



The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 15, 1922

NO. 11

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A Weekly Record of the News, the Work, and the Thought of the Church

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IF LIVES were measured as to a scale, not many would have picked out as a great one the widow in the temple court; but Christ saw that she had reflected in her humble gift the very glory of God.—Anon.



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EDITORIALS AND COMMENTS

After Fifteen Years

TIME has its revenges. If only we could all wait in patience!

Every Churchman whose knowledge of affairs in the Church goes back fifteen years remembers the Canon Nineteen controversy. For those who have shorter memories we shall briefly explain what it was.

At the General Convention of 1907, meeting at Richmond, the House of Deputies was stampeded in favor of an "open pulpit". The canon which restricts the ministering in our churches to our own clergy and licensed lay readers was subjected—in that house—to an amendment which was calculated to throw the preaching office open to practically any one who might be invited into the pulpit.

Without waiting to find what would be the attitude of the House of Bishops toward so revolutionary a change, the secular press carried the tidings far and wide that the Episcopal Church had abandoned its "exclusive" attitude and opened up its pulpits to anybody and everybody. Those who call themselves Broad Churchmen were almost beside themselves with joy. Those who call themselves Catholic Churchmen were amazed and indignant. The foundations of the Church seemed to be trembling.

The proposed amendment went to the House of Bishops, and there the amendment was re-written, chiefly by the present distinguished President of our national council. It was recognized that there are special occasions when, in our churches, addresses, not involving the formal preaching of a sermon, are appropriate, and when not only a layman of the Church but a specialist from outside her communion, might profitably be the speaker. There was probably not a church in this country in which such outside speakers had not, for one purpose or another, sometime spoken, and except for occasional abuses, no one had thought of confusing the delivery of such addresses with the exercise of the preaching office of the Church.

But the general recognition of this widespread practice had been ingenuously used in arguments in the House of Deputies to justify the formal preaching of sermons by others than our clergy, and the confusion of thought between two different things, involving totally distinct principles, had not been made clear. Hence the confusion was carried over into the amendment which the House of Deputies sent to the House of Bishops.

That House, in re-writing the amendment, simply made the distinction between the two things. The advocates of the open pulpit in the lower house had laid great stress upon these occasional addresses. Very well, said the bishops, if you want legislation

such as will formally legalize such addresses, you shall have it, but your bad logic in assuming that an open pulpit is necessary to give this to you shall not be accepted, and—since you raise the issue in this illogical form—we, the bishops, will take over to ourselves the exercise of discretion as to who may and who may not deliver such addresses, and these shall be expressly limited to *Christian* men, and the occasions upon which they may speak, to *special* occasions.

In that altered form the amendment to Canon 19 was unanimously passed by the House of Bishops and was sent back to the House of Deputies. The record shows that the advocates of the open pulpit in the latter house clearly recognized that the H. B. amendment did not give them what they sought. They asked and obtained the appointment of a committee of conference to meet with a like committee from the House of Bishops in an effort to get the latter to recede from its position. Mr. Stetson, Dr. Huntington, and Mr. Pepper represented the lower house on that committee, appointed at the close of next to the last day of the session. The committee labored in vain with the Bishops' committee—the late Bishop Doane and the present Bishops of Vermont and Tennessee—and reported next morning a recommendation that the House of Deputies recede from its position and concur in the amendment of the House of Bishops. This was adopted by a vote by orders. As we scan the vote, recorded in the Journal for 1907 (p. 394), we observe that on the whole the Broad and Low Church dioceses voted for, and the High Church and Catholic dioceses against, the amendment, though there were enough exceptions on both sides to indicate that the final issue was not clearly understood. The name "open pulpit canon" had become so intimately attached to the proposed amendment that those who, in the lower house, had so vigorously opposed it in its original form, were simply not quick enough to see that the House of Bishops had changed the amendment to represent their point of view rather than that of the proponents of the open pulpit; in explanation of which it is only necessary to recall that the vote was on the last day of the session, when it was impossible to take time for the matter to be adequately presented, and when, as long experience indicates, the House of Deputies is practically obliged to accept the recommendation of a committee without really understanding what is involved. The press associations were no longer interested in the status of the open pulpit, and the daily papers carried no information of the changed language in which the canon finally passed. It is always next to impossible for any one to obtain the exact text of a

resolution adopted at the close of a session, and so it was then. The session ended with a general impression that the open pulpit had become the policy of the American Church.

EVERYBODY in middle age remembers what followed. In an ecstasy of joy, Broad Churchmen opened the pulpits of their churches to sectarian ministers of all sorts and names, and the preaching office of the priesthood was divided with those of ministers outside. The canonical consent of the bishop was generally assumed rather than requested. The Church papers began publishing accounts of many such functions, in which "special occasions" transpired regularly at eleven o'clock on Sunday mornings or at the time of long-established evening services. The advocates of the open pulpit showed exactly what they would do if the open pulpit were legalized.

And on the Catholic side there was corresponding depression. Dr. William McGarvey was especially bitter in his denunciation of what he supposed to have occurred; but as we look over the files of the Church papers during the ensuing months and observe the violent insistence that the Church had repudiated the Catholic ministry that was made by man after man of high standing among Catholic Churchmen, we discover that the psychology of panic can seize the most trustworthy of men. It was not long before a Romeward movement began, promoted on the express allegation that the American Church had become apostate. Dr. McGarvey led the movement. Others flocked to his standard. Something over twenty priests repudiated their orders and entered the Roman Church because of their distress at this alleged apostasy. Whatever may be said as to the good faith of one or two of the leaders of these, which, we have always felt, was open to serious question, most of these clergy left us with the greatest sadness, believing that the American Church had abandoned her principles and revolutionized her policy.

In the midst of all this turmoil, for a period of perhaps six months after General Convention—we trust that we are writing with due humility—there was just one factor that stood against this panic, and that was THE LIVING CHURCH.

From the beginning we took the position that the open pulpit had *not* been legalized in the Church. We maintained that the outbreak of sectarian ministers into our pulpits was simple lawlessness. We declared that the legislation, though perhaps unnecessary, was intrinsically good. We tried to show the distinction between the legislation originally proposed and that finally enacted. We prophesied that the time would come when the more extreme of Broad Churchmen would demand the repeal of the legislation and Catholic Churchmen would be a unit in demanding its retention.

Did we convince anybody? We did not—for many months. There are always people fully expecting each General Convention to land the Church in heresy and schism, and these seemed happy that at last they were able to say "I told you so". They are akin to those many others who "enjoy poor health". The fateful, long-prophesied day of the apostasy of the Church had arrived, and they must pack their trunks and leave. What difference that among those bishops whose action had been unanimous were men quite as Catholic, quite as brainy, as themselves? No matter; they were looking for the bottom to drop out and it had dropped. If bishops whom once they had trusted had been parties to the act, it could only be explained by their defection from the Catholic Faith.

Dr. McGarvey's definite propaganda of revolt had such a vogue that the wildest rumors as to its extent were in circulation, and nobody's reputation was safe. Several bishops were said—of course without the slightest justification—to be involved in the Romeward exodus. The whole Catholic movement, espec-

ially in the East, seemed to be on the verge of disruption.

As we look back upon those days in which THE LIVING CHURCH stood almost alone against those who ought to have backed it up and did not, we remember vividly the sense of isolation which the editor felt. He was being roundly denounced by Broad Churchmen for maintaining that they were violating the law, and by Catholic Churchmen for maintaining that the Church had *not* been guilty of an act of apostasy. Except for some of the bishops—for it was the House of Bishops that had saved the day—the editor was made to feel that he was a pariah in the Church, and especially among his friends. Even some of the very bishops who had voted for the amendment weakened and joined in the popular outcry against it. Bishop Nicholson—staunchest and wisest and best of friends—was one of the few who openly upheld our own position, and backed up the editor.

By the following spring, when the diocesan conventions began to meet, bishop after bishop took up the discussion in their convention addresses, and nearly all of them adopted the position of THE LIVING CHURCH. They, of course, knew the story of what had transpired behind the closed doors of their own house. Bishop Gailor, who had written the amendment as it was finally adopted, explicitly declared that it was not an open pulpit canon and upheld the position that we had taken. Slowly, very slowly, the Church was reassured, but not until the two score and more of clergy had forsaken their allegiance and accepted that of Rome. Finally the American Church Union wisely promoted the signing of a huge memorial to the House of Bishops asking that house to interpret the legislation. Three years elapsed before the opportunity for such interpretation came, in the session of the General Convention of 1910. Of the seven bishops charged to frame the reply to the memorialists—Doane, Gailor, Lawrence, Hall, Weller, Griswold, and Webb—three had been those who had served on the conference committee in 1907 that had directly refused to surrender to the House of Deputies. The panic was over by this time, and the Bishops were justified in expressing surprise that any necessity should exist for interpreting language so plain and direct as that of the proviso that had been added to the canon. Their answer, adopted by the unanimous vote of the House of Bishops, was as follows:

"In reply to a memorial signed by over eleven hundred clergymen addressed to the House of Bishops, with regard to the amendment to Canon 19 adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations, in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

"The clause which restricts to the Bishop the right to give permission to those who are not Ministers of the Church to make addresses in any of our Churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying, the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our Congregations to men who have received Episcopal ordination.

"The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists: since the Canon, at first popularly misnamed and misunderstood as an 'Open Pulpit Canon,' and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church."

WE ARE PROMPTED to recall this bit of what is now ancient history by an editorial in the *Churchman* of June 24th headed "Canon 22"—the number now assigned to the enactment that was once so widely known by its number as Canon 19. [The discussion of the canon by its number was original to THE LIVING CHURCH, for we steadfastly refused to call it the "open-

pulpit canon" as it was being termed by everybody else, and consistently referred to it always by number instead of by alleged subject.]

If we say that the *Churchman* has, in the frankest manner, during recent months, avowed its repudiation of the principle of apostolic succession, and declared its desire that Protestant ministers should be treated as on a parity with the priesthood of the Church, both as to preaching and as to the administration of sacraments, we trust that we are adequately presenting its position; which, therefore, goes much beyond that of the original proponents of the open pulpit in the House of Deputies in 1907.

The editorial of the *Churchman* to which we have referred begins: "We should like to see Canon 22 repealed by the next General Convention." And as though to make plain that it is not only the older portion, which secures the right to officiate exclusively to the clergy of the Church, but also the once termed open-pulpit addition, that it now condemns, the editorial continues:

"If two steps are required for the Church to retire from the position in which that canon involves us, let us at least take the first step in Portland by rescinding the provision which permits other than episcopally ordained ministers to preach only at special services. We think it would be safe to trust our rectors to guard their pulpits. But if we are not willing to grant them such discretionary power, at least let us permit our bishops to license ministers of other Communions to preach at our regular services."

And this is the position that it argues at some length.

So the time has arrived which, when we prophesied it in the winter of 1907-08, was treated as scarcely more than an insane delusion if not an evidence of the defection of THE LIVING CHURCH from the Catholic position. Broad Churchmen, the advocates of the open pulpit, desire now to repeal the canon; and it devolves upon the successors of those Catholic Churchmen who denounced it so unrestrainedly before, to rally now to its defense, and retain it on our statute book, as they are bound to do!

We only hope that this revenge of time comes to the knowledge of William McGarvey and those twenty-odd victims of panic who followed him to Rome fifteen years ago because they thought something had happened that had not happened at all!

As for Canon 22, the erstwhile Canon 19, THE LIVING CHURCH of 1922 stands for its retention unchanged among the laws of the Church.

And THE LIVING CHURCH of 1907-08 is vindicated and avenged!

THERE ARE TWO LESSONS in this; and we do not intend to drop the subject until we have pointed the moral with relation to each.

First. The Low-Broad dominance in the House of Deputies, which had continued for many years, ended with the General Convention of 1907—the Richmond Convention. The last effort of that combination, while it was in the majority, was to tear down the protection of the preaching office of the Church through the establishment of the open pulpit. This they sought to do by brute force of a majority for the time being in the House of Deputies. The minority pleaded with them in vain not to force the issue. The majority was obdurate. When the House of Bishops refused to acquiesce and adopted the present language, the majority in the lower house—well knowing the distress they were causing to Catholic Churchmen—sent their strongest men as a committee of conference, not, in the spirit of conciliation, to try to find common ground, but to urge the House of Bishops to accept the position of the majority in the lower house. They failed; and they only accepted the present language, which admits of special addresses by episcopal license on special occasions, to which no one seriously objects, when the House of Bishops blocked them effectually

from proceeding with their revolutionary program. Such attempts to find common ground and to recognize the sensibilities of minorities as have been repeatedly made by the new majority in later Conventions, were conspicuously lacking in the men and the party that were dominant in 1907. If, now, after fifteen years, the *Churchman* perceives that it is that particular canon that blocks the way to what it would like to accomplish, let it remember that it was the blundering, the intolerance, and the partisanship of those who called themselves Broad—with a big B—in the General Convention of 1907 that compelled the exact definition to be made of just how far it should be deemed lawful for others than the clergy of the Church to speak in our churches.

And secondly, we would caution all Churchmen against hysteria and against jumping at conclusions as to legislation in General Convention, regardless of stories that may be sent forth by the daily papers or repeated by men to whom the interplay between two houses means hopeless failure to understand.

It is not easy for a new man to follow the course of legislation in General Convention. Most of it is shaped in committees of the one house or the other, often in both, and the membership of these committees is generally chosen from the strongest and most conservative members. Measures necessarily go from house to house, often several times over, before they become completed action. The chances of any seriously objectionable legislation being finally enacted are very remote, in spite of the greater possibility of stampeding either house on a hasty vote. Apostasy is not easy for a Church that is praying that the Holy Spirit will preside in its councils.

And if THE LIVING CHURCH "points with pride" to the fact that its position during that difficult period of 1907-08 has now been wholly vindicated, and that its prophecy has come true, perhaps this may warrant the hope that it may continue to receive the confidence of its good friends whose ideals are somewhat like unto those of its own.

JUST under \$300,000 is the total amount contributed by readers of THE LIVING CHURCH to war and post-war relief funds through the instrumentality of this office during the period extending from November 1, 1914, to May 31, 1922, as set forth in the auditor's report here printed. As it was only

when remittances began to come to us for distribution in considerable volume that we began acknowledging and tabulating them, this is somewhat less than the whole amount contributed, since, prior to November 1, 1914, remittances received were immediately transmitted to their proper destinations without being passed through a process of accounting in the editorial office. During the month of June last, also, the receipts and distributions were between two and three thousand dollars, and the July acknowledgments continue on the same scale; so that Churchmen have contributed through THE LIVING CHURCH RELIEF FUND well over \$300,000 to the present time.

The following is the auditor's certificate for the period embraced in his scrutiny:

Milwaukee, July 1, 1922
 "The Editor THE LIVING CHURCH, Milwaukee, Wis.:
 "Dear Sir,
 "I hereby certify that I have examined vouchers covering the distribution of all donations to the various funds collected through THE LIVING CHURCH from November 1, 1914, to May 31, 1922.
 "The total of the sums collected, as shown by the acknowledgments published periodically in THE LIVING CHURCH, amounts to \$299,990.15, the following being a summary of the distribution thereof:

Near East Fund (Armenian and Syrian).....	\$ 90,366.20
Fatherless Children of France.....	66,548.61
Administered through Episcopal Churches in Europe.....	65,820.03
Chinese Famine Fund.....	22,616.81
Relief of European Children.....	15,565.73

Russian relief through Russian Metropolitan.....	5,715.37
Russian relief American Relief Administration.....	2,724.04
Thanksgiving for Recovery of Jerusalem.....	4,942.03
Orphans of Belgium.....	4,136.27
Appreciation Fund—Serbia	2,927.31
Serbian Relief Fund.....	2,841.60
Polish Relief Fund.....	2,482.89
Belgian Relief Fund.....	1,736.22
Miscellaneous	11,558.04

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"The sums collected are deposited in a separate account, and proper distribution thereof is made within a few days.

"No charge whatsoever has been made by THE LIVING CHURCH for the time devoted to the collection and distribution of these funds.

"Yours very truly,

"HERBERT H. TWOSE,

"Certified Public Accountant."

This fund began with the statement of the needs of our churches in Europe when the outbreak of war had driven the great bulk of Americans away from that continent. In Paris and Nice, Rome and Florence, Munich and Dresden, Geneva and Lausanne, we had churches and outposts that were left stranded almost without resources. A sprinkling of Americans remained in each of these cities, and the question whether, at the very time when, in our whole history, an American center for bestowing spiritual and temporal assistance in those centers was most needed, we should close up our work and abandon it, or whether we should maintain each of our centers on an adequate scale, had to be answered almost in a moment.

THE LIVING CHURCH simply stated the case to its readers. Their response was immediate and most gratifying. As a result, each of our Church outposts was maintained on such a scale as not only to keep services going but also to make the American Church centers dignified representatives of American ideals. In addition to the local charities which each of these administered during those difficult days, there was maintained from Paris the support of an entire Belgian village within the German lines (the Germans never found out how it was done); from Munich a work of inspection and amelioration of prison camps for British soldiers; from Lausanne relief to great numbers of refugees; while from Rome there was carried to Sicily from this fund the first relief that was brought after the disastrous earthquake of 1915. The \$65,000 contributed by our readers and administered from those centers made the difference between creditable representation of the American Church in war-torn countries and abandonment of opportunity, which was the only alternative.

So with respect to the contributions made through this channel to the great relief funds for various purposes: we have never made "appeals", never conducted "campaigns" for relief. We have taken pains to present conditions truly and frankly and have kept in touch with the funds that were best adapted to meeting various conditions. Our "Family" has done the rest. They were among the pioneers in adopting the "Fatherless Children of France". They have been liberal in giving to the needs of the Near East, and their contributions to the various smaller funds, as well as to special funds for relief of Russian clergy and of appreciation of the Serbian Bishop Nicholai, have been exceedingly creditable to their generosity as Churchmen. They have put THE LIVING CHURCH among the foremost organs for the expression of American sympathy with the distressed of many lands. And all this they have done with very little editorial prompting and with no sort of hysterical appeal.

For all this THE LIVING CHURCH feels the keenest appreciation and the most profound gratitude to that large circle whom we have so often denominated THE LIVING CHURCH FAMILY. We have administered, and are still administering their ever recurring trusts, always carrying their contributions in a separate bank account and making distribution weekly, while very gladly contributing, ourselves, the necessary incidental

expenses, so that no deduction is made, at any time, from the face value of contributions received.

THE unanimity with which the Diocese of Alabama was able to elect a Bishop Coadjutor at the special convention last week augurs well for the future of the Church in the diocese, and we hear only good words concerning the Rev. W. G. McDowell who was elected. We earnestly hope that the diocese is entering upon a new period, in which the noble traditions of Cobbs and Wilmer will be the inspiration to new victories for Christ and the Church.

In relinquishing the entire administration of the diocese to the coadjutor, Bishop Beckwith did the hardest thing that a bishop advanced in years can do, and his self effacement in the interest, as he conceives it, of the unity of the diocese, is an act that reflects credit upon him. The Church at large will join with his diocese in earnest hope and prayer for his relief in physical infirmity that has borne heavily upon him.

The Election
in Alabama

ANSWERS TO CORRESPONDENTS

GREENPOINT.—(1) The symbol— $\frac{IC}{NI} \frac{XC}{KA}$ —signifies "Jesus Christ Conquers". It is a common Eastern symbol and is used in the Orthodox Church as a stamp for the bread of the Eucharist.—(2) We may presume that the symbols designate: Chaplain of the Forces, Royal Air Forces, Chaplain of Volunteer Forces.

W. H. O.—*Pilate* is an Angelized form of the Latin name, *Pilatus*; but *Pontius* is already as near to an Anglican form as it can be made.

SUBSCRIBER.—Cemeteries owned by Church corporations are not necessarily consecrated, although it is generally felt to be proper that they should be. The matter would rest with the legal owners.

SUBSCRIBER.—We have no way of knowing what percentage of lodge members are also members of Churches; neither can we say what proportion of them consider the lodge a sufficient substitute for the Church.

L. J. S.—The order in which the services are printed in the Prayer Book is not intended to be a designation of relative values.

G. Y.—The variations from the Bural office which you have mentioned seem to indicate that another form than that of the Prayer Book was used, which is not unusual, the office being purely a private one.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Boys of St. Alban's Lower School, National Cathedral School for Boys, Washington, D. C.....	\$ 12.69
A Communicant in Charlotte, N. C. (for children)*.....	3.00
C. M. G.	2.00
T. E.	1,000.00
Primary Dept., St. John's Church School, Norristown, Pa..	4.00
St. Paul's Church, Rantoul, Ill.*.....	6.80
University of Illinois Chapel, Champaign, Ill.*.....	25.00
St. Andrew's Church School, Milwaukee, Wis.....	8.06
St. Andrew's Church, Milwaukee, Wis.....	6.58
Church of the Holy Communion, Charleston, S. C.*.....	18.00
"Social Club" of St. Barnabas' Hospital, Newark, N. J.*.....	20.00

*For starving children \$1,106.13
**For Armenian Christians

BISHOP ROWE FOUNDATION FUND

T. E.	\$ 500.00
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ONEIDA MISSION CHURCH FUND

Richard S. Payne, Springfield, Mass.....	\$ 10.00
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RUSSIAN CLERGY RELIEF FUND

A Friend, Passaic, N. J.	\$ 12.60
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SERBIAN CHILD WELFARE ASSOCIATION

A Communicant in Charlotte, N. C.	\$ 3.00
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RUSSIAN RELIEF—AMERICAN RELIEF ADMINISTRATION

The Church of the Holy Cross, No. Plainfield, N. J.	\$ 5.00
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*For starving children

RUSSIAN REFUGEE RELIEF THROUGH THE RUSSIAN METROPOLITAN

Mrs. D. S. McCormick, Pittsburgh, Pa.	\$ 100.00
T. E.	500.00

\$ 600.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with the private funds of the publishers, and are distributed weekly for the various purposes as acknowledged.]

LET US COME down from the pedestal, if need be, and be little children, that we may begin to be taught the deep things of God.—*John R. Mott.*

NOTES OF THE NEW HYMNAL
SECOND SERIES—XXXII

BY THE REV. WINFRED DOUGLAS
THE SIXTH SUNDAY AFTER TRINITY

THE subject of the day is Righteousness, the result of a heart filled with love to God. Ever and again, we are reminded at the altar of the primary necessity of love. The Collect to-day, pointing out God's love in the preparation for us of good things beyond our capacity either to understand or even to desire, beseeches that our hearts may be flooded with love toward Him. The Epistle shows us that our baptismal union with the Lord we love means a death unto sin and a risen life of righteousness, the necessary condition of our fellowship with God incarnate. In the Gospel, Jesus speaks to us, His disciples, of the danger of legalistic righteousness without love, which cannot even get us into His kingdom. Our hymns to-day should therefore dwell on love to God, leading through love of our fellowmen to righteousness toward both.

Introit, 4—Christ, whose glory fills the skies
or

372—My God, accept my heart this day
Sequence, 218—Jesus, I live to thee
Offertory, 227—Thou hidden love of God, whose height
Communion, 228—Jesus, my Lord, my God, my all
Final, 219—Christ, of all my hopes the ground
or

223—Jesus, Lover of my soul

The beautiful hymn 4, so appropriate before any Eucharist, addresses Christ as the "Sun of Righteousness". The alternative, 372, even more closely follows the thought of the day, and is, perhaps, the better choice. The time will bring to mind that other noble poem, 70, "The King shall come when morning dawns," with its setting forth of the good things prepared for those who love God,

"The endless bliss
When right shall triumph over wrong."

There are many instances in the New Hymnal where community of tune between two hymns will remind the singer of the relation of thought which distinguishes them. A glance at the close of the Epistle will show how naturally the soul will respond with the words of 218. Collect and Epistle are perfectly reflected in the proposed Offertory, with its fine recollection of St. Augustine's, "Thou hast made us for Thyself, and our hearts cannot find rest until they repose in Thee!" It is of interest that John Wesley made this translation in Savannah, Georgia, in 1736.

At Evensong, hymns bearing some relation to the subject might be:

361—Jesus, meek and gentle
129—Weary of self, and laden with my sin
408—Far from my heavenly home
48—O Saviour, bless us ere we go

SAINT JAMES THE APOSTLE

The Scriptures to-day follow those of Sunday in a true climax. We must emulate St. James' death unto self, and forsake "worldly and carnal affections," to attain the righteousness set forth in God's commandments. St. James' death unto self went to the end, the actual offering of his bodily life in martyrdom: that was the baptism that he was baptized with. And as he was able to drink of that cup, so may we be able to drink of any cup, offered us by the love of our heavenly Father. But the Gospel shows us that the cup we seek should be that of ministering service. The hymns reflect these thoughts.

Introit, 85—The Son of God goes forth to war
Sequence, 267—From all thy saints in warfare
Stanzas 1, 14, 19, 20.
Offertory, 284—We praise thy Name, O Lord most high
Communion, 493—O Master, let me walk with thee
Final, 297—Hark! the sound of holy voices

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 17

READ Isaiah 40: 28-31. Text for the day: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Facts to be noted:

1. God's people were in captivity in Babylon.
2. The prophet speaks to them in words of cheer and encouragement based upon a knowledge of the power of God.
3. The words of the text are a summary of the experience of those who know God.

"It was a lovely summer morning, the sun was just rising over the eastern horizon, the long shadows of the tall trees fell across the quiet waters of the little lake, all nature was still, and for one full hour I forgot time and space. I waited for God, and He spoke to me, and, for the first time in my life, I experienced 'the peace of God that passeth all understanding'. I became conscious of God in my life, and, from that hour, life for me has been different." The experience of the writer of these words has been the experience of thousands. When we persevere in "waiting" for God in prayer and meditation, there come those moments of exaltation when we are fully conscious of God's real presence, and we go forth with renewed strength and power to run the race of life, and, by His strength, do the work He gives us to do; nor do we faint under the daily toil that so often brings with it that deadly monotony that saps not only our physical but our spiritual strength. Learn the text by heart. It is wonderful.

July 18

Read Isaiah 42: 1-4. Text for the day: "A bruised reed shall he not break, and the smoking flax shall he not quench."

Facts to be noted:

1. This is a prophecy of the loving compassion of our Lord.
2. It gives courage to the sinful and weak.
3. It spurs the Christian worker on to greater efforts.

The reed growing at the edge of the marsh, bruised and bent by wind and storm, the lamp, made of a little flax standing in oil, burning very low, and almost ready to go out, are illustrations of human souls who have been marred by sin and shame, and whose lives are no longer bright and happy. The world often looks on such as hopeless, but our text tells us that, in the sight of our Lord Himself, none are hopeless. This passage has two lessons for us. First: When we find ourselves dejected and downcast, when we have let go, when we feel that we have failed either by reason of some sin, or carelessness, or indifference, let us remember the words of this text, and take courage. The second lesson is this: If we are trying to do our Lord's work, and we meet with those who seem hopeless as far as Christ and Christianity are concerned, let us not give up. Let us not limit the power of our Lord, but let us persistently do our part.

July 19

Read Isaiah 55: 1-5. Text for the day: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Facts to be noted:

1. The prophet sings of true spiritual satisfaction in Christ.
2. Obedience and self-surrender are the conditions of receiving.
3. The folly of putting second things first.

"Tis heaven alone that is given away
'Tis only God may be had for the asking."—Lowell.

Someone has called our text for to-day, "The Poor Man's Market". In that case, it must include all mankind, for all men are poor until they have known something of "the length, and the breadth, and the height, and the depth" of the love of our Saviour Jesus Christ. The Christian religion is more than the acceptance of a creed. It is a life bound up in the life of Christ Himself. It is the one source of strength and power, and it is the only guarantee of true happiness and permanent satisfaction. The ordinary pleasures of life and personal friends have their place, but there always comes a day when we realize how unsatisfying they all are, and how helpless even the best of friends is to satisfy the desire that our Lord alone is able to satisfy.

"I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

July 20

Read Isaiah 58: 8-14. Text for the day: "And they shall build the old waste places."

Facts to be noted:

1. The blessings to follow true liberality and mercy.
2. The foremost thought in the prophet's mind is the restoration of the people to their own land and the rebuilding of the Temple.
3. It was for this that the exiled people lived.

God's chosen people were in captivity in Babylon, Jerusalem and their Temple were in ruins, their hearts were heavy, and their souls depressed. "By the waters of Babylon we sat down and wept, when we remembered Thee, O Zion. How shall we sing the Lord's song in a strange land? If I forget Thee, O Jerusalem, let my right hand forget her cunning" (Psalm 137). In the midst of their sorrow and depression, there comes this promise from God, that they would be restored to their home, and that they themselves would be allowed to "build the old waste places", their city and their Temple. But all of this depended upon their willingness to turn to God, and to serve Him in spirit and in truth. When, through sin, or carelessness, or neglect, our lives become marred and broken, and we find ourselves living "in a strange land", apart from God, let us turn again to Him and He will restore us, and "we shall build the old waste places".

July 21

Read St. Mark 9: 33-41. Text for the day: "Who-soever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Facts to be noted:

1. Our Lord points out the secret of true greatness.
2. The disciples are taught an important lesson.
3. The reward promised for true service.

The lack of true Christian charity in the world is the subject of many a discussion, but, when one analyzes the situation, one finds that true Christian charity is a real factor in the life of every community. The difficulty with so many of us is this: We are afraid to do some very little thing for someone else, when it is all we can do, simply because we think it is so small, or so insignificant. Let us not be afraid of this. Read carefully our Lord's own words: "A cup of water in My name". Go into a hospital and take a few flowers to the sick, and watch the sick person's eyes glisten with gratitude; go into the home of some poor family and bring a word of cheer and encouragement to the mother battling with her problems, and you will know something of the meaning of the Master's words in the text for the day. It is a great thing to make it a rule to do some one act of kindness, no matter how small, in His name, every day.

July 22

Read St. John 16: 28-33. Text for the day: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Facts to be noted:

1. Our Lord is speaking of His return to His Father.
2. The disciples are convinced that their Master is the Son of God.
3. His comforting message.

"Be of good cheer; I have overcome the world." Who but our Lord Himself could make such a statement, and His own prayer for His followers is, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in Us: that the world may believe that Thou hast sent Me." They crucified our Lord, and yet the last nineteen hundred years have taught us that He did overcome the power of evil. The early followers of Christ lived a life of tribulation when persecutions were begun, but we know that they, too, overcame the world by the power of their risen Lord, and, as our Lord gave them His assurance in the words of the text for to-day, so He gives us the same assurance. Let us take our Lord at His word. Let us believe that in His name we can conquer, and we shall conquer.

WHOSE KINGDOM SHALL HAVE NO END

To the farthest verge of the glimmering land,
And the rim of the circling sea,
And the infinite sweep of the star-strewn heavens,
The maker of all is He;
And a felon's cross on a lonely hill
Is the throne of His majesty.

Ere ever the earth and the sea arose
From the mists of Eternity,
Through measureless aeons of surging Time,
The Ruler of all is He;
And the darkness falling around His cross
Is the robe of His royalty.

The sea and the land and the sky and the stars
At the breath of His word began,
And move in the rhythms of His perfect will,
Fulfilling His mystic plan;
But the realm that the Lord came down to claim
Is the realm of the heart of man.

O'er the heart of man would its Maker rule,
And what shall His glory be?
The scars of a struggle with grisly foes,
The song of a people free.
And the shrouded cross on Golgotha's height
Is the seal of His sovereignty.

EVELYN DUDLEY.

A BISHOP'S MESSAGE

In an account, in the book of the Acts of the Apostles, of how the Gospel of Christ came to a certain place in Samaria, this comment is added, "and there was great joy in that city". Anyone with an imagination can feel how much is meant by these few words. A new world, a new hope, a new motive, yes, and a new God, has come into the lives of those people.

Is there any of that freshness of spirit and welling-up of enthusiasm in our acceptance of Christ, and in our work for Him within his Church to-day? Or has it become the deadly dull matter of a round of duty?

All about us, these wonderful spring days, nature is bearing witness to a God who is a God of joy and beauty. We all feel this in our many references to it, and in our keen disappointment at clouded skies and postponed outings.

Let us bring into our service for Christ and His Church that sound fresh enthusiasm which marked the attitude of the first disciples, and which marks our attitude towards physical recreation. —Bishop McElwain, in *The Minnesota Missionary*.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I VENTURE to quote this choice bit from a recent *Saturday Evening Post*:

"'Just a minute,' he interrupted, genuinely puzzled. 'Let me get this thing right. If Prohibition is not enforced and you fellows can get all the liquor you want,

what are you kicking about?'

"There was no ready answer. Somebody mumbled something about the principle of the thing, but the general effect was a hole shot right through the argument.

"Yes, if New York, officially admitted to be the wettest State in the Union, can get all it wants, why all the violent protest?

"The answer is, of course, that it can't do any such thing.

"In spots the drinking is unusually heavy, particularly among the class of well-to-do men who, in the old days, could afford to buy champagne. Among the wage-earning people, there is a positive conviction that the Governor of North Carolina, in his historic remark to the Governor of South Carolina, had it right. It is more than a long time between drinks. In many cases, it is permanent.

"Most any man you tap on the shoulder on Broadway, will tell you instantly how many people are drinking. He reads that in the newspapers. That is why the visitor to the gay life of the Great White Way usually gets the wrong impression. He never hears about the 75 per cent. who, performance of supply and price, have turned sober.

"Moral suasion is not needed. Fear, price, and scarcity, are stopping the old guard.

"The annual Boozers' Day of the Salvation Army is no more. For years this organization picked up all the drunks on Thanksgiving Day and gave them a dinner. There weren't any homeless drunks last year, and the day was given to the poorest children in town.

"Commander Evangeline Booth said recently, 'To me the most significant result of Prohibition so far is that, in the future, we shall have less to do with the grave and more with the cradle!'

These statistics may be significant, as taken from official sources:

ARRESTS FOR DRUNKENNESS.

	London	New York
1917	19,027	14,182
1918	11,358	7,284
1919	23,683	5,650
1920	33,185	6,340

ONE OF MY clerical friends showed me a letter he had just received from a new convert, which is worth reprinting:

"I want to tell you how very much the Church has done for me, and how happy I am in our 'family circle'. I attended my first service there last Easter morning; I went back that evening with friends, and have not missed a Sunday morning service since, except twice for unavoidable reasons. I have been present at as many other services as was possible, and have found both joy and comfort. I had been contemplating joining the Episcopal Church for about four years, but rather vaguely. After that Easter service, I knew why I had waited, and why I need wait no longer. Learning the ritual is confusing at times (knowing all the 'good manners' of every service), but I have gladly persevered because I love so much all that it represents.

"I have appreciated prayer as I never did before; and some of my experiences since becoming a Churchwoman have been startling and wonderful in a spiritual sense. I look ahead to difficulties with greater courage and confidence, while the old cares and sorrows have lost much of their bitterness. Life has offered me a fresh vision. It is all a wonderful gift such as I never had dreamed of possessing."

IN AN AGE too much given to materialistic enjoyments, this variation upon a Horatian theme, by Richard Le Gallienne, may set someone thinking:

"AN ECHO FROM HORACE

*"Lusisti satia, edisti satia, atque bibi sti:
Tempus abire tibi est.*

"Take away the dancing girls, quench the lights, remove Golden cups and garlands sere, all the feast; away Lutes and lyres and Lalage; close the gates above Write upon the lintel this: *Time is done for play!* Thou hast had thy fill of love, eaten, drunk; the show Ends at last—'twas long enough—time it is to go.

"Thou hast played—ah! heart, how long! Past all count were they— Girls of gold and ivory, bosomed deep, all snow, Leopard-swift, and velvet-loined, bronze for hair, mild clay Turning at a touch to flame, tense as a strung bow; Cruel as the circling hawk, tame at last as dove: Thou hast had thy fill and more than enough of love.

"Thou hast eaten peacocks' tongues, fed thy carp with slaves, Nests of Asiatic birds, brought from far Cathay, Umbrian boars, and mullet roes, snatched from stormy waves, Half thy father's lands have gone one strange meal to pay; For a morsel on thy plate ravished sea and shore; Thou hast eaten, 'tis enough—thou shalt eat no more.

"Thou hast drunk—how hast thou drunk! mighty vats, whole seas, Vineyards purpling half a world turned to gold thy throat, Falernian, true Massic, the gods' own vintages, Lakes thou swallowed, deep enough galleys tall to float; Wildness, wonder, wisdom, all, drunkenness divine, All that dreams within the grape, madness, too, were thine.

"Time it is to go and sleep—draw the curtains close— Tender strings shall lure thee still—mellow flutes be blown, Still the spring shall shower down on thy couch the rose, Still the laurels crown your head where you dream alone. Thou didst play, and thou didst eat, thou hast drunken deep: Time at last it is to go, time it is to sleep."

How FAR Emma Goldman's testimony is to be accepted, is a question: but she is surely not prejudiced against Bolshevism. When, therefore, she declares that only once did she hear a child's laughter, in two years' visiting of Bolshevik institutions for children, the indictment is formidable. Communism has not yet found a substitute for the home and the family, evidently. She found the children in Bolshevik institutions "colorless and stereotyped", "starved for food, and even more starved for affection". They "are lonely children", a fact that, she says, "does not correspond with the legends circulated of the millennium come to the child in Bolshevik Russia".

And yet doubtless our "parlor pinks" will continue to talk of Lenin as "the greatest constructive intelligence of the century"! How "constructive", let these figures following attest:

"The Paris *Gaulois* has just made a final collection of the statistics thus given by soviet newspapers since Lenin and his administration established the so-called 'Extraordinary Commission for Combating Counter-Revolution'. Here is the list of people executed since October, 1917, every item of it verified from official Bolshevik sources: bishops of the Russo-Greek Church, 28; priests, 1,215; schoolmasters and professors, 6,775; physicians, 8,800; army officers, 54,650; soldiers, 260,000; officers of constabulary and police forces, 10,500; privates of the same forces, 48,500; land owners, 12,950; members of the 'intelligent' classes, the so-called 'intelligentsia,' 355,250; workmen, 193,350; peasants, 815,100.

Under Robespierre, when the "Reign of Terror" was at its height, 1,200 were executed in a month. How Lenin would laugh at that moderation!

AMONG THE private papers of a young deacon who gave his life for his country, this prayer was found:

"O Holy Spirit, who sufferest me to be tempted that I may be strong; Take from my heart all self-pity and excuses; enlighten my mind with Thy vision of purity, and honor, and love; and give to my whole being the power to fight my besetting sin, that though I be scarred, I may win the victory of my Master, Jesus Christ; to whom, with Thee and the Father, be all the loyalty of my life, for ever and ever. Amen."

THE THIRST for earthly water comes from parched lips; but the thirst for God comes from lips already moistened. —*Anon.*

The Lambeth Conference—A Central Consultative Body

By the Right Rev. W. A. Guerry, D.D.,

Bishop of South Carolina

AMONG the various reports and impressions given of the Lambeth Conference by those who were privileged to sit in its councils, I have seen no reference to the very important report and resolutions of the Committee on "The development of Provinces in the Anglican Communion".

The resolution which was adopted, and which most directly concerns us as a National Church, is that which provides for a Central Consultative Body, presided over by the Archbishop of Canterbury, and composed of eighteen bishops representing the Anglican Communion throughout the world. It is clear from the language of the resolution that the American Church is to be included as a Province presided over by the Archbishop of Canterbury. The whole Report shows that the Committee was dealing with the development of Provinces within the Anglican Communion. After stating that the Consultative Body shall be composed of representative bishops from the Provinces of Canterbury and of York, etc., the report expressly mentions the Protestant Episcopal Church in the United States of America as being in the class of other Provincial Churches. There is nothing in the resolution to show that the American Church is a national Church, or occupies a different status from the Church in Ireland or the Episcopal Church in Scotland, neither of which are National Churches. The manifest intention of the resolution, therefore, is to treat the Church in the United States as a Province in the Anglican Communion presided over by the Archbishop of Canterbury.

As an American bishop who was present at Lambeth, and who spoke as strongly as he knew how against the proposal, I wish here to give my reasons for my action, and to call the attention of American Churchmen to just what is being proposed.

The plan of a Central Consultative Body is not new. It was introduced into the House of Bishops by the late Bishop Doane in Cincinnati in 1910, and was voted down. I do not apprehend that the Bishops at the next General Convention will reverse this action. It has been claimed, however, and I heard it intimated at Lambeth, that if the matter of a Consultative Body should come before the American Bishops again, it would not be necessary to consult the House of Deputies. Inasmuch as the Central Consultative Body is to be composed entirely of bishops, it was held that it would not be necessary to await action by the other House. Personally, I do not believe for a moment that a majority of our bishops share this opinion. If we are asked to send representatives to a Consultative Body, they must represent the whole Church and not a part of it. I am of the opinion, therefore, that it is not competent for the House of Bishops to act independently in a matter which undoubtedly concerns the whole American Church.

The question at bottom resolves itself into this: Is it desirable that this Church of ours ally herself, through a Central Consultative Body, with a State Church? The bishops whom we elect, and who would represent us on such a body, are elected by the people, and are therefore truly representative of their dioceses. The bishops who would sit with us would be appointed by the Crown, and would not represent their constituencies in the same way. I think it a matter of very doubtful expediency, not to say of possible surrender of principle, for a national and free Church to ally herself, even for purposes of advice and conference, with a Church which is "established". I do not mean this as in any way a criticism of the English

Church. I am not attempting here to dictate how the Church of England should elect her bishops. But as an American Churchman, believing as I do in a free Church in a free State, I do not see how it is possible for us to enter into such a permanent alliance as is here proposed, without surrendering the very principles for which our fathers fought, when they wrote into the Constitution that Church and State should be forever separate.

But this is by no means my only or chief reason for wishing to stand aloof from such a Consultative Body. It is true, as the resolution states, that it is to be "purely advisory", but the right to advise carries with it the obligation to follow such advice as may be given. It is easy to see that, as time passed, the precedents and traditions of such a body would tend to become fixed and stereotyped. Pressure would undoubtedly be brought to bear upon a National Church to induce it to refer certain important matters, especially in the foreign mission field, where sister Churches are working side by side, to such a Consultative Body for counsel and advice. That this would inevitably be the case is shown by the fact that the right of a bishop to appeal to the Consultative Body is clearly recognized in the resolutions appended to the report. Resolution "D" reads as follows: "The Central Consultative Body shall be prepared to consider questions referred to it by any Bishop, but shall, before considering, as well as in considering them, have careful regard to any limitations upon such references which may be imposed by the regulations of Provincial or National or Regional Churches".

Suppose we admit that the right of appeal is carefully safeguarded by the language of the resolution, it still remains that such right is expressly recognized and encouraged. We know only too well, from past experience, what would happen if such a body were once organized and at work. Bishops who were dissatisfied with the policy of National Churches, or who were confronted by special problems in the mission field, would soon establish the precedent of referring an ever increasing number of cases to such a representative body. So far from such an arrangement making for peace and good will between National Churches, I can imagine no method better suited to provoke friction, and bring about misunderstanding. A powerful central and consultative body, such as is herein described, would undoubtedly, as the years go on, unless we are blind to the whole history of Western Christendom, tend to arrogate to itself ever new and larger powers of advice and direction. It would soon become a sort of Court of Appeal whose judgments and decisions would come to be more and more regarded as authoritative and final.

I confess I could look upon such a Consultative Body with far more favor if it were more truly representative of the whole Church. The wisdom of the Church does not reside in the collective episcopate, but in the whole Body of the Faithful, namely Bishops, Clergy, and People; and whenever the Church has attempted to separate between these original and divinely constituted, and fundamentally component and necessary parts of the One Body of Christ, the Church has always come to grief.

The whole matter will come before the next General Convention for final action. In the meantime, American Churchmen had better inform themselves as to the nature and far reaching consequences of the plan proposed.

I am not objecting to a Central Consultative Body

[Continued on page 373]

A Year of University Church Club House

By Mrs. Lois Kimball Mathews Rosenberry

Former Dean of Women in the
University of Wisconsin

I.

THE problem of helping the spiritual life of students of the State Universities, lies very near the hearts of fathers and mothers, faculties, friends, Churches, and (in large part) of the students themselves. The average student, however much he may put on a brave appearance of not wishing to be interested in things religious, nevertheless, in the very bottom of his heart, ardently desires to be a right-minded person and to take his place, after he leaves college, in a world that he hopes will expect him to stand for something definite. There are, of course, exceptions to this rule, but a long experience with thousands of students, both men and women, has led the writer to the profound belief that the above statement is true. Oftentimes the freshmen stay away from church, because for the first time they find themselves able to do so without admonition and without inquiry. A habit formed in the freshman year of filling Sunday with other things, becomes the order of the day for the rest of the college course; and after college, when the student becomes busy in matters of real life, the Church often fades out of his scheme of life entirely. We find in the census of 1910, forty millions of people in the United States, of whom many are certainly college graduates, offering no Church affiliation or Church interest in their account of themselves. And yet this Republic was founded upon certain great fundamental ideals which Christianity teaches. Within the hundred years since the great revivals of the late twenties, more and more the American people have drifted away from many of these ideals; nor has this departure in the minds of thoughtful people made unequivocally for the betterment of our public or private life. We still believe enough in education to feel that college and university graduates can and should be leaders, and it is to save them to the Churches—the organized centers for the growth of spiritual life—that the clergy, families, friends, and students, as was said above, are vitally interested in the relation of the college student to the problem of religious life.

A number of years ago, through the Bishop of Milwaukee and the Bishop of Fond du Lac, a property was purchased at Madison, Wisconsin, upon which were to be erected ultimately whatever buildings should be needed to be the concrete expression of, and vehicle for, the religious life of students who were already or should become attached to the Episcopal Church. The war came on, and the heavy mortgage on the property was carried over; but with the tremendous increase in the total number of students at the University of Wisconsin since 1918, and (as a corollary) the increase in the number of Episcopalian students attending the institution, it became increasingly imperative that this property should be used, and used at once, along the lines of the purpose for which it was purchased.

There were three houses on the property, one of

twelve rooms, one of eleven rooms, and one of ten rooms. The Archdeacon of Madison had for a year or more lived in one of the houses. The other two had been rented, but the lease could be terminated. It was agreed upon, therefore, that, with the help of the Nation-wide Campaign, the work at the University of Wisconsin should be opened and an experiment made, not simply for the University group itself, but as a type of what might be done, not only by the Episcopal Church but by other Churches also, in fostering and developing the spiritual, moral, and social life of students.

This was not, to be sure, the first experiment of this sort at the University of Wisconsin. The Roman Catholics had for a number of years a beautiful chapel filled to capacity at three Sunday services. The Methodists likewise had a church and a student pastor. The Presbyterians had a club house near the campus. So that, while the experiment was

perhaps in one way not an experiment, in another way it was, and it is in the hope that the information in this article may be helpful to other communities that it is herewith offered to the readers of THE LIVING CHURCH.

In the first place there is the University Commission of the Church in Wisconsin, which consists of the bishops of the two dioceses within the state and other members nominated to the Commission by the two bishops, such appointments to be confirmed by the Commission itself. This Commission has an executive committee, which meets from time to time in Milwaukee. The whole Commission meets in June in Milwaukee and in the fall in Madison. In addition, there is an Advisory Council resident in Madison, to be of assistance to the student chaplain. This Advisory Council consists of the chaplain himself, the rectors of the two Episcopal churches in Madison, three members of the Commission who are resident in Madison, and two appointees from each of the two Episcopal churches just mentioned. The Advisory Council meets once a month. The student chaplain, his wife and children, occupy one of the houses on the church property. The largest house, that of twelve rooms, is called St. Francis' Club House, and is open at all times to all Episcopalian students. The students may become members of the St. Francis' Society by signing the book on a table in the hall, by which signature they agree



ST. FRANCIS' CLUB HOUSE AND RECTORY, MADISON, WIS.



REV. STANLEY M. CLEVELAND
STUDENT PASTOR AT THE
UNIVERSITY OF WISCONSIN

to pay dues of a dollar a semester toward the social side of the work. Resident in the house are the house mother, and three Episcopalian men students who take care of the furnace and do other work about the club house in return for their lodging. The house mother and these students have the rooms on the third floor. On the second floor are the two offices of the student Chaplain, two class rooms, and a little chapel, capable of seating only sixteen people. On the ground floor are the three sitting and lounging rooms, one smoking room for the men students, and a kitchen. There are books and magazines here and a quiet place for students to study. The entire furnishing of the house cost \$1,600, and hard as the usage has been—it always is where students are concerned—the taste and comfort of the furnishings and the care of the house mother have reduced the damage for the year to a minimum. So much for the physical equipment.

What has been done with the club house? In the first place, there has been held since the early part of the year a daily Communion service in the little chapel every week-day morning at seven o'clock. This arrangement enables students to go to their eight o'clock classes. It was necessary to guarantee a congregation, otherwise the service could not be held. Consequently, a servers' guild was organized. Men who had experience at the altar were taken in, and those who wanted to learn were taught. The servers' guild has developed into a group of twelve men, each of them serving once in two weeks. The altar guild comes to the service regularly on certain days of every week; consequently there is always a congregation. The numbers vary, of course. The largest number came on Ash Wednesday—thirty-six, more than twice what the chapel would accommodate. A monthly corporate communion for Episcopalian students, followed by a breakfast, is held alternately at the two Madison churches, with an average attendance of thirty-five. On Sunday, students attend these parish churches. The largest student congregation at Grace Church, the larger of the two, was 180 on Palm Sunday, and the smallest was 70 on the last Sunday in October. The attendance has been almost exactly one hundred, which means that about twenty per cent of our Episcopalian students were in attendance at Grace Church every Sunday. The little church of St. Andrew has probably twenty-five students in attendance every Sunday.

As for the social work, the house mother kept a careful record of the number of students who dropped in casually for recreation, rest, reading, etc. The record averaged 243 students a month up to February 1st, when the records were no longer kept. It has increased since that time, however. This does not mean, of course, 243 separate students, but it means a large nucleus who come often to the club house. Every Sunday night a cost-price supper is prepared by the house mother and a committee of girls. The cost is about thirty-five cents. The average attendance at the suppers has been fifty. The largest attendance was eighty, the lowest twenty. When Miss Agnes Hall spoke for the girls, ninety-nine were present, fifty-five of whom volunteered afterward for special work.

According to the new constitution of the St. Francis' Society, it is required, as has been said, that all members sign the roll book which is kept in the front hall of the club house for that purpose. In a little over two weeks there were over eighty names in the book—which gives some indication of the number of different people who were in and out of the club house during that time. When the junior prom took place, the St. Francis' Club House had a prom box party, which held its pre-prom dance and post-prom dinner in the club house. The men students who made up this party were not fraternity students, and without the use of the club house could not have enjoyed the delightful party which was possible through its use. The larger social events are held in the guild hall of Grace Church. The reception for the freshmen in the fall had an attendance of over three hundred, and

the four dances held during the course of the year, open to all Episcopalian students, had an average attendance of one hundred. The social work has been almost self-supporting and will be entirely so next year.

[Concluded next week]

A WEEK OF RELIGIOUS ADVENTURE

BY ARCHIBALD MURDOCK HART

DURING the week of June 26th to 30th, there was held at St. Paul's School, near Concord, New Hampshire, a conference of more than four hundred of the young men of the Church with the purpose of laying before them the ministry as a calling. Delegates between the ages of fifteen and twenty-one came from all over the eastern part of the country, and from as far away as Alabama, the Carolinas, and Michigan. All kinds and conditions of boys, some rich and some poor, some taught in the finest American schools and some working for their living all day, and studying afterwards in night schools, some of high and some of low degree, came streaming to St. Paul's with a single purpose—to consider the ministry as their life-work. In addition there were some thirty-odd young clergymen, and a handful of bishops (figuratively speaking only, of course, for Bishop Coadjutor Johnson, of Missouri, is alone no small morsel). We had more than our share of the best men in the Church to be our guides and counselors for the week.

The plan of the conference embraced a study of various kinds of Biblical calls to the service of God, such as typified by the calls of Moses, Samuel, David, Isaiah, St. Matthew, and St. Paul; original thinking about the reasons for entering the ministry; reasons for entering some other service in life; drawbacks and objections to the ministry, and its attractions; intimate contact and fellowship with the clergy (whereby many a boy really learned for the first time that a clergyman is a perfectly normal man); and instruction in leadership and in other fundamental needs of a candidate for the ministry—all presented in numerous speeches and talks.

I went to St. Paul's as a delegate, a little skeptical, somewhat gloomy, and not at all pleased with the happy, carefree faces of the other envoys to the conference. I had a sort of an idea at that time that everything having to do with religion should be solemn and unsmiling. There was altogether too much normal boyhood to suit my idea of propriety on such an occasion. But I learned differently.

When we came into Concord on Monday morning, busses took us to the school about two miles outside the city. The first glimpse of St. Paul's gives an impression of many towers and spires and roofs "blossomed high in tufted trees". When we entered the park where St. Paul's lies hidden, we found we were the first delegates to arrive. The hospitality of our hosts, Dr. and Mrs. Drury, was very much in unobtrusive evidence, and, after breakfast, we were shown about the school buildings, with their wings and quadrangles; we visited the lake, learned where to swim, how to get canoes, and altogether received a fine first impression of our week's home. On the outskirts of the park is a wonderful athletic field which, of course, appealed to many boys.

All day long the delegates came in. As each boy arrived, he received a card assigning him definitely to his room, his dining room, his group leader, and his class room. He also was given a daily schedule, printed instructions, and a white tag bearing his name and city, which he was to wear. If any difficulty arose, everywhere were St. Paul's School boys, wearing red tags, who could soon straighten out the trouble. It was a finely organized gathering.

Dr. Drury opened the meeting Monday night in the "Big Study", a beautiful oak-paneled room pregnant with an atmosphere of scholarship. Dr. Drury struck the keynote of

calm and sincere thought on the subject before our consideration. After Dr. Drury's talk we had a short service in the most exquisite little chapel on this side of the water; of light polished oak, it is carved, massed, and designed so nicely that it seems smaller than it is, but a poet's dream for all that. After the service we went into the quiet night with a new spirit born in us already. The pealing organ, the lesson from the Sermon on the Mount, and Dr. Drury's wonderful voice, all conspired to fill us with this spirit. It was the Spirit of God.

On Tuesday we entered upon our regular program. At seven there was a voluntary Holy Communion which brought forth many communicants. After breakfast in a beautiful dining room there was a short service in the chapel; then followed an assembly in the "Big Study". Here at this morning assembly, Dr. Miel, of Trinity Church, Hartford, gave us an inspiring address. I wish it were my privilege to give reports of the many talks made us, but space allows no opportunity.

After assembly was a class with a group leader; in this class we discussed calls to the ministry, personal problems, and the nature of a clergyman's life. From 11:30 to 5 we were free to do as we liked, the period being broken, of course, by dinner. Most of the boys took some form of athletics in the afternoon.

At 5 o'clock came a voluntary social hour, when we met the various members of the St. Paul's family, and had refreshments. At 6 was another assembly. Bishop Wise, of Kansas, spoke to us on the subject of The House of Life, and taught us how to build it well. The Bishop swept everything before him with his intense virility. We all agreed that we had never seen such a man's man. Supper was followed by another assembly, and then we turned in, our ears ringing with the day's speeches, and our hearts full of joy at the thought of three days more of such a conference.

Tuesday was typical. The other days followed the same schedule with some variations, and a few omissions. On the subsequent days Bishop Wise spoke several times again; he never lost his appeal to the man in the boy and the boy in the man; his "Bucolic Chorus" was a scream; his "sings" were inspiring; his talks were powerful.

Father Sill, of Kent School, spoke to us, too. His tranquillity was light-giving in itself, his quiet voice was impressive, and altogether gained the love and confidence of his hearers. We were sorry that Father Sill only spoke to us once.

Then there was the scholarly Bishop Brent. He stressed mental leadership, aggressiveness in thought and deed, and mastery of things; Bishop Brent forced his arguments home greatly by the fact that we knew he was what he preached. We were ready to agree with him that it is more important to be than to do. Bishop Brent both is and does.

Perhaps the most heart-stirring appeal (under the guise of a report), was made by Dr. Sturgis, the Educational Secretary of the Department of Missions. He laid bare to our eyes the opportunity of the Philippines, the sufferings of China, and the intellectual needs of Japan. He showed us the adventure of the ministry; he stirred the blood of every boy present.

As I went up to my room Wednesday night, I heard some fellows singing hymns in the common room at the tops of their voices. I was pleased, but I was also worried, for I felt the verdict of the outside world would be "sissies", and I knew these fellows were not sissies. I am satisfied now, however, for just now the same bunch has been singing "Stumbling" and "Three o'clock in the Morning". There are no "Gospel Sharks" in this conference, I feel sure, and the knowledge is inspiring.

Speaking of singing, the conference has gone forward singing under the leadership of Bishop Wise. It is nearly as inspiring, I believe, to hear us sing "Old MacDonald Had a Farm" as to hear Bishop Wise speak; and that is a strong statement.

In the meantime the athletics of the conference were under way. A boy could swim, canoe, hike, row, play tennis, run, or play base-ball. There was competition in many of these sports. Mr. Whetstone deserves praise for the way in which he handled three or four hundred athletes.

Someone is responsible for the able organization of the conference. If things had gone wrong, we soon would have known who he was. As it is he is not known, but it is rather probable that the Rev. William T. Hooper, of St. John's, Hartford, is the man. Whoever it is who organized the conference, he has our thanks.

Thursday night Bishop Brent prepared us in chapel for

the Corporate Communion early Friday morning. Speeches continued at the assemblies, and none lagged. Bishop Wise held us laughing for a half-hour with a "Criticism" of the conference. Sometime Thursday a postiferous boy got the idea of collecting autographs. The poor bishops and other clergy were overwhelmed. Some enterprising youth collected seven autographs from his idol, Bishop Wise, and forthwith the dry-humored Dr. Ogilby, President of Trinity College, announced that there would be a prize for that boy who got the Bishop to sign his name most often. There was keen competition: Bishop Wise is reported as resting well.

Friday evening Bishop Wise said a final word, and the athletic prizes were awarded by Mrs. Drury. By some freak the All-Star Parson Base-ball Team beat the All-Star Boys Team, 2 to 1, and the Parsons all received base-ball bats as rewards. Cups were given to the tennis, the base-ball league, and the golf victors.

In the evening our kind host, Dr. Drury, bade us good-bye, and Bishop Johnson, of Missouri, addressed us, summing up in a very able way the whole calling of the ministry, and emphasizing that, though we may not all enter the priesthood, we may all be truly ministers of God in any walk of life or in any profession. A short service concluded the day's program.

Saturday morning we began to leave very early. Breakfast was at 5:30. As we drove away in the busses, our faces were smiling, but our hearts were sad at leaving St. Paul's. We each took with us, I think, at least a little of the spirit of the conference. As the bus topped a hill I looked back on the green trees of the park. I wondered at the success of the conference and concluded that the cause was this: the Spirit of God was brooding above St. Paul's, and had stolen into us all.

Our life was so full at the conference that necessarily much has been omitted of description, appreciation, and congratulation. I do wish to emphasize one point, however: that we found the clergy of the Church to be primarily real men, and, in addition, gentlemen, comrades, and true agents of God. It was a religious adventure much needed by all young men in these days.

THE LAMBETH CONFERENCE—A CENTRAL CONSULTATIVE BODY

[Continued from page 370]

for the English Church, such as they have had for many years: I am objecting to our becoming a component and integral part of such a body. The American bishops at Lambeth were made to realize, again and again in the debates and resolutions of that great Conference, that many of the special problems which came before us for consideration had to do with conditions in England and in the Colonies, to which we are strangers. We face different conditions, and the work of the two Churches is carried on by different methods.

I can see but little good to result from an arrangement whereby this American Church would necessarily have to be subordinated to a state and established Church.

CHRISTIAN STANDARDS

IT WAS the life of the early Christians which won victories for Christ. It is the life of the Christians which will do most to further His Kingdom in the society of to-day. Members of the Christian Church must repudiate the standards of the world. They must "take heed and beware of covetousness." It ought not to be possible to say that many of them are as unscrupulous as any pagan in exploiting their own economic advantage. A Christian will repudiate the maxim that "business is business"—the equivalent in industry of the Prussian maxim, "war is war." His sense of honor will be as keen in his commercial dealings as in his personal intercourse; he will think about his duties before he thinks about his rights; . . . he will be scrupulously careful about the nature of his investments, and will avoid expenditure that merely tends to vulgar display and selfish indulgence; he will honor a man, not for his success in making money, but for his service in the common good; his ambition for himself and his children will be the contribution of useful service to the community, not the attainment of wealth and social position. The witness of his life will, in a word, be the witness of one who tries to follow the Christian law of love.—*Lambeth Conference, 1920.*

PRIEST DENOUNCES AMERICAN LAWLESSNESS

PREACHING in Christ Church, Springfield, Ill., the capital of the state that has lately been disgraced by the massacres in the coal fields of Williamson county, near the southern end of the state, the Rev. Jeremiaah Wallace denounced the lawlessness of the state and nation at the Sunday morning service next preceding the Fourth of July. Referring to the assassinations of Wilson in England and Rathenau in Germany, Mr. Wallace said:

"But worst of all, not only because it is near home and happening in our land, but worst of all because it exceeded all other crimes in the nature and extent of its wantonness and brutality, its atrociousness and its horror, came the news of the crimes from the coal fields in Williamson county.

"This country," he said, "is in a desperate condition from one end to the other. We might as well be frank about it. Every section of the country is so honeycombed with some form of violence or some form of lawlessness that no part can stand up and preach to another part, no one pot can call another kettle black. We seem to be sunk in a common slough of sordidness, grossness, ribaldry, lust, fraud, and crime. It is my humble opinion that the ideals of the people have never been as low as they are now, at any other time in the history of the nation, the period following the Revolutionary War not excepted....

"This country stood for a while on a mountain peak. We rejoiced in the rare and invigorating atmosphere of that peak. Rubbing out the sadness and the distress of those days, we wish that we could return to the brotherliness, the big spiritedness, the enthusiasm, the large-heartedness—in a word, we wish we could return to the 'good time' of those mountain peak experiences.

"But for five years America has been sowing the wind. Should we be surprised then that we are reaping here and there a whirlwind?

"Principally, it seems, because we didn't like the personality, or the manner, or the way of doing things, of one man, we let such a small and pitiful excuse make us say by our actions to Europe that our lot was cast with Turkey and Russia, and that we would have nothing to do with an effort to make such crimes and tragedies as those of 1914-18 improbable in the future. Our eyesight was blinded with a grain of sand, and we came out of the great war apparently as stupid as if we had never been tried in Nebuchadnezzar's furnace. We failed in our mission of enlightening the world, and eyes which had turned to us in hope grew dim with staring through the night. America was not there....

"And then came our opportunity to do something for Armenia. We were reliably and truthfully told of the fiendish wickedness, the cruelty, the torture, and the unspeakable atrocities of the unspeakable Turk upon a meek and consecrated Christian people. Did we rise to our opportunity? No. It may be said that it is only within this two-week period preceding this coming Fourth of July that America has even taken cognizance of the crimes perpetrated by the Turk upon Armenians, and now we have joined with Great Britain, France, and Italy only to the extent of gathering data, and we have the plain understanding with those countries that, whatever we may gather in that data, it does not commit us to anything."

Reverting then to the disgrace in his own state, Mr. Wallace characterized the weak officials who connived at the crime in very frank terms and declared that our free institutions are endangered, the foundation stones of our very government are in fair way to crumble, and we have no assurance of our lives or our liberties as we go out to our day's work.

"The manhood of the country, to any large extent, is not in control of the government of the country. This is an age in which everybody seems to do many things and nothing very well. It seems that there is no one left to look up to. It seems that the peaks have been pulled down to the levels of the valleys. There has been a process of standardizing and leveling down, instead of leveling up, going on, until today people all over the country look alike, and dress alike, and talk alike, and act alike, and one man knows as much as another. There never was such a dearth of leadership. It is the age of nincompoops.

"But say what we will, we still believe that the holiest flag under the sun is ours. We are young. We are going to do better. God is patient with the mistakes of young nations as well as with the mistakes of young people. As He loved St. Peter, so He loves us because of our splendid potentialities."

THE DEATH SENTENCE COMMUTED

TWO months ago Near East Relief was obliged to make a 25% reduction in all appropriations for orphanage support in Armenia, Anatolia, Syria, and Palestine. Receipts had decreased 40%. There was no alternative. The 25% reduction in appropriations meant the inevitable death of thousands of little children whom America had already taken into the orphanages of the Near East; certain death unless the American public, by increased contributions, "commuted the sentence".

The facts were quickly placed before the public and the public responded. The contributions during April and May were restored to the former level of \$5 per month for each child in the orphanages. Funds representing the increased contributions were cabled to the Near East, and after a temporary reduction in rations, provision was made for the retention of all the children already assembled in the orphanages.

This achievement was made possible, first, by the American press, without whose coöperation in placing the facts before the public, the saving of the lives of these thousands of children would have been impossible, and second, by the American public that always shows itself ready to respond when the facts are known.

One check came unsolicited for \$100,000 from an anonymous donor, who read in the *Literary Digest* of the threatened slaughter of innocents and responded promptly and generously. This man, by signing that check, literally saved the lives of 2,000 orphaned children as truly as if he had rescued them from a sinking ship or burning building.

Tens of thousands of children, the potential leaders of a new Near East, are living to-day who would have perished had it not been for the coöperation of the American press and the response of the American public.

Most of these children, however, are under eleven years of age. They are orphans. They have no friendly, strong government to give them care and protection. More than 100,000 of them are wholly dependent upon American philanthropy. Their needs will be as great during the summer months and the coming winter as they were last spring, and it is only by a steady continuance of contributions that a recurrence of the crisis can be avoided. Every possible opportunity is being used to develop all practicable self-support and government aid, but until the allied powers have in some way secured stable and friendly government for this area, these children—orphans of our allies—must continue to look to America for the necessities of life and preparation for large future usefulness

SOCIETY COULD not exist if truth were not more probable than falsehood. There is falsehood enough to necessitate caution: there is still an over-plus of truth sufficient to justify confidence.—Dean Vaughan.

Church Schools for Boys

By Theodore Diller, M.D.

HOW can we help our Church Schools for Boys? First of all we must convince ourselves and others that such schools are desirable, and then we must present evidence that such schools are at hand. Then we ought to show, and set forth, how these schools may be brought in contact with Church boys of the proper age to enter such schools.

Let me try to summarize the whole matter very briefly, even if in so doing we go over familiar ground. Why should a boy go to a Church school rather than to the public school at home? The Church school for boys provides an education which corresponds to the 7th and 8th grade of the grammar school and four years in High School, a six year course. It takes the boy through his adolescent period—during the time the great change of puberty is going on. It takes the boy for twenty-four hours a day. It directs and guides him, and leads him, and teaches him to make his own initiative. The boy needs work, and he needs play, and he needs prayer, and he needs recreation, in various forms. He needs law and order, and manners. He needs to be allowed to play as a boy, without the handicap of girls, whose sports must be less vigorous. While personally I am opposed to co-education after the age of 10, my objection to it at the college age is far less than it is at the adolescent age. Boys at the adolescent age should be taught apart from girls, and by men teachers. If boys are to learn the Christian religion, they are more likely to do so if it is taught definitely and systematically, and according to a well considered plan. Personally, I am a member of the Church, and wish my children taught the Church's way definitely; but I should have great respect for a Presbyterian, or a Jew, or a Baptist friend, who felt as I do, and educated his children accordingly. Finally the Church school is under a headmaster, who ought to be a priest, and who should have a very good working knowledge of the adolescent boy. He should rule supreme and he must be peculiarly fitted for his work.

Let us contrast this, now, with the grammar and high schools of the public school system, as found, for instance, in Western Pennsylvania. Let us suppose the boy goes to these schools. Here, through the entire course, girls are in his classes, and he is taught by women teachers exclusively, until he reaches the high school, or fourth grade of the preparatory school, where he is taught by men and women together—more women than men. His lessons are marked out and he prepares them at home, amid more or less distraction, and with more or less uncertainty. He indulges in games and sports, but there is nothing like the school spirit as there is when boys live or camp together. On his way to school, if the school is in a large town or city, he is apt to be attracted by moving pictures, and candy and ice cream, and pay more attention to girls than he should. He receives meager religious training, if any at all, and this must be acceptable to the Roman Catholic, Jew, and Baptist alike. *The school controls him only five hours a day.* In a good Church school for boys there is a fine spirit. The boy is with boys; he is taught exclusively by men; there is a school spirit.

More and more the physician has come to feel that he has far greater control over his patients who come to the hospital and are under his care twenty-four hours a day than the patient who comes and reports to his office from time to time. The proposition seems too plain to require any argument. Certainly a good school master who has a boy twenty-four hours can do more with him in a homogeneous community, than he can if he has him only six hours a day.

But someone may say: The argument for the boys'

school is well enough, but that he would prefer a school which was not under any particular Church or sect, yet which was Christian in character. Unfortunately Christians differ somewhat in their interpretation of things: fortunately they agree on many things in common. A boy in the adolescent period needs to have definite, clear cut, religious teaching. He may afterwards modify his views; but he will learn little or nothing of Christianity that is worth while, unless he learns it in some definite fashion. If a Churchman, one would suppose he would prefer that his boy be taught Christianity as accepted by that Church.

Now, looking over the field, what do we see of Church schools? They number thirty-seven. Those that are talked of most, and which have greatest prestige, are patronized by sons of wealthy parents and boys are sent whether they are Churchmen or not. These schools are class schools in a social sense, despite the efforts of the authorities to make them democratic. But, fortunately, of late years, several Church schools have sprung up of different character, schools, where the teaching and living are very plain and which are unfashionable, but thoroughly good and thorough, and where self-help, and self government, and good manners are taught, and where the rate of tuition is low—in one school as low as \$150 a year—too low in these times, I may add. There are a considerable number of boys now in our Church schools but, if their worth were known, there would be three times as many.

If it is desirable that our Church boys be sent to Church schools, how shall we bring it about? I appeal to the Board of Religious Education to make special and definite campaign to this end, and suggest the following:

1. Let the Board prepare for general circulation a list of our Church schools, arranged in groups as regards geographical distribution, together with certain information regarding each school. This should include the capacity; the number of masters; the actual number of students; account of the buildings and equipment; information as to the management; course of study pursued; rules governing admission; rate of charge; and the best way to reach the school. I think also, that it would be a good plan to state the best time for visiting the schools.

2. The Board should of its own motion encourage and invite parents of prospective pupils to visit the schools. I have known a number of visits of this sort made to schools, and I have never known of one where the visitor was not strong for the Church school. By all means encourage these visits, as I am sure it will be productive of good.

3. Then let the Board of Education obtain, as far as possible, the names of boys between the ages of ten and fifteen, with the addresses of parents, and submit these names to the headmasters of approved Church schools. Each school should be brought to the attention of the parents by an interested alumnus of the school. The headmaster should be spared this duty of canvassing and prospecting. The alumni of these schools should feel they owe something to the school on leaving it, that they should make known, as far as possible, its merits and claims.

Finally, as regards education, I am sure that the period between twelve and eighteen is far more important than that between eighteen and twenty-two; and if I were consulted to-day by a well disposed multi-millionaire who had \$10,000,000 to dispense for Christian education as taught by the Episcopal Church, I would advise that he give \$7,000,000 to preparatory schools, and divide the remaining \$3,000,000 among our three Church colleges.



Portland, The Convention City

By John W. Lethaby

TAKE the magic carpet, and fly west across the wide prairies, and you shall come to a green land, between snow-capped mountains and the blue Pacific, that holds a thousand charms for the traveler. Portland, the Rose City, is situated almost at the meeting point of the Willamette and the mighty Columbia. To the stranger the two striking features are the myriad roses that fringe the many smooth highways, and the white peaks of glistening snow—snow white and rose red. Thunderstorms and tornadoes are unknown. The average temperature ranges between sixty-one and forty-five. The water is ninety-nine per cent pure, coming direct from a deep, blue lake nestling at the foot of Mount Hood. Leaving the business center with its marble banks and shining canyons of office buildings, we shall steadily climb up in the street car to Council Crest, where, of old, Chief Multnomah smoked the pipe of peace and made treaties with the pale faces from across the continent.

From this point the view is superb. Probably in no other city in the world can one see five snow peaks at one time. Looking due north you shall descry the mass of Mount Rainier, like a pearly ghost of Everest; then the perfect virgin cone of Mount St. Helens; while above the dark Washington hills gleams the bulk of Mount Adams. Swinging slightly to the right, we see Mount Hood towering nearly twelve thousand feet into the blue sky, while farther to the right, the jagged summit of Mount Jefferson marks the range of the Cascades, running right down to Crater Lake.

Starting from the union station, we can make a survey of the city in one of the comfortable machines provided by the courtesy of the Women's Auto Corps. Traveling up Third street, we see on our right the Multnomah Hotel, the official headquarters for General Convention, while one block on is the Ainsworth building, where the diocesan offices are centered. Keeping straight up this busy street, we come to the Municipal Auditorium. This occupies one city block and gives the opportunity for the two Houses of General Convention and the Woman's Auxiliary to meet under one roof. In the basement a thousand people can be fed at one time, while ample space is given for exhibits, for post office, Western Union office, telephone booths, information offices, and all the smaller details that add so much to the comfort of visitors. In the main Auditorium, with the wings thrown back, over six thousand people can be seated.

Upstairs there are splendid halls for conferences, as well as abundant space for a score of exhibits and missionary tableaux. In the room of the Oregon Historical Society, the visitors will be interested to see the Griswold press, sent out by the school children of Boston, and which played a notable part in the spreading of the Gospel and the cause of education.

Within easy reach of this car line, we note many hotels, where the visitors to Portland can be housed with comfort and economy. Beneath the green trees of the park blocks, we swiftly glide to the Public Library, a massive dynamo house of good influence. Here, occupying a complete city block, is one of the finest book plants in the United States. Miss Anne Mulheron, the librarian, states that the per capita issue of books in Portland is the highest in the country. Here the Convention has the use of nine splendid halls for conferences and mass meetings.

The City Council have given their permission for the Convention committee to erect markers on all the old historic sights. Where to-day the magnificent City Hall stands was formerly St. Helen's Hall and St. Stephen's Chapel. As well as marking this historic spot, it is planned to have a photograph of the original building framed.

In one of the residential sections, Trinity Church raises its massive tower and sends out its chimes far up into the wooded heights. Where now stands the Police Station, in the center of the wholesale trade, was originally the building of the first Trinity Church. Next we visit the Good Samaritan Hospital, watching the builders place the finishing touches upon the solid new wing that will care for the growing needs of the city. Standing apart, gleams the recently erected Wilcox Memorial Maternity Home. Like a true monument, it celebrates the good deeds of the departed and ministers to the needs of the living. Within a few blocks we can rest in the quiet beauty of St. Mark's Church, where lately a rood beam has been erected that is practically unique on this Pacific Coast.

Rapidly rising on the lower heights, we observe the warm brick front of St. Helen's Hall. Here, under the admirable direction of the Sisters of St. John Baptist, one of the most remarkable girls' schools in the West is playing a vital part in the history of the Church. Climbing by gentle curves, we swing round by rosy borders until we sit in the garden of Bishopcroft. Here is found not only a dignified dwelling for the Bishop, but also one of the gems of ecclesiastical art in the West. The private Oratory, with its delicate carving and artistic finish, has been the scene of many a notable event in the diocese. In a rising portion of the garden is the Percival Memorial Library House, a very fine collection of theological and general literature. Close by is the little Ascension Chapel, a type of one of the early stages of the Church's growth.

Citizens of Portland will extend a warm, genuine Western welcome to all our visitors. Already plans are being perfected by leading residents to throw open their gardens and homes to our deputies. In every rose that will bloom in September will be nestled the little word, "Welcome".



CORRESPONDENCE

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

APOSTOLIC SUCCESSION

To the Editor of The Living Church:

FATHER Puller's letter under this heading in your issue of June 3rd, is extremely interesting, and I would like, with your permission, to make one or two criticisms upon it. In doing so I must say at once that I act in no unfriendly spirit whatever. Indeed, I am myself a member of the Church of England.

Father Puller's first quotations are from the Latin version of Dionysius the Less of the first Apostolical Canon ("A Bishop shall be ordained by two or three Bishops"), and from Pope Innocent I. ("Neither may one Bishop presume to ordain a Bishop"). From these quotations Father Puller draws this inference:—"In both these passages it is implied that the new bishop must be ordained or consecrated by a plurality of consecrators."

This inference I dispute for the following reasons:—"The source of this canon is," says Hefele, "the Apostolic Constitutions" (*History of the Councils*, vol. i. p. 458).

The Council of Nicea, Canon 4, says the same thing but with more elaboration: "A Bishop shall be appointed by all the Bishops of the province; if that is not possible....three at the least shall meet, and proceed to the consecration, with the permission of those absent, in writing...." On this Hefele remarks: "Meletius was probably the occasion of this canon....He had nominated Bishops without the concurrence of the other Bishops of the province, and without the approval of the Metropolitan of Alexandria, and thus had occasioned a schism. This canon was intended to prevent the recurrence of such abuses....The Council of Nicea had a precedent in the first Apostolic Canon and in the 20th canon of Arles, for the establishment of this rule...." (*Ibid*, p. 385).

Now, let me quote the 20th canon of the synod of Arles, A. D. 314: "Let no one presume to ordain Bishops unless he has joined with himself seven other Bishops. If, however, he is unable to obtain seven, without three let him not venture to ordain."

Obviously these canons do not, in any way whatever, deal with the question of validity, but solely with that of canonical rule, laid down for the prevention of clandestine, schismatical, or unsuitable consecrations.

That there should be, in all ordinary cases, a minimum of three Bishops at the consecration of a Diocesan, is known to everyone, and those three, or more, are loosely spoken of as "the consecrators". But this neither implies, nor has ever been intened by any Eastern or Western theologian to signify, that each of these "co-consecrators" acts "independently", or that those termed "assistants" perform the same function as he who is termed "consecrator" or "presiding Bishop". The canon is simply headed "That without three Bishops no one shall be ordained Bishop". Reference to other Synods will show that Father Puller's inference is unwarranted. Take e. g. the 19th canon of the Synod of Antioch, A.D. 342, which runs:

"A Bishop may not be consecrated without a Synod, and without the presence of the Metropolitan of the Eparchy.... If all come, so much the better....At all events a majority must be present, OR THEY MUST SEND THEIR CONSENT IN WRITING, and thus the appointment of the new Bishop must take place in the presence, OR WITH THE CONSENT, of a majority" (*Ibid*, vol. II., p. 72). This canon more evidently shows the reason for the presence of a plurality of Bishops, viz., to prevent abuses and clandestinity, NOT to provide for validity, which is invariably assumed. Canon 2 of the (supposed) Fourth Synod of Carthage throws light upon the duties of assistant-bishops. The elect is to be consecrated "in the presence of all the Bishops of the province, and especially with the authority of the Metropolitan".

"When a Bishop is consecrated, two Bishops must hold the book of the Gospels over his head and neck, and, while ONE pronounces the blessing over him, all the Bishops lay their hands on his head" (*Ibid*, p. 411). Here we find co-operation in the act of the consecrator, who alone "pronounces the blessing", i. e. the *Oratio Consecrationis*. Were he, the consecrator, inoperative, a sham Bishop, is it justifiable to

infer that the consecration would nevertheless be effected, minus the vital form, the *Oratio Consecrationis*? Clearly not.

The words of St. Rembert make no difference. St. Anscar was "solemnly consecrated Archbishop by the hands of Drogo, Bishop of Metz, the Bishops of Verden and Bremen assisting, consenting and also consecrating". This is precisely what I maintain. Drogo consecrates St. Anscar, the others co-operate in his act, but do not act *independently* of Drogo. The term *consecrantes* is made use of loosely in rubrics and elsewhere in the traditional sense in which those using the Latin Pontificals would understand it. That they understand it in the sense in which I do so is a fact which any Latin or Oriental theologian will attest, if anyone cares to make the enquiry in order to satisfy himself.

Father Puller quotes only part of Martene. Here is a translation of his words: "Are all Bishops, who are present, co-operators, or only witnesses? That they are not only witnesses but also co-operators may be asserted without any shadow of doubt. For the Roman Bishop alone rejoices in this privilege, that he can consecrate a Bishop by himself.... And certainly if we believe Isidore, a Bishop is ordained not by one but by all the comprovincial Bishops, *This custom is acknowledged to have been instituted on account of heresies, lest anything held by one consecrator against the faith of the Church, should be excused by some tyrannical authority.* From any suspicion of this, however, His Holiness the Pope should be held to be immune...."

In Martene's statement there is absolutely nothing to support Father Puller's contention, nothing to show that the co-operators or "co-consecrators" can dispense with their "co" and become transformed into "independent operators", since the Sacrament can be conferred by matter *and form* alone. Martene contends that the assistant bishops, by their assent, witness and *cheirotonia*—"co-operate"—with the consecrator, and so far I am in entire agreement with him. What I dispute is Father Puller's inference. None of the theologians quoted by Father Puller supports his contention, which is that at an Anglican episcopal consecration all the Bishops who attend the ceremony, and, with the consecrator, impose hands, are "each of them independent consecrators", so that, in the event of the consecrator being no bishop, the *episcopi circumstantes* act as substitutes, and effect the consecration all the same.

No such case is contemplated by the theologians cited. Those who appear to take the view that the essential form of consecration consists in the words "*Accipe Spiritum Sanctum*" only, may regard the assistant-bishops who recite the words, as *co-consecrators*, and as *co-operating* in the act of the consecrator, taking an equal share with him in the one act of consecration, *per modum unius*. But most Roman Catholic theologians now maintain that the words "*Accipe Spiritum Sanctum*" added to the Pontifical in the XIIIth century, do not constitute the essential form, for that is the prayer of consecration, which follows the words in the Roman Pontifical, and is said by the consecrator aloud. In a case mentioned by Benedict XIV, where the consecrator is assisted by two priests, in the absence of any assistant bishops, the two priests impose hands and utter the words, "*Accipe Spiritum Sanctum*". Yet even Cardinal Gasparri, who holds the more mediæval opinion, admits that their coöperation apart from the consecrator would effect nothing. He, however, "thinks"—*puto*—(it is merely an expression of his own personal view) that if the assistants are bishops, the consecrator being also a bishop, they, by their imposition of hands when uttering the words "*Accipe Spiritum Sanctum*", would supply the essential matter, if the consecrator, by accident, omitted to impose his own hands with theirs. This seems probable, but, in practice, it would not be acted upon. In the administration of the Sacraments, all theologians agree, "the safer part must always be followed"—*Tutior pars semper est sequendum*; therefore, the ceremony, in such an event as is supposed, would always be repeated conditionally. But can Father Puller show that Cardinal Gasparri holds that the assistant-bishops are, independently, consecrators, and that in the case of an inoperative consecrator they are to be regarded as substitutes who supply his place? The case sup-

poses a *valid* consecrator who, by some accident, omits to impose his hands when the assistant-bishops do. Will their imposition of hands supply the place of the consecrator's? His Eminence thinks it will, but does not say positively that it does.

But, granting for argument's sake that the assistant-bishops are "independent consecrators", who, according to the Roman Rite, may be regarded as substitutes for an ineffective consecrator, because they impose hands *and at the same time utter the form "Accipe Spiritum Sanctum"*, this would not help Father Puller's contention, since the Anglican assistant-bishops take no part in the act of the consecrator beyond imposing each one his right hand. They neither recite the words "Receive the Holy Ghost", etc., nor any other part of the Anglican form, and no living theologian of the Oriental or Occidental Churches would recognize their silent presence as of any value whatever—in a sacramental sense—independently.

Those who support the Anglican position upon so fantastical a supposition as Father Puller defends and advocates are indeed leaning upon a broken reed. Gasparri, treating of the Roman Rite, certainly says: "One is not more the minister of episcopal consecration than the other, for all act together". But this is his opinion only on the hypothesis that *Accipe Spiritum Sanctum* which all recite, is the essential form. The fact of the assistants co-operating, to some extent, in the Roman form, as well as in the matter, may, he thinks, constitute them partners in the act of the consecrator, and therefore *co-ministri*, but that is something entirely different from merely standing silently in the neighborhood of the ceremony, from which attitude nothing can be inferred to justify the belief that they are intended to supply the place of an ineffective consecrator—a sham bishop.

I regret that there has necessarily been considerable repetition in what I have written on this point. Redundancy has been inevitable where the ground covered has involved such desultory treatment.

Your obedient servant,

GEOFFREY HENRY WARWICK.

41 a. Chester Square, London, S. W., 1, June 22.

CATHOLICITY AND MODERNISM

To the Editor of *The Living Church*:

YOU will royally serve the cause of unity and fellowship in our Communion if you will reprint and distribute as a pamphlet that scholarly and deeply philosophical editorial in your issue of July 1, entitled "Searching for the Truth". The writer has laid his finger on the heart of our intellectual differences, which up to the present the extremists on both sides, "Catholic" and "Liberal", have consistently refused to acknowledge:

"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.... Truth has been found by man, but yet I must seek it myself.... 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."

These are golden words; and the pity of it is that they will be unpalatable to the extremists of both sides.

There has just come from Oxford the June number of the *Modern Churchman*. Here, too, is a fine editorial along the same general lines as your own, and breathing, I think, the same lofty spirit of kindness and toleration. Each is a happy augury of the new age into which we are entering; each gives high hope of the attainment of that more adequate synthesis which "Catholic" and "Liberal" alike, to the extent that they strive to gain "a larger conception of their own natures", will surely see to be the mind of Christ.

"In addition to the spirit of Progress, Truth, and Freedom, there is—more important than them all—the spirit of Love. The Church should form the home for the cultivation of that spirit. It is here that the Modernist differs from the Protestant. He abhors individualism and he abhors schism. He believes that the discipline of love, and all those qualities of patience, consideration for others, toler-

ance, sympathy, and mutual service, are developed best, not by leaving a body which is not in complete harmony with us, but by living in it and living for it. Moreover, the Modernist regards it as essential to the influence of the Christian Church that it should be comprehensive and many-sided—and these qualities are only secured by the elimination of the spirit of schism, which is only an intolerant individualism. It is this catholic temper which leads the Modernist to value historical continuity so highly. He has no desire to pull down and abolish the old, but to adapt it to modern needs. He would treat the Church as a cultured man would treat an ancient house which he had inherited. The exterior, with its venerable and picturesque appearance, would remain unchanged, but modern drains, lighting, heating, and bathrooms, would replace more primitive arrangements. The Modernist is not a revolutionary: he does not want drastic and destructive change. With Pascal, he believes that it is in the soul that things happen: and it is the soul of the Church, its thinking, willing, feeling, its whole spirit and outlook, which he wants to see renovated. Like John the Baptist, he would begin by preaching *μετάνοια*, a complete change of heart and mind. . . . Modernism is essentially a Gospel of Reconciliation. It seeks to reconcile faith and fact: to reconcile the Church's doctrine with the new outlook which our modern research in science, history, literature, and psychology have brought about. It promises also to achieve a much to be desired synthesis between Catholicism and Protestantism. The Modernist realizes how much there is to be said for the Catholic ideal of life. True Catholicism is comprehensive and many sided. Its aim is not to exclude, but to include. It is neither ascetic nor puritanical. It would not pronounce anything as unclean in itself, but would consecrate everything by using it rightly. It would baptize all knowledge, activity, and culture into Christ. . . . The Modernist equally honors the principles which have been the real inspiration of Protestantism—love of freedom and truth; and he sees no reason why these should not be fruitfully combined with those of Catholicism. With the advance of the Modernist spirit the conflict between the Catholic and Protestant within the English Church will disappear, and we shall get a form of the Christian Religion which will unite both ideals. It is this function of reconciliation, toleration, unification, that we may look to Modernism to achieve."

Princeton, N. J.

STUART L. TYSON.

TRIP TO GENERAL CONVENTION

To the Editor of *The Living Church*:

YOUR publication of June 17 on page 247 shows "Trips to the General Convention", and I note that you have overlooked what will be one of the most interesting and largest special trains to the General Convention. This train is absolutely assured, as we have enough reservations now to operate same for the exclusive use of our members. The special train which I refer to is that being operated via the Chicago, Milwaukee & St. Paul Railway to Spokane, Union Pacific to Portland. Same will be routed through Milwaukee, LaCrosse, St. Paul, Minneapolis, Aberdeen, Miles City, Butte, and Spokane, thence along the shores of the beautiful Columbia River into Portland.

The Episcopal Special Train leaves via C. M. & St. P. Ry. 10:15 p. m. September 1st from the Union Station, Adams & Canal Sts., Chicago, arriving Portland 7:00 p. m. September 4th. Services will be held en route on Sunday, September 3rd, in the large, roomy observation car.

The C. M. & St. P. lines are electrically operated for 649 miles through five mountain ranges (the most beautiful scenery in America); trains are all-steel equipped and, in addition to the regular observation car, having an open top observation car through the mountains, thus giving all the opportunity of viewing the scenery without the annoyance of smoke, cinders, and coal gas.

Thanking you in advance for this consideration and trusting you will see fit to give this the necessary publicity, I remain

Evanston, Ill., June 28.

GEO. CRAIG STEWART.

ONE MAY find God through a great emotion, one may find God through a sorrow, or in meditation apart from human affairs, but, to the vast majority of us, He must be found "as we are", and where we stand. It is to be in our life, in our work, and also in our play, that we are to recognize His companionship and His interest and His strength.—H. B. Wilson.

Church Calendar



JULY

1. Saturday.
2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
30. Seventh Sunday after Trinity.
31. Monday.

Personal Mention

THE Rev. CHARLES A. ASHBY, of Raleigh, N. C., has been called to the Good Shepherd, Jacksonville, Fla., and will begin his work there on August 15th.

THE Rev. UPTON B. BOWDEN at the beginning of this year was compelled, on account of poor health, to give up all work, including his positions as secretary of the Diocese of West Texas, of the Standing Committee, and deputy to the General Convention. His present address is Warrenton, Virginia.

THE Rev. LEROY S. BURROUGHS, student pastor of Iowa State College, and rector of St. John's, Ames, Iowa, served as one of the leaders for the Church at the Student Conference at Lake Geneva, Wis.

THE Rev. ARTHUR E. CASH, who was rector of all Angels' parish, Spearfish, South Dakota, is now rector of St. Stephen's parish, Spencer, Iowa.

THE Rev. JAMES H. CLOUD, D.D., for the past thirty-two years principal of the St. Louis Public (Gallaudet) School for the Deaf, in addition to being minister of St. Thomas' Mission for the Deaf and missionary, has resigned his position in the school in order to give his entire time to the work of the ministry.

THE Rev. H. W. CRIDENWISE, rector of St. John's Church, Richfield Springs, N. Y., has accepted a call to become rector of the Church of the Holy Innocents, Albany, N. Y., and will take charge in September.

THE Rev. FRANK W. GEE, having accepted the call to St. Andrew's Church, Jacksonville, Fla., took up his duties the second week in May. Mr. Gee's address is 315 Florida Avenue.

THE Rev. BERNARD GEISER will take charge of the work at Gunnison, Colo., the site of the State Normal School, after July 1st. This is an important station, because of the presence of the State Normal School, which is attended by 700 students.

Mr. HAROLD L. GIBBS, a senior at the G. T. S., will assist Rev. Dr. Sedgwick during the coming year at Calvary Church, New York.

Mr. JACKSON H. HARRIS, postulant for holy orders, has been appointed by Bishop Reese lay reader for the Church of the Atonement, and St. Mary's Mission (colored), Augusta, Ga.

THE Rev. W. H. HIGGINS has resigned the rectorship of St. Thomas' parish, Thomasville, Ga., and has accepted a call to Holy Trinity Church, South River, N. J.

THE Rev. S. ARTHUR HUSTON, 315 Pecan St., San Antonio, Texas, is the secretary of the Standing Committee of the Diocese of West Texas, succeeding the Rev. U. B. Bowden, resigned.

THE Rev. MELVILLE E. JOHNSON, late rector of St. Andrew's Church, Jacksonville, Fla., has become associate rector of the Church of the Good Shepherd. Mr. Johnson may be addressed at 1838 Forbes Street, Jacksonville.

THE Rev. DAVID H. LEWIS, of South Boston, Va., has accepted the rectorship of St. Paul's parish, Salem, Va.

THE Rev. CHARLES E. MCALLISTER has resigned the rectorship of Pinkney Memorial Church, Hyattsville, Maryland, and is to take charge of St. John's Church, Hampton, Virginia, September first.

THE Rev. PHILIP NELSON, rector of St. Peter's, Denver, Colo., was instituted by Bishop Ingley on St. Peter's day, June 29th. The sermon was preached by the Rev. Arthur Austin, formerly a member of the parish, now vicar of Epiphany, Denver.

THE Rev. LEONARD B. RICHARDS, 230 West Mistletoe, Ave., San Antonio, Texas, is the

secretary of the Diocese of West Texas, in succession to the Rev. U. B. Bowden, resigned.

THE Rev. ERIC SMITH will have charge of a circle of small stations in Colorado, with Paonia as his headquarters and residence.

THE Rev. HARRY J. STRETCH, has entered upon his duties as second curate of St. Paul's Church, Flatbush, L. I.

THE Rev. WILLIAM N. WEBBE, rector of Emmanuel Church, Great River, L. I., who has been at St. Luke's Hospital, New York City, for rest and observation, has returned to his parish in greatly improved health.

THE Rev. LEONARD C. WOLCOTT has resigned the curacy of Grace Church, Oak Park, to take effect on October 1st, and goes to South Dakota for a year or more of work in the mission field.

SUMMER ACTIVITIES

THE Rev. C. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., is spending his summer vacation at Hoboken, N. J., and is in temporary charge of Archdeacon Shipley's work while the latter is on his vacation. Dr. Bailey's address is Trinity Rectory, Hoboken, N. J.

THE Rev. EDWARD JAMES BAILEY, Ph.D., instructor in the University of Pittsburgh, will supply services at St. Stephen's, Sewickley, Penn., during the summer vacation of the rector, the Rev. A. C. Howell, D.D.

THE Rev. H. HOBART BARBER, rector of the Church of the Good Shepherd, Augusta, Ga., is with his family at Yonkers, N. Y., for the summer, where, for the fourth season, he is holding the Sunday services at St. Andrew's Church.

THE Rev. GEORGE H. BENNETT of Terrell, Texas, will be stationed at St. John's, Breckenridge, Colo., for the summer months.

THE Rev. WYATT BROWN, D.D., rector of the Church of St. Michael and All Angels, Baltimore, Md., sailed from New York, July 5th on the *Cameronia*, on a visit to the Holy Land. Dr. Brown will return September 9th. The Rev. David P. Allison, and the Rev. George J. G. Kromer, assistant ministers, will be in charge of the parish during his absence.

THE Rev. JOHN WHITING CROWELL, rector of St. John Baptist's Church, Brooklyn, will be the chaplain of St. Andrew's Rest, Woodcliff Lake, New Jersey, during the month of August.

THE Rev. WILLIAM T. DAKIN, D.D., rector of St. John's Church, Savannah, Ga., with Mrs. Dakin, is at Yarmouth, Nova Scotia. They will be away for several months, as Mr. Dakin is much run down in health.

THE Rev. CHARLES H. DUNCAN will be in charge of St. Margaret's Church, New York, during the month of August.

THE Rev. HENRY S. FOSTER, rector of Ascension church, Denver, Colo., has returned from a three months' tour in Europe with his wife, and took up his duties on July 16th.

THE Rev. HERBERT J. GLOVER is in charge of the Church of the Heavenly Rest, New York City, during the rector's vacation.

THE Rev. F. R. GODOLPHIN, rector of Grace Church, Oak Park, Ill., will leave about August 1st for a trip to England and France. He will be absent for nine weeks.

THE Rev. W. A. R. GOODWIN, D.D., is spending the summer in Wytheville, Va. Dr. Goodwin is rector of St. Paul's Church, Rochester, N. Y.

THE Rev. JOHN S. HAIGHT, vicar of St. Thomas' Chapel, Brooklyn, will spend his holiday, as usual, in charge of the summer camp at East Marion, Long Island.

THE Rev. B. T. KEMERER, one of the general field secretaries of the Nation-wide Campaign, is spending his summer vacation at Dante, in Russell county, Va.

THE Rev. PHILIP W. MOSHER, of St. Peter's Church, Niagara Falls, N. Y., will spend July with his family at his cottage on Martha's Vineyard. During his absence the Rev. Floyd Appleton, Ph.D. will be *locum tenens* at St. Peter's.

THE Rev. G. ASHTON OLDHAM, D.D., Bishop Coadjutor elect of Albany is spending the summer at Norfolk, Conn.

THE Rev. LYMAN P. POWELL, D.D., is in charge of St. Thomas', Fifth Ave. and 53rd

St., New York, during July, and will preach at the 11 o'clock service each Sunday.

THE Rev. JACOB PROBST, rector of Trinity Church, East New York, will spend the summer at Sea Cliff, L. I.

THE Rt. Rev. F. F. REESE, D.D., Bishop of Georgia, has given up his usual visit to East Gloucester, Mass., this summer, and will be at Tybee Island, near Savannah, with his family, until he leaves with Mrs. Reese for the General Convention.

MISS ELEANOR J. RIDGWAY, who spent a number of years as a worker at St. John's-in-the-Wildernes, Alaska, is taking charge of some of the work at St. Monica's Home for Girls, Des Moines, Iowa, and will be there during the summer months.

THE Rev. C. BERTRAM RUNNALLS, rector of St. Paul's Church, Marlon, Ohio, having been granted leave of absence for the summer months, has left for the East where he will be in charge of St. James' Church, Brooklyn, N. Y., until September. Mr. Runnalls is now in residence with his family at 80 St. James' Place, Brooklyn, N. Y.

THE Rev. THOMAS L. SMALL, and several teachers of the Chapels of the Nativity and of the Resurrection, are attending the Peninsula Summer School at Ocean City.

THE Rev. HENRY B. SMITH, of McAllester, Okla., will have charge of St. Andrew's Cripple Creek, and St. Mark's, Victor, Colo., during the summer months.

THE Rev. GEO. S. SOUTHWORTH, rector of the Church of the Resurrection, Cincinnati, Ohio, will be in charge of the services at St. Paul's Cathedral, Marquette, Mich., during the month of July.

THE Rev. HENRY W. R. STAFFORD is supplying the Church of the Holy Apostles, Brooklyn, during the month of July and will do so at St. John Baptist's Church, during August.

THE Rev. J. WENLEY TWELVES, rector of the Church of the Holy Apostles, Brooklyn is at Ocean City, N. J., for the month of July.

THE Rt. Rev. CORLIANT WHITEHEAD, D.D., Bishop of Pittsburgh, will spend the month of July at Church Haven, Nantucket, Mass.

THE Rev. ALWIN E. WORMAN, rector of All Saints' Episcopal Church, Attleboro, Mass., will supply Trinity Church, Newton Center, Mass., during the month of August and for the first two Sundays in September.

ORDINATIONS

DEACONS

NORTH DAKOTA.—On Tuesday, May 23rd., Mr. PETER EDWARDS was ordained deacon in Holy Trinity Church, Lisbon, N. D., by the Right Rev. J. Poyntz Tyler, D.D., Bishop of the District. The candidate was presented by the Rev. W. M. Walton, priest-in-charge of Trinity Church, Wahpeton, N. D., and the sermon was preached by the Bishop.

Mr. Edwards was a Presbyterian minister, but had formerly been baptized and confirmed in the Church. Mr. Edwards has been serving the church at Lisbon where he is now located.

OKLAHOMA.—The Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Oklahoma, ordained to the diaconate Mr. CHARLES LEONIDAS WINNEY, in St. Luke's Church, Chickasha, Oklahoma, on Friday, June 23. The Rev. John A. Chapin presented the candidate, and the Bishop preached the sermon.

A peculiar significance attaches to this ordination, inasmuch as Mr. Winney is the first young man from a Church family living in Oklahoma to enter the ministry. Nine clergymen, and a very large congregation, were present to rejoice in these first fruits of the thirty years of the Church in Oklahoma.

SOUTHERN VIRGINIA.—In Christ Church, Norfolk, Va., on St. Peter's Day, June 29, 1922, the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate Mr. HENRY R. TAXDAL. He was presented by his rector, the Rev. Dr. F. C. Steinmetz, of Christ Church.

The Rev. Mr. Taxdal will have charge, during the summer, of All Saints' Church, Park View, Portsmouth, Va., and of the church at Cradock. In the fall he will take a post-graduate course in theology.

DEGREES CONFERRED

HAMPDEN-SULLINEY.—D. D. upon the Rev. WALTER Q. HULLIHEN, a retired priest of the Diocese of Southwestern Virginia.

HOWARD UNIVERSITY.—D. D. upon the Rev. EDMUND H. OXLEY, rector of St. Andrew's Church, Cincinnati, Ohio.

ST. JOHN'S, ANNAPOLIS.—D.D. upon the Rev. WALTER B. STEHL, rector of St. John's parish, Hagerstown, Maryland.

DIED

BONFIELD.—At Kankakee, Ill., June 15, 1922, MRS. MARIA BONFIELD, the wife of the late Hon. T. P. Bonfield, the wife of the communicant of St. Paul's Church for more than 57 years. The funeral was on June 17th, the interment in Mound Grove cemetery.

BOOTH.—In Danbury, Conn., June 10, 1922. MRS. JOHN R. BOOTH, wife of Judge John R. Booth, Senior Warden of St. James' Church, of which church she was a consistent member and in which she was a devoted worker. The funeral was from St. James' Monday, June 12th.

BRISTOL.—Recently, at Armsmead, Hartford, Conn., Mrs. CORNELIUS I. BRISTOL, widow of the late rector of the Church of the Good Shepherd, Hartford. The funeral services were held June 29th, the interment being at Milford Cemetery.

HASCALL.—On June 18, 1922, at Elkhart, Indiana, ANN MARIA, widow of the late Amasa N. HASCALL. Funeral, June 22nd, from St. John's Church, Elkhart, Indiana; burial at Redfield Cemetery, Redfield Farm, Cass County, Michigan.

Lord all loving, Jesu blest,
Grant her Thine eternal rest.

MEMORIALS

EMILY H. GLOVER

Entered into Eternal Life on June 15th at her home Ambleside, Fairfield, Conn., EMILY H. GLOVER, widow of Samuel Glover. Those who were privileged to call Mrs. Glover their friend, and they were many feel that, while they have suffered an irreparable loss, she has passed to a higher life and nobler work. Notwithstanding her advanced age she possessed a remarkable youthfulness of spirit, and her ever ready sympathy and interest endeared her to all, old or young—she was a faithful communicant of St. Paul's Church of which she was one of the oldest members and President of the Woman's Auxillary since its organization more than thirty years ago. Her unusual power of leadership, her gracious personality and her vital and never failing interest in all church and missionary work will be sorely missed by all with whom she was associated.

As she was "steadfast in the Faith" may God in his mercy let "Light Perpetual shine upon her and grant her His Peace."

M. H. H.

REV. CHARLES A. MAISON

The Rev. CHARLES A. MAISON, D.D., senior priest of the Diocese of Pennsylvania and for many years an examining chaplain and Dean of the Convocation of West Philadelphia, died at his home on Friday June 16th.

Dr. Maison was born in Poughkeepsie, N. Y., May 7th, 1824. He graduated from Yale College in 1844, and at the time of his death was its oldest living graduate. After completing his theological studies at the General Seminary he was ordained Deacon in 1847 and Priest in 1849.

The earlier years of his ministry were spent in North Carolina and at Staten Island, N. Y.

In 1857 he became rector of St. James', Kingessing, Philadelphia, and upon his retirement in 1892 was made Rector Emeritus.

While rector of that parish he started three missions which have since become flourishing parishes.

CAUTION

MILLER.—Caution is suggested in connection with a young man in army uniform who claimed to be Private HAROLD H. MILLER and to be travelling from the quartermaster's department in Philadelphia to meet his sick mother in Rockford, Ill. A loan made to him was not returned as promised and a letter from the commanding officer of the quartermaster's department in Philadelphia states that he is not known there. Information from the Rev. F. O. GRANNISS, St. Joseph, Mich.

FILOFEI, *alias*.—Caution is suggested in connection with a man purporting to be a Russian priest, accompanied by a young man variously called his brother or nephew. This man is alleged to have passed worthless checks and to have borrowed money which has never

been returned. He goes under the name of FATHER FILOFEI or the Rev. VLADIMIR TIMIRAZIEFF. Information from the Rev. THOMAS BURGESS, Secretary, Foreign-Born Americans Division, 281 Fourth Ave., New York City.

NORTH CAROLINA.—I have reason to believe that some persons in this vicinity (Hendersonville, N. C.) have obtained the names of Church people in other sections of the country and through the appeal of poverty are obtaining "relief" from them. Should any of your readers receive communications of this sort from Hendersonville or Flat Rock, N. C., or any rural routes proceeding therefrom, I would be greatly obliged if they would communicate with me before responding with either clothing or money. Rev. ARTHUR W. FARNUM, St. James' Rectory, Hendersonville, N. C.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

CLERGYMAN AS ASSISTANT, WHO CAN take entire charge of organ and boy choir and train boy voice. Address Rector 692 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER FOR choir of boys and men. Permanent position offered to one who can train boy voice and maintain morale. Good opening for instructor in music and voice trainer. Address Rector, Old St. Paul's Church, Norfolk, Va.

ORGANIST AND CHOIRMASTER. ONE capable of maintaining discipline and training boy voice. Field for teaching. Possibility of position in High School. Address Rector 691 care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED

CLERICAL

PERMANENT POSITION WANTED: SIXTEEN years experience; best references. R-688, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN DESIRES A CHANGE from a summer to an all year round parish. Rectory and minimum salary \$1,500. References given, two in family. Address APPLICANT-696, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED CLERGYMAN DESIRES supply work for the summer or permanent work where there is not much driving. Address W-695, LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY WANTED BY PRIEST in good standing in Chicago or farther East for August or September Write Rev. F. H. STEPHENSON, 304 South Broadway, Redondo Beach, Calif.

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

MISCELLANEOUS

WANTED: POSITION AS PARISH WORKER in the Middle West by young woman who can give splendid references. Have had three years' experience as parish worker in large parish. Supervised Church School on Christian Nurture principles. Address S.T.P.G. 693, 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. PEAVEY, 9 Perry Street, Northampton, England.

WANTED—POSITIONS IN A COLLEGE or school by a man and wife—the former that of Secretary or Book-keeper or teacher in Commercial Department—the latter that of House Mother, or teacher in Primary Department to 5th grade. Best references. Address R-112, LIVING CHURCH, Milwaukee, Wis.

GENTLEMAN F. A. G. O. DESIRES POSITION of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES early appointment. First class choir trainer. Mixed or boy choir. Cathedral trained. Recitalist. F. R. C. O., L. R. A. M. Excellent testimonials and references. FRANK LESTERLEIGH, 267 W. Herman Avenue, Dayton, Ohio.

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. WORLD FAMED EXPERTS chose Austin to build the larger of the two massive organs in Eastman Conservatory, and to rebuild and greatly enlarge the instrument in Cincinnati Music Hall. There are over one hundred four manual Austins in use. Yet the construction of smaller instruments employs materials as fine and insures solidity as great as in the case of great giants of tone. AUSTIN ORGAN CO., 180 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.

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.

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.

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 choir-masters. 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. MOWBRAY, & Co., Ltd., 29 Margaret St., London, W. 1., and Oxford, England.

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

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.

ANNUAL PRIESTS' FELLOWSHIP RE- treat will be held at Kent School, Kent, Conn., beginning evening of September 11th and closing Friday morning the 15th. Father Whittemore, O.H.C. will conduct the Retreat. All candidates and clergy welcome. Notify Father Sill, O.H.C., Kent, Conn.

ST. PETER'S HOUSE, RIPON, WIS. A Retreat for clergy and candidates, conducted by the Order of the Holy Cross, will begin Tuesday evening, September 19, and end Friday morning, September 22. Address GUESTMASTER.

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.

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.

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.

RECRUITS FOR THE CHURCH: POOR school facilities prompt country rector to ask assistance in educating son fifteen, and daughter seventeen. The latter has missionary career in view. Church school or home in Church family. Willing to help themselves. Middle West Rector-697, care LIVING CHURCH, Milwaukee, Wis.

HOSPITAL—NEW JERSEY

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

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

BOARDING
ATLANTIC CITY

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 WOMEN.

THE AIMAN, 3605 PACIFIC AVENUE. attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodation, open all the year.

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.

NEW YORK

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

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
 Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street, New York
 Rev. H. PERCY SILVER, S.T.D., Rector
 Sundays: 8, 11 A. M.

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, 11 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.]

- Association Press. New York, N. Y.
- The Social Gospel and Personal Religion.* By F. Ernest Johnson.
- Christianity and Economic Problems.* By Kirby Page.
- The Coming of Coal.* By Robert W. Bruers.
- Thomas Y. Crowell Company. New York, N. Y.
- Rico and Wischl.* Rico and Stinell and How Wischl was Provided For. By Johanna Spyril. Translated by Louise Brooks. Price \$1.50 net. Postage extra.
- George H. Doran Co. New York, N. Y.
- Facing Reality.* By Esme Wingfield-Stratford, D.Sc., ex-Fellow King's, Cambridge, author of *The History of English Patriotism*, *The Reconstruction of Mind*, etc. Price \$2.50 net.

- The Stratford Company.* Boston, Mass.
- The Force of Intercession.* By Conrad H. Goodwin, M.A., B.D. Price \$2.00.
- Yale University Press. New Haven, Conn.
- A Hebrew Deluge Story in Cuneiform and Other Epic Fragments in The Pierpont Morgan Library.* By Albert T. Clay.

BULLETIN

Berkeley Divinity School. Middleton, Conn.
The Spirit of Bishop Berkeley. Sermon preached in the Berkeley Chapel before the Summer School of Theology, July 20, 1919, by the Rev. Dickinson S. Miller, Ph.D., Sc.D., D.D., professor of Christian Apologetics, General Theological Seminary. Berkeley Divinity School Bulletin No. 46. July, 1922.

PRIEST NOMINATED FOR SENATE

THE REV. JAMES L. SMILEY, a priest of the Church, resident in Annapolis, Md., was nominated by a convention of the Socialist party held in Hagerstown, Md., July 4th, as its candidate for United States Senator.

THE BISHOP OF BIRMINGHAM AND THE ANGLO-CATHOLIC CONGRESS

The Leeds Congress—The Attendance—Bishop Welldon on Reunion

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

THE Anglo-Catholic Congress for Birmingham and the Midlands opened on Tuesday last, when a procession of priests and laity marched from Birmingham Town Hall to the Cathedral, where High Mass was celebrated.

The Bishop of Birmingham's inaugural address went straight to the point, and it was soon made evident that he meant to have his terms clearly defined. He said: "Let me look at your title, 'Anglo-Catholic'. Why, that means every member of our Church. If we are not Anglicans we are not faithful to our national Church; if we are not Catholics we are without a Creed. You, our welcome visitors, are in very truth our brothers, if your title rightly describes you. You are of the Lord's Family, whether you be of those who are the most obedient, or the least disciplined, in the Home. I honestly believe that very many, who are holding back from this Congress, desire above all things this family relationship with you, but they are 'frighted with false fire'. They note certain words, and they fear that there is a dangerous second meaning in them.

"I have been told by some of you that you put down 'High Mass,' because it is your usual expression. You are so accustomed to it that you say it and write it because you are so familiar with it. Well, if that is all you can say for its use, and you find it pains other Anglo-Catholics, why lay such stress upon it? If, however, it goes deeper with you, and it implies belief in some teaching which is not contained in the words more generally used, such as Holy Eucharist and Holy Communion, will you at this Congress clear up the position?

"You may sometimes think that the methods of other are 'maimed rites'. Can they never feel that some of, shall I say, our ways are unworthy of the greatest of our services? Is it honoring Christ to celebrate and to commemorate in such a way that no member of the congregation can hear a word, and that, except for the hell, those praying devoutly would not know when the Act of Consecration took place?"

The Bishop then went on to discuss the relationship between Anglo-Catholics and the Bishops. "It is a proof," he said, "of your desire to get a more united Church that many of you are anxious that there should be a coming together of the Anglo-Catholics and the Bishops. You wish to get, as soon as possible, a meeting between your own leaders and a committee of bishops, in order to talk out the present-day difficulties, and to discover how best to ensure such an understanding as will lead to a cheerful rendering of canonical obedience".

With reference to Modernism, Dr. Russell Wakefield said: "You have rightly chosen to consider at your meetings the fundamental truths which must be the unalterable basis of all our teaching. It is easy to condemn men for a dangerous modernity, but we must not forget that

not only have we in the past demanded acceptance of statements now known to be mistaken, but we are still too much inclined to meet arguments by declaring that as the Church speaks mankind must obey...In one sense the mind of the Church is to-day undiscoverable. We cannot, as regards many matters, and especially as to those problems which belong to the more recent centuries, refuse to hear explanations, criticism, even contradiction, of some things as to which scientific and even general learning have the student's right to speak".

The Bishop then put to his audience the question: "What is to be the result of your Assembly in Birmingham?" In other words, "What is your destination?" "The severe critics would say that, whether you are conscious of it or not, the final home for many of you must be the Church of Rome. Of all the ignorant, and, I think, unjust statements made, 'this is the unkindest cut of all'. If I understand this Congress aright, one of its intentions is to show to the world that those gathered here are faithful to the Church of their fathers, while recognizing that, like all other institutions that are partly human, it needs amendment".

The crowded assembly applauded Dr. Russell Wakefield all the more warmly that he had not been vaguely complimentary, but had said with frank sincerity, but with entire kindness, what was in his mind.

The general subject of the opening session was, "What We Stand For," and papers were read on "The Incarnation" by Dr. Goudge, Canon of Ely; on "The Cross" by Dr. Leighton Pullan (who took the place of Fr. Waggett, absent through illness); on "The Sacraments" by the Rev. G. H. Clayton, of Peterhouse, Cambridge; and on "The Real Presence" by the Rev. C. Cheshire, of Liddon House, London.

On Wednesday the general subject was "What We Live By," with papers by the Rev. Wilfred Knox, of the Oratory, Cambridge; by Dr. Kidd, Warden of Keble College, Oxford; and the Rev. Gilbert Elliott, of St. Bartholomew's, Brighton.

Thursday's session was devoted to the general subject of "What We Fight For," and papers were read by the Rev. A. E. Rawlinson, of Christ Church, Oxford; the Rev. Canon Osborne, of Wallsend-on-Tyne; and Professor Moberly, of Birmingham University.

It would be difficult to summarize any of these contributions in the space at my disposal, neither shall I attempt to do so. The full text will doubtless be issued officially later on. Suffice it to say that they were of the very highest value and interest, and were followed with the closest attention by the members of the Congress. Even those who were not acquainted with the positions which the speakers criticized could hardly fail to realize that the Catholic Faith had behind it deep thinkers and true scholars.

THE LEEDS CONGRESS

Simultaneously with the Birmingham Anglo-Catholic Congress, another was held at Leeds, which was equally successful. This was inaugurated by a sermon at Wakefield Cathedral by the Rev. J. K. Mozley, Principal of the Leeds Clergy

School, who took as his subject, "The Anglo-Catholic Congress". The movement or tendency known as Anglo-Catholicism, he said, was one which at the present time was arousing much interest, a good deal of perplexity, and not a little disputation. Anglo-Catholicism represented the great Christian vision contained in the New Testament. Whatever might be said with regard to the controversial past, it is not anything to the disrepute of any one that he should feel that past religious controversy was largely on wrong lines, and that it got largely out of focus—that it did exaggerate differences, even if it did not create them, and that there was far more common ground than could be realized, in the seventeenth century, between the English Church and the Church of Rome: that common ground could be found even in some of the most hotly controverted matters. He was not saying that anything like a settlement of those matters had yet been arrived at. One found at the present time many persons interested in reunion from their particular angles—with Nonconformist friends, with the ancient and too often persecuted Churches of the East, and with the great Apostolic See of Rome. Wherever the vision of reunion was, inevitably and rightly there was a tendency and a desire to find points of attachment rather than points of separation, and it was nothing to the discredit of any man or woman that they should not be anxious to emphasize points which had come down from a past in many ways different from the present; from days when, perhaps, sharp differences were inevitable, but of which they need not therefore deem themselves as inheritors to-day. He knew well how uncertain the future must be in great problems of religion as in other things, but he knew also that the need was as pressing as it ever was for a gospel which gripped, and upon which we could lay the full weight of our minds and souls, with its vision of Christ as the one hope of the world, expressed in the Church, His Body, and which could only be perfectly expressed when that Church was reunited. In that vision of Christ and the Church, Anglo-Catholicism, as he had tried to understand it, was deserving of their gratitude and of their prayers.

The general subject at the Leeds Congress was "The Claim of our Lord". On Tuesday "What We Believe" was discussed; "How We Live" was Wednesday's theme; and Thursday's, "What We Aim At". The speakers included the following well-known "stalwarts": the Rev. J. G. Stockley, of Wolverhampton; Father How, of the Oratory, Cambridge; Father Bull, of the Society of St. John the Evangelist, Cowley; Dr. Frere; and Fr. Atlay, the chairman of the Anglo-Catholic Congress Committee.

A special feature of the Leeds Congress was the conference of clergymen at the Town Hall on the subject of "The Hearing of Confessions". The Rev. G. C. Ommanney, vicar of St. Matthew's, Sheffield, took the chair, and papers were read by the Rev. G. W. Hockley, rector of Liverpool, and by the Rev. G. C. Rawlinson, of St. Barnabas', Pimlico, London.

ATTENDANCE ON THE CONGRESSES

The numbers attending the Birmingham Congress are given as 3,500; and Leeds, 3,200. The figures at Birmingham well exceed those of the official Church Congress held there last October.

It is too early to form judgments on

these two great gatherings, but it is not too much to say that both are a justification of the policy of holding such congresses in provincial centers. They afford striking proof of the vitality and zeal of Catholics in the Midlands and the North. If these Congresses had done no more than establish closer relations, not merely personal, between Catholics and their bishops, they would have done a great deal. In fact, they have done, and are doing, much more than this.

BISHOP WELLDON ON REUNION

The Dean of Durham (Bishop Well-don), discussing, in an interview, the question of Christian reunion, said he looked upon the statement issued recently from Lambeth Palace, under the signatures of the Archbishops of Canterbury and York and of the Moderator of the Federal Council of the Evangelical Free Churches, as the most notable advance which has been made since the report of the Lambeth Conference in 1920. I have pleaded more than once with the non-

Episcopalian Churches for response to the overture of the Lambeth Conference, and if only the response will follow the lines of the statement, the Christian reunion will be nearer accomplishment than at any time since 1662. I would not at the present time abolish church, chapel, or school, nor would I abolish one agency of a philanthropic or spiritual influence. I would only try to remove any barrier which is an obstacle to that most highly desirable of all ends, the reconstruction of society through the Churches in obedience to the Divine Law."

THREE BISHOPS CONSECRATED

To-morrow (the Feast of the Nativity of St. John the Baptist) three bishops will be consecrated in Westminster Abbey—the Ven. C. Lisle Carr as Bishop of Coventry; the Rev. Thomas Chapman as Bishop of Colchester; and the Rev. H. W. Kilvinton Mowll as Assistant Bishop in Western China. The preacher will be Canon H. J. Cody, rector of St. Paul's, Toronto. **GEORGE PARSONS.**

CANADIAN MISSIONARIES IN CHINESE WAR ZONES

Brave Priest Given Scholastic Post —Work Among the Indians of Canada—Synod of Cariboo

The Living Church News Bureau }
Toronto, July 7, 1922 }

LETTERS from workers in the Canadian Missionary Diocese of Honan, China, reveal the trying conditions which have prevailed there. The Rev. G. Napier Smith, one of our missionaries, was one of the envoys to arrange an armistice in the affray that took place near Kaifeng. Bishop White characteristically threw himself into the work of bettering the care for the wounded.

One missionary writes: "Thursday night was a very anxious one for the residents of Kaifeng, for some of the soldiers of the defeated first division, who had been straggling in all day, and firing off a great many promiscuous shots, broke out in the evening and looted the south suburb, burning down a large store at the very entrance to the city gate which had been closed all day. The Canadian Church Mission residence and schools are in this suburb, and were under the protection of the police, who kept up a rifle fire all night as a barrage, and to hold off any intending looters. The police, however, were not sufficient to protect the whole of the south Kuan, and a great many families, both poor and rich, suffered the loss of everything.

"All the members of the Mission gathered in the home of the Rev. G. N. Smith, the women and children spending the night in the basement, while the men remained on guard on the first floor. The cellars of both boys' and girls' schools were filled with refugees, as was also the Woman's Bible School, where one hundred and thirty women and children were packed in for the night. It was pitiful to see the fear depicted on their faces as they came desiring protection. The pupils of the girls' school had already been moved over to the American Baptist Mission, which is south of the railway track and farther away from hostilities. The Canadian Church Mission compound in the city was made a refuge

for women and children where, on Thursday night, fifteen hundred were given shelter. The Boy Scouts deserve praise for their splendid assistance in every way. There was nothing they were not willing to do, and a guard was formed in front of the church for the night. The Chinese Christian women, under the leadership of the foreign ladies, were also most helpful in the arrangement of accommodation, and in keeping the refugees from becoming panic-stricken, when shooting was heard all night."

BRAVE PRIEST GIVEN SCHOLASTIC POST

Lieutenant-Colonel, the Rev. Arthur Hoffman McGreer, M.C., has been appointed principal of the University of Bishop's College, Lennoxville, in succession to the Rev. H. H. Bedford-Jones, D.D. The new principal was born at Napanee, Ont., in 1883. He graduated with honors from Trinity College, Toronto, in 1906, and subsequently took his M.A. degree at Toronto University. He was ordained by the Bishop of Ontario, and served in that diocese at Barriefield until his appointment as curate at Christ Church Cathedral, Montreal, in November, 1911.

When war broke out, Mr. McGreer at once volunteered for chaplaincy work, going overseas with the first contingent, being attached to the artillery, and after spending the winter of 1914-15 on Salisbury Plains, proceeded to France with the first division.

After seeing active service in the Ypres salient, Capt. McGreer went with the division to the Somme, and in the fall of 1916 was responsible for an act of bravery which gained him the Military Cross. Following a heavy bombardment in the fighting of September of that year, he learned that there were several wounded men who were lying about two miles away, with a stretch of open territory which was considered much too dangerous to cross even for stretcher-bearers. Desiring to relieve these men, if possible, Capt. McGreer made a personal reconnoitre, taking with him some nourishment for the men. At one point he found two officers lying prone, who urged him,

if he valued his life, to take the same precaution, as the enemy batteries had evidently taken good range of that sweep of ground. Reaching the men, Capt. McGreer ministered to them both physically and spiritually, and then returned to headquarters where he organized a small relief party which went out at night and brought them in, seven out of ten surviving.

Soon after this incident, Capt. McGreer was given his majority, and later he was promoted to be lieutenant-colonel, and made assistant deputy director of chaplains for France, and finally went with the army of occupation into Germany.

On being demobilized, Lieut. Col. McGreer decided to stay in England in order to study at the University of Oxford. He undertakes his duties at Bishop's College in September.

WORK AMONG THE INDIANS OF CANADA

The Primate recently visited the Peguis Indian Reserve in Manitoba, and spent most of the week holding confirmations and baptisms. While there he dedicated the two new churches which have been built during the past few months on the reserve, largely as a result of the generous contribution of the Woman's Auxiliary of the diocese, but partly, also, from moneys collected by the reserve. The churches are substantial and comely structures and, when fully completed and furnished, will be most suitable for their purposes. The Indians are gratified at having these places of worship, and are keenly interested in them.

The Executive Committee of the Missionary Society has issued an appeal to Sunday Schools, Bible Classes, etc., to support or "adopt" an Indian boy or girl in an Indian school, at a net cost of \$30 a year, the balance being covered by grants from the Government of Canada. Some 1,200 of these children are in the chain of 19 Indian boarding schools across Canada, now being taken over by the M. S. C. C. Already a number of Sunday schools have responded to the appeal, notably in the Dioceses of Ottawa, Ontario, and Nova Scotia. Special mention should be made of St. Matthew's, Ottawa, where the Sunday school has just adopted five Indian children. The main school is supporting four of these, and a Bible class, called the *Semper Fidelis* Club, is taking the fifth.

SYNOD OF CARIBOO

Canada's baby diocese, that of Cariboo, has just held an interesting session of its synod. The diocese was separated from that of New Westminister in 1914, and is still administered by the Bishop of New Westminister, the Right Rev. Dr. De Pencier. It is bounded on the north by the Diocese of Caledonia, on the east by that of Kootenay, on the west by the Cascade Mountains, and the south extends to within forty miles of the international boundary. It has an area of about 50,000 square miles, 52 white and 35 Indian congregations, 9 clergy and 1,301 communicants. The Synod met at St. Paul's Kamloops, the largest center of population, which has about 5,000 inhabitants. The synod sermon was preached by the Rev. W. W. Craig, D.D., rector of Christ Church, Vancouver.

The treasurer's report shows that the sum of £8,071 has been collected in England towards the Episcopal Endowment Fund and that the sum of \$6,700 has been paid in locally with promises amounting

to a further \$3,000 which are collectable at any moment from supporters of the diocese. Were the rate of exchange normal, and the funds transferred here and invested, the amount of income required by the Metropolitan for the stipend of a Bishop would be forthcoming. The Bishop's charge brought to the notice of the Synod the great need for more workers, particularly in the great ranching districts of the Chilcote, where new settlers are gradually making their homes, and from which the Bishop had just returned from a ten days' tour.

The Synod proceedings were characterized by great harmony, and a feeling of hopefulness prevailed as to the future outlook.

A CHANGE OF EDITORS

The Rev. W. T. Hallam, D.D., who has been a professor of Wycliffe College for the past fourteen years, and the editor of the *Canadian Churchman* for the past four years, has been appointed Principal of Emmanuel College, Saskatoon. He is to be succeeded in the editorship of the *Canadian Churchman* by the Rev. Professor E. A. McIntyre and the Rev. F. G. Lighthourne. The former is a professor at Wycliffe College, the latter is assistant at the Church of the Messiah, Toronto, and has been editor of *Varsity*, the undergraduate paper of the University of Toronto. Dr. Hallam did excellent service as editor of the *Churchman*.

MISCELLANEOUS ITEMS

Provost Seager, of Trinity College, was one of the recipients of the honorary degree of LL.D. at the last convocation of the University of Toronto.

A three months' holiday in England is the welcome gift by the congregation and friends of the Church of St. Matthias, Toronto, to the Rev. F. H. Hartley, who has been rector there for twenty-two years. The holiday was made possible by the presentation of a substantial check to the rector.

A fitting tribute to the memory of the late Rev. Canon Henderson, was un-

veiled at St. Mark's Church, Orangeville, Ont., by the Rt. Rev. W. R. Clark, D.D., Lord Bishop of Niagara. The edifice was crowded to the doors, and the sermon for the occasion was preached by a former rector, the Rev. A. H. Howitt, of St. Catherine's, Ont. Canon Henderson was rector of St. Mark's from 1861 to 1901. He was instrumental in building the church and several other churches in the surrounding country.

Great regret is expressed at the departure of the Rev. Canon Ingram-Johnson, of St. Faith's Parish, from Edmonton. Canon Johnson has accepted the rectorship of St. George's Church, Trinidad. At a recent meeting of the parishioners an illuminated address was given him, accompanied by a purse of money. The Executive Committee of the diocese also presented Canon Johnson with a handsome travelling bag as a slight token of esteem for his splendid work in the diocese during the past few years.

A unique event took place in St. Mary Magdalene Church, Napanee, on June 29th, when Henry Kerr Coleman, only son of the Rev. J. H. H. Coleman, rector of Napanee, was admitted to the diaconate by the Bishop of Ontario. Three generations of the Coleman family are now Anglican clergymen, his grandfather, the Rev. A. H. Coleman, being a retired clergyman of the Diocese of Ottawa. Three generations were present at the ceremony.

At the Royal Military College, Kingston, a memorial tablet was unveiled by Dean Starr to the memory of all the graduates who fell in the war. The tablet is located between the eight birth trees that were planted in memory of eight cadets of the graduating class of 1910. The sermon to the graduating class was preached at St. George's Cathedral by Provost Seagar.

The Rev. R. S. Mason has taken over the duties of chaplain at the Victoria Industrial School, Mimico, Ont., in succession to the Rev. Canon Greene, who has resigned the post on account of failing health.

classes on the Bible, Prayer Book, and Personal Religion.

A BAPTISM AT THE CONFERENCE

In teaching "Some Fundamental Aspects of the Church's Mission", Dr. Wm. C. Sturgis made a profound impression upon the young people. In speaking of his class work, he said:

"I have shared with all the other leaders, though in less measure, the joy of intimate talks with members of the class. These talks have led to the acceptance of Baptism by a member of the sophomore class at Bryn Mawr College. She was baptized this morning, after very earnest deliberation and with full conviction. She will be a great power in the Church."

THE CLASS IN PERSONAL RELIGION

The conference chaplain, Dr. George L. Richardson, of the Pro-Cathedral of St. Mary, Philadelphia, has demonstrated that the class in Personal Religion has a wide appeal to members of the conference. Relative to his class he said:

"I had hoped that I might have twenty-five and was pleasantly surprised to find sixty-five persons enrolled for a course in Personal Religion. The hour has its disadvantages—from 12:15 to 1:05—on a hot day, when people have already put in two and a half hours of solid work in classrooms, but, in spite of that, the class has kept faithfully and ardently at work. They come from at least twelve states, ranging from California and Florida to New Hampshire, which seems to indicate that interest in religion and eagerness to study it are more widespread than some careless observers believe.

UNSEEN COMPENSATIONS

The faculty, as well as members of the committee, are receiving some unseen compensations. In speaking of these, the dean of the conference faculty, Prof. Charles H. Boynton, of the General Theological Seminary, New York, said:

"No one can question the value of this or any conference, when he hears the words of appreciation of the pupils for the help they have received and sees their honest impatience to get back to their parishes to put the principles into practice. This is what brings me genuine satisfaction and repays me for all the time and effort. Who could ask more?"

JOY IN CHURCH WORK

One of the most helpful conference courses was given by Miss M. Letitia Stockett, Director of Games and Dances, Baltimore Playground Association. Miss Stockett voices the thought of the four hundred representative men and women who have been refreshed and helped by her leadership in Plays and games, when she says:

"The second gift of the Holy Spirit is joy. One of the usual comments made by young people is that there isn't any fun in the Church; we are too solemn. It would be splendid if every parish had a play leader who could lead old and young in games and simple folk dances."

RUSSIAN MUSIC WITHOUT ORGAN

One of the most delightful parts of this summer's conference has been the masterful leadership of Professor Ivan T. Gorokhoff, late of the Russian Cathedral of St. Nicholas, New York, and now professor at Smith College. Professor Gorokhoff has indeed succeeded in satisfying the members of the Conference that Russian music is just the music our Church needs! Not only the members of the Conference, but he himself also, believes now

THE WELLESLEY CONFERENCE FOR CHURCH WORKERS

A Symposium of Impressions by Leaders and Prominent At- tendants

The Living Church News Bureau
Boston, July 8, 1922

THE Wellesley Conference for Church Workers of 1922 demonstrated the real character of a national conference more definitely than in other years.

This conference, formerly held at Cambridge, Mass., but for the last four years at Wellesley College, through the courtesy of its trustees, differs from all other conferences and summer schools for Church work and workers, in that it is a general conference in distinction to the provincial, diocesan, and interdiocesan conferences held in many places throughout the Church.

The General Conference, unlike these others, is for the benefit of the whole American Church, rather than for any particular locality, people coming this year from 52 dioceses and 24 states, and from the missionary districts in China,

Japan, Porto Rico, Brazil, and the Philippines, many of those from over seas being missionaries. It is not under the control of any other organization, either a provincial council, or a diocese, or group of dioceses, as are the others. It is managed by a committee whose members are from three provinces and seven dioceses.

The primary aim of this conference is to supply the Church with one of her greatest present needs, leaders, in all branches of her work. For this reason, the General Conference prefers its membership to be composed largely of those, young or older, who are already leaders or teachers in the various branches of the Church's work, but who wish to receive instruction in their particular lines for the coming year; and those who, though still young or un instructed, show ability for leadership, and intend to pass on to others what they themselves have received. The conference this year is markedly made up of this type. Nearly every one present, young and middle-aged, is studying hard and conscientiously, all receiving in addition to their instructions, the inspiration which comes from the



Photograph, Courtesy Boston Globe

THE BOND AND THE FREE

A Pageant by Margaret Otey Leavitt. Presented, July 5th, at the Wellesley Conference for Church Workers, under the direction of the Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, and Chairman of the National Committee for the development of Church Pageantry and Drama, and Miss Elizabeth D. Grimbald, of New York, as a demonstration pageant, a part of the course in Church Pageantry given by the Commission on Church Pageantry and Drama.

that the average choir can sing this music. Relative to this he said:

"My short experience (seven days) in preparing an untrained group of singers to sing a program of Russian anthems unaccompanied, shows me that, under proper direction, the fine effects of famous Russian choirs can be equaled by American singers. Although the organ is a noble instrument in itself, unaccompanied music will create a more religious atmosphere. Under a conductor a choir can sing with more variety of attack, time, light, and shade, and, in general, with more independence and understanding, and thus initiative and response in expression are encouraged."

A SCHOLAR ON THE PRAYER BOOK

Dr. St. George gave a most helpful course of study on the Book of Common Prayer. His scholarly and, at the same time most human, appreciation of the Prayer Book proved quite helpful to the conference. In stating his impression of the spirit of the conference he said:

"The Wellesley Conference has been to me a revelation and an inspiration. I have been struck with the thoroughness of the arrangement of the program and the systematization of the courses. It fills one with the spirit of hopefulness; rather, I would say of optimism, when one reflects on the influence which must go forth from this gathering to make itself felt on the life and work of the Church. I presume that the interest and earnestness evinced by those who attended the course, it was my privilege and pleasure to give, is but evidence of the high tone which found its expression in the work of the whole student body. My first meeting with the members of my class made me realize that I could take no liberties in giving information. The questions that

were put to me were to the point, and demanded a clear and reasonable solution. They kept the instructor alert.

"Above all I was impressed with the spiritual reality of the every day life of the conference, and the unity and harmony that prevailed. That, to me, seemed its great achievement and its great power. 'Thou, O Lord, art in the midst of us, and we are called by Thy Name. Leave us not, O Lord our God. Thanks be to God.' That expresses the feeling I take away from Wellesley."

A GENERAL IMPRESSION OF THE CONFERENCE

"It was not only impressive, but it was inspiration and joyful companionship which the little group of Churchmen from other lands and races brought to the Wellesley Conference. The missionary meetings at night and the introduction of these from distant countries, who are also striving to win for Christ those of one blood with us, but of different races,

brought a sense of a catholicity which is the supreme appeal in that word. Better yet, to know intimately a splendid young Chinese priest, to chat with another young Chinese student at the Boston Tech, or to help an athletic young Jap gather up the hymnals of a common Church, gives one a real taste of the joyousness of a faith which visibly, before your eyes, is a strong cementing bond. There are American, but emphatically Christian, men and women, who made you realize that Christianity works, and what a gift it may make to you personally, as well as to all the world. The fellowship of the Christian bond was evidenced at Wellesley, and it was so because all of our interest centered in our common Lord", said the Rev. George F. Taylor, vicar of the Chapel of the Incarnation, and Principal of the Church Normal School, New York.

RALPH M. HARPER.

THE BRONX CHURCH LEAGUE: CO-OPERATIVE CHURCH WORK

Fresh Air Relief—The Caravan Starts—Grace Church

The Living Church News Bureau }
New York, July 8, 1922 }

THE Borough of the Bronx is said to be the fastest-growing civic community in the whole United States. It is also reported to have the lowest mortality rate. It is vast in area, and is growing rapidly: its slogan is "a million in 1923". The population is mixed racially and religiously, but is more or less

Semitic. The Church is represented by about 23 parishes and missions of various degrees of strength, as might be expected in a community whose racial and religious complexion changes with astonishing rapidity and frequency.

Under the energetic leadership of Bishop Manning, the Church, in the various boroughs of the Greater City, is receiving more continuous and intensive episcopal oversight than was possible in times past when there was only one bishop at work. To-day there are three. To the work in the Bronx, Bishop Ship-

man has been assigned, and he has been making a careful study of the situation with a view of reorganizing the work of the Church so as to strengthen the strategic centers of Christian effort, in a somewhat alien community.

Obviously there are enough Christians in the Bronx to justify the existence of almost every Christian organization, and enough Churchmen to sustain all of our 23 parishes and missions. The problem is to discover them, organize them, minister to them, and get them to work. And just as obviously, there are problems which can only be solved by coöperative effort, for their character is mainly similar in every parish.

To promote such coöperation a Bronx Churchman's League has just been organized. Its membership is being recruited from the various parochial Men's Clubs and kindred organizations. About 60 men, representing 10 parishes, met at St. Ann's Parish House on Monday evening, June 26th, and formally adopted a Constitution and elected officers. The Central Committee is composed of the rectors of parishes, vicars of chapels, and lay-readers in charge of missions, together with three appointed laymen from each parish and mission. There are to be three stated meetings in the year: in Advent; just before Lent; and in the late spring. The Advent meeting this year is to take the form of a banquet and reception to the three Bishops.

FRESH AIR RELIEF

The recent torrid weather has drawn attention to the needs of the mothers and children in the congested centers of the city. New York does not neglect them, but the number of needy ones is so great that it can only give a small proportion of them a brief outing. The churches and the various Social Welfare agencies, aided by the newspapers, are working overtime to meet all the needs that are possible.

The Church's City Mission maintains two summer homes, one at Tenafly, N. J., and the other at Milford, Conn. Through the generosity of Mrs. J. Hull Browning, of Tenafly, the Rothmore Home has been doing its good work for the past 25 years. This year it has been enlarged and can now take care of 50 instead of 30 children, as heretofore. Most of the little guests are from the under-nourished groups in the public schools, who are looked after by a trained nurse.

The Sarah Schermerhorn House, at Milford, Conn., opened this week. It was kept open all last winter as a convalescent home. It is expected that about 250 can be entertained this summer. The boys will be located at Camp Bleeker, on the vacation grounds.

The summer home of the Church of the Heavenly Rest is at Copake, N. Y. It will serve the local community, as well as the visitors from the city. Mr. Alphonse Hogenaur, of the General Theological Seminary, will look after the boys, and Mrs. Robert MacWhannel and Miss Mary Bonnell will care for the mothers and girls.

At Lake Mohegan, a few miles from Peekskill, the Church of the Incarnation has its summer camp, which includes a day nursery. Improvements are being made and new furniture has been supplied by the rector, the Rev. Dr. Percy Silver.

Grace Church has its summer quarters at Canaan, Conn. Last year it cared for 469 guests, at a cost of \$2,749. It also

has a Boys' Camp at Bear Mountain, in the Interstate Palisades Park. The new central hall, built last year, is a great improvement, being used as a mess hall and playroom on stormy days. Last year 196 boys visited the camp. The cost was \$2,195.

St. Thomas' Church has its summer home at East Marion, Long Island. It was operated last year at a cost of \$5,660. They expect to have two large parties this year, 200 girls in July and 200 boys in August. Mothers and babies come and go all through the summer. The Chapel vicar, the Rev. John S. Haight, hopes that soon the dormitories will be replaced by ten small cottages, each housing fifteen, fronting the shore of the Sound, with a man or woman in charge of each.

St. George's has its chief summer center at Far Rockaway, Long Island. Here it has bungalows, which it rents to its married parishioners, so that hard-working husbands can week-end in comfort and at small cost.

St. Bartholomew's Church has a large summer home at Hoyt Farm, Pawling, New York. Here go the mothers and babies in June. During the rest of the summer the Sunday school girls go, in parties of sixty at a time, for an outing, of ten days each. The boys go to a camp at Milford, on Long Island Sound. Others were looked after at All Angels' Farm, Wappinger's Falls, and at Rye, and still others were taken for trips up the Hudson.

The work at Trinity Church centers at Great River, Long Island, which looks after over 200. St. Luke's Camp, near West Cornwall, is also a busy place. The Intercession Chapel sends its people to Trinity Seaside Home at Great River. Its boys go to Camp Bleeker. Many also went to resorts in Interstate Park.

Thus it will be seen that the Church is looking after the needy and deserving during these hot summer days. Those in charge speak of the inestimable benefit derived from even these short outings, and of the pleasure which their participation in the work gives them.

THE CARAVAN STARTS

The Diocesan Social Service Commission's motor caravan has begun its tour of the isolated communities in the rural portions of the diocese. It started its six weeks' itinerary on Friday, June 23rd, and camped at Yonkers, a city of 100,000, just beyond the northern limits of the Borough of Manhattan. Bishop Manning had planned to accompany it on the first lap of its journey, but was called

away to the bedside of his mother in California. Bishop Lloyd took his place and made an address at Yonkers on Tuesday evening, June 27th.

In command of the caravan is the Rev. David S. Agnew, missionary priest in charge of St. George's Chapel, 219th St. and Willet Ave. From Yonkers the caravan will move on to Brewster and then on into the remote sections of Dutchess county. The caravan will carry a moving picture outfit. Lectures on public health and rural educational and religious problems will be given, and clinics will be conducted where possible.

GRACE CHURCH

Additional interest attaches to this year's record of the activities of Grace Church, since it is the valedictory of its rector, the Rev. Dr. Charles Lewis Slatery, soon to be consecrated Bishop Co-adjutor of Massachusetts. This is the twelfth year of Dr. Slatery's rectorship, and the most successful from many points of view. The outstanding fact of 1921 was that Grace Church contributed the large sum of \$153,300 to objects outside the parish, and again made the largest gift to the diocesan quota of the Nation-wide Campaign of any parish in the diocese, viz: \$74,310, and retained the record it made in this respect in 1920. The endowment is now \$567,890, and the rector states that "we have proved ourselves a parish that is not hurt by the endowments, but only encouraged to wider giving and serving."

A beautiful new sacristy was dedicated at Easter, and a new window placed in the south aisle of the church, made by Henry Halliday of London, the gift of Miss Callender, in memory of her parents.

TRINITY'S GIVINGS

In a brief review of the Year Book of Trinity Parish, recently printed in these columns, it was stated that the amount contributed by the parish "for objects outside the parish" during the year was \$38,141. It now develops that this was an amount contributed by the vestry from the endowment funds of the parish to certain churches, etc., and is not the sum contributed by members of the parish for extra parochial purposes. That sum appears not to be stated in the Year Book, but would reach many times the amount of the figure stated. The statement was, therefore, quite an injustice to the parish, which is a very liberal one.

FREDERIC B. HODGINS.

UNION PATRIOTIC SERVICE IN PHILADELPHIA

Services for Motorists at Old Rural Church

The Living Church News Bureau
Philadelphia, July 8, 1922

FOR several years, a Union Patriotic Service has been a feature of the municipal observance of Independence Day, and the service has been held alternate years, at old Pine Street Presbyterian Church, and old Christ Church. This year the service was held in old Christ Church, and consisted of shortened morning prayer, with special prayers and addresses and the singing of special hymns, one

of the hymns being the one written especially by Bishop Garland, some years ago, for the city's religious observance of the Fourth.

The choir of Calvary Church, Germantown, led the congregational singing, and addresses were made by the Rt. Rev. John C. Ward, Bishop of Erie, and the Rev. Dr. Frank P. Parkin, general secretary of the Pennsylvania Bible Society. Virtually every patriotic and historical society in the city was represented, including the Descendants of the Signers of the Declaration of Independence, and the Pennsylvania Historical Society.

The Rev. Dr. Louis C. Washburn, rec-

tor of Christ Church, commenced the service, in which the Rev. William V. Berg, pastor of the First Congregational Church. The Rev. Clarence S. Long, pastor of the old Pine Street Presbyterian Church, the Rev. Edwin Heyl Delk, pastor of St. Matthew's Lutheran Church, and the Rev. Dr. George W. Dame, of Westminster, Md., chaplain of the "Descendants of the Signers" participated.

SERVICES FOR MOTORISTS

The Rev. Charles F. Scofield, one of the rural clergy of the Diocese of Pennsylvania, is reaching out for the Philadelphia automobilists who play truant from church on Sundays.

With the approval of the vestry and congregation of St. James' Church, at Evansburg, of which he is rector, Mr. Scofield has set aside parking space for upwards of 800 automobiles, and has issued invitations to all automobile owners in the city churches, members of automobile clubs, and the general automobiling public, to come and spend all of any Sunday at St. James'.

On Sundays in July and August, special open air vesper services will be held at seven o'clock in the evening, to which Mr. Scofield invites the automobiling public. He has given assurance there will be plenty of parking space for everybody. Mr. Scofield owns an automobile. He is sympathetic towards all those, who, possessing a motor car, yield to the lure of the open country in the summer time. He is confident rural churches can help solve the problem of absenteeism from public worship in the city churches by providing attractive services in the rural churches.

St. James' Church, Evansburg, is the oldest church in the Perkiomen Valley. For more than 200 years it has ministered, and still ministers, to the spiritual needs of the countryside. Services were held there as early as 1700. The old Bible and Prayer Book bear the date of 1723 and many interesting relics of past generations abound. The church was used as a hospital during the Revolution and many of Washington's army are buried in the churchyard.

"We have been most glad to extend a welcome to all automobilists to come and spend their Sundays at St. James'". Mr. Scofield says. "To aid them the parish prepared a special map. All they have to do is to take the Germantown Pike from Chestnut Hill or the Ridge Road from Roxboro. The church is at the junction of Germantown Pike and Evansburg Road. The Ridge is the better road. Passing through Norristown by the Ridge, you turn to the right at the Evansburg Road. One-half mile and you are at the church."

"We have plenty of good parking space. The vesper service will be held in a beautiful grove of oaks surrounding the church, and we will have plenty of good music. Of course, our invitation is not limited to automobilists. Everybody is welcome to come and spend the day visiting all the many historic spots around which cluster richest memories of the earliest religious and political history of America." The Rev. J. Kennedy Moorhouse, Dean of the Convocation of Norristown, was the preacher at the first of these Vesper services, held last Sunday. FREDERICK E. SEYMOUR.

under his in the roster of Sewanee's faculty."

RAISING ST. MARK'S MORTGAGE

St. Mark's, Chicago, has joined in the train of other parishes in having a campaign for mortgage indebtedness. The rector, the Rev. M. J. Van Zandt, reports that so far the campaign has been most successful. The indebtedness amounts to \$12,500, and an effort is being made to raise \$15,000, to take care of any shrinkage in pledges and contributions. Up to June 30th, \$12,000 had been subscribed; \$500 has been paid on the principal; and \$1,000 is on hand to meet the next payment due on All Saints' Day.

WORK AMONG STUDENTS

The Department of Religious Education of The Bishop and Council, under the division of Student Work, is seeking to create a more active interest in the young people of the Church who are away from home at school or college. Mr. William F. Pelham, leader of Student Work, has written to the clergy of the diocese on behalf of his division, asking their help and suggestion as to how our young people may best keep close to the church while they are away from home. Mr. Pelham announces that the clergy will be asked early in the autumn to furnish the department of Religious Education with a list of the boys and girls in their parishes who are planning to leave for school or college.

NATIONAL ASSOCIATION OF ORGANISTS

Dr. Francis Hemington, one of the leading Church organists in Chicago and the West, and President of the Illinois Council of the National Association of Organists, has announced the Fifteenth Annual Convention of the Association to be held in Kimball Hall, on August 1, 2, 3, 4. Some of the noted organists of America including Clarence Eddy, Charles Courboin, Rollo Maitland, Lynwood Farnum, and Clarence Tufts will play. Dr. Peter Lutkin, who was for many years choirmaster and organist at St. Mark's, Evanston, and now, Professor of Music at Northwestern University, is one of the lecturers. One of the features will be a special performance at the Chicago Theatre, when a demonstration of "Playing for the movies" will be given.

CAMP HOUGHTELING

Camp Houghteling at Lake Amy Belle, Wisconsin, closed this week. The boys, and the few men who were associated with the Camp, are most enthusiastic about the good time spent. Of the 47 boys who attended, 37 were from Chicago, six from Milwaukee, three from Iowa, and one from Indiana. The health of the boys was exceptionally good, there being but one case that caused anxiety, that of a Milwaukee boy who was taken with appendicitis and sent directly to a hospital at his home.

H. B. GWYN.

FR. TIEDEMANN INSTITUTE RECTOR

ON ST. PETER'S DAY, the Rev. Karl Tiedemann, of the Order of the Holy Cross, was instituted as Rector of St. Peter's Church, Ripon, Wis., by Bishop Weller. Fr. Tiedemann is also in charge of the western house of the Order of the Holy Cross, and has associated with him the Rev. James H. Gorham, O.H.C., the Rev. Joseph H. Smyth, O.H.C., and the Rev. Paul Hartzell.

MUCH CHURCH BUILDING IN CHICAGO

Declines Call to Sewanee—Raising St. Mark's Mortgage—Work Among Students

The Living Church News Bureau Chicago, July, 8 1922

HERE is continuous building and improvement of Church fabric going on throughout the diocese. On the northwest side, at the corner of Drake and Leland Avenues, the new church of the Holy Apostles, the Rev. J. H. Dennis, priest in charge, is nearing completion. This church, of which Mr. Clarence Hetzfeld is architect, has been built to one third of its height, and a temporary roof has been put on. The style is Tudor Gothic and the material is red brick with stone trimmings. The dimensions of the church are 112 by 60 feet. A large and attractive rectory, 50 by 28 feet, has been finished on the north side of the church. It is of the same material as the church.

Holy Apostles is a comparatively new mission in a rapidly growing apartment district, and the growth of the mission has kept pace with that of the vicinity. For the last few years, the congregation has been worshipping in a portable building, which has been handed on to the congregation of St. Andrew's colored mission, Evanston.

It was during the rectorate of the late Canon H. G. Moore, 1909-1917, that the project of a parish house was first suggested for Calvary Church. The first contribution to the building fund was actu-

ally made in June, 1913. Since then the fund has steadily increased, largely through the work of the Woman's Guild, and other parish organizations. Finally a bond issue of \$10,000 was undertaken, with the consent of the Bishop. Because of the high prices of labor and material the building of the house was postponed during the rectorate of the Rev. F. V. Hoag, and the present rector, the Rev. George A. Ray, has urged the beginning of the building, and the corner stone of the new house was laid by him on Sunday, July 2nd.

DECLINES CALL TO SEWANEE

The Rev. Frederick C. Grant, D.D., rector of Trinity Church, Chicago, has received an unanimous call from the Regents of the University of the South to become Professor of the Language and Literature of the New Testament, in succession to the Rev. Dr. Peters, the famous Biblical scholar, who died recently. "It was with the sincerest appreciation of the honor bestowed upon him, and a real regret", says Dr. Grant, "that the invitation was declined. 'Sewanee,' as the school is known among its friends and alumni, is an institution made famous in the New Testament world by the life-work of the Rev. Wm. P. Du Bose, D.D., one of the finest scholars the American Church has ever claimed, a man in whom scholarship and devotion were singularly and completely united and balanced. It would have been a high privilege to follow in his steps and write one's name

SOUTHERN MARYLAND MOTOR CARAVAN

St. Thomas' Parish Hall — News Notes

The Living Church News Bureau }
Washington, July 7, 1922 }

THE first week in August, several of the clerical members of the Board of Social Service of the Diocese of Washington, who reside in the city, are to go in a motor caravan to several parishes in rural Southern Maryland, where meetings in the interest of Social Service will be staged, employing motion pictures, if possible. The committee is anticipating great good, not only from the meetings and the consequent discussion that is expected, but also from the friendliness that the visit and the mingling will generate. Next fall, the scheme calls for a visit of the rural clergy to Washington City to occupy the pulpits of the city churches and give the rural message to the city congregations. The proposed topics for discussion in the excursion by the city clergy is, What Happens to Some Country Persons Who Come to the City.

NEED FOR HOME FOR GIRLS

At the meeting of the diocesan Board of Social Service held last Monday, Judge Kathryn Sellers, an active member of the Board, as well as the Judge of the Juvenile Court, and an influential member in the National Probation Association, emphasized the need in the Diocese of Washington of a home for troublesome girls. The judge said that, outside of the Roman Catholic institutions, there were absolutely no arrangements made for girls who had not committed any crime, but had proved too much for their parents.

ST. THOMAS' PARISH HALL

St. Thomas' Church, the Rev. C. Ernest Smith, D.D., rector, has begun the erection of a new parish hall, and has provided for the extension of the chancel. A cloister is to join the new parish hall with the church, and the new hall will provide a kindergarten, Bible Class room, rector's study, vestry-room, clergy rooms, choir rooms, auditorium, stage, dressing rooms, sewing rooms, classrooms with movable partitions, and kitchen with pantries. The building is to be of fire-proof construction, with a front of Port Deposit blue granite. It is expected that the building will be ready for occupancy next October.

NEWS NOTES

In the campaign that is being waged for a new Masonic Temple, on the magnificent property known as the Deane site, the following compliment appeared in the bulletin issued by the campaign committee: "A Temple to God and His Worship, to the west, on Saint Albans Hill; a Temple to Civil Rights and Political Equality, under the huge dome to the east, on Capitol Hill; with our Temple to Fraternity and Human Equality, between, on Temple Hill—will form a splendid trio of buildings—the pride of the city."

Mr. William Knowles Cooper, the well-known general secretary of the local Y. M. C. A., says that "Washington is distinctively and increasingly a church-going city. During the last year, the

number admitted to membership in Washington churches has been greater than ever before, even during the years when special campaigns were waged."

Following the custom which has been in practice since the outbreak of the War, the Rev. C. D. Weedon, vicar of St. Agnes' Chapel, held patriotic services in the church on the morning of the Fourth of July. There was no sermon or address, and the services were commemorative of the signing of the Declaration of Independence.

The work of the late Canon Snyder as secretary of the Clergy Pension Fund of the diocese, has been taken over by the Rev. John S. Moses, rector of St. John's Church, Georgetown.

COADJUTOR ELECTED IN ALABAMA

IN SPITE of the serious fears that the differences within the diocese would become so marked at the special convention that no approach to unanimity could be secured in the election of a Bishop Coadjutor, the special convention met last week at Carlowville, and on the first ballot for Bishop Coadjutor, by a clerical vote of twenty-six out of thirty-one, and by a unanimous vote of the laity, the Rev. William G. McDowell was elected Bishop Coadjutor.

Bishop Beckwith, in his address, had paved the way for this unanimous action by relinquishing the entire episcopal authority of the diocese and vesting it in the Bishop Coadjutor to be elected, doing so in the following terms:

"Acting under the canon of the Church, I hereby assign as the duty of the Bishop Coadjutor, when ordained and consecrated, the full and unconditional exercise of all Ecclesiastical Authority of the Diocese, and other duties incident thereto; reserving to myself the office and title of Bishop of the Diocese, but without permitting to be attached thereto the element of authority in the conduct of diocesan affairs. As the Bishop, I shall be ready to render all such service as in the judgement of the Bishop Coadjutor shall be desirable, and as shall be mutually agreed upon. I shall be a willing co-worker with the one whom you may elect, and to whom, after consecration, you will look as the Ecclesiastical Authority of this jurisdiction; believing that all working together, we can secure to him an episcopate richly blessed with fruit that shall crown his living efforts."

Leading up to this assignment of jurisdiction, the Bishop said:

"I am not averse to the suggestion that the Church forces in the Diocese of Alabama should be free to choose and to elect other ecclesiastical leadership. The Church is rapidly reaching out for new methods, and as rapidly replacing the old with new machinery. Old method and procedure are being uprooted and removed. The young men and new men are living in a different era. The effort to maintain strictly the Worship, Doctrine, and Discipline of the Church, as our forefathers knew them, is no longer deemed by some a matter of import in the life of the Church. What once gave solidity to the body, and conscious safety and strength to the working members, is now made responsible for friction and

sadness and pain. We are in an experimental period; and if this diocese is to realize its opportunities, there may be some who are convinced that it must be under other ecclesiastical authority. You may desire a younger leader in years, and more in sympathy with the times in which you live."

The attendance at the special Council was the largest in the history of the diocese. The Council assembled in St. Paul's Church, Carlowville, on the morning of Wednesday, July 5th, when Holy Communion was celebrated, after which the Council was called to order. Every clergyman was present, except one who is absent in Europe. Every parish was represented, and almost every organized mission, the number of lay delegates in attendance being 108.

Following upon the reading of the Bishop's address, a resolution reciting that party feeling ran too highly in the diocese at this time to make it expedient to elect a Coadjutor was considered at length, the debate growing more and more friendly as it proceeded, and was finally withdrawn in the interest of a motion to proceed with election, which was carried. There were placed in nomination the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham; the Rev. Bertram E. Brown, rector of Calvary Church, Tarboro, N. C.; the Rev. Wm. R. Bowie, D.D., rector of St. Paul's Church, Richmond, Va., and editor of the *Southern Churchman*; the Rev. Willis G. Clark, rector of Trinity Church, Ashville, N. C.; and the Rev. William G. McDowell, in charge of the Church at Auburn, Ala. On the first ballot, Mr. McDowell received twenty-six votes of the clergy, five being divided among the other candidates; and was the unanimous choice of the laity. Subsequently the clergy reconvened and made the election unanimous. Before the ballot was taken, Mr. Barnwell had withdrawn his name and Mr. McDowell had attempted to do the same, but was not permitted to do so. The names of Mr. Clark and Mr. Brown were also withdrawn by their proposers.

The Rev. William George McDowell, Jr., was born August 22, 1882, at Lexington, Va. He was graduated at Washington, and Lee University with the degree of B. A. in 1902, and at the Virginia Theological Seminary in 1909, in which latter year he was ordained deacon by Bishop Tucker and priest by Bishop Randolph. He was rector of Meherrin parish, Greenville Co., Va., 1909-1913, then of Emmanuel Church, Staunton, Va. 1913-1918. He served as chaplain in the army, 1918-1919, after which, in the latter year, he accepted the chain of Alabama missions embracing Auburn, Opelika, and Tuskegee. Auburn is the seat of the University of Alabama, and Mr. McDowell has been efficient in student work. He is one of the recognized Student Inquirers of the Department of Religious Education in the national administration of the Church, and is the Alabama member of the National Student Council in the Province of Sewanee. It is of interest to note that every Bishop of Alabama, except Bishop Barnwell, has been a native of Virginia, and the newly elected Coadjutor continues the tradition.

The Bishop Coadjutor will receive a salary of \$5,000 per annum and a house, the present Bishop retaining the Episcopal residence in Montgomery and receiving a salary of \$4,000.

The Council was characterized by a

spirit of the utmost harmony. The members returned to their homes feeling that the outlook for the Church in Alabama is promising, and assured the elected Coadjutor of their hearty support to him as their next leader and Bishop.

The entire neighborhood around Carlowville, regardless of religious affiliation, united in extending hospitality to the members of the Council. Every one was hospitably entertained and made comfortable, and an ample supply of automobiles had been placed at the disposal of the delegates. Weather and roads were perfect.

Judge Walter B. Jones, of Montgomery, one of the leading lay members of the Council, has related the following touching incident of the session in the *Montgomery Journal*:

"The most dramatic and impressive incident of the entire council came at the close of Wednesday's session. Just as Mr. McDowell was declared the unanimous choice of both the laity and the clergy for the coadjutorship, the choir of St. Paul's and every delegate arose and joined in the singing of the noble words of the *Gloria in Excelsis*. The strains of the music had hardly died

gone to Clifton Springs, N. Y., by direction of his physician, for a complete rest a short time previously, and there he suddenly passed away. Fr. Foster had been failing in health all winter, but kept at his work in spite of serious heart attacks, which increased rapidly toward the end.

The body was brought to his parish, where it lay in state in the old colonial church from Thursday afternoon until Friday morning. Then a requiem celebration was held at 7:30 and the funeral service followed at three o'clock on the same afternoon, after which the body was taken to Lowell, Mass., for interment.

The Rev. Joseph Albert Foster was graduated at Nashotah in 1896 with the degree of B.D. He had been ordained both as deacon and as priest in the preceding year by Bishop Nicholson of Milwaukee. Before going to New York, his principal work was the rectorship of St. Thomas' Church, Methuen, Mass. In 1903 he went to St. Peter's, Westchester, as assistant to the rector, the Rev. Frank M. Clendenin, D.D., whom he succeeded as rector upon Dr. Clendenin's retirement two or three years ago.

ent and devotional aspect of the conference. The Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, was the conference preacher at the large missionary service held on Wednesday evening. The offering was for the Bishop Rowe Foundation. Other members of the faculty were the Ven. Frederick M. Drane, Archdeacon of the Yukon, the Rev. Wm. Burrows, Mrs. Charles W. Scott, Miss Sarah Ashhurst, Miss Laura Boyer, Deaconess Fuller, Mrs. Wm. Wilson, and Mrs. J. D. Herron, Dean Lutkin, Mr. O. J. Goffeney, and Mr. Fred Church.

Missions, Religious Education, with Teacher Training particularly in view, and Social Service were all strongly emphasized. Special classes were held for young people, there being a large proportion of the latter in attendance.

DEATH OF THE
REV. JAMES A. MILLER

THE DEATH of the Rev. James A. Miller, rector of Trinity Church, Michigan City, Ind., occurred June 27th. He was born at Millbank, Ont., August 5th, 1875, and took his A. B. and A. M. at Trinity College, Toronto. After mission-



THE WAWASEE CONFERENCE FOR CHURCH WORKERS

away when Dr. Wilkinson, rector of St. John's, arose and was recognized by Bishop Beckwith. All eyes were turned to him as he took his place on the chancel steps. Facing the delegates, Dr. Wilkinson made an earnest appeal for unity and harmony in the diocese. He said the past was dead and buried: that all Churchmen should forget their differences, forgive the past, and unite wholeheartedly in the present. He offered his congratulations and those of his parish to the Bishop Coadjutor-elect. He stated that with Mr. McDowell in charge of the affairs of the Church, a rich and glorious future lay before the Episcopal Church in Alabama. He pleaded earnestly for love and peace in the Church and closed his remarks, which had been listened to intently by all, with the words, 'Let us have peace'. Dr. Wilkinson then shook hands with Bishop Beckwith, and as he took his seat, delegates thronged around him to congratulate him on his splendid address and its magnificent spirit."

DEATH OF REV. JOSEPH A. FOSTER

ON JULY 4TH there occurred the death of the Rev. Joseph A. Foster, rector of the historical old St. Peter's Church, Westchester, New York City. He had

WAWASEE CONFERENCE FOR
CHURCH WORKERS

THE SIXTH ANNUAL conference of Church workers, held at Lake Wawasee June 19th to 21st, the Rev. John F. Plummer, rector of St. Andrew's Church, Kokomo, Ind., being the director, was the most largely attended and the most enthusiastic and inspiring ever held in the history of this conference. There was a total attendance of over three hundred clergy and laity, representing dioceses from all quarters of the American Church. One of the pleasant features was the use of the entire South Shore Inn, enabling the better work in classes and a better appreciation of the splendid lectures given.

One of the outstanding features of the Conference was the marvelous lectures on "The Church in the Orient" and the inspiring Bible talks given each day by the Rt. Rev. Sidney Partridge, D.D., Bishop of West Missouri, and formerly Bishop of Kyoto, Japan. The Rev. McVeigh Harrison, O.H.C., was the chaplain who conducted all the services, and gave a course of most helpful meditations at the early services, and a series of talks at the sunset hour which created a rever-

ary work in Kansas, he was successively rector at Ashtabula and Lancaster, Ohio, coming from the latter place at the end of 1917 to become rector of Trinity Church, Michigan City. The Nation-wide Campaign provided fine scope for his energetic nature, and much of its success in the diocese of Northern Indiana was due to his untiring labors, while his parish made splendid advances. Father Miller was registrar of the diocese, and a member of the Bishop and Council.

A brief service was held by Bishop White in the rectory Thursday evening, June 29th, and Friday morning the body was taken for burial at Ashtabula, via Laporte where a Requiem Mass was celebrated at St. Paul's, by Father Walker in the presence of the Bishop.

THIRD RELIGIOUS
EDUCATION CONFERENCE

THE PROGRESS in Religious Education in the Church was discussed by over a hundred delegates from over eighty dioceses at the annual national Conference of Diocesan Educational Leaders, held in Chicago, May 30th to June 1st. This is the third year that Dr. Gardner, the executive secretary, has called all the

educational leaders together for a taking account of stock.

The subjects discussed at this Conference had to do with the Young People's Movement; the Church School Service League; the relationship of diocesan boards to interdenominational organizations; the reaching of scattered families with religious instruction, and other subjects. The discussion of the Conference on week day religious instruction in co-operation with the public schools showed every delegate how it was possible to introduce co-operation in his diocese.

A Field Committee was created, with one representative from each Province, to assist Dr. Gardner in preparing for the Conference next year, which will be held at Omaha, Nebraska. The names of the members of the Field Committee, by Provinces are as follows: I. Rev. Malcolm Taylor, Boston, Mass.; II. Rev. Gabriel Farrell, Newark, N. J.; III. Rev. Thomas G. Hill, Smyrna, Del.; IV. Rev. Gardiner L. Tucker, Houma, La.; V. Rev. G. P. T. Sargent, Grand Rapids, Mich.; VI. Very Rev. H. F. Kroman, Fargo, N. D.; VII. Rev. Henry W. Mizner, St. Louis, Mo.; VIII. Rev. H. I. Oberholzer, Tacoma, Wash. Two members at large were added, the Very Rev. F. Victor Hoag, Salina, Kansas, and Canon Charles S. Lewis, of Trenton, N. J.

DEATH OF THE REV. JAMES B. NIES, PH.D.

THE REV. JAMES B. NIES, Ph.D., president of the American Oriental Society, and an Orientalist and Babylonian scholar of prominence, died in Jerusalem, Palestine, Sunday, June 18th. Details have not yet arrived as to the nature of the fatal illness. Dr. Nies had gone to Jerusalem about the middle of May to carry out plans and make building contracts for an edifice to house the "American School of Oriental Research" which he was largely instrumental in founding. The arrangements were about completed when he died. The building is a gift from Dr. Nies in memory of his wife, who died some three years ago in Brooklyn, New York. She was the eldest daughter of the late Alexander E. Orr of Brooklyn, and was much interested with her husband, in the subject of Oriental research.

Dr. Nies is the author of several large works on Babylonian subjects, one or more of which have become standard. He was graduated from Columbia College in New York, in the class of 1882, and received his degree of Ph.D. from the same College in 1887.

He has a brother living in Munich, the Ven. Wm. E. Nies, who is Archdeacon in the European Convocation.

Arrangements have been made to send Dr. Nies' remains back to the United States for interment, by the side of his wife.

AN ORDINATION IN CUBA

AT THE RECENT meeting of the Convocation of the Missionary District of Cuba, Bishop Hulse ordained to the diaconate Sr. Hipolito Jauregui Rodriguez, and Sr. Salvador Berenguer, two Cuban gentlemen.

The Rev. Sr. Rodriguez was born in Pinar del Rio, Cuba, forty-six years ago. With the intention of entering the Roman ministry he was, for a time, a student

in the seminary San Basilio, in Spain. Later, he pursued his studies elsewhere, attaining the Bachelor's degree, and taking a course in civil engineering and surveying. At present he is the Director of the Normal College Annex in Santiago, Cuba.

The Rev. Sr. Berenguer took a course of instruction in the International College at Cristo, Cuba, which was followed by a three years' theological course, in which he graduated. This was followed by his entry into the Baptist ministry. His work for the present will be at Cespedes in the province of Camaguey, Cuba.

COMMENCEMENT AT THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL

COMMENCEMENT EXERCISES of the Du Bose School were held on Wednesday, June 14th. Bishop Gallor celebrated the Holy Communion, and preached. Following this service the Board of Trustees met, when the Rev. Mercer P. Logan, D.D., warden, made his report. He said in part:

"During the past year we have had twenty-six students—ten in the Theological department and sixteen in the preparatory department—representing the Dioceses of Atlanta, Arkansas, Bethlehem, Erie, Florida, Georgia, Harrisburg, Maine, Mississippi, New York, Pennsylvania, Tennessee, Texas, Washington, West Missouri, West Texas, and the District of Cuba. In addition we have had in the institution, besides the members of the faculty and their families, five women and fifteen children.

"This school is for the whole Church, and it is absolutely essential that it be broad enough for all phases of Christian thought, as expressed in the Church. Surely no one would wish that it become a school of a single idea and thus be sidetracked. Our policy then has been to instruct in the great fundamentals of Christian truth as this Church has received the same, and to leave the expression of that truth to the individual. We want the men who go forth from this school to be men of deep religious conviction, and endowed with common sense.

"Our experience of the past year has already demonstrated the fact that this school is destined to raise the educational standard of the ministry. At the present time there are in our theological seminaries a number of men known as 'special students', that is men who are not equipped to take the full course. In the preparatory department, we prepare the younger men, not to complete their theological training here, but to enter a seminary as regular students, and stand shoulder to shoulder with the best. We

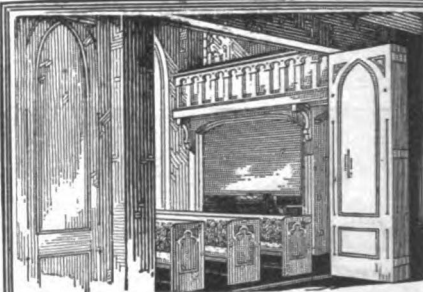
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are also persuaded that it is better for the older men in our theological department to spend two years in this school rather than pass their examinations before their chaplains and be ordained without special training, or else enter some seminary as 'special students' and be outclassed. We only ask those who seem to be anxious lest the educational standard of the ministry be lowered to wait and see. It would be well for them not to be too hasty in judgment."

It was decided by the Board to have the vacation in winter instead of summer, the session to be held from March 21st to December 21st, and in order to effect this arrangement, it will be necessary to continue this session until December.

MADISON SUMMER SCHOOL OPENS

THE SUMMER SCHOOL for Churchmen at Madison, Wis., which is rather more ambitious than the various summer conferences arranged in different parts of the country, opened with a registration of twenty-seven, which seems very satisfactory for a first year. The school is in charge of the Rev. Prof. Frank Gavin, Th.D., of Nashotah.

ROOD DEDICATED IN TRINITY CHAPEL, NEW YORK

THE DAUGHTERS of the late Mrs. Glover Crane Arnold have presented to Trinity Chapel, New York, a beautiful rood in memory of their mother who was for many years a devoted communicant of the Chapel congregation and who entered into rest July 10, 1921.

The rood was dedicated on the Second Sunday after Trinity immediately after Evening Prayer. The Rev. Dr. C. R. Stetson, rector of Trinity Parish, officiated at the service, being assisted by the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, and the Rev. Charles E. Hill, assistant priest of the Chapel. The Rev. Dr. Glenn W. White, rector of Christ Church, Riverdale, New York, a son-in-law of Mrs. Arnold, was also in the chancel. Brief addresses were made by both the rector and the vicar. In the congregation were Mrs. Arnold's daughters, Mrs. Glenn W. White and the Misses Selena and Annie Arnold, and a very large number of Mrs. Arnold's friends.

The rood, beam, and figures are of oak, stained with a rich brown. The beam is richly moulded, and has a line of light pendant tracery along the soffit. It is supported at a height of about eighteen feet above the nave floor upon two carved stone corbels built into the jambs of the chancel arch. The cross, on which hangs the figure of the crucified Saviour, is in the center of the beam; between the arms of the cross, filling the quadrants is delicate tracery, and carving, embodying the idea of a nimbus radiating from the cross. The Corpus is nearly life size. Below the feet, filling the space to the top of the beam, is an adoring angel with canopy, supported by an octagonal corbel on the beam and forming a rich base for the cross above, at which point it rises about ten feet. Somewhat lower and in line with the ends of the arms of the cross are the two at-

tendant figures of St. Mary and St. John, standing on octagonal pedestals, which raise the figures above the beam and form an effective base for them. Between these pedestals and the lower part of the cross, are two traceried and carved panels, capped with a moulding and surmounted with a carved cresting.

The whole composition is designed in the early style of the 15th century. The work was designed by Mr. Thomas Nash, and executed by Irving and Casson.

ST. BARNABAS' GUILD ACTIVITIES IN SEATTLE

THE SEATTLE BRANCH of the St. Barnabas' Guild For Nurses had the pleasure of greeting members from many distant branches, who were in attendance at the biennial Convention of National Nursing Associations held in Seattle June 26th, to July 1st. A registration booth for members of the Guild was maintained, with Associates of the local branch in attendance; more than sixty registered.

A Guild service was held on June 25th at St. Barnabas' Chapel of St. Mark's parish, the chaplain, Dr. H. H. Gowen, officiating.

The Guild served as hostesses at tea to the convention in the tea room of the Young Woman's Christian Association building on Tuesday afternoon, and on Friday afternoon had a social "get together" for members of the Guild only, when over fifty attended.

On St. Peter's Day a number made their communions at an early Celebration at St. Mark's Church, the rector, Dr. J. D. McLaughlan, being celebrant.

The Seattle Branch was begun in 1909 by the Rev. H. H. Gowen, D.D., who has been continuously its chaplain. There are at present forty-eight members.

A MISSIONARY'S FURLOUGH

MRS. EDITH H. RAFTER, the Church's missionary at Fajardo, Porto Rico, is home on furlough with two native boys she has taken under her care. She spent some time with the Archdeacon of Bethlehem, the Ven. H. P. Walter, who was formerly the priest in charge of the mission in Fajardo. She also made addresses in the interest of the Church's work in Porto Rico in some of the churches of the Diocese of Bethlehem.

DR. REIFSNIDER ELECTED DEAN OF BEXLEY HALL

AT THE ANNUAL meeting on June 19th the Board of Trustees of Kenyon College elected to the Deanship of Bexley Hall the Rev. Dr. Charles S. Reifsnider, now President of St. Paul's College, at Tokyo. Dr. Reifsnider graduated at Kenyon College in 1898 and at Bexley Hall in 1900 and has since received the degrees of Master of Arts in course, 1904, and L.H.D., 1912. As an alumnus of the Seminary his election will be particularly welcome to Bexley men, and because of his wide experience and eminent service he will bring to the Seminary the leadership that it needs. As Dr. Reifsnider is now in Japan his decision cannot be known for some little time.

At the same meeting the Board of Trustees elected to the Eleutheros Cooke

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Professorship of Church History and Ecclesiastical Polity, the Rev. Charles E. Byrer, rector of Christ Church, Springfield, Ohio. Dr. Byrer is well known as a writer and scholar. For fifteen years he has been an examining chaplain of the Diocese of Southern Ohio, and for nine years president of the Standing Committee. Dr. Byrer has been a deputy at the last three General Conventions, and has been elected to the coming Convention at Portland.

**ANNIVERSARY OF ST. JOHN'S,
BELLEFONTE, PA.**

ON WEDNESDAY and Thursday, June 7th and 8th, St. John's Church, Bellefonte, the Rev. Malcolm DePui Maynard, rector, celebrated the fiftieth anniversary of the founding of the parish. On Wednesday morning there were two celebrations of the Holy Eucharist, in thanksgiving for blessings and privileges vouchsafed to the parishioners during the fifty years of the parish's existence. On Thursday evening there was a special festival service, consisting of Evensong, Procession, and Solemn *Te Deum*. The sermon was preached by the Rev. H. D. Viets, rector of Carlisle.

The origin of the parish may be traced to the incident of the arrival in Bellefonte, in 1825, of Mrs. Harriet Wilson, and her sister, Mrs. James Gregg, of York, Pa., who visited the town in search of health. Shortly after their arrival, they were visited by a Mr. Piggott, who, finding in the town two other Church families, decided to hold public services. The first services were held by Theophilus Kekeler, a layman of the Moravian Church, who consented to serve in the capacity of a lay reader. The growth of the congregation was steady, and Bellefonte was soon designated a mission station, under the oversight of the rector of Lewistown. Never in the history of the parish has it been as prosperous as under the administration of the present rector.

LIBRARY FUND COMPLETED

THE \$15,000 FUND for the library for St. Paul's College—now St. Paul's University—Tokyo, Japan, has been completed. Less than two years ago, the Church Periodical Club undertook to provide a library of this value to help fulfil the requirements of the Japanese Department of Education for university rank. The closing date for the fund was made August 1st of this year; but the \$15,000 was completed in June, and the gifts are still coming in. It is especially gratifying that so many of the gift bookplates bear the names of clergymen, the gifts in most cases being made by the parish or diocese in honor of the rector or bishop.

RELIGION AND BUSINESS

The Men's Bible Conference group of the Church of the Redeemer, Chicago, which has included vestrymen and high school boys, voted on the evening of the first Tuesday in June, to continue their conferences on Religion and Business for two weeks more. The parish Chapters of the Brotherhood of St. Andrew which stood behind these conferences, are offered, and the plans for the summer, fall, and winter are already being discussed. A meeting was held at the residence of Mr. Courtenay Barber, on Tues-

day evening, June 27th, to further the discussion of these plans. The rector, Dr. Hopkins, is placing in the parish library a copy of Mr. Babson's book, *Religion and Business*.

**MONUMENT TO THE
MERCHANT MARINE**

A UNIQUE MEMORIAL is planned by the Seamen's Church Institute of New York in honor of the men of the merchant marine who played such an important part in the winning of the war. It is planned to erect an outdoor stage in Jeanette Park on South Street near South Ferry, New York, where open air entertainments will be given to audiences made up chiefly of sea-faring men. Ground was broken for this memorial on July 1st. The park is located directly in front of the Seamen's Church Institute, the largest institution for seamen in the world, and overlooks the harbor. The funds for the memorial are not entirely in hand, and the Institute is asking that those interested in immortalizing the war services of the merchant seamen, give at least a dollar each to lay one brick in the memorial stage. The money should be sent to the Committee on Merchant Seamen Memorial, care of the Seamen's Church Institute, 25 South Street, New York City, which is acting as a clearing house.

**BETTER CARRY A BEAR TRAP WITH
YOU TO GENERAL CONVENTION**

THE VEN. H. D. CHAMBERS, rector of St. Paul's, Salem, recently had the unusual experience of receiving a call from a bear which ambled into his study without pausing for the formality of knocking, says the *Oregon Churchman*. The daily press informs us that he did not become excited, but rose and faced his visitor. A minute later the owner of the bear appeared and the two men captured "Nelly". At the time of her escape she was being hauled about the streets as an advertisement for a trained animal show, of which she was one of the features.

**CHURCH BUILDING IN DIOCESE
OF BETHLEHEM**

THE DIOCESE of Bethlehem, the Rt. Rev. Ethelbert Talbot, D.D., bishop, is trying to enlarge its rural work, or at least to revive the missions which were once alive, but have been dead for some time. Regular services are being held in St. Matthew's Church, Stevensville, this summer, by the Rev. Ralph Weatherly, the rector of St. Paul's Church, Montrose. St. Matthew's was organized in 1814 and for many years was a flourishing rural parish; but it has been closed for years. Mr. Weatherly does this as a work of love, and reports a splendid response to his efforts.

Bishop Talbot spent a day, and the Archdeacon, the Ven. H. P. Walter, a week, lately in St. Thomas', Morgantown, another of the small villages of the diocese. This parish was started in 1744, long before the Declaration of Independence. Four years ago, the old church was burned to the ground, having been struck by lightning. The walls, being massive and well built, were not much damaged, and have stood there these four years asking for restoration. As the community has been changing for some years, it was a question whether the church should be

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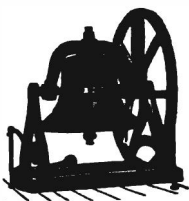
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rebuilt or not. But the tide is turning; Church people are returning, and, to test their interest, an all day meeting was held to talk over the situation. It was decided to rebuild as closely to the old lines as possible, and subscriptions were taken, amounting to over \$7,000. It is hoped that the building can be restored and furnished for \$10,000. The Bishop expects to let the contract by the first of August.

The Bishop has also ordered the building of a parish house for St. Elizabeth's mission in Allentown. This congregation has been worshipping in an old abandoned school house for the last fifteen years. There is great joy among the longsuffering and patient people there.

St. George's, Olyphant, is about to build a rectory. This has been a crying need for many years. A basement is being built under St. Joseph's Italian Church, West Bangor. Notwithstanding the coal strike, and now that of the railroad shopmen, both of which industries affect our people very intimately, the diocese will do more in the way of building than for many years past. Trinity Church, Pottsville, is making additions and alterations to its church, which will cost at least \$130,000. Most of the work is done and they hope to have the reopening before the General Convention. There will be no more beautiful church in the diocese after the work on Trinity is finished.

AN IOWA LADY TO TEACH IN CHINA

MISS FRANCES ELIZABETH MERRILL, a communicant of St. Luke's Church, Des Moines, Iowa, has been appointed secretary to President Alfred A. Gilman of Boone University, Wuchang, China. Her work as secretary to the registrar of Grinnell College, from which she was graduated in June, has given her valuable training for this new work. She will also teach languages.

Miss Merrill first considered service in the foreign field while at the Student Conference at Geneva, Wisconsin. The representative from the Board of Religious Education of the Church pointed out the opportunities of service and the needs of the mission field, and as a result, Miss Merrill's offer of herself has been accepted. She is the first to go into the mission field from the Diocese of Iowa, for a period of ten years.

Miss Merrill is the daughter of Albert W. Merrill, a lay reader in St. Luke's parish, and principal of North High School of Des Moines. She was born in Waverly, and educated in the public schools of Des Moines, and then went to Grinnell College for a Liberal Arts course.

Boone University, to which Miss Merrill goes to teach, ranks in central China as St. John's, in Shanghai, does on the eastern coast of China. It was founded in October 1871 by two newly ordained clergymen, the Rev. W. J. Boone and the Rev. Y. K. Yen, who called the school the Bishop Boone Memorial School after Mr. Boone's father, the first American Bishop of China. The School then had five pupils. To-day Boone University in Wuchang, China, is one of the greatest educational institutions of the Orient.

Miss Merrill sails for China from Seattle on August 5th, with Dr. Gilman and his family who are returning after a short furlough in this country.

MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Shenandoah, Iowa, the Rev. Kenneth Ives Rice, priest in charge, has recently received a brass processional cross as a thank offering.

A man, living near the Iowa line in Missouri, having been brought up under the influence of the Church, drove thirty miles through the mud and rain to be baptized at St. John's. As a thank offering, he gave the priest in charge a check which made the cross, a vestment chest, and colored veils and burses possible.

ON FRIDAY, June 16, the rector of St. Paul's Church, Augusta, Ga., the Rev. G. S. Whitney, dedicated two memorials in the chapel. The first was a communion rail given by Miss Ida Goodrich in memory of her father and mother, Mr. and Mrs. William J. Goodrich, and the other a credence shelf, given by the Bishop Elliott Society in memory of Mrs. Estelle Hollingsworth, who suggested fifteen years ago, the revival of the society named for the first Bishop of Georgia.

ON JULY 4TH, Mr. Haley Fiske presented to Christ Church, Coxsackie, N. Y., a processional crucifix in loving memory of his sister, Mrs. Frances Elizabeth Birch Fiske van Dyke.

He also made it possible for the choir and vestry to present to the same church a silver ciborium in Mrs. Van Dyke's memory.

The Rev. E. J. Walenta, the rector, presented a bishop's chair in loving memory of his father, Edmund Joseph Walenta, who died November 11, 1921.

ST. JOHN'S CHURCH, North Haven, Conn., the Rev. Arthur F. Lewis, rector, has received a bequest of \$15,000 under the will of the late Frank L. Stiles, a prominent member of that parish recently deceased.

A SILVER lavabo bowl has lately been given to St. Peter's Church, Bainbridge, Diocese of Central New York, by Miss Janet Juliard, as a memorial to Miss Clara Cohn Griswold, whose death occurred in 1920.

AMONG RECENT GIFTS received by Berkeley Divinity School, are those of a fine collection for the library, from the Rev. George McClellan Fiske, and a legacy of \$326 from the estate of the late Mrs. Mary McGivens, of Perry, N. Y.

A WINDOW, having for its subject Hope, has lately been given to Trinity Church, Freeport, Penn., in memory of Thomas J. and Mary S. Clawson, sometime members of the parish, by their children and other near relatives. It was dedicated on June 18th, by the Rev. J. E. Diggles, priest in charge.

NEWS IN BRIEF

ALBANY.—The cornerstone of the new parish house of St. Ann's Church, Amsterdam, N. Y., the Rev. Edward T. Carroll, D.D., rector, was laid by the Ven. Roelif H. Brooks, Archdeacon of Albany, on June 28th. In addition to a large gathering of the parishioners, there was a considerable attendance of the clergy of the diocese. The new parish house is being erected on a lot adjoining the church to the east.

ARKANSAS.—Colored Churchmen planning to go to Hot Springs, Arkansas, should notify the Rev. Bernard G. Whit-

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COLORADO.—The Bishop's Building Fund of the Diocese of Colorado, for helping to build churches in small towns, is being subscribed to generously from all over the state, and even from outside. A recent contribution came from Italy, from a former resident of Denver, who had read about the fund in THE LIVING CHURCH.—St. Mark's, Durango, has just bought a fine new home, directly across the street from the church, as a residence for its rector, the Rev. A. P. Mack.—The Holy Cross Magazine has been added to the religious papers in the reading room of the Denver Public Library. These papers, given by private subscription, now include the Churchman, the Spirit of Missions, and The Witness, and an appeal has been made for subscriptions to THE LIVING CHURCH, and The American Church Monthly.

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Thank Offering of the Woman's Auxilliary in the diocese has passed the \$13,000 mark, and there is every prospect of the goal of \$15,000 being reached.—Berkeley Divinity School has just acquired a valuable lot of ground on the west, adjoining the School property. The plot, 183 by 87 feet, is now occupied by a garage and other unsightly buildings. It is expected that professors' houses will be eventually erected on the site.

GEORGIA.—St. Paul's Church, Augusta, the Rev. G. Sherwood Whitney, rector, has started a parish library, one of the members having donated 25 volumes as a nucleus. This parish is sending one of the men teachers of the Church school, who is also the secretary of the Men's Bible Class, to the Blue Ridge Educational Conference, Section A of the Woman's Auxilliary bearing the expense, and the Young People's Service League is making an effort to raise funds to send one of their members to the Sewanee Summer School for Workers. The parish paper of St. Paul's, *Church Bells*, has just begun its seventeenth year.—The Clergy House at Saluda, N. C., will be occupied for three months by some of the Georgia clergy. The Rev. Edgar M. Parkman, vicar of Christ Church, Augusta, is at the cottage with his family for the month of July; the Rev. R. G. Shannonhouse, vicar of St. Matthew's, Fitzgerald, and St. Andrew's, Douglas, will be there with Mrs. Shannonhouse in August, and the Rev. E. W. Halleck, rector of Grace Church, Waycross, and Mrs. Halleck, will occupy the house in September.

HARRISBURG.—The Rev. Alan Pressley Wilson, rector of St. John's Church, Marietta, Pa., served as a director of education for the Community Daily Vacation Bible School in his town, the sessions of this school having just terminated. A total enrollment of 125 with an average attendance of 100 was obtained and 80 certificates of promotion have been awarded for proficiency in Bible and Hymnology. This is the first year the school has been held, and its success assures its repetition. A community Teacher Training School is contemplated for the coming fall, and plans are being made for putting on a Community Week Day School of Christian Education, later.

IOWA.—St. Mark's, Des Moines, has begun the publication of a monthly parish paper called *St. Mark's Messenger*. This has been made possible by a gift of an unnamed member of the parish.

KANSAS.—On Sunday evening, June 25th, the young people of St. Paul's Church, Kansas City, Kansas, produced a pageant portraying opportunities to spread Christianity among aliens in America. The Pageant took the place of the regular evening service. The lawn was used as an amphitheater and the steps of the parish house as a stage. Columbia introduced the immigrants who were girls from China, Japan, and the countries of Europe. All told of their quest for Christ, and the difficulty in finding him in America. The work of the negro educator in this country was spoken of and, also, the sacrifice of the Armenians during the World War. The pageant closed when all saluted the flag carried, and guarded, by boys of the parish.—Some time in the latter part of July, Bishop and Mrs. Wise, with Mr. and Mrs. John McEwin

Ames, of Kansas City, Kansas, will start on a long auto-camping trip to the General Convention in Portland. They expect to make a leisurely trip of it, stopping to fish along the way, and visit various interesting places. On the way out they will go through Yellowstone Park and Glacier Park, but on the return trip will come back on a more southerly route.

MAINE.—The Rev. Richard A. Forde, rector of St. Paul's, Fort Fairfield, celebrated the tenth anniversary of his ordination to the priesthood on June 14th and 15th. At first vespers, solemn Evensong was sung, and the next day was marked by a solemn high Mass.

MASSACHUSETTS.—The closing of a successful year was marked by the annual Prize Day at St. Mark's School, Southborough. The Rev. Z. B. T. Phillips, D.D., was the principal speaker.

QUINCY.—The residence at Fourth and Chestnut Streets, Quincy, has been purchased by the chapter of the Cathedral of St. John for a deanery. It is admirably suited for the purpose. Dean Long is now in residence.—Dean Long has been making a several weeks' visit among the Indians in North Dakota, giving them a series of instructions.

QUINCY.—St. John's Church, Kewanee, is arranging for a parish hall by excavating under the church building. The men and women of the parish are doing most of the work themselves.—The Bishop of the Diocese, the Rt. Rev. Dr. Fawcett, is spending the summer at home, taking work in parishes whose priests are on vacation.

SOUTHWESTERN VIRGINIA.—Bishop Jett has so far recovered his strength that he was able to return to his home on Friday, June 30th just three weeks from the time he entered the hospital for his operation.—The Council of the Diocese of Southwestern Virginia, in session May 16-17, 1922, authorized in a division of Intermont parish in Wise County, and the organization of Lloyd Parish. The Rev. M. Paul S. Huntington, is rector of the new parish, his church being All Saints', at Norton. Nearly all of the remainder of Intermont parish is under the care of the Rev. Edgar C. Burnz. His work includes Christ Church, Big Stone Gap, and two or three missions in the county.

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