with the Washington Federation of Churches, one-half hour services are being held daily in Lafayette Square, with a daily change of speakers and a daily musical program. The experiment will be tried for one month.

DR. MAXON ELECTED COADJUTOR OF TENNESSEE

THE SPECIAL SESSION of the Convention of the Diocese of Tennessee, called to elect a successor to Bishop Coadjutor Troy Beatty, met in Christ Church, Nashville, at 10 o'clock Wednesday, June 21st, with a practically full attendance of clergy, and the largest number of lay delegates present in the history of the Convention.

At the opening service Bishop Gallor celebrated the Holy Communion, assisted by the Rev. James M. Maxon, D.D., rector of the parish, as gospeller, and the Rev. Walter C. Whitaker, D. D., of St. John's Knoxville, as epistoler. Immediately after the service, the members of the Convention assembled in the parish house and proceeded, without nominations, to ballot. The Bishop designated, as the duty assigned to the Coadjutor, the exercise of all ordinary jurisdiction in the parishes and missions east of the city of Nashville. On the twenty-second ballot (the same number as required to elect Dr. Beatty three years ago) the necessary concurrent two-thirds majority of votes in each order was cast for the Rev. James M. Maxon, D.D., rector of Christ Church, Nashville. On motion of Dr. Whitaker, the election was made unanimous, and, after the signing of the canonical testimonial, the Convention was adjourned with prayers and the benediction pronounced by the Bishop.

The vote on the first, and twenty-second ballots is as follows:

	Cler.	Lal.	Cler.	Lal.
Votes cast	31	74	30	69
Necessary to choice	21	50	20	46
Rev. James M. Maxon, D.D.	1	10	20	46
Rev. W. C. Whitaker, D.D.	4	18	4	22
Rev. Wm. S. Claiborne	4	5	4	1
Rev. Prentice A. Pugh	3	5	1	0
Rev. W. J. Loaring Clark				
D.D.	3	4	1	0
Rt. Rev. C. B. Colmore, D.D.	6	6		
Rev. R. E. Campbell, O.H.C.	4	4		
Scattering	5	14		

Those noted as "scattering" included, first and last, seventeen names.

In his address to the convention, Bishop Gallor said:

"Now, however, that I have given myself gladly and whole-heartedly to the work of the general Church for these three years, and as the term of my office has expired, I have made up my mind to ask the General Convention to elect another bishop in my place. Doubtless a younger

man could more easily, and perhaps more efficiently, discharge the duties of that office.

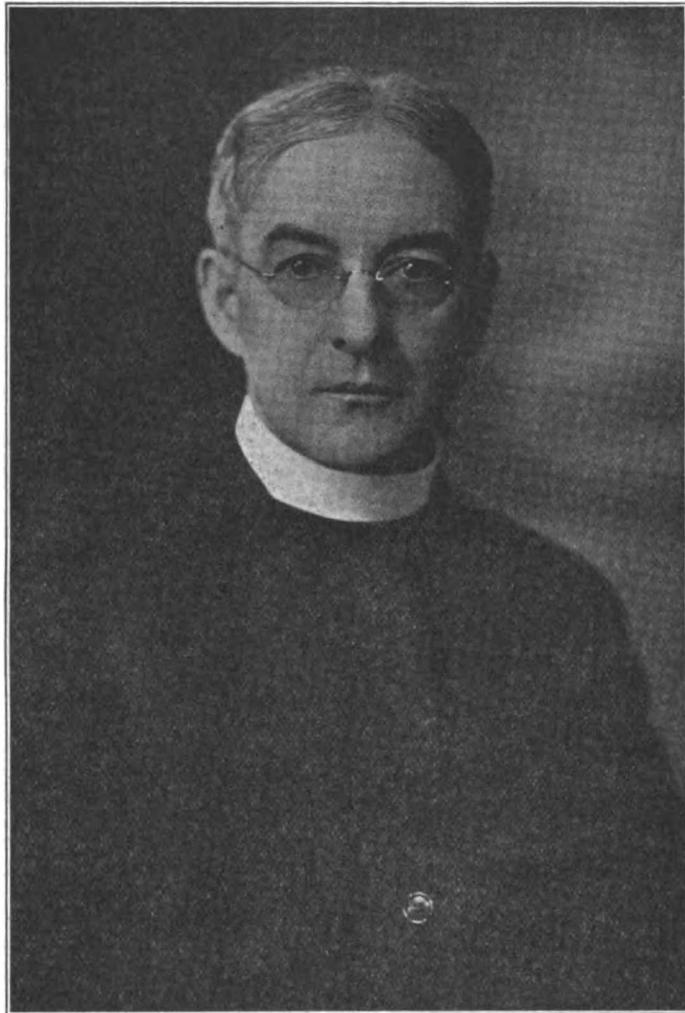
"As most of you realize, the office of President of the Council is no sinecure. Besides the responsibility of vast correspondence, of making important decisions, and of trying to arouse interest and explain the forward movement of the Church, there is the frequent, and I may say, the increasing annoyance of being misquoted on all sorts of subjects in the public press."

With respect to the widely-printed statement alleged to have been made on the subject of Prohibition, Bishop Gallor said:

"Taking them by and large, the American newspapers, I believe, try to be fair

voluntary service in the Christian ministry and have preached and practised obedience to law. Surely it is not necessary for me to re-assert my belief in obedience to law at the insolent demand of men whose respect for any law began only a few years ago. As Christians, according to St. Peter, we 'submit to every ordinance of man for the Lord's sake.'

"Of course, I have my private opinion. I agree with George Washington and Benjamin Franklin and our Revolutionary forefathers that human laws differ as to their wisdom, justice, and expediency. I also agree with Aristotle that a law ought to be reason free from passion. I believe also that the development of individual opinion and individual



THE REV. JAMES M. MAXON, D.D., BISHOP COADJUTOR ELECT OF TENNESSEE

and considerate to every man, but news is not good news unless it carries an element of sensational—and a casual word or phrase injected into the write-up may change the entire impression produced by a reported interview. For example there was nothing in the recently reported interview with me in Knoxville to justify the headlines under which it appeared. As a matter of fact, there was no interview on the subject of Prohibition. I refused to express an opinion, but the reporter probably thought he had a right to infer that my silence indicated agreement with his own opinions.

"On this subject of Prohibition I want to say once for all, that I have never uttered a word at any time or place that could be interpreted by an honest man or gentleman as encouraging disobedience to law. For 43 years I have given my

character is the safeguard of democracy, and that whenever government undertakes to restrict the liberty of the individual it must be clearly in the interest of all classes of citizens and its regulation must be based upon eternal principles of right and justice and fairplay and not upon emotion, or the expediency of the moment, or the prejudices of certain groups of citizens."

ST. STEPHEN'S COLLEGE COMMENCEMENT

IN THE presence of the largest crowd that ever attended a commencement at Annandale-on-Hudson, the sixty-second annual Convocation of St. Stephen's College was held on June 13. Every seat in Holy Innocents' Chapel was occupied, and over two hundred visitors stood in the aisles.

A distinguishing feature of the com-

mencement was the announcement of a large number of gifts in connection with the endowment campaign now in progress. The largest of these was of \$85,000 from Dr. William C. Rives, of Washington, D. C., The total of gifts received to date amounts to \$345,000, the largest amount secured in one year, or even in one decade, since the foundation of the college. Concerning the support of the college, Pres. Bell said in his address to the Convocation, "I have every confidence that we shall have reached, by the autumn, our campaign objective of half a million dollars. It must, of course, be recognized that this objective is immediate only, and not by any means final. It will take at least a million dollars more properly to equip and permanently to assure the college."

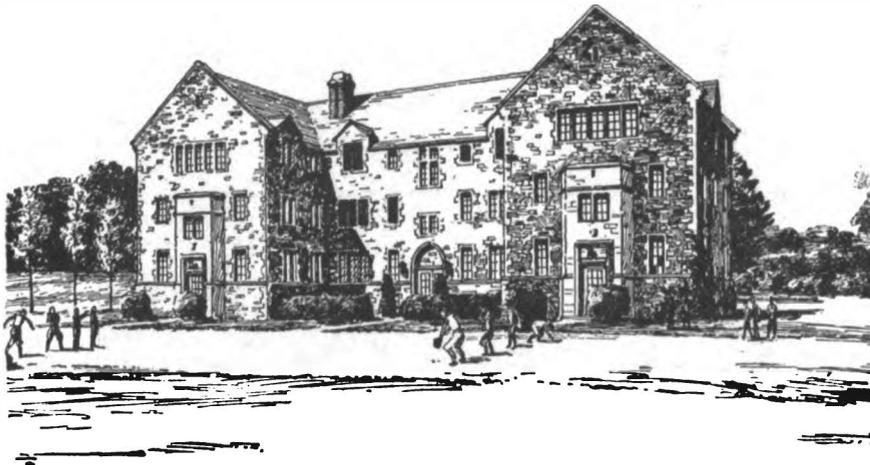
Just before the commencement exercises the corner stone of a new dormitory building, to accommodate thirty-six students and four faculty men, and to contain an infirmary also, was laid by the Rev. Dr. Lawrence T. Cole, former president of the College. The new building, which is of the latest type of fireproof

upon another stone dormitory for the college students.

Mr. Benjamin F. Finney, who has been acting Vice-chancellor since February, was re-elected to this same position by the board of trustees, and has agreed to serve for one year. The Rev. Hope H. Lumpkin, rector of Grace Church, Madison, Wis., was elected chaplain, but it is understood that he will probably not accept. The Rev. Mr. Lumpkin is perhaps the first to decline the position of chaplain of the University of the South.

The board of trustees adopted a resolution to the effect that hereafter no student shall receive an academic degree from the University of the South, unless he shall have successfully completed a course on the Constitution of the United States, which course shall have special reference to, and emphasis upon, the spirit of the founders of the republic and to the interpretation of the Constitution by the highest courts of the land.

The degree of Doctor of Civil Law was awarded to Walter Hullahen, president of the University of Delaware, Newark,



NEW DORMITORY, ST. STEPHEN'S COLLEGE

construction, will be faced with field stone. It will be ready for use on September 1st.

On the Sunday before, June 11th, the baccalaureate sermon was preached by the Rev. Prof. Lyford Paterson Edwards, Ph.D. The Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, visited the campus and preached.

COMMENCEMENT, UNIVERSITY OF THE SOUTH

COMMENCEMENT at Sewanee this year was one of the brightest in the history of the University, as at this time Vice-chancellor Benjamin F. Finney announced to the board of trustees, and the board of regents, that the million dollar endowment had been completed. The completion of this undertaking, was signaled, as was the opening of the University in 1866, by the erection of a large wooden cross, which can be seen from many miles away.

The Vice-chancellor was also able to announce to the boards much progress during the past year. Among other things are the completion of the Sewanee Inn; the nearing completion of the Dixie Highway through the university domain; the establishment of a budget system; and the continuation of work upon Quintard Hall, the main building of the Sewanee Military Academy. In addition, the Vice-chancellor announced that he would shortly be ready to begin work

and former dean of the college of arts and sciences at Sewanee; to Dr. William J. Battle, professor of Greek at the University of Texas, Austin; to Judge William Armistead Falconer, of Fort Smith, Ark.; and to Judge Hiram M. Garwood, of Houston, Texas. The degree of Doctor of Letters was awarded to Miss Mary Noailles Murfree, of Murfreesboro, Tenn., who writes under the pen name of Charles Egbert Craddock.

Francis Craighill Brown, of Louisville, Ky., delivered the Latin salutatory, and Milton Elmer Nollau, of St. Louis, the valedictory oration. The university oration was made by Judge Hiram M. Garwood, of Houston, Texas.

The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, preached the commencement sermon on Sunday, June 11th, and sounded the insistent call of Christ to young men to make good in this world.

The annual service of the St. Luke's Brotherhood was a feature of the exercises of Commencement Sunday, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop Coadjutor of South Carolina, being the principal speaker.

Bishop Guerry, of South Carolina, proposed at the meeting of the alumni, a resolution, which was adopted, appointing a committee to confer with the University authorities and the board of trustees, and report at the meeting of the alumni in June 1923, looking to returning to the summer session and winter vacation, as was the case up to a few

years ago. The feature of Alumni Day was the presentation, under the direction of Major MacKellar, of "The Gift of the Spirit," a pageant of the building of Sewanee.

SOUTHWESTERN VIRGINIA DIOCESAN SUMMER SCHOOL

THE SUMMER SCHOOL of Religious Education was held from June 12th to 17th at the Virginia Episcopal School in the suburbs of Lynchburg. It was conducted by the diocesan sub-committee on Religious Education and was under the direct supervision of its chairman, the Rev. Karl M. Block, rector of St. John's Church, Roanoke. It was opened on Monday evening with a service at which addresses were made on Christian Education. From Tuesday to Saturday inclusive, lectures were delivered each day by the Rev. W. Cosby Bell, D.D., and the Rev. Wallace E. Rollins, D.D., both of the faculty of the Theological Seminary of Virginia, the Rev. Chas. E. McAllister, rector of St. Matthew's parish, Hyattsville, Md., and Miss Helen I. Jennings, of Pottsville, Penn. The basic theme of Dr. Bell's lectures was the Christian view of Christ, while Dr. Rollins spoke on the public ministry of Jesus. Mr. McAllister led a series of discussions of the Christian Nurture Series (Cycles I and II), and Miss Jennings used as the basis of her charming talks Weigle's *The Teacher and the Pupil*.

On Tuesday and Wednesday, the Rev. James L. Ware, provincial secretary for Religious Education, led conferences on the Church School Service League, Young Peoples' Societies, and Adult Bible Classes. Thursday afternoon was largely devoted to discussions of Woman's work in the Church. The chief feature on Friday afternoon was a conference for the clergy, led by the Rev. Jos. B. Dunn, D.D., registrar and historiographer of the diocese, and formerly rector of St. Paul's Church, Lynchburg.

The exercises of each evening constituted an important part of the sessions of the school.

A BALTIMORE PAROCHIAL SCHOOL

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

OKLAHOMA SCHOOL OF METHODS

THE THIRD ANNUAL meeting of the School of Methods of the Missionary District of Oklahoma was held at the State University at Norman, June 11th to 16th. Instruction and conferences began Monday morning and lasted until Friday noon. The faculty consisted of eleven instructors, all from within the district. The afternoons were given largely to conferences led by the respective heads of the departments.

In the evenings, instructions in the use of the New Hymnal were given under the leadership of the Rev. Sherrill B. Smith. Special evening addresses were made by several of the clergy, and by Dr. W. W. Phelan, Dean of the Department of Education of the University of Oklahoma. An out-door demonstration of Church school pageantry was directed by Mrs. Louise Young, assisted by Mrs. Heinig.

COLORADO CLERGY SUMMER SCHOOL

THE DIOCESE OF COLORADO will hold a summer school for the clergy for three weeks in August, at the Hart House, Evergreen, in the mountains, under the auspices of the Commission of the Nationwide Preaching Missions, and the Sixth Province. The faculty is a strong one, comprising Bishop Johnson, Father Hughson, O.H.C., Canon Douglas, the Rev. J. A. Schaad, and the Rev. Robert S. Chalmers. The topics, (some of which are to be handled by each of the faculty in turn) include Sermon Stuff, The Cure of Souls, Preaching Missions, Religious Education, The Rendering of the Service, The Functions of the Ministry, Ecclesiastical Relations, Personal Religion, and Parochial Organization.

The school is limited to fifty, men who have been out of the seminary between two and twenty years; and, since June 1, those outside of the Sixth Province have been eligible. The expense, including board and bed, is \$20.00 for the whole time, August 8th to August 25th.

TRIENNIAL MEETING OF NATIONAL STUDENT COUNCIL

THE STUDENTS OF the Episcopal Church have been holding their own triennial general convention, and they have been just as serious about it as are the deputies and the bishops at the General Convention. Indeed in some ways they might set an example. Speeches were limited to three minutes each, and no student had to be called down for running overtime.

The National Student Council met June 19th to 23rd at the University of Wisconsin, using our fine student center, St. Francis' Club House, as headquarters, the Methodist center, Wesley Hall, for business meetings, and our two churches, St. Andrew's and Grace, for the public night meetings, and the early communions. The local arrangements were perfect, and no group was ever more cordially received. It was no small matter to handle so many, for 39 colleges and universities sent 68 people from outside Madison, and the local students and others in constant attendance numbered 20 at least. So far as students alone are concerned 49 were present, the professors numbered 4, and the clergy in college communities 16. The Church Missions House staff furnished 11, and the Girls' Friendly Society and the Student Department of the National Board of

Y. W. C. A. each had one fraternal delegate. The Brotherhood of St. Andrew and the Student Department of the International Committee of Y. M. C. A. were similarly invited, but could not be represented. Rev. Y. Y. Tsu represented the Committee on Friendly Relations among Foreign Students, and most ably and persuasively presented the cause of foreign missions and of Christian internationalism. The theological seminaries had their representative in the person of Prof. Norman Nash of Cambridge, who was the speaker on the social problems which the student faces after graduation. No more representative gathering of students and college workers in our Church has ever been held, and none more fruitful.

The sessions were arranged in an interesting way. Each night there was a presentation of the Church's work in its various phases; Rev. Benjamin Kemerer, on the program of the next triennium; Dr. William E. Gardner, on Religious Ed-

and act on the forum reports, and to transact other business. Thus a conference was combined with business sessions in a unique and successful way.

The heart of the meetings, in the opinion of all the students, was in the course on fundamentals of the Christian faith (God, Jesus Christ, the Bible, and the Church) delivered by Dr. George Craig Stewart of St. Luke's Church, Evanston, Ill., each morning, followed by a question box.

Two happy and graceful speeches were made of welcome and good-will by Judge Marvin B. Rosenbery and Mr. Frederic C. Morehouse. The latter, speaking for the Presiding Bishop and Council, said: "The Church believes in you," and the round of applause which he received showed that the Church's confidence was not misplaced.

The National Student Council admitted seven new Units (some provisionally) at Colorado Teachers' College, Geneseo Normal School, New York, University of



NATIONAL STUDENT COUNCIL TAKES POSSESSION OF ST. FRANCIS' CLUB HOUSE, UNIVERSITY OF WISCONSIN, FOR THEIR TRIENNIAL MEETING.

education; Rev. A. B. Parson and Dr. Tsu, on Missions and Vocation; Prof. Nash, on Social Service; and Mrs. M. K. Rosenberry (formerly Dean of Women at the University of Wisconsin), on the Social Problems of the Campus. On the first night also, Rev. Paul Micou, President of the National Student Council, and Miss Agnes M. Hall, secretary for work among women students, spoke of the distinctive achievements in student work in the four years of the existence of the National Student Council, and of the problems that lay ahead. These addresses furnished the keynote and, to some degree, the information necessary for the forums conducted by the students for an hour and a half the next morning. However, the committees in charge of the forums ran them as they saw fit, and in daily meetings shaped up a most interesting and searching set of questions to propound to their fellows. The conclusions reached in the forums, and formulated by the committees, serve as a program to be carried out by the student Church societies in the next triennium. The Council held sessions each afternoon to receive

Michigan, Shorter College, Georgia, Southern Branch of the University of California, Whitman College, Washington, and the University of Wyoming. The most important constitutional change consisted in electing a student president, and in making Mr. Micou, Miss Hall, and other Presiding Bishop and Council secretaries doing student work, associate executive secretaries, with Mr. Micou the senior. The student who received the honor of the presidency is Mr. John M. Fulton, Jr., of the University of Nevada. A student paper will also be published monthly.

The chief result was a new feeling of unity in student work, which was natural when students come together from such separated institutions as the universities of Florida, Maine, South Dakota, Idaho, Nevada, Texas, and states between. They have determined on a forward program and are going ahead vigorously on it. The Church is vitally concerned in this work, for, if we are not mistaken, many future leaders were present at Madison, and in their remaining student days they will produce many others.

FORTY-FIFTH ANNIVERSARY OF TRINITY, WATERBURY, CONN.

TRINITY CHURCH, Waterbury, Conn., (the Rev. Henry Baldwin Todd, rector) observed the forty-fifth anniversary of its founding with a week's festivities beginning on Wednesday evening, June 7th. The members of the parish made a Corporate Communion at eight o'clock on Trinity Sunday, preceding which the rector admitted fourteen young men servers, and set apart for use a beautiful large chalice which was a thank offering to the church. At the ten-thirty celebration there was special music and an "historical and prophetic" sermon by the rector, and six more young men were admitted as servers. At Vespers, after the offertory, a festal procession was held in which the young men of the Servers' Guild took part.

Additional gifts to the parish for the anniversary were a Church flag, by St. Elizabeth's Guild, a new Lectern Bible as a thank offering, a missal rest for the altar, a thank offering given by Mrs. Fred Van Valkenburg for her two children, and a new white burse and veil.

During the celebrations, offerings totalling nearly \$20,000 were received, which are to be placed in the Parish House Fund. The parish hopes to begin the construction of a parish house next spring.

HOBART COLLEGE CENTENNIAL

THE CENTENNIAL of Hobart College was celebrated in impressive and largely attended exercises extending over five days, from June 9th to 13th, and drew to Geneva, N. Y., large crowds, including many eminent men. At the same time, through an enthusiastic rally of Hobart alumni the Centennial Fund reached the \$850,000 mark, and Mr. F. W. Herendeen, who for more than a year, has led the movement to raise \$1,000,000 for Hobart, undertook to continue the campaign until the full \$1,000,000 was raised. Hobart alumni in a few hours subscribed \$67,000 to the Fund.

Sunday, June 11th was Baccalaureate Day. On the morning of Trinity Sunday, the William Smith College Baccalaureate sermon was preached by the Rev. Laurens MacLure, D.D., rector of Grace Church, Newton, Mass., and in the evening there was the Hobart Baccalaureate sermon preached by the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston. Both services were held in Trinity Church, Geneva, and were largely attended. At the evening service, the church could not hold the crowds that wished to be present.

In St. John's Chapel, the Hobart Chapel, the events of commencement day, June 12th, began. The commencement exercises were held in a large tent on the campus, which accommodated more than a thousand people. The address to the combined graduating classes of Hobart and William Smith Colleges, which numbered fifty, was delivered by the Hon. George W. Wickersham, LL.D., of Philadelphia.

Centennial Day was June 13th. The exercises commenced with celebration of Holy Communion at St. John's Chapel. The procession, consisting of delegates, guests and officers of the College, the faculty, and alumni, formed in front of the Library, and, headed by a band, wound its way over the campus to the large tent where were held the centennial anniversary exercises.

The invocation was delivered by the Rev. Caleb R. Stetson, D.D., rector of Trinity Church, New York City. The address of welcome was delivered by Mr. Beverly Chew, honorary chairman of the Hobart Centennial Celebration Committee. The centennial address was delivered by Professor Milton Haight Turk, Ph.D., of Hobart College. President Livingston Farrand, LL.D., of Cornell University, delivered an address on The Challenge to the Colleges. Greetings were delivered from the universities and colleges of New England, by President Kenneth C. M. Sills, LL.D., of Bowdoin College; from the universities and colleges of New York, by President Rush Rhees, of Rochester University; from the universities and colleges of the middle west, by Professor Warren P. Lombard, of the University of Michigan; from the Church colleges, by President Ramsen B. Ogilby, LL.D., of Trinity College; from the Board of Regents of the University of the State of New York, by Professor Charles B. Alexander, LL.D.

The principal address of the day, The Future of Hobart, was delivered by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York and Chancellor of Hobart College.

During the centennial ceremonies a memorial stone bench on the campus was dedicated to the memory of sixteen Hobart men who died in the World War. This ceremony was among the most impressive of the centennial.

FIFTH ANNIVERSARY

ON TRINITY SUNDAY, the Rev. Paul S. Atkins, rector of St. John's Parish, York, celebrated the fifth anniversary of his ordination to the priesthood. The event was observed with special music and large congregations, the Church school attending in a body at the 11 o'clock service. In behalf of the Church school, the Rev. John W. Barrington, organist, presented the rector with \$75.00 in gold, with the request that he purchase for himself a cassock and stole. The Rev. Mr. Barrington also presented the rector, on behalf of the members of the choir, with an elegantly bound Church hymnal.

Under the Rev. Mr. Atkins' administration of the parish, over 200 persons have affiliated themselves with the church. The parish roll now has nearly 700 communicant members, and St. John's Church School is one of the most successful in the Diocese of Harrisburg, as to enrollment and enthusiasm.

ANNUAL SERVICE OF THE C. B. S.

THE ANNUAL service of the American Branch of the Confraternity of the Blessed Sacrament was held on Corpus Christi day in St. Stephen's Church, Providence, Rhode Island. The solemn high Mass was sung by the rector of the church, the Rev. F. S. Penfold, D.D., assisted by the Rev. Clarence Grayhurst, of All Saints', Dorchester, Mass., deacon, and the Rev. L. D. Rhoades, of New York, sub-deacon. The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac and Superior of the Confraternity, pontificated, with the Rev. Malcolm Smith and the Rev. F. R. Roseborough as deacon and sub-deacon of honor. The Rev. F. L. Maryon was master of ceremonies.

Father Hughson, of the Order of the Holy Cross, made a strong plea in his sermon for the reservation of the Blessed Sacrament, and its use in bringing old

and young in devotion near to the blessed Lord Himself. A choir of men's voices sang Perosi's Mass in D minor. There were about twenty-five clergy vested in the chancel, and a number of others in the large congregation.

After the benediction by Bishop Weller, the Corpus Christi procession was formed, the celebrant carrying the Host in a monstrance under a canopy supported by four laymen, and proceeded into the Lady Chapel, where the Host was deposited in the tabernacle on the altar.

At the meeting of the Council the officers of the Confraternity were reflected, with the Rev. Messrs. F. E. Mortimer, and Robert Crowell in the places of the two deceased members of the Council.

PUBLICITY CONFERENCE IN CHICAGO

WHAT WAS THE LAST of a dozen publicity conferences, held recently in different large and convenient centers, was held at Trinity Church, Chicago, on Friday, June 23rd. There were thirteen representatives and visitors present from Chicago, and adjoining dioceses. Bishop Anderson and Bishop Wise were present, as were the Rev. E. J. Randall, secretary of the Diocese, and the Rev. H. B. Gwyn, editor of the *Diocese of Chicago*. Among the laymen present were Mr. E. T. Cutter, of the Associated Press, Mr. R. C. Camp, president of the Church Club, and Mr. C. L. Sugden, a prominent advertising man and a member of Grace Church, Oak Park. As a result of the discussion as to the use that the Church might make of the Associated Press, it was resolved that this conference recommend to the National Publicity Department to send out a letter of information to the diocesan publicity authorities to include the following: a list of all the Associated Press branches and their locations; a suggestion to get "spot" news to the nearest branch of the Associated Press; a suggestion to get, in advance, news of general and sectional interest to the Chicago office, the news to be in the hands of the Chicago office ten days in advance of release.

After a discussion of the question of diocesan and parish papers, it was the opinion of the conference that, where there is a diocesan organ or paper, it should be sent regularly to every family in the diocese; and that the publication and expense of these papers should be under the direction, and the responsibility, of a department of publicity of the Bishop and the Council. It was felt that the sending of these local papers and *The Church at Work* to all Church families in the land would be a splendid means of advertising the Church. It was further the opinion of the conference that no appropriation for publicity should be made for the provinces until the provinces develop a larger consciousness and functioning.

The matter of advertising extensively in the public daily press was debated, and many varying opinions were evident as to the nature and extent of this kind of advertising. All felt that some means should be taken through the daily press to reach the masses of lapsed, unchurched, and outsiders, the numbers of which constitute a serious problem for the Church at present. Mr. Sugden, expressing the opinion of an advertising man, called the Episcopal Church an "easy selling proposition", and favored

more advertising for her. Mr Sugden felt, however, that we must expect the results to be very much a matter of growth. Bishop Wise spoke emphatically on the need of the individual parish priest seeking personally those who are being lost and are straying from the fold. Mr. Haynes, a delegate from the diocese of Kansas, gave an interesting explanation of an advertising plan for Church attendance carried out in Kansas with satisfactory results. He said that, in this plan, the personal touch was found to be the solvent.

In the evening an open conference was held at the diocesan headquarters, when Mr. Gibson addressed the company on Church Publicity, and led in the discussion afterwards.

MISSION CHURCH SCHOOL WORKERS

A TWO DAY CONFERENCE for Church school workers and others interested in religious education was held at St. Stephen's-in-the-Hills, Allenton, Mo., June 23-25, under the auspices of the Missouri Diocesan Board of Religious Education, of which the Rev. Henry W. Mizner is chairman. Delegates from many of the St. Louis, and St. Louis county, parishes attended the conference. The general subject was, "The Spiritual Preparation of the Teacher", and the speaker was the Rev. George E. Norton. Music for the conference was in charge of the Rev. J. Boyd Coxe.

ACOLYTES' FESTIVAL, DIOCESE OF WESTERN NEW YORK

THE FIRST ACOLYTES' Festival of the Diocese of Western New York was held at Trinity Church, Rochester, on Whit-sun-Monday evening, June 5th. The service began with the solemn procession in which about one hundred took part. Choral evensong followed, the Rev. H. C. Whedon officiating, being assisted by the Rev. Wm. C. Compton. The Rev. F. C. Lee read the lessons. The sermon was preached by the Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of the Diocese. The Rev. Wm. R. McKim, rector of Trinity Church acted as the Bishop's Chaplain.

Preceding the service, the delegates were entertained at a supper given by the ladies of the parish.

It is hoped that this service will become an annual affair in the Diocese, and that an Acolytes' Guild may be formed. St. Peter's Church, Geneva, has invited the Acolytes for next year.

ST. JOHN'S PARISH, PROVIDENCE, R. I.

ST. JOHN'S PARISH, Providence, R. I., celebrated its 200th anniversary on St. Barnabas' Day. The Rev. Lester Bradner, Ph.D., a former rector of the parish, was celebrant of the principal Eucharist of the day, and the present rector, the Rev. John F. Scott, delivered a memorable historical sermon which may be included in the history of the parish which he is compiling. At the evening service the principal address was made by the Rt. Rev. James DeWolf Perry, D.D., Bishop of the Diocese.

A feature of the celebration was the display of the memorials and the many other historical objects that have accumulated in the long life of the parish.

JAPAN ASKS FOR NATIVE BISHOP

At a meeting of the Executive Board of the Church in Japan held in Tokyo, June 1st, memorials were presented from eight self-supporting churches in Tokyo, and from the same number from Osaka, guaranteeing the support of a Japanese bishop and asking the Executive Board to delimit the boundaries of the proposed dioceses, and to present their memorial to the General Synod which is called to meet in Tokyo, April 25th, 1923. Assent was given unanimously and the delimitation of the two dioceses is as follows: The Diocese of Tokyo, the city of Tokyo; The Diocese of Osaka, the city of Osaka.

SYNOD OF TOHOKU

The Synod of the North-east District (Tohoku) was held at Sendai, May 3rd. The following were elected as clerical delegates to the General Synod of the Japanese Church which meets next year: the Rev. Messrs. Madeley, Nichols, Maekawa, Katada, and Ono.

The Rev. J. C. McKim was elected as delegate to the General Convention.

By a rising vote, the Bishop of Tokyo was requested to continue as Bishop of the Northeast District, and the Secretary was asked to send a copy of the resolution to the Presiding Bishop of the American Church, and also to the Department of Missions.

LA GRANGE CHOIR SINGS IN MILWAUKEE

THE CHOIR of Emmanuel Church, La Grange, Ill., under the leadership of Mr. William Ripley Dorr, has reached such a high standard of excellence that it occupies a position of prominence among the musical organizations of the country. On the invitation of St. Mark's Church, Milwaukee, the choir gave a concert in that city on June 24th, that was a delight to all who love sacred music. The clear enunciation, the perfect tone, the blending of the voices, and the wide range of selections, made the program seem all too short to the listener. Especially noteworthy were the solos and the original setting of the "Alleluia" by Father Finn. The choir also sang the service at St. Mark's Church on Sunday morning.

CORPUS CHRISTI IN DENVER

CORPUS CHRISTI was observed in Denver by services at St. Andrew's, and at the Church of the Redeemer (colored). This is the third year that this feast has been observed in this way, and was most successful in point of dignity and impressiveness. The services were attended by people from points outside of Denver, while the clergy from nine parishes participated.

The day began with Low Masses at St. Andrew's at 7:30 and 8, followed by a sung Mass at 10 o'clock. The Rev. T. J. Haldeman, of St. Andrew's, was celebrant, assisted by the Rev. Arthur Austin, of Epiphany, Denver, and the Rev. Robert Murphy of St. Stephen's, Longmont. Among the servers were a number of boys from St. Phillip's, Sedalia. The music was Concone's Mass in F, with the hymns of the feast, and, for a processional, the carol, "The Great God of Heaven is Come down to earth". The Rev. Neil Stanley, of St. Andrew's, preached.

At the close of the service, the Blessed Sacrament was carried round the church in procession, with lights, incense, and singing.

In the evening, people from the various parishes gathered at the Church of the Redeemer. Solemn Evensong was sung by the choir and the vicar of the parish, the Rev. Harry E. Rahming. The Rev. Philip Nelson, of St. Peter's, preached, on the title of the feast, "The Body of Christ", in its double meaning, as the Church, and as the Sacrament of Unity, and on the close relation between the two. The Rev. Neil Stanley gave the benediction with the Blessed Sacrament at the end of the service, which was closed by the singing of *Te Deum*.

TO DEVELOP RESERVE CORPS OF CHAPLAINS

THE OFFICE of the Chief of Chaplains of the United States Army, in association with the General Staff in Washington, has appointed a Board of Administration composed of reserve chaplains for the purpose of developing the reserve corps and of maintaining close relations between the Army chaplains and the Churches. The corps numbers about six hundred.

This Board includes Major, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, Major, the Rev. Charles S. Macfarland, D.D., of the Federal Council, and representatives of the Roman Catholic and Hebrew reserve chaplains. A number of reserves will serve at the camp this summer.

'REOPENING OF ST. STEPHEN'S, PORTLAND, ME.

AFTER HAVING been closed for two months and more for extensive repairs and redecoration, St. Stephen's Church, Portland, Me., was reopened Trinity Sunday with an impressive service, the order being that provided in the Bishops' *Book of Offices* for the Reopening of a Restored Church. The preacher was the Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, who spoke of the adornment of a church as the evidence of a richness of faith, which should be completed by the richness of service as shown in the fruits of Christian living. He referred to St. Francis of Assisi as a good example of just this form of service, showing how this great Churchman re-animating the churches of his time and district by helping to restore them to their original beauty and usefulness.

A MISSIONARY OF THE DESERT

THERE IS probably no single domestic missionary field in the American Church which has any greater variety of work than that in charge of the Ven. Percival S. Smithe, Archdeacon of Las Vegas, Nevada. Not only does he minister to miners of all kinds, ranchers, cow-punchers, and railroad men, but to an entire Indian reservation as well. He regularly visits fourteen communities, the largest of which has a population of 4,000. In an average month he travels 3,500 miles. Furthermore, his field of activity has been extended outside of southern Nevada into the Diocese of Los Angeles and the District of San Joaquin.

Archdeacon Smithe has been in this work for seven years, and is known throughout the region as the "Desert Parson." His headquarters are at Las Vegas, Nevada, a town of 3,500 people, built around the shops of the Union Pacific Railroad. Further north, on the line of the railroad, he ministers to the

division point of Caliente. Services here are held in the "Home Makers' Club" hall, a famous saloon of former days. In the nearby silver camp of Pioche, the place of worship is an old hall bought from the Miners' Union. Its upper floor formerly a dance hall. Pioche is one of the oldest of the Nevada silver towns.

At Moapa, the Archdeacon is entirely responsible for religious ministrations to the Pah-Ute Indians on the Moapa River Indian Reservation. Here a church building is now ready, and there is a prospect of a woman missionary being placed in residence.

Goodsprings, center of a zinc mining region, lies south of Las Vegas away from the railroad. Here Bishop Hunting recently purchased an old saloon, which was moved farther back on its lot by the missionary and his friends between services last Maundy Thursday. Searchlight, another mining camp lying almost in the southern corner of Nevada, is the next nearest mission station.

Way to the west of southern Nevada, Archdeacon Smithe holds services regularly at Beatty, a stock feeding center. A church is now being erected of cement blocks, taken from an abandoned building at Rhyolite, a few miles away. Much of the construction work has been done by Bishop Hunting and Archdeacon Smithe themselves. The passing of Rhyolite indicates the difficulties of mission work in Nevada. A few years ago it was a community of 5,000 souls; now one lone prospector haunts its empty streets. To reach Beatty from Las Vegas, the Archdeacon is compelled to travel 406 miles by rail, largely through California, though the airline distance is only 118 miles.

In the nearby community of Carrara, a new marble quarry town, a Sunday school has just been started by a few faithful communicants. The church at Rhyolite will be moved to Carrara, to become both a place for worship and a community center.

South of Beatty, and across the California line, Archdeacon Smithe cares for two mission stations in the District of San Joaquin. These are Death Valley and Ryan. The latter is the location of a large borax works, and the make-up of the population may be judged from the fact that the last service held there was attended by seventy-five men, five women, and four children. Although there are no communicants of the Church in either of these communities, the Archdeacon ministers to them on the invitation of the superintendent of the borax plant.

Farther down in California, Archdeacon Smithe visits regularly four junction and division points on the line of the Santa Fe Railroad, right in the heart of the Mojave Desert. Needles, lying across the Colorado River from Arizona, and Ludlow both have services twice a month. Goffs and Barstow can be visited only occasionally. These four communities all lie in the Diocese of Los Angeles, but are cared for by Archdeacon Smithe at the request of Bishop Johnson, as they are far more easily reached from the desert than from the coast.

SPIRITUALIST MEDIUM SHOWN UP

PREACHING at St. Matthew's Church, Quebec, recently, the Rev. Canon Scott alluded to a certain spiritualistic seance which he had attended some time previously. Requested afterward for the facts in regard to the seance, he gave them as follows, according to a report

printed in the Quebec *Daily Telegraph*:

"It occurred last winter. I was present at a private seance given by an American professional woman medium, a friend of Sir Arthur Conan Doyle and Sir Oliver Lodge. There were present, besides the host and his brother, a prominent Quebec lawyer, and a well-known educationalist. The woman was a trumpet medium and she claimed that the spirit of a Dr. Sharp, who died in Edinburgh 160 years ago, spoke through the trumpet which stood in the middle of the floor. After the lights were turned out and the voice had been speaking for some time, I became aware that the trumpet was coming in my direction. I moved very quickly in the darkness towards the center of the room, and touched the good lady who was standing there talking through the trumpet, which, in her surprise, she dropped to the floor. At once the voice stopped and the lights were turned on. The medium did not know who had touched her, but was offered some whiskey and water, or a glass of wine, to restore her equanimity, and to link us once again with the spirit-world. Being in Canada and not in the United States, this was impossible. When I said I was the one who had interrupted the performance, I was told that I had broken the connection between the living and the dead, and, apparently, not even the glass of wine, which the medium drank, was able to restore it. The strange fact was that the old Scotch doctor had a very pronounced American accent, even though the tin trumpet gave his utterance an unnatural sound. Why he should have dropped his Scotch brogue and adopted a New England twang is a question which I leave to the sincere ingenuity of Sir Arthur Conan Doyle.

"My advice to everyone who wishes to attend a seance is to take a flashlight with him. Unfortunately when I went to get mine to take with me I found that the battery was not working. I guarantee that if he turns on the light he will discover the fraud as I did. No man is intellectually fit to go to a seance who declines to take with him and to use a flashlight, and no medium can be trusted who objects to such a test of truth."

BISHOP LAWRENCE HEADS CAMPAIGN

A ONE-MILLION dollar endowment fund is to be raised by the Episcopal Theological School in Cambridge this fall. Bishop Lawrence has accepted the national chairmanship, and B. Preston Clark, a prominent Boston layman, will be chairman of the executive committee. This announcement was made by Dean Henry Washburn at the recent annual alumni dinner at the school. Bishop Lawrence will give the major part of his time to the work of the campaign, turning over to the new Bishop Coadjutor, Dr. Slattery, the routine administration of the Diocese of Massachusetts. Both Bishop Lawrence and Dr. Slattery are alumni of the Episcopal Theological School.

Bishop Lawrence's reasons for undertaking this campaign in his seventy-third year, and just at a time when he could find time to rest, were that the United States needs, as never before, men who can take the lead in social and spiritual affairs, and that he regarded the Episcopal Theological School, from his long and intimate acquaintance with it,

and from its very manifest success along these lines, to be a most fitting means of producing these needed leaders. He intends, too, that this work be not limited to this one institution, but hopes that it will have the effect of encouraging young men of worth to enter the ministry, and of calling the attention of Churchmen everywhere not only to Cambridge, but to all the seminaries in the United States.

"I accept the duty," the Bishop says, "because I believe that such a campaign will be of value to the whole Church, through arousing in the people a deeper sense of responsibility to raise up young men worthy of her ministry, and a fuller knowledge of the methods of preparation. Has it occurred to the people how much influence the wonderfully equipped laboratories of the medical and engineering schools, and the libraries and buildings of our law schools, all manned by well supported teachers, have in attracting the ablest young men to these callings? Why not give the theological school the same chance?"

"We do not believe in attracting young men to the ministry by the paths of ease, short cuts to education, and mediocre work. The right men press through difficulties, and court the necessary sacrifice. What they have a right to ask is opportunity to do their full part."

DUBOSE MEMORIAL LECTURES AT SEWANEE

ANNOUNCEMENT was made at the recent commencement of the University of the South that the Rev. John Owen Farquhar Murray, D.D., Master of Selwyn College, Cambridge University, England, will deliver the first series of lectures under the DuBose Memorial Lectureship, which has been established at Sewanee to interpret the theology and philosophy of the late Rev. William Porcher DuBose, D.D., long time professor of New Testament Exegesis, and Dean of the Theological Department of the University of the South.

The Rev. Dr. Murray is one of the great scholars of England. He was the Hulsean Lecturer in Cambridge University in 1917-18, and has an imposing list of books to his credit, one of which is the Cambridge Greek Testament for Schools, Epistle to the Ephesians, and another, *Studies in the Temptation of the Son of God*.

The lectures will take place probably during the week beginning Nov. 6th, and will be entitled, *The Prophet of Unity*.

OPEN AND SINCERE

IN MANY business offices may be found this motto: "If you like our service tell others. If not, tell us." It is a good rule to follow. It helps in most cases to improve the service—when the service is poor! And it helps mightily when the service is good.

It is a safe rule to follow in the Church, in the Brotherhood. We believe, too, that it is being followed in a very large measure. But it requires on the one hand unusual interest and on the other open candor.

Did you like your rector's sermon? Tell it out—everywhere. Do you think he might have improved it? Dare to give *him* your views; don't talk behind his back. The first way should bring to you his good-will and confidence, the second will destroy your own good influence.

"If you like our service tell others." We might amend it. "Tell us, too." A

little commendation now and then will help. We do not mean fulsome flattery; we mean grateful appreciation and the showing of it. No one was ever injured by love or its sincere expression; but heart-aches are a-plenty because of the withholding of the helpful "well done".

Go about scattering sunshine. That is the outward expression of your light within. And do not forget that a part of it all may on occasion be a sincere and friendly remonstrance. "Faithful are the wounds of a friend."—*St. Andrew's Cross.*

MOTHER'S DAY

A QUESTION, from quite a number of people is "Why does not the Episcopal Church keep Mother's Day?" It must be remembered that "observing days and seasons" is a very recent practice among our brethren of other communions; even since the writer came to the city Easter Day received scanty recognition, and Christmas Day is still unacknowledged by specific religious observance. "Mothering Sunday" is one of the oldest festivals universally honored by the Church of England; falling on the Fourth Sunday in Lent, it brings each year a special religious meaning to the swelling buds and awakening earth and lengthening days. In many parts of England young men and women make a point of going home on this day, in many instances carrying with them a special food dainty called "Mothering cake." On the other hand, in some communions the Feast of the Annunciation, the day whereon commenced the greatest of all motherhoods, is thus honored. It is just as well for our people to remember that this Church of ours is a very, very old institution, and has accumulated much wisdom with the passage of years. Almost always, when research is carefully made, it will be found that she has within her treasures nearly all the modern methods now claimed as their inventions or discoveries by more recently created religious bodies.

—*Grace Church Record.*

MEMORIALS AND GIFTS

It is now nearly two years since the late Mrs. Alfred Pease bequeathed to St. John's parish, Hartford (the Rev. William T. Hopper, rector), the sum of \$5,000 to be used as a memorial to her late husband who had been long identified with the life of St. John's. The wardens and vestry have finally decided to use this money to erect in the church a stone reredos to the memory of Mr. Pease, and, in keeping with the architecture of the building, the design and material of the reredos have been given many months of careful planning under the direction of Mr. Bertram Goodhue, of New York City. The main theme of the work, which has been decided upon, is the Last Supper in bas-relief, based on Leonardo da Vinci's painting.

THE MEN'S CLUB of Trinity Church, Trinidad, Colo., have presented their rector, the Rev. A. W. Sidders, with a Ford sedan to enable him to minister properly to the missions at Walsenburg and Aguilar, the charge of which he has recently taken.

ON SATURDAY, June 10th, a west window was consecrated in the Church of St. Augustine-by-the-Sea, Santa Monica, Calif. (the Rev. W. N. Pierson, rector), by Bishop Johnson. The window was a gift of the late James Slauson. It was given in memory of his brother-in-law,

Hugh Livingstone MacNeil, and of his parents, Jonathan Sayre Slauson and Sarah R. Slauson. Unfortunately the donor passed away shortly before the memorial was placed in the church. Arrangements were made, however, so that the window could be in place and consecrated with a quiet service at the time of his funeral.

A VERY BEAUTIFUL silver chalice was dedicated and used for the first time in Christ Church, Accokeek, Maryland, on Whitsunday. It is a memorial to Dr. John Alexander Coe, "the beloved physician", and is the gift of many of his loving friends.

ALL SOULS' CHURCH, Anthon Memorial, New York City, has recently received a bequest of \$5000, by the will of the late Mrs. Genevieve Sperry Pitt, a faithful member of that congregation, who died February 10, 1922.

GRACE CHURCH, New Smyrna, Fla., has just been enriched by a very handsome silver-gilt chalice and paten, the gift of Mr. and Mrs. Perkins Smith, as a memorial to their deceased son. The vessels in use up to this time belonged to the Rev. Dr. Arnold, a former rector, and it is now proposed to place these in a glass cabinet in the church, with an appropriate inscription to the effect that they are placed there as a memorial to a former parish priest.

ST. ANDREW'S Church, Bonesteel, South Dakota, a newly organized mission in the Rosebud Deanery, has recently received a number of substantial gifts, including altar hangings and linens from St. Andrew's Church, Philadelphia; a Lectern Bible, from St. Peter's Church, Chicago; twenty-five New Hymnals, from All Souls' Church, Waterbury, Conn., a silver chalice, from Mrs. Sears, Emmanuel Church, Boston; and a complete set of the Christian Nurture Series material, from St. Peter's Church, Chicago.

ON TRINITY SUNDAY, the rector of St. John's, York, Penna., the Rev. Paul S. Atkins, dedicated a beautiful processional cross, the gift of Mrs. Jacob Stair, in memory of her aunt, the late Mrs. W. Latimer Small.

A CHALICE made of gold, silver, and jewels has recently been given by members of Grace Church, Oak Park, Ill., in memory of Arthur Randolph Fraser, for seven years choirmaster and organist of the parish. It was made by Spaulding and Company and used for the first time on Easter Day. The bowl is of solid gold, the stem and base of sterling silver, and is set with thirty-eight jewels, eighteen being diamonds.

MR. FRED MORGAN KIRBY, of Wilkes-Barre, Pa., a loyal Churchman, has made a gift of \$50,000 to the Million Dollar Centennial Fund of Hobart College.

WINDOWS of great beauty have been installed in Emmanuel Church, Chestertown, Md., in memory of Judge and Mrs. James Alfred Pearce, and were dedicated Sunday, May 28, by the Rev. C. L. Atwater. The subjects of the windows are, Christ with Nicodemus, and, The Angel of Victory. The windows are of imported glass and are the work of the Willett Studios.

THROUGH THE will of the late Mrs. Wm. Walton, an early member and faithful communicant of the Church of the Intercession, Stevens Point, Wis., \$1,000 was added to the endowment fund of that parish.

ON ASCENSION Day the Rt. Rev. Walter Taylor Sumner, D.D., Bishop of Oregon, consecrated the rood beam at St. Mark's Church, Portland, Oregon, in memory of John James Rowan Spong, priest, who passed away about fifteen months ago at the age of 74 years. The rood beam carries five figures, those of the Crucified and of the Virgin and St. John being supplemented by SS. Mark and Barnabas, both kneeling.

AMONG RECENT gifts to Christ Church Cathedral, Hartford, Conn., are a Litany Book, in memory of the late Rev. Dr. Samuel Hart, two alms basins, in memory of the Rev. Charles H. B. Tremaine, the first rector of St. Thomas' Church, Hartford, and a \$500 Liberty Bond to be added to the endowment fund.

THE PARISH of St. John's Church, Thibodaux, La., has recently received a bequest of \$5,000 from the estate of the late Mrs. Minerva A. Shaffer, of Magnolia Plantation, Terrebonne Parish, La., in memory of her husband, the late Captain John J. Shaffer. This fund is to be invested by the vestry of St. John's Church and the interest used in repairs to the church building. Mrs. Shaffer also left \$1,000 to the Cemetery Association of St. John's parish.

NEWS IN BRIEF

ARKANSAS.—The last dollar of indebtedness on St. Andrew's Church (colored), Pine Bluff, has been paid off by the aid of gifts from the Department of Missions, The American Church Building Fund Commission, and the Double Temple Society. The church will be consecrated this fall.—At a conference of Bishop Winchester and Bishop Demby and the colored clergy a resolution was adopted asking for a conference for the colored Churchmen to be conducted by the Department of the Nation-wide Campaign and the Woman's Auxiliary.—Bishop Demby will consecrate Christ Church, Forrest City, Sunday, June 25th, and lay the corner stone of the chapel of this church.

COLORADO.—On St. Barnabas' day, the first annual service for the lay-readers of the Diocese of Colorado, was held in St. Mark's, Denver, when a number of new readers were inducted into the office and older ones had their licenses renewed. There are now about thirty readers at work, doing active missionary work of all kinds. A number of them are studying for the priesthood; indeed, a diocesan canon makes the office of reader obligatory on all candidates for Holy Orders.—A special service of prayer for the safety and release of Archbishop Tikhon, Patriarch of Moscow, on trial for his life before the revolutionary tribunal of Moscow, was held in St. Andrew's, Denver, on June 8, when the Holy Communion was celebrated, with that intention.

CENTRAL NEW YORK.—With the retirement of the Rev. A. Q. Davis, of Christ Church, Clayton, there are only two other vacancies in the diocese, both of them being among the smaller parishes. They are All Saints', Fulton, and Calvary, Syracuse. These parishes, though small, present opportunities for growth and progress.

CONNECTICUT.—The corner stone of the new parish house for St. James' Church,

Westville, will be laid by the Suffragan Bishop on St. James' Day, July 25th.—There has been formed in the Hartford Archdeaconry, a Servers' Guild, which is already able to give a good account of itself. The Guild includes crucifers, lay-readers, choirmen, and ushers; and includes in its study, Bible History, Architecture, Music, and Liturgies.—Dean Colladay expects soon to remove from the present deanery of Christ Church Cathedral, Hartford, to the new deanery provided out of the Russell bequest. The present deanery is to be remodelled for use as a Diocesan House, and it is expected that this work will be done so as to allow of its use in the fall by the Bishop and Council.—Plans are being prepared for a small church to be called St. Michael's, to be built during the year in Bridgeport, for the Italian congregation that has been gathered in that city.—The several chapters of the Daughters of the King of New Haven and vicinity held a rally on Wednesday afternoon, June 7th, in St. Paul's parish house in that city. The rector of the church presided, and addresses were made by Deaconess Griebel on the Work of the Order in a city parish, and by Bishop Acheson on the Call and Work of the Daughters in general. The Bishop stressed the point that the Order was a selective one and that its members were pledged for the highest degree of consecration for Christ and His Church.—After a recent visit by the Rev. Malcolm Taylor, Secretary of the Department of Religious Education of the First Province, to Middletown, arrangements have been made for a monthly corporate communion of the Church students attending Wesleyan University, to be held in St. Luke's Chapel at Berkeley Divinity School.—Through the efforts of the Rev. F. E. Atkins, rector of Trinity Church, Bridgeport, and with the assistance of Sister Martina of that parish, a colored congregation of some size has been got together in that city. The Suffragan Bishop recently administered Confirmation to a class of twenty-two, the nucleus of the first colored congregation in Bridgeport.—The first annual financial report of the New Haven Girls' Friendly Lodge, in their new and permanent quarters, is a most gratifying one. All the expenses of running the Lodge have been fully met, and the sum of \$1,000 has been paid on the mortgage indebtedness.—St. John's Church, Hartford, is taking steps this summer to raise \$1,000 to place in the church a carved Altar rail as a memorial to those who went from the parish to the Great War. It is hoped that this money may be had in time to have the railing placed and blessed on next Armistice Day.—The Church of the Good Shepherd, Shelton, the Rev. Frank S. Morehouse, rector, on Sunday, June 18th, marked the 25th anniversary of the founding of the parish with appropriate services.—Mr. E. C. Mercer, the lay missionary, has sold his home at Flushing, Long Island, and has purchased a home in Salisbury, Conn., in the Berkshires, which will be hereafter his home address.

EASTON.—Plans were laid before the Southern Convocation at its recent meeting looking towards the establishment of a diocesan paper to be managed by the Rev. M. McLean Goldie, and edited by Dean Bohanan, of Easton. This paper will issue its first number in August. Plans were also submitted for the enlargement of the Church Home for

Friendless Children at Easton, and the Social Service Committee has launched a campaign for funds for this purpose. This home takes care of thirty children, and the demands are so great that a larger building is essential.—The Woman's Auxilliary of the diocese has established county meetings, at which the parishes of each county are represented. This movement has proved very popular, multiplies the number of meetings, and brings the members of the Auxilliary into closer and more frequent communication with one another.

GEORGIA.—Three parishes in Savannah have organized branches of the Young People's Service League. St. John's (Rev. W. T. Dakin, rector) organized soon after Easter and has approximately sixty members. St. Paul's Church (Rev. S. B. McGlohon, rector) has been organized these weeks, and the members have enthusiastically voted to continue their meetings all summer. There are twenty members enrolled in this branch with a prospect of an increase. Christ Church (Rev. John D. Wing, D.D., rector) has just organized, electing officers and adopting its constitution and by laws. Plans are now being made to have a joint picnic of the three branches on the Fourth of July, under the direction of the educational secretary of the Diocese, the Rev. W. A. Jonnard.—From an educational survey of the Diocese made by the Rev. W. A. Jonnard, are the following figures: number of teachers enrolled in 38 Church schools, 228 white, 58 colored, total 286; pupils 1,975 white, 558 colored, total 2,533; total enrollment, white 2,203, colored 616; grand total 2,819; this shows a net gain of 140. There are 14 adult classes with an enrollment of 200, one of these being colored, with an enrollment of 11.

The American Church Monthly

Rev. SELDEN PEABODY DELANTY, D. D., Editor

JULY, 1922

Vol. XI No. 5

EDITORIAL COMMENT:

THE GLORY OF THE EXTERNAL

Thomas J. Hardy

THE NECESSARY GUIDANCE OF THE PRESENT REVIVAL OF INTEREST IN PRAYER

William Austin Smith

PSYCHOANALYSIS: ITS VALUES AND ITS DANGERS

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AMERICAN LUTHERANISM

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PURGATORY: AN APPEAL TO REASON

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WHY THE CLERGY NEED A VACATION

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LONG ISLAND.—The United Offering from the Diocese of Long Island is nearly \$15,000, which is considerably in excess of the diocesan apportionment of \$10,000.—Of the eleven graduates of St. Paul's School, Garden City, all will enter College, and two will take Holy Orders.—The spring meeting of the Long Island chapters of the Daughters of the King was held on June 7th, at St. Luke's Church, Sea Cliff, Rev. J. Richard Alten, rector.—The people of St. Agnes' Mission, Brooklyn, gave a dinner to the Rev. Alexander Norman Keedwell, for more than two years lay-reader-in-charge and presented him with a handsome travelling bag. Mr. Keedwell is to enter Keble College, Oxford, in the autumn.

LOS ANGELES.—In line with its policy of keeping a close contact with the Social Service institutions of the diocese, the diocesan Social Service Commission held a joint meeting with the Los Angeles County and City Mission Society on June 6th. Both have recently been working together for the inclusion of a suitable chapel in the \$2,000,000 jail about to be erected by Los Angeles County.—The diocesan Board of Religious Education has put out an eight point standard for Church schools of the diocese. The comparative standing of the schools will be made public later.—The United Thank Offering from the Woman's Auxilliary of the diocese has already passed the \$10,000 mark for the triennium. This is more than double the offering as presented in 1919.—The first court of the Order of Sir Galahad to be chartered in the diocese is that of St. James' Church, South Pasadena.

MASSACHUSETTS.—The Rev. Dr. van Allen preached the 284th anniversary sermon at the annual Church Parade of The Ancient and Honorable Artillery of Boston, in the "New Old South Church", June 5th, and gave the commencement addresses at Ossining School, New York, and Rogers Hall, Lowell. Until July 15th, his address will be Smith's Cove, Nova Scotia. After that, he will be travelling in the west and in Alaska, but should be addressed, as usual, 28 Brimmer St., Boston, Mass.

MINNESOTA.—A group of consecrated women workers has just organized "The Bishop's Guild," as a testimonial of regard for Bishop McElwain. It includes representatives from various parishes throughout the diocese, and its purpose is "to give to the Bishop the assistance which the priest of each parish receives from his Altar Guild. The founders also dream as to its further usefulness in eventually being able to provide both vestments and altar linen for the struggling missions where the Bishop sees the need."—The Rev. George S. Keller, rector of St. Paul's Church, Winona, was delightfully surprised last Sunday by the request of a layman to make an announcement, which consisted in the reading of a letter of hearty commendation of his most excellent work in the parish and the loving appreciation of his parishioners, and the gift of a new automobile and of \$500, to pay his and his wife's expenses to the General Convention in September.—The parish of St. Mary's, St. Paul, under the zealous leadership of their rector, the Rev. C. W. Sprouse, are rejoicing at the decision to proceed at once with the building of a new church, the plans having been approved. There will be a seating capacity

for 350 in the nave and transepts. In the left transept will be a chapel, with a movable partition, a separate entrance and a separate altar. The baptistry will be in the rear of the chapel. The chancel will accommodate 72 choristers. To the left of the chancel there will be the organ console, the sacristy, the working sacristy, and the rector's study. In the basement there will be a spacious auditorium with stage, a home-like clubroom, locker rooms for boys and girls, a room for choir rehearsals, equipped with seats arranged like choir stalls, a kitchen equipped to serve as many persons as the auditorium will seat, and a guild hall. The various basement rooms will be used for classes by the Church school. A sub-basement will include boiler room, locker rooms, showers, and coal bins.—Two very impressive presentations of the religious play, "A Sinner Beloved", by the Rev. Phillips Endicott Osgood, rector of St. Mark's, Minneapolis, were given on the spacious lawn in front of the parish house at eventide of June 7th and 9th.—St. Luke's parish, Willmar, celebrated its semi-centennial May 28th, the actual date of its incorporation as a parish. The Bishop, the third rector of the parish, the Rev. Horatio Gates, and the rector, the Rev. Walter H. Stowe, made addresses at the largely attended parish dinner.—*The Minnesota Missionary and Church Record* has been under the editorship of the Rev. Hanford L. Russell, rector of All Saints' Church, Park Ave., at 31st Street Minneapolis, since the new year. All correspondence for this paper should be directed to him, at the diocesan office, 131 East 14th Street, Minneapolis, Minn.—At the commencement exercises of Seabury Divinity School, May 23rd, recognition was given of the completion of ten years of service as Dean, of the Rev. F. F. Kramer, D.D. Dr. Kramer has won honors as scholar, teacher, and preacher, and has rendered distinguished service as administrator of this historic seminary. The Faribault papers gave lengthy news and editorial notice to Dr. Kramer's anniversary, and praised him highly for the helpful ways in which he had contributed by his work to civic improvements in that progressive city.

MISSISSIPPI.—The rector of St. Andrew's Church, Jackson, the Rev. Walter B. Capers, D.D., announces that subscriptions totalling \$28,659 have been secured for a new parish house. When the amount pledged reaches \$30,000, the rector and vestry intend to begin construction.

NEW MEXICO.—The San Juan Navajo Indian Mission has installed a new water supply system, and the new hospital may be erected this summer. In this desert country, a proper water supply is a problem of primary magnitude and, until this has been solved, other plans cannot go forward. The supply of



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PITTSBURGH. — The last meeting for the summer of the Diocesan Branch of the Woman's Auxilliary was held in the form of a picnic at the country home of the president, Mrs. Bailey, at Hulton. Much interest was shown in the report of the fifth ingathering of the United Thank Offering. The offering now amounts to almost \$8,000, and is expected to reach \$10,000 by September first. Archdeacon Neve, of Virginia, spoke concerning Mountain Work in Virginia, and the Order of the Thousandfold. — The annual service for the presentation of the children's Lenten Mite Box Offering was held on the afternoon of Whitsunday, June 4th, at Trinity Church, Pittsburgh. The service was in charge of the Diocesan Board of Religious Education, and the address was made by the Bishop. The amount of the offering was a little over \$10,000, with three schools yet to be heard from. The offering is the largest in the history of the diocese.

SAN JOAQUIN.—From a statement of the district treasurer it is noted that \$3,943.91 has been received since the first of January on the Nation-wide Campaign quota, of which amount \$501.34 has come from the Church school Lenten Offering.—Preparations are being made for a vacation conference to be held at Asilomar, July 20th to 27th. Four national secretaries have been secured, Miss Tiltonson, Miss Withers, Dr. Gardner, and the Rev. Charles N. Lathrop.—At Visalia a new organ has been installed and was first used Easter morning. At Lodi a new parish house is being erected to be ready for occupancy in July. A house and lot to be used as rectory property has also been donated.

SOUTHERN OHIO.—St. Stephen's, Winton Place, is building a seven room semi-bungalow on Winton Road, which is to be the rectory of that growing parish. The suburb is showing signs of growth and houses of all kinds are in great demand.—The Guild of St. Barnabas for Nurses, Cincinnati Branch, had its an-day this year, first by having a celebration of the Holy Communion at the Church of the Advent, Walnut Hills, by the rector, the Rev. George C. Dunlap, a priest associate and good friend of the

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Guild, in whose parish house the monthly meetings are generally held, and second, by a service in the afternoon at St. Stephen's, Winton Place, the parish of the Chaplain, Canon Reade. At this service three associates and ten active members were received.

SOUTHWESTERN VIRGINIA.—The roomy parish hall of St. John's Church, Wytheville, Rev. D. L. Gwathmey, rector, has been of service to the community several times in the past year. In December, the Red Cross Chapter used it for its bazaar. In the winter the Boys' and Girls' Corn Clubs had it gaily decorated for their dinner, and on Memorial Day this year, as for several years past, the local chapter of the U.D.C. gave the Confederate Veterans a luncheon here at which, as a guest, was the Governor of Virginia. This parish has recently bought a lot adjoining the church and will erect a modern parish house on this as soon as possible.—On Sunday, June 4th, a great service was held in Christ Church, Roanoke, in commemoration of its founding thirty years ago, June 4th, 1892. The preacher was the Rev. J. Cleveland Hall, D.D., who was the first rector and served this church from 1892 to 1896, and who now resides in Danville, Va. During the service, messages and letters were read from the Rev. Robert W. Patton, D.D., Director of the Nation-wide Campaign; the Rev. James F. Plummer, rector from 1901 to 1903, and now of Mobile, Ala.; and the Rev. Archer Boogher, rector from 1903 to 1913, and now at Fayetteville, N. C.

TEXAS.—St. Paul's parish, Waco (the Rev. W. P. Witsell, rector) celebrated the seventh of June by opening a large building as an addition to the parish house, which has become too small for present uses because of the recent growth of the parish. The new house will aid materially in the awakening work among young people.

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* * *

With the breaking up of the ice immense sections of the river bank have been torn loose and washed away. The Church at one time was more than 400 feet from the river's edge but now all that part of the bank has been carried away.

* * *

Dr. Grafton Burke, now in charge at Fort Yukon, has wired that it is necessary to move the church back to a new site and estimates that at least \$5,000 will be needed for this work. Those interested should communicate with

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