



Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 29, 1922

NO. 13

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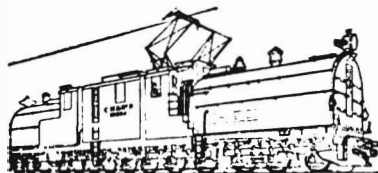
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HOW DID THEY DO IT?

A RECENT ISSUE OF THE LIVING CHURCH tells how the Rev. Arthur D. Appleton, in charge of St. Paul's Church, Minersville, Pa., some months ago gave one cent to as many of his people as would receive it. This was intrusted to them as a talent to be increased. On April 30th the amount was presented, the total being \$1,733. This aroused such interest that subscriptions were immediately taken to cover the remaining indebtedness of \$1,000 on the new church, with the result that \$1,200 was subscribed. We used to hear much of "The Mighty Cent." Though a despised coin in the minds of most of us, it seems to have astounding possibilities if effectively used.—*South Dakota Churchman.*

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EDITORIALS AND COMMENTS

The Religion of the Unreligious Man

IN every age there has been a real, if intangible, "Religion of the Unreligious". Most times and eras of human history have been marked by the domination of some type of "organized religion," as the modern phrase describes religion in its corporate and institutional embodiment.

Among the Jews one might belong to the dominant religious group of the extra-pious and super-devout, or he might affiliate himself with just as concrete, if not so sharply distinguished, a group, which had a good many reservations about matters which were commonly accepted. So we have Ecclesiastes even in the Canon of the Old Testament, the writer of which work, while certainly religious, was just as certainly not among those equable and trippingly orthodox persons who find no difficulties in religion. Even the Middle Ages had its rationalists, its agnostics, and its protestants. To-day we live in a society in which Church membership is not, on the whole, the chief religious trait, and Church affiliation is far less a standard and norm demanded for every individual of him by public opinion.

As it has been in the past, so it is to-day: the mass of people who do not habitually conceive of Church affiliation as essential to the possession of a real religion, are still infected and imbued with the various ideals, customs, ideas, practices, and usages of the institutional religion of their own social group. If we discount the effect of this process of unconscious religious diffusion, we may yet discover a great number of people—perhaps greater to-day than ever before in Christian history—who are distinctly not church-goers, and are certainly religious. They might not be willing to admit the impeachment, if they were accused of being "religious". They may well be of the type which considers religion the very antithesis of its public profession. They are certainly strong in numbers, powerful in influence, convinced, and dogged—yet unorganized, negative rather than positive in the type of belief they hold, and given far more to the role of critics than inclined to constructive work.

As every age has its generation of religious un-churched, so each age develops a definite type of this species. It may not be useless to look about us and analyze some of our acquaintances who belong to this category. We are not temperamentally cynical, as were some of those of old time, nor are we given to pessimism. The religious man or woman who cannot feel justified in seeking any kind of Church membership is, in our day, usually optimistic, mentally alive, and

keenly interested in the life about him. Such people often allege as their reason for being satisfied outside any body of Christian believers, that "the Church" is "dead", "out of touch with modern life", "not interested in the progress of human thought and endeavor", or like accusations.

ONE OF THE very extraordinary phenomena of our day is the number of people who lead such exemplary lives, do so much for their generation, work so indefatigably in all causes of public betterment, preach by their examples the virtues of liberality in time, money, and effort, of patience, large-minded tolerance, and unselfishness, and still remain apart from the Church. Is there something deficient in the presentation of the message of Christianity, that such folk should not realize that their work should, in fact as well as in ideal, be included in His Cause?

We should not wish that the Church had the monopoly of efforts of all sorts which our Lord would approve, but it is surely lamentable that there is so much duplication of motive and diversity of endeavor. It may all serve a good purpose under God's Providence, for we who *profess* Christianity may be put to shame before those who *practise* it better than we. Professed Christians have no monopoly of the Christian virtues.

In the intellectual world we see the same sort of thing. There are scientists whose love of the truth is an overmastering passion and a directing motive, which practically amounts to a religion. Less than a personal devotion to the Person of our Saviour, what more noble incentive can man set for himself than this? We preach and teach that our Lord is the Truth, that His Spirit is the Spirit of Truth, that all wisdom and knowledge are of God, and that God, the Word, is the Author and Source of all truth which man attains. How often in the history of Christianity has our Lord been badly served by His friends! The disposition to "make a case" has not died among His followers, for one can easily find books innumerable, the aim of which is neither to seek or set forth the truth, but solely and simply to adjust and manipulate facts to jibe with a theory. The theory is, of course, held to be true; but still this conviction does not excuse or palliate the method. Some men of science are alienated from the Church for this very reason. Ignorance they can understand and excuse; lack of interest in difficult problems they can tolerate; what is impossible to the scientific conscience is the vicious

special-pleading which characterizes some of the practical apologetics of Christianity to-day.

There are our giants of industry and our great men of business. As a class, and with some conspicuous exceptions, they do not draw their inspiration for creative conquest and for tremendous enterprise from the Church. Many tolerate the Church, as it makes for that social stability which is a necessity for their achievements. A few have consecrated their work to God, and are attempting that most heroic task—the application of the principles of Christianity to business. But as a class they are aloof. Is it because the Church “doesn’t count”, except as, in certain circumstances, it may assist or hinder their projects? Is it possibly because they did not find inspiration for achievement taught them as a Christian duty, that they were not told distinctly and definitely the basis on which permanent and abiding accomplishment may rest, and that failing to find a leadership which would interpret Christ to them in the terms of their own ideal, they fell away to rely with ever more and more confidence on themselves and their own ambitions? Chesterton says somewhere that we are the nation of all nations most given to idealism, for we have idealized the dollar. Certain virtues are developed in the economic system of our day, evil as it is in part, for men learn what diligence, thoroughness, application, loyalty, and “team-play” mean. And these are moral qualities.

It is being said, day after day, that the Church spends her energies in ministering to the “lame ducks”. There is not the slightest doubt that much parish life is spent in the spiritual duty of bolstering up weak folk. It is part of our Lord’s commission, most truly, but has the Church no message for those whose need is no less because unfelt? Can she give nothing to the “successful” man? Can she show the “man from Missouri” just where and why his life in its deficiencies needs her message and ministrations? Is it an impossibility that she should impinge on the whole life of the whole of every man at all times, and not merely subserve the partial interests and needs of the few—the very few?

IN PRACTICAL DETAIL it might seem that we of the present generation of Christians have overlooked one of the cardinal principles on which our Lord’s Ministry was based. As we read the Gospel, we take for granted and pass over without recognition, the very common and obvious fact that our Lord was always *interested*. He got into touch with men because He cared about them, not in the bulk, for He never talked about “humanity”, but as men; and He was so keenly interested in their interests that His first miracle was solely to promote the happiness of a bridal party. If we look about us and take note of those of our acquaintance who are religious in their own way, and not in the Church’s, it is just possible that we shall discover that they feel the way they do, because they have never been aware that the Church cared. It is not a particularly complicated or difficult task for us—for we are men, too—but it makes a vast difference to the man we seek to win to Christ. He must hear His voice in the tones and terms he can understand. Practical apologetics, that will work, are going to demand a newly awakened interest in the human members of the Body of Christ in the whole vast sweep of all that concerns human life and activity.

The disunion of Christendom has caused more than the grievous schisms that are all too apparent. It has wrought a cleavage between Christians and Christians, but it has no less sundered the interests of the Church from those of men. The sin is no less deadly in the one case than in the other. Division spells insularity, and insularity and provincialism drive men in upon themselves. The process goes on in the individual, until a kind of ecclesiastical self interest (for self interest is the bane of the small com-

munity) warps the horizon of each several believer. What has ensued we all can see. Men seek what they need most in places where they can find it least. It is Christianity which should promote and inspire the best endeavor of men, of whatever temperament, whatever interest, whatever vocation. When men, apart from the visible embodiment of our Lord’s Person and Work, develop and achieve that which He came, in part, to give, then may it not be that the human members of His Body have been derelict in their duty to their Head? Why should all the inspiration for achievement in the arts, the sciences, intellectual endeavor, social betterment, and civic welfare, in patriotism, and in business, be found in life apart from the Church? Our Lord came for all men; most men would hearken to His voice, many crave His leadership; but to how few does He speak through His Church?

We can grow great only by contemplating what is great. It is only a new *sursum corda* towards our Lord and His way, which can lift us to see that a universal interest is the only means to attain a universal contact, and a universal contact is the least element in the functioning of a Universal, that is, Catholic, Church. Our Lord did not seek men’s souls as a kind of spiritual hobby; He loved, cared, and died, for all of every man. His Incarnation means this. His sacramental Presence tells us this, day after day. He must speak through us—so many men, so many voices—that all men may be told the great message in the terms they can understand: “Come unto Me.”

WE are in receipt of letters addressed by the Russian metropolitan of the “Synod of Exiled Bishops” with headquarters in Belgrade, to the higher ecclesiastics of the world, imploring that the Christian powers would intervene to stop the persecution of the Church in Russia and especially to save the life of the Patriarch Tikhon, who is the head of that Church. “We were silent”, says one of the letters, “when dozens of bishops and hundreds of priests were being killed. We never interceded when thousands of common martyrs were persecuted. But now, when the Head of the Church is in mortal danger, when the war is proclaimed against all the Church, we appeal to you:

Pray for the Patriarch Tikhon

“First of all, do unite your prayers to ours before the altar of the Almighty Lord about the salvation of our Holy Church and Holy Patriarch Tikhon.
“And do influence your governments and your Church communities, and raise your own voice, we implore you, for the defence of the Holy Patriarch. Let the voice of your protest stop the lawless trial of the innocent.” “The voice of the socialists in defence of their comrades in Moscow stopped their execution. The intercession of the American representatives of A. R. A. saved many priests from death. But the voice of the Governments in the Patriarch’s defence shall have much more influence.”

With respect to the charge that the Patriarch is persecuted because he will not allow the treasures of the Church to be confiscated, we are furnished with the translation of a pastoral letter issued by him months ago enumerating the appeals that he had made on behalf of the Church for contributions for famine relief, and stating that in connection with such an appeal last December, “we found possible to allow the parish committees to give for that purpose ornamental jewels from the churches and such things as were not used for the holy rites, and it was proclaimed by a special epistle to the faithful, which was approved by the Government”.

Later, in February, the soviet government ordered the confiscation of those vessels, the chalices, etc., that were “needed for the holy rites”. This the Patriarch deemed sacrilege, and resisted. It is for this resistance, nominally, that he has been charged with rebellion and, we understand, found guilty and is in imminent danger of execution.

Earnestly do we wish that any word of ours might be of influence in securing relief for the Patriarch, who

is said by competent travelers to be easily the strongest man of the Russian opposition to the soviet government. We have published the letter of the Archbishop of Canterbury and the insulting response that it brought from that government. It appears that no appeal to reason or to right is availing; and it is not clear what course the Powers could take that would promise assistance.

At least we can pray for the persecuted prelate and for the Church of which he is the head. And the blood of the martyrs of these recent years of horror must again be the seed of a holier and nobler Church which shall again receive the allegiance of the one-time religious Russian people.

ABOUT a year ago we were obliged to fault the *Lamp*, a Roman Catholic publication, with undue ardor in reporting "conversions" to the Roman see that had not occurred, an Australian bishop being then in point. The *Lamp's* enthusiasm has again been too rapid for its accuracy. *A non lucendo* for this time the Earl of Shaftesbury is noted as one of the "prominent converts of 1921" and "one of the most notable conversions in Ireland in many years".

As the information, printed in THE LIVING CHURCH less than a month ago, to the effect that this gentleman has accepted the presidency of the English Church Union accounts for him satisfactorily as still in the Anglican Communion at that time, while the *Lamp's* canard is dated as of 1921, our contemporary's gullibility has again been imposed upon.

Lamps are useful institutions; but when they begin to fume and smoke and sputter it is always a sign that they need trimming.

ACKNOWLEDGMENTS

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SINCERITY is the rock on which we should try to build the house of love.—Anon.

NOTES ON THE NEW HYMNAL SECOND SERIES—XXXIV

BY THE REV. WINFRED DOUGLAS

THE TRANSFIGURATION OF CHRIST

AS THIS beautiful Feast falls on Sunday during the current year, the hymns will naturally be those of the Feast; and we will first consider them. The hymnal affords us very rich treasures for the occasion.

Introit, 194—Majestic sweetness sits enthroned or

221—My God, how wonderful thou art Sequence, 286—Lord, it is good for us to be Offertory, 98—How bright appears the Morning Star or

339—Let all mortal flesh keep silence Communion, 356—Fairest Lord Jesus or

328—Jesus, thou Joy of loving hearts Final, 285—O wondrous type! O vision fair

The first two stanzas of 194 make this hymn the most fitting in the book to introduce the service of the Transfiguration. The third stanza of 221 establishes a similar relationship. At the Offertory, the noblest of chorales, 98, superbly voices majestic joy in the glories of Jesus. This melody presents no difficulties to a congregation equipped with musical hymnals, and with an intelligent organist. At the risk of seeming unduly repetitions, let me state again the necessity of a pause for breath, exactly equal to one beat, at the close of the first, second, fourth, and fifth line of each stanza. Be very careful, also, that the congregation does not hold back the pace from the eighth line to the close of the stanza. When over-retarded, the music will lose its effect, as when over-hurried. If 339 be chosen at this point, please recall that the original words, in the Liturgy of St. James, occur at the Great Entrance, which corresponds to our Offertory. The hymn will remind us that, though we behold not His visible glory, as did the three Apostles on the Holy mount, the Light of Light is truly with us in His sacramental Presence, "as of old on earth He stood". Doubtless all will agree that the Communion to-day presents the most perfect opportunity for the singing of "Fairest Lord Jesus". By all means sing it to its first tune, which is its own ancient melody, and is esteemed by many the finest melody in the entire hymnal. There are occasions when the second tune, a Silesian folksong first published in 1842, is charming with these words. To-day is not one of them; the mystical beauty of the older setting far more perfectly reflects the vision of the Transfigured One, fairer than the sons of men. If 328 be chosen here, because of the correspondence of its final stanza with St. Peter's wish to make the vision an enduring one, 356 might well follow the Epistle, instead of the more commonplace 286.

At Evensong, choice may be made from the unused hymns of the preceding list, and from the following:

- 97—O one with God the Father
12—O Brightness of the immortal Father's face
262—Praise the Lord through every nation
100—Light of those whose weary dwelling
49—Our day of praise is done.
241—Eternal Light! Eternal Light
263—O could I speak the matchless worth
312—God of mercy, God of grace

THE EIGHTH SUNDAY AFTER TRINITY

Introit, 305—O for a closer walk with God Sequence, 393—Lord Jesus, think on me Offertory, 392—Lord, it belongs not to my care Communion, 395—My Jesus, as thou wilt Final, 391—My God, My Father, while I stray

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 31

READ II St. Peter 1:16-21. Text for the day: "But (we) were eyewitnesses of His majesty."

Facts to be noted:

1. St. Peter is writing more than thirty years after his experience on the mountain top with our Lord (St. Matthew 17:1-8).
2. That experience sustained him throughout his life.
3. St. John makes reference to the same experience (St. John 1:14).

If we find the Hill of Obedience difficult to climb, we also find that God has not left us without help from another hill, and this is the "Hill of the Transfiguration". We are told that our Lord took three of His followers up into a mountain to pray, and that, while He was praying, His whole appearance was changed, and the apostles saw Him in all His divine majesty. Not only so, but a Voice from heaven itself said, "This is My beloved Son, in whom I am well pleased". This experience sustained our Lord's followers all through their life, and made obedience to their Master a real joy. It will be the same with us. Daily prayer, silence, and meditation in some quiet place with our Lord Himself will always bring us the daily help we need to climb that steep Hill of Obedience which leads to happiness, and peace, and power.

"Lift me, O Lord, above the level plain.
Beyond the cities where life throbs and thrills,
And, in the cool airs let my spirit gain
The stable strength and courage of Thy hills."

August 1

Read Philippians 2:1-11. "He humbled Himself, and became obedient unto death, even the death of the cross."

Facts to be noted:

1. For man's sake, our Lord became man.
2. His sacrifice for man brought Him to the hill of Calvary.
3. And from this hill we must learn a lesson.

The pathway up the Hill of Obedience is often hard and difficult. Many obstacles have to be overcome and many narrow places crossed. The temptation to turn back at times is very great. The moments spent on this hill of transfiguration will give us strength, and the Hill of Sacrifice, the Hill of Calvary, to which we look to-day, will show us how even greater progress can be made. The difficulty with most of us is, that we carry too many burdens; we are overloaded, and the greatest burden of all is self and selfishness. It is very heavy, and hinders us at every step. There is just one thing to do: Look at the Hill of Calvary, learn from the blessed Master Himself the meaning of sacrifice; look at that hill, and hear the Master say, "This have I done for thee, what hast thou done for Me?" Let go of self, learn to sacrifice for others, and the way up will be easier.

"They are Thy secret dwelling-places, Lord.
Like Thy majestic prophets, old and hoar,
They stand assembled in divine accord,
Thy sign of established power for evermore."

August 2

Read St. John 20:11-18. Text for the day: "I ascend unto My Father, and your Father; to My God and your God."

Facts to be noted:

1. For the fulfilling of our Lord's words, read Acts 1:9-12.
2. The actual ascension took place forty days later.
3. For us there will be a resurrection, but there must also be a daily ascension.

During the last few days we have been struggling up the Hill of Obedience and perhaps we have spent a

little more time each day in quiet prayer and meditation; we have looked at the Hill of Calvary, and have been trying to let go self and selfishness. From now on we are determined that, by means of the help that our Lord Himself gives us, we shall not falter; we shall not turn back, but we shall keep right on climbing, and that, one day, we shall discover that the rough pathway up the Hill of Obedience has become the lovely path up the "Hill of the Ascension", and that the climb has become a joy. Every day will then bring a new sense of joy, and power, and strength, and please God, we shall continue to ascend, and, in His own good time, "We shall all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

"Lead me yet farther, Lord, to peaks more clear,
Until the clouds like shining meadows lie,
Where through the deeps of silence I may hear
The thunder of Thy legions passing by."

August 3

Read Psalm 20. Text for the day: "The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee."

Facts to be noted:

1. The people's intercession for their king (1-5).
2. The king confidently looks for victory (6-8).
3. The concluding prayer of the whole congregation.

In our lesson for to-day, the king is preparing to battle against the enemies of himself and his country. Before the battle he offers solemn sacrifices, and commits himself and his cause to God, the only giver of victory. This Psalm was sung by the congregation while the sacrifice was being offered. It breathes a spirit of simple faith in God's aid. Israel's enemies rely on material forces. Israel trusts in God alone. What had the king and the people learned to do? To put first things first. They didn't wait until the battle was going against them before they made their appeal to God. They made their appeal to God before ever entering upon the battle; their cause was righteous, and Israel won. Let us learn to do the same thing. Each day let us bring ourselves and our cause to God and, if evil should befall, we may rest assured that, in the end, victory must be ours.

August 4

Read Psalm 31:1-8. Text for the day: "Into Thy hands I commend my spirit."

Facts to be noted:

1. The Psalmist finds himself in great difficulties.
2. Faith upholds him as he recalls past mercies.
3. With perfect trust he commits himself to God's keeping.

"Faith is an experiment that becomes an experience." For years the Psalmist trusted God, and God never failed him. Now he finds himself in trouble that almost overwhelms him, but, in spite of it all, he is able to say, "Thou art my rock and my fortress!" "Into Thy hands I commend my spirit." Faith must be developed. Just as we develop the muscles of our body by daily exercise, so can we develop our faith in God. If we persevere, our faith will increase until the time comes that we shall understand from actual experience the meaning of St. Paul's words, "And we know that all things work together for good to them that love God." It is not enough to believe that God exists; we must know God and our knowledge of God is increased by trusting Him.

August 5

Read Psalm 84. Text for the day: "They will go from strength to strength."

Facts to be noted:

1. The Psalmist's eager longing for the house of God.

[Continued on page 447]

Proposed Revision Analyzed

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

V. Holy Matrimony

(Report, Pages 127-132)

By the Rev. George Craig Stewart, D.D.

BEHIND our differing attitudes towards conventions stand two fundamental human bents, that between them comprehend the world. There are always souls, the salt of the earth, who say: 'So was it when my life began; So is it now I am a man; So be it when I shall grow old'—who could, and do, wish their days to be bound each to each by natural piety. There are always, on the other hand, restless spirits, who rejoice that man is hurled from change to change unceasingly, his soul's wings never furled. And it isn't to be wondered at that those who live to watch wild ecstasies mature into a sober pleasure, and those who spend their passionate lives in leaps all day to reach the sun, seldom see eye to eye. But the unsolicitous spectator of the game sees both, and sees each as a factor in the paradox of human progress. It would be a dull world that developed without break of continuity; it would surely be a mad world that progressed by leaps alone."—From Professor Lowes' *Convention and Revolt*.

(1) "Transfer the first two rubrics on p. 297 to the end of the office."

The first says in substance: The laws of the several states differ in detail. Let the minister follow their direction "in everything that regards the civil contract".

The second gives the traditional form for publishing the Banns.

The first is already covered by Canon 42 of the General Canons of the Church which provides that "Ministers of the Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed."

The second gives the traditional form for publishing used.

There should be no objection therefore to the proposed transfer.

(2) "In the exhortation—page 277—omit the following words: (a) "and in the face of this company":

"*In facie ecclesiae*"—"in the face of the Church"—was the form in the Sarum missal. In the York Missal, "in the face and presence of our moder holy Chyrche"; in the 1549 English Prayer Book of Edward VI—"in the face of this congregation" (so also in the present English Book).

To-day our American Prayer Book provides that the solemnization may be either in "the body of the Church" or "in some proper house." There are, therefore, many times when the service is held not "*in facie ecclesiae*", not in the face of the Church, not in the face of the congregation, not even in the face of a company or "assemblage of persons", but only in the presence of witnesses. To say "We are gathered here in the sight of God" would seem to cover the situation.

(b) [Omit] "In the time of man's innocency":

"In Paradise in the time of man's innocency" reads the First Book of Edward VI. The words "in Paradise" were omitted in 1662. There is no authentic historical record of such institution in a definite and paradisaical garden by the fiat of Almighty God. The phrase smacks of naively uncritical acceptance of Genesis 2:22-23, as an historical account.

(c) [Omit] "which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men."

This involves the omission of two beautiful phrases: the first, "which holy estate Christ adorned

and beautified with his presence and first miracle that he wrought in Cana of Galilee", and the second, "and is commended of St. Paul to be honourable among all men." Both should be omitted.

Matrimony "signifies unto us the mystical union that is betwixt Christ and His Church"; that is a sublime statement. It identifies matrimony as a sacrament. The twain are one as Christ and His bride, the Church, are one. Cf. Ephes, 5:22-33. To add that Christ attended a wedding in Cana of Galilee is anticlimactic; it is a literary changing of wine back into water.

The other phrase refers to Hebrews 13:4, which was once, but is no longer, accepted as an Epistle of St. Paul.

Having omitted these phrases, the reader will note that the "therefore",—"and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in fear of God"—refers clearly, as it should, to the institution by God of a marriage relation so high and holy that it signifies the mystical union of Christ and His Church. By thus shortening the paragraph the whole is clarified, unified, and strengthened.

If there be some who object to this "mangling" of an address sanctified by long use, let them remember that the movement toward simplification of this part of the service is a return to the old Latin form. Originally this address was the final publication of banns, and was very brief. In 1549 was added the explanation of marriage which you will find in the English Prayer Book to-day, and which duly and candidly considers the "causes for which matrimony was ordained", including "the procreation of children", the avoidance of fornication, and mutual "society, help, and comfort". Our fathers of the American Church have been faulted by liturgiologists for omitting this explanation, since (cf. Proctor & Frere) "there never was a time when plain speaking was more necessary and false modesty more to be deprecated than the present."

(3) "At the end of 'I require', etc., make it read: 'If any persons are joined together otherwise than in accordance with God's word their marriage is not such as the Church alloweth'."

The point, of course, is that the present form says: "if any are joined together otherwise than in accordance with God's word their marriage is not lawful". But Church and State are separate in America. What is unlawful according to the canon law of the Church may be quite lawful according to the civil law. The phrase in the present form makes necessary an explanation of "lawful". The proposed form is explicit.

(4) "Make the promises of the man and of the woman, page 278, identical in form, and in each case, after the word 'matrimony', make the promise to read as follows:

"Wilt thou love him, comfort him, honour and keep him in sickness and in health: and forsaking all others keep thee only unto him, as long as ye both shall live?"

At present the man promises to love, honor, comfort, and keep; the woman promises to obey and serve, love, honor, and keep. Factoring the equation and cancelling the common factors, it is clear that you have left a vow on the part of the man to "comfort" which is not echoed by the woman; and a vow on the part of the woman to "obey and serve" which is not echoed by the man. The proposal is to include the word "com-

fort" in both vows and to omit the words "obey and serve" from the vow of the woman.

We may fairly assume that there will be no controversy over the proposal to add the word "comfort" to the vow of the woman. But the suggestion to omit the words "obey and serve" has already aroused considerable disapproval.

Let us fairly consider some of the objections to this change.

(1) There must be an authoritative head to the family. The husband and father has from time immemorial been recognized as "the head of the house"; this vow of the wife therefore, "*ei obedire et servire*", "to obey and serve", safeguards the unity of the home.

(2) The biblical injunction is perfectly clear. According to Genesis 3 the Lord God said unto the woman, "thy desire shall be to thy husband and *he shall rule over thee*." In his Epistle to the Ephesians St. Paul says: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is head of the Church, and he is the saviour of the body. Therefore as the Church is subject unto Christ so let the wives be to their own husbands in everything." The present phrase has therefore good biblical warrant.

(3) Woman was never meant to be an independent bread winner, to take an active part in the political and economic life. Her place is in the home as mother of children. The proposed change is but another concession to an unpleasant unwomanly feminism and flapperism which to-day are threatening not merely the sanctity of the home but its very existence.

The proponents of the change moreover read into the words "obey" and "serve" a servile meaning which is not there. Whatever woman's estate in the past, she is to-day, "in western countries", as Lafcadio Hearn has pointed out to the Japanese, "a cult, a religion, or if you like still plainer language, a god." Yet even God Himself took upon Him the form of a servant and became obedient.

The answers to these objections are:

(1) The unity of the home rests not upon the form of betrothal vow but upon mutual forbearance, considerateness, and love. Better omit the words "obey and serve" than have them said, as they are so often to-day, with a tongue in the cheek and fingers crossed.

(2) The quotation from Genesis and the later quotation from St. Paul reflect an oriental attitude toward women, which is abhorrent to modern Christians. Because polygamy was practised among the Hebrews and sanctioned in the Old Testament, do we therefore accept it? We do not. I wonder what St. Paul would think of women on our vestries and women's auxiliaries and women teaching in our Church schools! "I do not permit a woman to teach, or to domineer over a man but to keep silence," says St. Paul, "for Adam was fashioned first: then Eve. And it was not Adam who was deceived: it was woman who was out and out deceived and, is involved in transgression (I Tim. 2:12). "Let your women keep silence in the churches, for it is not permitted them to talk. No, let them be subject as the law also says, and if they wish to learn anything let them question their own husbands at home, for it is disgraceful for a woman to talk in Church" (I Cor. 14:34).

In St. Paul's day women were veiled. It was a symbol of woman's subordination and subjection to man: if she unveiled, she disgraced her husband; if she cut off her hair, she was either a widow or an adulteress.

"Every woman praying with her head unveiled shows her head, for she is one and the same thing as the shaved adulteress. A man ought not to cover his head as he is the image and glory of God, but the woman is the *glory of the man*. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman but the woman for the man" (I Cor. 11:5).

We submit that these disciplinary admonitions from St. Paul, however applicable and valuable to the women of his day, are not applicable to the women of ours. Women can pray among us without being veiled, and no bishop feels called upon to object.

St. Paul was a bishop of the first century, but these are Christian women of the twentieth.

(3) Feminism is that part of the progress of democratic freedom which applies to woman. Women to-day are educated. Our state universities are now open to women as well as men. The greatest medical school in America is now open to them. Women are being developed physically. The fainting female of the nineteenth century novel is no longer admired. Women's clubs are a power in the country. Women are taking a leading part in education, in politics, in industry. Only the fondest reactionary can hope, as the late Kaiser hoped, to fix their sphere as the three-fold *Kirche, Kinder, Kuchen*, or, as we would say, Church, Children, and Kitchen. Ibsen has admirably summed up the modern attitude in *A Doll's House*:

"Nora—What do you consider my holiest duties?"

"Helmer—Your duties to your husband and your children.

"Nora—I have other duties equally sacred.

"Helmer—Impossible! What duties do you mean?"

"Nora—My duties to myself.

"Helmer—Before all else you are a wife and mother.

"Nora—That I no longer believe. I believe that before all else I am a human being just as much as you are—or at least that I should try to become one!"

To sum up, then, the revisers are simply recognizing the new place occupied by women in our social scheme. They regard the present discrimination as invidious, undemocratic, anachronistic. Moreover they recognize that, more and more, even those women who submit to the demand of the present form, do so with a smarting sense of humiliation and indignation and often therefore take the vow in only a Pickwickian sense.

(5) "Amend the last rubric on page 278 by substituting the word 'may' for 'shall'."

This makes it possible for the officiating clergyman to omit the question "Who giveth this woman" when she is not formally given away by either father or friend.

(6) "Insert after the words 'Who giveth this woman to be married to this man?' a rubric as follows: *Here may be sung a Hymn or an Anthem.*"

It is customary at this point to sing a hymn or anthem while the procession moves from the rood-screen, through the choir, and to the sanctuary rail. The passage from the betrothals to the marriage service itself is thus clearly marked. The proposed change authorizes what is already the general custom.

(7) "Omit from the first rubric on page 279 the words, '*receiving the Woman at her father's or friend's hands.*'"

The clause recommended for omission might properly, in our opinion, be transferred to its proper place just before, perhaps in some such form as the following:

"Then may the minister receive the woman at her father's or friend's hands." It logically belongs there at the close of the betrothal service, rather than where it now is, at the beginning of the marriage service itself.

(8) "Make the sentences of espousal, page 279, identical in form, so that in each case, after the word 'health', it shall read: '*to love, and to cherish, till death us do part.*'"

The change here proposed is the omission of the word "obey" on the part of the woman. St. Chrysostom is often quoted in support of this word "obey" in the woman's vow. "The wife," says St. Chrysostom, "is a *second* authority: let her not then demand equality, for she is under the head; the one in subjection, the other in authority, that there may be peace, for where there is equality of rank there can never be peace."

There is Roman imperialism for you!

The late Kaiser would approve that doctrine. But democracy is regnant to-day, and the revisers are but reflecting a democratic public opinion when they see in equality of rank not war but the *sine qua non* of peace.

(9) "Amend the sentence in regard to the ring, page 279, by omitting the words, 'and with all my worldly goods I thee endow'."

This clause invariably threatens to provoke a smile. He is young, and is just able to rent a three-room apartment somewhere. She knows he has nothing. So do her parents who are present. So do his parents who are also present. (Dad indeed has to chuckle when he thinks of what that college course cost him.) So does his employer, also present. Who can blame them for smiling pathetically over the unreality of this sonorously grandiloquent endowment?

The woman has her dowry rights according to the law of the land. This clause adds nothing to those rights. With all my worldly *cathel*, or *cattle*, or *chattels*—thus the old formula ran, a relic of the still more ancient heathen days when the man purchased the woman, laying down for her the purchase money. It is at best a declaration of a right which she has as wife to share in her husband's goods. The phrase is quaint and old, but is the Prayer Book to be a museum of fossilized expressions which have ceased to live? Does the phrase injure the solemnity, the sincerity, the reality, of the service? If it does, then let it go.

(10) "Add a rubric after the giving of the Ring as follows: (And note, that before delivering the ring to the man, the minister may say as follows: *Bless, O Lord, this ring, that she who wears it may abide in thy peace, and continue in thy favor unto her life's end, through Jesus Christ our Lord. Amen.*)"

This proposal is not found in the second report of the Committee. The custom of blessing the wedding ring is not very ancient or very general. (p. 179 note). "There may have been", says Burnett, "at the Reformation period some superstition connected with the wedding ring which caused the English authorities to omit the ceremony of blessing the ring. Inasmuch as no such superstition now exists among us, it seems fitting that the ring should receive God's blessing."

The form proposed is a shortened form of the old Latin blessing, "*Benedic Domine, hunc annulum, quem nos in tuo sancto nomine benedicimus; ut quaecumque eum portaverit in tua pace consistat, et in tua voluntate permaneat.*"

But why not add after the word "ring" in the proposed form of blessing, the appropriate words, "which we bless in thy name"?

It should be noted that the revisers ask only for permissive use of this benediction. Any clergy who believe in the benediction of a church but not of a wedding ring would not be forced to use it.

(11) "In place of what now stands between the giving of the ring and the Lord's Prayer, insert as follows: LET US PRAY. Then shall the minister and the people with him say the Lord's Prayer. But note, that the Lord's Prayer may be omitted here if the second part of the Office is to be used."

This is a direction obviously intended only to avoid "vain repetitions as the heathen do." It becomes necessary only if (15) is adopted.

(12) "After the Lord's Prayer print this rubric: 'Then shall the minister add:'"

This is again necessary only if the above change (11) is made.

(13) "Omit in the prayer on page 280, after the word 'that' in line 5 the words 'as Isaac and Rebecca lived faithfully together, so', and substitute for the words so omitted the words, 'living faithfully together'."

The story of the meeting of Isaac and Rebecca is a lovely one: "He went out to meditate in the field at eventide, and lifted up his eyes, and behold the camels were coming. And Rebecca lifted up her eyes, and

when she saw Isaac, she lighted off the camel, for she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master; therefore she took a veil and covered herself. And Isaac brought her into his mother Sarah's tent, and took Rebecca, and she became his wife, and he loved her."

It is a lovely story, simply and sweetly told.

And yet Isaac and Rebecca are scarcely ideal examples of Christian marriage. To begin with they were first cousins; then, they enjoyed no courtship: Rebecca didn't even know her affianced when she met him, not until the marriage broker identified him. Moreover it is quite clear from the narrative that she was bought for a price, for "the servant brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebecca; he also gave to her brother and to her mother precious things." For many years this ideal couple was childless, and when finally twins appeared, the brothers never got on together, and it will be remembered that Rebecca shared with Jacob in playing a shabby trick upon her aged spouse. If "Esau hated Jacob" in consequence and sought to slay him, his mother was certainly not guiltless in the matter.

No, we never could see that Isaac and Rebecca were notable ideals of a Christian marriage, and often we have pondered the mystery of their introduction into this prayer.

The King Edward VI (1549) version of the Prayer Book makes the reason clear. The bracelets and jewels of gold—they did the work. You remember the scene at the well: "It came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? . . . And Rebecca had a brother and his name was Laban: and Laban ran out to the man unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, that he said to the man: Come in, thou blessed of the Lord, wherefore standest thou without?"

The ancient liturgiologists were like Laban. When they saw the earring and the bracelets in the story, they said: Come in, thou blessed of the Lord, come in, Isaac and Rebecca, and illustrate by your presence this ring given and received as a token and pledge!

The 1549 version of the prayer reads: "that as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony), lived faithfully together," etc.

In 1552 the words in parenthesis were omitted. The omission was a matter of good taste. Will we not do well to let Isaac and Rebecca quietly take their bracelets and earrings and jewels and camels and retire from this prayer?

(14) "Amend the last rubric on page 280 so as to read as follows: *The Man and Wife Kneeling, the Minister shall add this blessing:*"

Of course, the man and wife should be kneeling. This proposed rubric only makes it clear that they should.

(15) "Immediately after the Blessing, add as follows: *And this which follows may be added.*

"The Priest standing at the Holy Table, there shall be said this Psalm. *Deus misereatur. Psalm 67. God be merciful unto us and bless us: etc. Or this: Beati omnes. Psalm 128. Blessed are all they that fear the Lord: etc. The Psalm ended, and the Man and Woman kneeling before the Holy Table, the Priest standing at the Table, and turning toward them, shall say such of the prayers following as he may select.*

"Lord, have mercy upon us.

"Christ, have mercy upon us.

"Lord, have mercy upon us.

"Our Father, etc.

"Minister. *O Lord, save thy servant, and thy handmaid.*

"Answer. *Who put their trust in thee.*

"Minister. *O Lord, send them help from thy holy place.*

"Answer. And evermore defend them.

"Minister. Be unto them a tower of strength.

"Answer. From the face of their enemy.

"Minister. Lord, hear our prayer.

"Answer. And let our cry come unto thee.

"Minister. Let us pray.

"O God of our fathers, Almighty Lord, look mercifully upon these thy servants, and bless them; that obeying thy will, and continuing in safety under thy protection, they may abide in thy love so long as they both shall live; through Jesus Christ our Lord. Amen.

"Almighty God, by whose gracious blessing all our joys are hallowed; Grant that these thy servants who have promised to love and cherish each other in the bond of matrimony, may always abide in thy love, and so advance in the knowledge of the truth, that they may be devoted to thee with their whole heart, and may please thee both in will and deed: Through Jesus Christ our Lord. Amen.

"O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church; Look mercifully upon these thy servants, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

"Then shall the Priest say,

"The Almighty and merciful Lord bless you and sanctify you, and pour upon you the fulness of his grace; that ye may please him both in body and soul, and live together in holy love unto your life's end. Amen."

This optional addition to the present service follows in the main the Prayer Book of Edward VI. (1549) and the present Book of the Church of England. There are certain changes, however, proposed by our Commission which we regretfully note. These can hardly be regarded as improvements:

1—Why change the order of the psalms? In Edward VI. and in the English Book, the *Beati Omnes* is printed first.

2—Why not print the psalms entire as in these books? They are very short and it would be a great convenience.

3—Why not call the "altar" by its proper name, as in the Prayer Book of Edward VI?

4—"Lord, hear our prayer" should be "O Lord, hear our prayer."

5—The first of the prayers is a modification of the first in the English Book (also Edward VI, 1549). But why lose the loveliness of the following: "that they, obeying thy will and *always being* in safety under thy protection, may abide in thy love *unto their lives' end*"? Contrast that with the proposed form:—"that obeying thy will and *continuing* in safety under thy protection, they may abide in thy love *so long as they both shall live.*"

6—The second prayer should properly suggest the birth and rearing of children. We need such a prayer in these days when birth control is openly advocated, as:

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased: assist with thy blessing these two persons that they may both be fruitful in procreation of children."

Thus the ancient prayer ran; and I think a good many young people need such a prayer to-day. At any rate, the conclusion of that prayer might well be introduced:

"and also live together so long in godly love and honesty that they may see their children Christianly and virtuously brought up to thy praise and honor, through Jesus Christ our Lord."

7—The final prayer is the final prayer of the ancient office modified to conform with the proposed new vows of betrothals and of plighted troth.

8—The benediction should end with the words "unto your *lives' end*" instead of, as it is in the report, "unto your *life's end.*"

SOCIAL SERVICE DECLARATION

THE following is the declaration regarding Christian Social Service which the Presiding Bishop and Council, acting on the recommendation of the Department of Christian Social Service, has adopted as a report to be made to General Convention:

Christian Social Service means the application of the principles of the Gospel of Jesus Christ to all the relations into which men and women are brought, whether in government, industry, or social or political life.

It means definite obedience, by all who bear the Christian name and accept the Christian religion, to Christ's law of Duty toward one's neighbor, a neighbor being every person, whether living near or far away, with whom one can establish the relationship of service.

We understand the Christian religion to have a larger meaning and field than has been commonly recognized and that its message concerns justice and righteousness, fairness and the application of the golden rule, to all men and by all men, in whatever position or relation in life they may be. We understand that a position of any advantage conferred by material means, education, social or official position, carries with it responsibility toward those with whom one has to deal, and that forgetfulness of such responsibility means the disobedience of the Law of God.

The Church must serve all people, the unprivileged and the privileged alike, and must continue to stand for mercy, charity, and compassion toward those who are in trouble; but, beyond that, it must stand for social justice, remembering that Jesus Christ died for all, and that one soul is, in His sight, and should be in the sight of His disciples, as precious as another.

Those who are in positions in business, professions, or any calling in life, where they have the service of others, whether as wage earners or in any other relation, should recognize the right of the employed to full opportunity for self development. The welfare of human life should be emphasized above the value of property. Wages sufficient for a wholesome living should be the return for efficient service; and the more that can be done in making the employer and the employed partners in business, with a feeling of common and friendly interest and mutual service, the better.

We understand that Christian Social Service means following the example of the Master, who came not to be ministered unto, but to minister, and to mean obedience to the Law of God, "Thou shalt love thy neighbor as thyself"; and that it is our work to bring the members of the Church to realize this and so to fill out the ideal of Christ toward humanity.

The Presiding Bishop and Council recommends to the General Convention that, in the name of the Church, it take action as follows:

BE IT RESOLVED: That in sympathy with the resolutions of the Lambeth Conference of 1920 we desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. It should be recognized as an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our social and industrial life. This change can only be effected by accepting as the basis of all our relations the principle of coöperation in service for the common good in place of unrestricted competition for private or sectional advantage.

RESOLVED FURTHER: That in obedience to Christ's teaching as to covetousness and self-seeking, the General Convention calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of putting human values first, of avoiding extravagance and waste, and of upholding a high standard of honor and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

BIBLES FOR THE BLIND

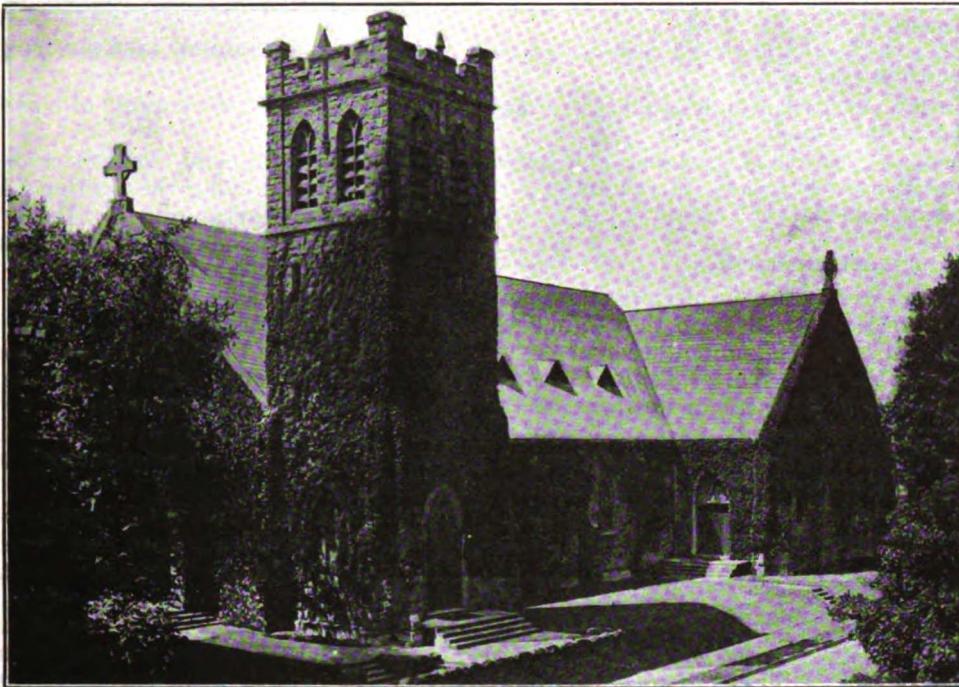
THE AMERICAN BIBLE SOCIETY prints twelve different editions for the blind. In English, it uses four different systems. In Arabic it uses two systems, and in Spanish, Armenian, Armeno-Turkish, Japanese, Korean, and Siamese, one system each. It has been furnishing Bibles for the blind since 1835.

Arrangements for General Convention

THE different Committees working out the plans for the General Convention report that everything points to a well attended and successful gathering. Judging by present figures, over four thousand persons will be in attendance. It is planned to take care of two thousand of these in the hotels and the balance in private homes, which are being thrown open by Church people and friends at a dollar a night up. No anxiety need be felt regarding accommodations, as Portland has cared for far greater numbers in the past.

The general meetings will be held at the Municipal Auditorium where, under one roof, the House of

at 7:30 on the morning of Thursday, the 7th, the Corporate Communion and presentation of the triennial thank offering will take place at Trinity Church. Here the accommodation is limited to thirteen hundred, but at the Auditorium between four and five thousand can be seated. On the evening of the same day the great mass meeting for the Woman's Auxiliary will be held at the Auditorium where announcement will be made of the final figures. This is a break with tradition, but promises to be one of the unique events of the Convention. On Sunday, the 10th, at 8 o'clock in the evening a great mass meeting will be held in the interests of the Nation-wide Campaign movement.



TRINITY CHURCH, PORTLAND, OREGON

Bishops, the House of Deputies, and the Woman's Auxiliary will assemble. Under the auspices of the Seaman's Church Institute, post office, telegraph office, rest rooms for men and women, and exhibit of work among our sailors, will be maintained near the ground floor entrance. In this basement, a thousand lunches will be served daily, and afternoon teas provided by the women of the different churches and missions.

Practically all the important meetings will take place either in the Auditorium or in one of the ten halls of the Labor Temple generously offered to the Church by the Labor Council. This building is within a block of the Auditorium and is reputed to be one of the most modern and up to date in the country. The Temple Beth-el, the First Methodist Church, the First Presbyterian Church, the Unitarian Church, the Y. M. C. A., the Knights of Columbus, and many other societies, have tendered the Convention the use of their halls. At the Public Library, study classes will be held throughout the period of the Convention.

On arrival each deputy will be met at the station by a group of men and women and will then be taken in an official auto to his hotel or lodgings. The registration will take place at headquarters where a little book will be handed to each one giving full details and tickets of entry to all entertainments and trips.

The arrangements for mass meetings, joint sessions, and general social occasions are as yet only tentative, but the outstanding points would appear to be the opening service of the General Convention to be held in the Auditorium on Wednesday, the 6th; then

The following are the details of program as arranged tentatively:

September 6th—Wednesday, 10:00 A. M., Opening Service of General Convention. Auditorium.

7th—Thursday, 7:30 A. M. Corporate Communion for the Woman's Auxiliary and presentation of the Triennial Thank Offering. Trinity Church.

8:00 P. M., Mass Meeting for Woman's Auxiliary in connection with the Triennial Thank Offering.

8th—Friday: 11-1 and 2:30-5, Joint Sessions of the two Houses of the General Convention. Report of the Presiding Bishop and Council, and Departments. Presentation of the Program for 1923-25.

8:00 P. M. Department of Social Service, Mass Meeting.

10th—Sunday: Celebrations of the Holy Communion as announced. Services in churches of Portland and vicinity as arranged by Portland Committee.

3:00 P. M. Department of Religious Education Mass Meeting on behalf of the Birthday Thank Offering of the Sunday Schools.

8:00 P. M. Nation-wide Campaign Department Mass Meeting.

11th—Monday: 11:00—1:00. Joint Session of the two Houses of the General Convention—Department of Missions.

8:00 P. M. Department of Publicity Mass Meeting.

8:00 P. M. Girls' Friendly Society Mass Meeting.

- 12th—Tuesday: 11:00—1:00. Joint Session of the two Houses of the General Convention—Department of Religious Education.
3:00 p. m. Guild of St. Barnabas, Mass Meeting.
8:00 p. m. Department of Missions Mass Meeting.
- 13th—Wednesday, 11:00—1:00. Joint Session of the two Houses of the General Convention—Department of Christian Social Service.
8:00 p. m. Department of Religious Education Mass Meeting.
- 14th—Thursday: 8:00 p. m. Department of Missions Mass Meeting.
- 15th—Friday: 11:00—1:00. Joint Session of the two Houses of the General Convention—Department of Missions.
- 17th—Sunday, Celebrations of the Holy Communion as announced. Services in churches of Portland and vicinity as arranged by Portland committees.
8:00 p. m. Service in church on behalf of the Church Mission of Help.
- 18th—Monday: 8:00 p. m. Mass Meeting American Church Institute for Negroes.
- 19th—Tuesday: 8:00 p. m. Department of Religious Education, Mass Meeting on Pageantry, with presentation of model pageant.

ENTERTAINMENTS

Delegates arriving early may be permitted to join the Mazamas Club, on August 28th, on their climb up snow-capped Mount Hood. This announcement comes from the office of the Rt. Rev. Walter Taylor Sumner, Bishop of Oregon. Many Churchmen desirous of the opportunity of climbing a snow-capped peak are expected to make early reservations to take the trip.

Mount Hood is 11,225 feet high, and is about fifty miles east of the Convention City. The hiking party will start out the afternoon of August 27 and make



PUBLIC LIBRARY, PORTLAND, OREGON

[Nine halls will be devoted to study classes and conferences]

the trip to the snow-line by auto stage from Portland, where they will camp for the night. The following morning at sunrise the climb over the rugged glaciers, up to the summit of what was once an active volcano, will be made. The return trip will be made the same day. Total expense to each person making the trip is given as \$25, including meals and transportation, but not including necessary mountain climbing clothes and paraphernalia.

The trip is open to anyone in good physical condition, and the climbing of the peak makes one eligible to membership in the Mazama organization. The Mazamas were organized on the summit of Mount Hood 28 years ago. This peak is one of the five snow caps visible from the city, and is also the one from which



PERCIVAL MEMORIAL LIBRARY, PORTLAND, OREGON

the city secures its supply of sparkling, clear, pure water.

The entertainment committee has also appointed a motor corps among the leading Churchmen of Portland, who are arranging for the free use of a large number of automobiles, in order that every delegate and visitor might obtain a view of the far-famed Columbia River Highway. A feature of one of these trips will be a fish barbecue, at which the world-famous Columbia River Royal Chinook salmon will be served. Other side pleasure trips to favorite hunting and fishing grounds, to the mountains, to the beaches, to Crater Lake, and other points of interest throughout the Oregon country are being arranged by a special committee.

Another committee has undertaken the huge task of furnishing dinner each day free of charge to the regular deputies. In the basement of the Municipal Auditorium, the building in which the Convention will be housed, the committee will serve one thousand meals each noon except Saturday and Sunday. A feature of these meals one day each week will be Royal Chinook Salmon, which is to be given to the committee by B. F. Stone, of Astoria, a prominent Churchman and salmon canner. The women of the various parishes in Portland will also serve tea to the delegates each afternoon, and will provide a rest room in the basement for the comfort and convenience of the delegates to the triennial convention of the Woman's Auxiliary.

INVITATION FROM LOS ANGELES

THE Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles, and the Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor of

Los Angeles, extend a very cordial invitation to all Church people to visit Los Angeles on their way to or from the General Convention. For the convenience of such visitors a bureau of information will be opened at the Clark Hotel, Los Angeles, two weeks preceding and two weeks following the Convention. Autos will be placed at the disposal of all who wish to see the beauties of Southern California, and it will be a privilege to extend to the Church people visiting Los Angeles whatever courtesy may be possible.

The Church in Constantinople

By Mrs. A. M. Spoer

I HAVE been in Singapore and Port Said, and 'Frisco, and all the rest," I heard an American sailor declare, "but for unadulterated wickedness give me Constantinople. It could give points to Hell. A few years ago it was a bit dull, but now it is getting worse every day."

And yet, for the past four years we, of the western world, have been pouring in what we are pleased to call civilization, if not culture, and spending millions in works of philanthropy and religion, the two weapons to which we are accustomed to look for the combating of evil. One is reminded of the old picture in *Pilgrim's Progress* of the flames upon which the devil poured oil, while on the other side the angel poured water.

Whether one is an observer of the streets and all they have to show, or is in more intimate relation with the population, one sees that Constantinople life is restless, perplexed, confused, in perpetual unproductive movement as of an ant-hill disturbed. Life is merely provisional. Everyone is waiting for something to happen. Lately 65,000 Ottoman refugees in a degree of destitution exceeding that of any of their refugee predecessors, have been poured into the city, in succession to perhaps as many Russian and Armenian refugees who have been moved out, one hardly knows where. Thousands of foreign soldiers, white, black, and colored, jostle each other upon every pavement, and seem to be living largely with the irresponsibility of those who expect to be leaving to-morrow. Various agencies come and go. The Red Cross and the Near East Relief came and have, for the most part, gone. The Knights of Columbus, who did good work among the sailors, have gone. "Let us eat and drink, for to-morrow we die" seems to be written upon many a countenance, and upon many another, utter and irremediable despair. Evil literature, evil pictures, advertisements so evil that no other country in the world would tolerate them, are to be read in French and English at every step.

All this is of the moment; the reek, the dust, the repercussion—put it as you will—of the War and of what has been in its moral consequences far worse, the Armistice. Some—even much—of the evil must of necessity remain, some too of such good as has accompanied it. What is going to be permanent? What is essential, abiding? The answer to such a question has little to do with external political possibilities, and must be considered on the basis of what is inherent in the country itself, when all the confusion and smoke have cleared away. The forces which, whatever happens, must inevitably enter into the lives of the people are two, Religion and Education. Even now one must not for one moment suppose that either of these is inoperative. It is true that large numbers of flourishing schools, for reasons beyond our present discussion, have been closed. It is true that, on account of the poverty of the educated classes, some of those remaining open are less frequented than formerly, and that others again, for lack of funds, have reduced the teaching-staff and therewith the standard of their efficiency. Grievous as such things are, they too, it is to be hoped, are temporary in their nature. The need for education, the realization that it is a means of living, a weapon of defence, has perhaps never been more present to the minds of the people than now, when so many forces, in which they had put their trust, have fallen about their ears.

We look across the Golden Horn to Stamboul where the turquoise skyline is fretted with mosques and minarets, the home of Islam and all that it stands for. We know that again and again those who represent the Government, religious and civil, have protested

against the evil influences that are corrupting and poisoning what survives of good among the young, who have no to-day for work and progress, no to-morrow for hope and ambition, but are snatching at whatever may furnish the distraction of the hour. We are thankful for such palliatives as are supplied by the American Y. M. C. A., the only institution or club which is not special to race or creed, and where scores of the young men who are turning over newspapers or playing baseball are listless because they have not the means, nor the opportunity, of carrying on the education and professional training which have been interrupted by War and Armistice and which they are hopeless of being ever again able to pursue. Doctors, dentists, veterinary surgeons, engineers, teachers, pass their examinations in the few and attenuated technical institutions, with regret because, their course of study complete, they have nothing to look forward to. It is the educated classes whose suffering is, at the present stage, the hardest to alleviate, both because of its inherent difficulty, and because moral support is less easily administered than physical. The future of Islam, that mighty force with its immense possibilities, is one of the greatest problems of the present day, but it is world-wide, and our subject is Christian Constantinople, and that of which it is the center.

It is almost impossible to arrive at any estimate of the Christian population of the town, which, for the most part, is to be found north of the Bosphorus, for in this again, the element of what is temporary is so enormous a complication. For our present purpose, but only with an immense effort of imagination, so strong is their hold upon the town, we subtract the Russians, whose presence is active in business of almost every kind, great and small, as well as in every place of amusement; we eject from public buildings of every kind the Allied Forces who are occupying them: we empty mosques and hospitals, palaces and barracks, of refugees, Christian and Moslem; we try to picture the inhabitants once more occupying the houses which belong to them, or in a position to devise some method of living in decency when they shall have the means of reconstructing the thousands of homes destroyed by fire within the last six or seven years, in districts where for miles are only calcined stones, in a town where, during the past four years, thousands have been brought to starvation from want of work, and where three of the most capable nations of Europe have sat by and looked on.

We subtract all this, and much more, and we find ourselves face to face with what remains of a once Christian population: with, in short, the core, the center, of the Christian population of the East, which, whether it be Orthodox, Armenian, or Syrian, is the heart of Christianity; Churches in which, at a superficial glance, one might be tempted to say that the life-blood, Religion and Education, are dying and dead. "We have lost a generation" a great Church dignitary said to me a few days ago, and the words are still ringing in my ears. "The whole Orient will forever remember what the West, and above all what America has done for us. It has brought us life; it has promised us hope. It has fed, sheltered, clothed, and to some degree taught us, but we have lost a generation."

I would I might reproduce the whole of the conversation which, lasting for over an hour, and becoming more intimate as we found ourselves in obviously increasing sympathy, culminated in this remark. The we of which he spoke stood, of course, for the Church, and only those who know the East can in the least realize how much the Church stands for in the eyes of the Christian Oriental. History and politics do not connote kings and sultans, but nation-

ality and religion. A hundred times I have been told by Orientals that they have become Roman Catholic, or Anglican, or Protestant, because at that particular time France, or England, or Germany was powerful. This is something quite different, and of far wider import than the idea of temporary convenience which was expressed in a phrase which I have heard quoted many times: "Protestant? Why should you think I am Protestant? I don't work at College." Dwight, the American missionary,* among many authors, relates that, in the forties, the Armenian Patriarch proclaimed a boycott against all "in connection with the American heresy". The Prussian influence obtained, that they should not be molested, so all malcontents registered themselves as "Protestants" and 100,000 such were recognized in the Empire. In Erivan, and doubtless elsewhere in Armenia, the grave-stones record that "such a one died in such a year of such a Patriarch". "We have no fear that the orphanage life will separate the children from their religion in any but a superficial degree," said another who was present at the interview in question. "Even if any effort were made to do so, and we believe that no such effort is officially made, it is not the Armenian religious sentiment only they would have to destroy, but the national sentiment. The Armenian, like the Jew, is all the more a nationalist that he has no country. The sentiment of nationality is in the blood. It is not merely a part of religion; to many it is all the religion they have. We have to think less of the proselytizing of the children than of the de-nationalizing of them. It is in that sense, largely, that we have lost a generation."

I sought to carry the war into the enemy's camp, or if that be too strong a figure, to enhance their sense of responsibility, by relating the fact that when called upon to arrange a program of education for 6,000 Armenian orphans, I was instructed by Dr. Spoer, the supervisor of the work of the district, to reserve several hours a week for the direct teaching of the Faith, and, with the ready concurrence of the Catholics, I applied to the bishop, who at once assigned to me certain priests suitable for the work, and that the only interest which these men showed in the matter was to ask "how much we proposed to pay"!

His Beatitude, the Patriarch, expressed deep regret, and offered the excuse that the secular clergy, who undertook such tasks, were men of inferior education and often themselves mere peasants, though in many senses none the less useful for that. An Archbishop who was present and who had been in America, pointed out that, in that country, religion and education were wholly distinct; but I ventured to reply that, by their own showing, the religious authority among Armenians was also the civil authority; that the Church stood for law and order, for government and policy, and what we understand by civics and social work; that their case was analogous to that of a country with a State Church. When the Turks came to Constantinople over 450 years ago, the Christians had, from the first, their own courts of discipline, with the power of life and death, and, as a Constantinople lawyer recently informed me, the official relation of the Government to the Christians under normal conditions is still that the police shall assist the Patriarchs in discipline.

We had reached the stage of agreeing that to save the nation we must save the children, that faith and life had not only a moral but a very close social relation, one beyond the occidental understanding of such relationship, but that, nevertheless, it would seem that the right religious influences were not available to carry out the essential work among the young.

I could have related our own experiences in the hopelessly difficult task of finding satisfactory teachers, religious or secular, either in Armenia or in Azerbaijan, with the exception of a few trained in Russia or Germany, and whose ideas were far too large for

the simple, yet none the less vastly important task required of them. Desirous that all suggestions should come from my interlocutors, from within, and not from without, I was glad when a gentleman who had not hitherto spoken, joined in the conversation. Our numbers had increased. The topic proved interesting to various chance visitors, who, in the oriental fashion, joined the group.

"I claim no special knowledge on such topics", he said simply. "I can only offer my mite of personal experience. I am a medical man. I direct a small orphanage the funds for which are furnished by an Armenian lady in America. She is liberal, I have many privileges, and am more than thankful. My one almost overwhelming difficulty is that of finding suitable and competent teachers. What we need, to my mind, are normal schools; at first not of too ambitious a kind, which should be closely associated with the Church for reasons we have already discussed." A very animated discussion followed, as to what precisely the Church was in a position to do. It was obvious enough that such clergy as we had met in Etchmiadzin and in Georgia, of wide views and liberal education, were very few in number. To send students abroad was to risk the very process of denationalization, which had already been deprecated; in the present unsettled state of politics it would be utterly impossible for the Armenian Church unassisted to establish theological schools for the clergy, or normal schools for teachers; that neither would be adequate without the other; that such institutions would alone affect that union of the forces of Education and Religion which were essential to the present crisis, and which persecution and deportation, and, not the least, Bolshevism, had done much to separate, not to say, extinguish.

In the earlier part of our discussion, much had been said of material necessity. One ecclesiastic who had acquired the English phrase "social work" clung to it as the ideal of the future, though it was rejected by others as too vague to be practical. Now, however, all had worked themselves up to the realization that it was not immediate palliatives that were in question, but permanent and fundamental remedies, and from this point of view all were agreed that the rising generation must be regarded as the hope of the country, and that their training, moral and religious, must be the basis of all work which had the future for its object. In all this the idea of the reunion of the Churches was inherent, but it was evident that it was not regarded as immediately imminent. The Churches, it was alleged, working together and so coming into closer friendship, would be all the better prepared for future unity: in the meantime there were other influences which could not be at once reckoned with.

This allusion to "other influences" met me in conversation with the ecclesiastics of other branches of the Eastern Church, though it would seem less prominent among those of the Orthodox confession, although if, as I take it, the allusion is to the fact that the future attitude of Russia is an unknown quantity, one would have supposed that hesitation upon grounds connected with the Russian Church would have affected the Orthodox more strongly than the Armenian point of view.

I may remark, in passing, that the Russians appear to have established a center of ecclesiasticism in Constantinople as they have established centers of all else. That courts are held, divorces considered, and Church matters generally regulated, that, provisionally, Constantinople is the capital of non-Bolshevik Russia in a religious as well as in a civil sense, is recognized. Exact information is not, however, forthcoming. One can hardly wonder that these unhappy people should envelop themselves in some degree of mystery.

To those who have long known Phanar, that old-world suburb still sounding the echoes of the old Byzantine life, it is evident that it has entered upon a new chapter of history. That it has awakened to renewed activity, now that it is the abode of the Ecu-

*Constantinople and its Problems, p. 270.

menical Patriarch, is not surprising, for a *locum tenens*, however capable and energetic, partakes, as so much else now partakes, of the nature of the passing and the provisional. "A substitute shines as brightly as a king, until the king comes by". Moreover, those who have known the new Patriarch during his residence in New York, do not need to be told of his charming personality, his modernity—of which his shorn hair may be regarded as a symbol; of his accessibility, and above all, of his energy, a quality which partakes so much more of the occidental spirit than of that of the East.

Some there are who are disposed to regard his largeness of outlook as laxity; his ready friendliness as denoting an inclination to alliances which are more than social, and, shall we say, political; who expect already that he will overlook differences of dogma as well as those of ritual; and that his views upon reunion are more inclusive than those which, so far, the Orthodox Church has been inclined to show; views we may say that are wholly out of key with the history and the tendencies of well nigh two thousand years. The Byzantine Church has always been so interested in points of details and niceties of faith, that, in the ages of faith, as the old Chroniclers tell us, the fish-monger and the baker made observations on the doctrine of the Trinity and the Procession of the Holy Spirit while they tied up the purchases of their customers.

Perhaps this misunderstanding of his Beatitude's genial personality, has been supported by certain rumors which have even reached the American and the foreign press, and which are here so widely repeated that it is worth while to mention them. It is positively affirmed that His Beatitude has not been recognized by the Episcopal Church, that is, in Constantinople, by the Anglican Church. It is true that all the American institutions were voluntarily represented at the enthronement, but it is also true that a place of marked honor was reserved for the representative of the Anglican Church here, who is, at the same time, the official link between the Church in England and that in Constantinople, and that his subsequent relations with the Patriarch have been of the friendliest nature. That His Beatitude was not only cordially received, but cordially invited by the Prime Minister, when passing through England, is a matter of history, as is also that he officiated publicly in the London churches, and that the use of a British boat to bring him to Constantinople was offered and declined as unnecessary, and as, furthermore, the fact that, in spite of some feeble opposition, the general sentiment here was one of satisfaction and rejoicing in the fact of His Beatitude's arrival. The further rumor, perpetually quoted, that he "has been excommunicated" is, of course, too absurd for contradiction, and can only proceed from entire ignorance of Church discipline and of the position occupied by the Ecumenical Patriarch. On the other hand, some of us who have been privileged to talk with him, can feel no doubt whatever of the Patriarch's readiness to promote reunion. There are even some, especially in England, who are beginning to urge the policy that it were better "to make haste slowly," mainly for reasons not yet under public discussion.

The Syrian Patriarch, as is generally known, is, at this moment, preparing a statement of Faith for discussion by the Anglican Church. The proceedings of other branches of the Syrian Church, established mainly in India, do not concern us here in Constantinople. The Church is not largely represented in the town, its adherents being found, for the most part, in Anatolia and Syria. Their friendly disposition cannot, however, be questioned.

The Anglican Church, as is well known, is already busy with helpful agencies, in Jerusalem; especially (so it is officially stated here) with such as concern the Armenian Church. In Turkey, however, the field is still open. The Church of America has a magnificent

opportunity for the exhibition, not merely of philanthropy, but of brotherhood. It may take to itself the privilege not only to give—that it has already done magnificently—but to share; to show its realization that it is, however distant in space, at least one in time with the oldest Church in Christendom, to show gratitude and recognition for the strongest link now in existence between the New World and the old.

DAILY BIBLE STUDIES

[Continued from page 438]

2. The happiness of those who surmount difficulties by God's help.
3. God the source of blessing for those who trust Him.

A business woman hadn't been inside a church building of any kind for more than twenty years. One morning she was persuaded to attend a service. The next Sunday she was there again, and, in a very short time, she became a regular attendant at the services of the Church. At the end of two years she said, "I have just one regret; I lost twenty years of happiness out of my life". She learned to worship God both in public and in private, and found spiritual strength and happiness increasing every week. If we would receive the greatest help and happiness from the public services of the Church, we shall find that it will be of the greatest value if we spend a few moments in preparation for the service, and go to church with the definite intention of asking God for special help, either for ourselves or others, or to give God thanks for blessings already received.

KING KHUFU'S TOMB

In Allah's garden, rich in sun and sand,
Sublimely simple and sublimely grand,
The ancient pyramid of Khufu stands,
Titanic structure built by human hands.

Immovable as fate, where years ago
There woke like dawn fair culture's psychic glow,
Where stone on stone, laborious and slow,
They raised this royal tomb to Pharaoh.

What miracles were wrought since it was reared,
What shades across the Styx has Charon steered,
What princes lie in dust, that once were feared,
What kingdoms famed of yore have disappeared!

King Khufu's tomb, whose years and epochs span
The chief achievements of Earth's age of man.

CHARLES NEVERS HOLMES.

CHURCH PERIODICAL CLUB HINTS

CLIP THIS, and put it where you will see it once in a while. It is a list of things which will always be found useful at the addresses given.

Magazines and other good reading matter for Alaska: the Rev. E. P. Ziegler, The Red Dragon, Cordova, Alaska; the Rev. Grafton Burke, M.D., Fort Yukon, Alaska; the Rev. B. W. Gaither, Eagle, Alaska; the Rev. R. G. Tatum, Nenana: send before the end of August.

Games, tops, horns, pictures, and scrapbooks, and unlimited dolls, for the Navajo Indians, children and grown-ups as well: San Juan Indian Mission, Miss Mattie C. Peters, Farmington, New Mexico.

Good postal card pictures for projectoscope, scenery, churches, cathedrals, cards illustrating the seasons of the Christian year, pictures of the Church's work anywhere; Rev. A. H. Beer, 74 Sanchez St., San Pedro de Macoris, Dominican Republic. Be sure that postage is fully prepaid.

THE SPIRIT humbles us, and humility enables us to understand the Scriptures. The Spirit purifies the heart and fills the heart with love, and purity and love enable us to understand the Scriptures.—H. J. Gamble.

The Ober-Ammergau Passion Play of 1922

By the Ven. W. E. Nies, Archdeacon of the European Churches

THOUGHT it would be of interest to the readers of THE LIVING CHURCH to have an account of the first public performance of the Ober-Ammergau Passion Play of 1922: so I am writing to give a few impressions. This first performance was a full dress rehearsal, on Tuesday, May 9th, to which prominent personalities from near and far came, by invitation of the Central Committee. Among them were Count Lerchenfeld, Prime Minister of Bavaria, and his American wife, the Postmaster General of Germany, the members of the Bavarian Cabinet, with their wives, the Secretary of State of Bavaria, the Police President and Police Director of Munich, the First and Second Mayors of Munich, and a large number of the City Council with their wives. There was a second special train bringing the invited representatives of the press. Among these were journalists and editors, with their wives, not only of the German press, but prominent newspaper people from England, America, France, Italy, Denmark, Sweden, Switzerland, etc. Then there were groups of prominent Church, and other, dignitaries, not forgetting the American Church in Munich. A third and final train, bringing the whole Bavarian State Parliament, was delayed for an hour by an accident, but the Mayor of Ober-Ammergau, who is something of a wit, came before the audience of four thousand who were in their places by 9 A. M. and explained that the State Parliament train had met with a mishap near Ober-Ammergau and that, out of courtesy to the Parliament, the performance would wait till it had arrived. He set the audience in good humor by remarking that perhaps it was not the first time that the State Machine had gotten off the track, but that he hoped the consequences would never be any more serious than a temporary inconvenience.

Your correspondent had come to Ober-Ammergau from Munich the day before the play. He, and his wife, had the honor to be of a party of special guests of the General Director of the Bavarian State Tourist Office. The party was in two great touring autos, built like ships, and seeming to move along the roads almost as easily. Each car held about eighteen persons. The start from Munich was about 2 P. M. The day was fine, with a cool breeze and a warm sun. The roads, as usual in spring, were almost perfection. The trees were in bloom, and violets were in the grass. There was a flashing panorama of ox teams, good natured Bavarian children in native costume, hand waving peasants and wayside crosses. After about three hours ride we stopped for tea and then continued our journey. We began to go up and up into the mountains till we arrived finally, about sunset, and not far from the snow line, at the gates of Ober-Ammergau the first Passion Play visitors of the season. We met with an ovation. Half the village accompanied the automobiles through the streets, and the Ober-Ammergau long-haired band was brought into requisition with music. We felt like somebody.

And now about the play itself. On seeing and hearing it, one realizes why the Ober-Ammergau Passion Play is a world-famed institution. It has earned its position. It has earned it purely and entirely on its merits as a great performance. There can be no doubt of it. I had a general impression on my mind that I was to witness a remarkable performance of amateurs, remote villagers, who would be impressive chiefly through their sincerity and earnestness, but who should not, in fairness, be judged on a professional basis. After five minutes of the play I could see that my impression was a mistaken one.

The opening scene was the "Entry into Jerusalem". As a picture merely, it was exquisite. There was the soft harmonious coloring of the costumes,

and their truthfulness to the times was carefully represented. The development of them in mass action from the back of the deep stage, with its oriental setting was magnificent. The barefooted children on the outskirts of the crowd came forward in sweeping curves, and then moved backwards, waving their large curving palms. This movement they repeated till the whole mass of men, women, and children on the stage had developed, like an opening flower, to the foreground of the scene. Then, out of the center of the mass came the Christ. He was riding on an ass's colt, whose color was the usual silver grey. His dress was a wine red *tallith*, or outer garment, over a long soft chamois colored *kittuna*. The harmonious coloring, the harmonious movement, the development of the mass action in graceful lines, mounting in interest to a beautiful climax, gave such an example of stagecraft and artistic talent combined—and this is the very first scene of the play—that all ideas of anything amateurish had to be dismissed immediately, and the truth recognized that here was a piece of stage management by non-professionals that called for the closest and most respectful critical attention.

The next thing that jolted me out of my preconceptions was the quite remarkable elocution of practically every one who had a speaking part in the play. Here is an auditorium that seats four thousand people, all on one floor space. There is a stage front, open to the sky, some sixty feet deep and about two hundred feet wide. Back of this is the covered stage, set with scenery, and running far back. In this immense space, practically every one who had a speaking part, could be distinctly understood. Even the words of the children in the mass scenes could be clearly distinguished. Owing to their high treble, their voices stood out and the words were sharp and clear: "Hosanna! Hosanna! Hosanna to the son of David!"

But the acting itself, apart from the elocution, was even a greater astonishment to me. This was a first public performance in twelve years, yet there was not a sign of hesitation, embarrassment, or stiffness. The play, in which fifty-four characters have speaking parts, flowed as naturally as though it had gone on daily for weeks. Only two of the characters have monologues of any length, Christ and Judas. The most of the play moves in nervous dialogue with plenty of action. Think of the immense network of cues in such a play of eight hours duration, and the amount of stage business to be remembered and made to work smoothly. The stage management that could produce this smoothness and naturalness on a first night was certainly a marvel; and the ability of the players no less so.

Of the leading characters, Anton Lang, for the third time, acted the part of Christ. His work is too well known to need comment. What impressed me most about his impersonation was the atmosphere of superiority that hung about him—the superiority of the gentle teacher, or master, over his pupils or disciples. This was not achieved by any trick of manner, but was evidently the natural outgrowth of an intense feeling of the role. This is natural to him as he is a very religious man.

This atmosphere that surrounds Anton Lang was most apparent in the scenes of the Last Supper. The stage setting and costumes were a copy of Da Vinci's great picture. The general familiarity with this work gave a peculiar feeling of reality to the scene. One saw the picture alive, as it were. Nothing could be more delicately or reverently done than the way the parts were acted out. There was a hush over the audience, which came to a climax (if a silence can have a climax), when the Christ, after washing Peter's

feet, continued the washing of the feet of all the disciples in turn. During a profound silence of about ten minutes. The reverence, the sorrow, and the evident lesson were deeply impressive. People scarcely breathed, and seemed to wake as from a trance when the scene came to an end with the word: "Know ye what I have done unto you?"

I have not space to comment on the separate roles, even if it were desirable; but too much stress cannot be laid on the serious and reverent earnestness with which all the players entered into their parts. One felt that they had a sense of a mission. Beside, there was not a person with a speaking part in the play, who was not, by instinct, an actor.

From the point of view of a great dramatic performance, the most noteworthy thing about the play is the wonderful stagecraft with which the interplay of the parts and the mass work is handled. The effects produced are simply tremendous. An example is the scene in front of Pilate's house, ending with extorting from him the sentence of crucifixion. The front of the stage and the two streets running back at the sides, swarm with an excited populace running into the hundreds. Mingled with them are the inciting Sanhedrim members, the priests, and Pharisees. The costuming itself is wonderful; rich and oriental. All materials are genuine and worked up without regard to labor or expense. On the left is Pilate's house with wide stone steps leading to the porch on which he stands, surrounded by his guards. At the foot of the stairway, to the right, stands Caiaphas. He is a handsome man straight and strong, with a full black beard, long black hair, and burning dark eyes. He is not "made up"—no one is, on the Ober-Ammergau stage. He is in the gorgeous vestments of the High Priest. He shouts his excited question to Pilate and shouts back Pilate's answer to the seething crowd, who answer with noise and tumult. Then an inciting sentence is shouted from the extreme left of the stage by the High Priest, Annas, with an answering tumult from that end. Then the incitement is taken up in the center. Then there is another shouted question by Caiaphas to Pilate, and so, from side to side, the gathering tumult grows till the whole mob is in a frenzy, crying out, "Let Him be crucified!" It is done as we might conceive a great orchestra, too vast for one leader, to be worked up by three, from three points, to a great crashing fortissimo. The climax comes with the insolent and defiant shout: "If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king, speaketh against Caesar!"

Pilate succumbs to the dangerous threat, and orders a basin brought, and washes his hands before the multitude. "I am innocent of the blood of this just person; see ye to it!" He then gives Jesus over to their will. The dramatic effect of this working up of the mob is indescribable. I have never seen or heard anything like it.

When we turn from this raging mob to the figure of the lowly Christ, arrayed in His purple robe, standing with bowed head, bound, between two soldiers, the effect is quite overpowering.

How is such a performance—so realistic and full of naturalness, religious feeling, and dramatic power—at all possible to a people of a mountain village of less than two thousand inhabitants? I have heard many actors and seen many plays, but I have never seen or heard a cast that could nearly equal this. My surprise set me to making inquiries among the Ober-Ammergau people themselves, and of others who had lived there for many summer seasons. This is, briefly, how I make the thing out. The large majority of the Ober-Ammergau people are not peasants, or even ordinary village people, but wood carvers, sculptors, artists, and workers in the various branches of the industrial arts. It is by these pursuits that at least three-fourths of them live. It is from this class that the players are, with few exceptions, selected, as having the necessary ability. The only man in a leading

role in the 1922 Passion Play, who is not an artist, sculptor, or worker in some branch of the industrial arts, is Hugo Rutz, the master blacksmith of the village. He is the High Priest Caiaphas this year. He was also a candidate for the Christus. The fact that Ober-Ammergau is a village of artists also easily accounts for the fine taste and ability in stage-setting, grouping, and costuming.

The element that accounts for the remarkable stage craft, and the acting ability of practically the whole cast of the present play, is the fact that the Passion Play each year has absorbed the interest of the village for nearly four centuries. The people are bred, almost born, to acting in it. They are born also of many generations of actors. It is the intense ambition of all to have a leading, or at least an important role in the play. Their play, having long been world-famous, the players, when once in the cast, have their reputation and that of the play to sustain. There is also the sense of a religious mission through the play which every Ober-Ammergau villager feels.

There are several players' clubs in the village, and important plays, among them great classics, are frequently given. These give a line on the selection of material for the Passion Play. In fact, the giving of plays constitutes the chief social and entertainment feature of the village. This, with their other two serious interests, art, and religion, seems sufficient to have left them a contented, intelligent, good natured, good looking, and healthy community.

WHAT HAVE I?

When I have found my best endeavor failing,
With gates all closed and doors shut in the street;
The fire of youth's courage gone with long fighting;
Come now the faltering tongue, the defeated, halting step;
The shadow of nameless danger, of failing fortune,
The loss of faith that men still dare be faithful;
Each day one step toward greater agonizing fear,
And night's deep night but adding terror, terror,
Until in torture do I find my bed in hell,
Sleepless, all thought confused, in circles moving,
Burning to escape in sleep's oblivion—
Suddenly there comes a light at the end of my struggle,
Like a soothing, healing presence, whispering,
"Why, you have God! You have kept your Father waiting."
Then like a prodigal, homesick, I turn to Him,
Resting my burden in the arms of His mercy.
I take Him. I love Him. And a peace, as from heaven,
Comes over my spirit, as I sleep in His bosom.

KARL MATHIE.

SAGADA CHILDREN

AN IGOROT woman of Fidelisan died the other day leaving a wee baby only a day or two old. The family, which consisted of several small children, did what they thought best to keep it alive—they even mixed up some milk and water which seemed easier somehow than sweet potato for the infant to swallow—but yet they were not satisfied with the baby's condition. They could not see that it was gaining much strength. So on the eighth day, they rose up early in the morning to carry the baby to the saw mill. It may be that familiarity with water-power has filled the Fidelisan folk with respect for it, for the children decided that they ought to get the baby clean before they displayed it to Mrs. Fox. So they dipped it in the river and gave it a good bath before half-past six in the morning. It was a poor, wet, miserable, thoroughly chilled infant when it arrived at the mill. Now Mrs. Fox is taking wonderful care of it and it is gaining every day. She had it carried to Sagada in a hammock when it was two weeks old to be baptized—and she had it dressed in spotless clothing, and decorated with new blue ribbons. His name is John.

Two little feminine persons, less than thirty-nine inches high, are taking their shower-bath under a water-faucet, tightly holding large pieces of slippery soap—and they are chanting the while "Thou shalt wash me, and I shall be whiter than snow."—*Philippine Diocesan Chronicle*.



FICTION

Brass. By Charles G. Norris. New York: E. P. Dutton & Co.

A book which should be read by all who have a mind to read the moral between the lines. There is a school of modern novelists who seemingly delight in picturing modern morals and manners at their worst merely for the sake of a prurient nastiness. Mr. W. L. George's latest novel, for example, has about as much moral value as one would find in a study of "Fatty" Arbuckle and his friends. *Brass* is a novel with a purpose—but not a novel with the moral thrust forward after the sermonizing method. It is a study of the disastrous consequences of loose and easy-going views of marriage. Its real lesson, of course, is that the remedy for the troubles of married life lies in a greater seriousness in entering upon it, not in a reader opportunity for ending it and beginning again. It reminds one of Chesterton's statement that he has "known many happy marriages but never a compatible one." If people are to be divorced for incompatibility, one cannot conceive why they are not all divorced. The whole aim of marriage is to fight through and survive the instant when incompatibility becomes unquestionable. "The success of the marriage comes after the failure of the honeymoon." In other words, marriage and the family are not a temporary resort for the satisfaction of passion or a form of restraint from which one may escape on the least provocation, but a school of character, where the capacity for ripened affection is trained and amplified by the sense of continuity and permanence. Of course all of this is not said by the novelist. He is not preaching; he is depicting life, and married life as it often ends in tragedy, in contrast with one happy marriage, where a real home is built up out of what looks like rather unpromising material. There will always be failures in marriage; tragedies; marriages resulting in unendurable conditions. But to make tragedies of all the little serio-comic disturbances of married life by laxity of law or impatience of temper—that makes the greatest tragedy of all. Mr. Norris's novel shows what inevitably happens when men and women go about looking indefinitely for mates who are easy to live with.

Brass is really one of the fine novels of the year. It is a careful and artistic piece of work. Best of all, it is a distinct advance upon the author's first novel, *Salt*—a study of the temptations and disintegrating tendencies of modern college life. Both are novels with a purpose, not mere novels of nastiness—but novels without the purpose obtruded as a preachment.

SUMMER HOLIDAY BOOKS FOR THE YOUNG

Although Children's Book Week is popularly supposed to be only eight days long, every parent knows that the appetite of the normal child for something to read is insatiable. The difficulty is not to induce reading but to provide a properly balanced literary diet that will instruct as well as amuse during the summer days when school books have been closed with a bang.

The most attractive of the new books offered is *The Joyous Guests*, by Maud Lindsay and Emilie Poulsson. It is an all-the-year book in spite of its holiday cover and colored frontispiece. The jolly company whom the Squire invites to spend the yuletide with him have each a tale for the twelve nights of the Christmas season. Some of these are in verse, and with the beautiful illustrations, they make a book that will be highly prized by the child fortunate enough to own it.

The life lived by *The Little People of the Garden*, ants, bees, worms, frogs, and other like creatures, is made interesting to little children by Ruth O. Dyer. It is a capital book to read aloud on summer evenings, and contains a great deal of information told in an entertaining manner.

The children who tramp and camp through the delightful pages of Anna Blunt Morgan's *Little Folks Tramping and Camping*, will find that they have not only met some interesting boys and girls, but also added greatly to their knowledge of our native birds. The colored illustrations and the clear print make the book a delight to read.

An old Southern home where poverty lurks, a brave little heroine who finds the jewels hidden during the Civil War,

yes, and a miracle thrown in for good measure, these are some of the ingredients in a charming book for girls, *Peggy Pretend*, by Millicent Evison, who also wrote *Rainbow Gold*.

Each of the foregoing is published by Lothrop, Lee & Shepard Co., Boston.

Parents and teachers all agree that biography should have a prominent place in the book shelves devoted to boys and girls. Lives of great men can be made as fascinating as any romance if the writer really loves his task. This is especially true of the books written by Sarah K. Bolton. *Lives of Poor Boys Who Became Famous* has passed through many editions since it first appeared. Now the publishers have entirely reset the book and added new chapters to include such men as Grant, Stanley, Rockefeller, and others. Thomas Y. Crowell Co. Price \$2.00.

Barse & Hopkins have added to their "Famous Americans for Young Readers" series, *The Story of George Washington*, by Joseph Walker. The author has the happy faculty of presenting his hero in a natural way. While the greatness of the man is not obscured, the Washington of his pages is a real American whom the boys and girls will love as well as reverence.

MISCELLANEOUS

IN THESE DAYS of increasing international relationships and especially between North and South America, Joseph B. Lockey's "*Pan-Americanism: Its Beginnings*" will be found most useful. It is a careful and authoritative study by a student of John Bassett Moore, that distinguished American international lawyer who has just been so signally honored by appointment to the International Court of Justice. Dividing the history of Pan-Americanism into three periods, the first embracing the years of revolt from Spain and the formation of new states up to about 1830; the second covering to the close of the Civil War; and the third from that event to the present, Professor Lockey deals only with the first, the period of beginnings, which he declares was characterized by a strong tendency toward continental solidarity. The second period was characterized by an opposite tendency toward particularism and distrust. The third, he declares, represents a revival of the earlier tendency toward fraternal cooperation. This is a splendid contribution toward a better understanding and deserves high commendation. [New York: The Macmillan Co.]

C. R. W.

A NEW EDITION of Wm. H. Blymer's *The Isolation Plan* has been published (by the Cornhill Publishing Co., Boston). It will be recalled that the first edition, which appeared in 1917, set forth a plan for an international convention under which the nations of the world would simultaneously abandon their military and naval activities and depend upon compulsory arbitration under the sanction of isolating any nation that failed to carry out the verdict of the court. The author is said to be the originator of the idea that the employment of economic pressure in the form of non-intercourse, systematically operated, is the strongest of all forces that can be exerted against a nation. It has been endorsed by many leading American organizations since its initial presentation at the Berne Peace Congress of 1892.

IF YOU CARE for verse, you will enjoy *The Secret Way*, by Zona Gale, of "Friendship Village" fame and creator of *Miss Lulu Bett*. You will not anticipate the variety the book affords. In the last section are "News Notes of Portage, Wisconsin", and here Miss Gale runs into free verse. For her fairy tales she has Spenserian stanzas. In between are sonnets and every variety of poetic form. Always there is purity of sentiment and a delicate touch. [Macmillan, \$1.50.]

Timely Topics is the title of a most interesting discussion of sundry current themes by Princeton's emeritus professor of English, Theodore Whitefield Hunt. The guiding thought is that "If Democracy in America is to succeed, it can only be brought about by the agency of 'Level Headed Americans' who 'think straight' and act accordingly." It is one of the Princeton Press publications.

Church Kalendar



JULY

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

Personal Mention

THE Rev. E. K. BUTTOLPH, rector of Grace Church, Mt. Clemens, Mich., has resigned his parish. After a painful illness, Mr. Buttolph had the misfortune to lose his right leg by amputation, and his physicians have ordered a year's rest. His address after August 1st, will be Gambler, Ohio.

HEREAFTER the address of the Rev. WILLIAM F. HUBBARD, Chaplain, U. S. A., retired, will be Box 26a, route 2, Van Nuys, California.

COLONEL the Rev. ARTHUR P. S. HYDE, who has retired from active service in the army, has accepted a call to the rectorship of Holy Trinity Parish, Lincoln, Nebraska, and will take up his duties there on September 1st. Colonel Hyde and his family are spending the summer at 620 Post Street, San Francisco, California.

THE address of the Rev. LEO G. McAFFEE, formerly of Manila, is now Zamboanga, Philippine Islands.

THE Rev. GEORGE H. SWIFT, of St. Luke's Chapel, Trinity Parish, New York City, has accepted the call extended to him by the vestry of All Saints' Church, Minot, North Dakota, and will enter upon his duties there the first of August.

SUMMER ACTIVITIES

THE Rev. D. HOWARD DOW, rector of Christ Church, Temple, Texas, with Mrs. Dow, is spending July and August at Colorado Springs, Colorado. Mr. Dow is serving St. Stephen's, and other churches at the Springs.

THE Rev. C. A. G. HEBLIGSTEDT, rector of St. John's Church, Parsons, Kansas, will be *locum tenens* at the Church of the Holy Communion, St. Louis, during the month of August. He will also give a series of addresses presenting the Church's Mission at Camp Tuttle, the Brotherhood of St. Andrew camp.

URING the month of August, the Rev. JOSEPH E. WILLIAMS, of Prince Frederick, Md., will supply Emmanuel Church, Baltimore, Maryland. His address will be Hotel Rensert, Baltimore.

THE Rev. ARTHUR W. P. WYLIE, rector of Christ Church, Herkimer, New York, is spending his vacation with his brother, Dr. Eugene C. Wylie, at Dennis, Massachusetts, on Cape Cod.

ORDINATIONS

DEACONS

DULUTH.—At the Ojibway Convocation at Onigum, Minnesota, Diocese of Duluth, on Sunday, June 18th, Bishop Bennett ordained to the diaconate Mr. JAMES RICE, a full-blood Chippewa, who for four years has served as lay reader at Big Bend and Wild Rice Rapids. The candidate was presented by Archdeacon Renison and the Rev. W. K. Boyle, and the sermon was preached in Ojibway by the Rev. Fred Smith. The Rev. Mr. Rice will continue to minister in the field in which he has been a lay reader.

DEACON AND PRIESTS

SOUTH DAKOTA.—At St. James Church, Enemy Swim, Sisseton Reservation, on the third Sunday after Trinity, July 2nd, EDWARD OSCAR WHITEFACE was made deacon by the Rt. Rev. William P. Remington, D.D., Suffragan Bishop. At the same time and place, JOHN WAHOYAPI, LEVI M. ROUILLARD, and P. CHARLES BRUGNIER, were advanced to the priesthood by the Rt. Rev. Hugh L. Burlison, D.D., Bishop of the District. These men were all members of the Dakota tribe.

DIED

BROWN.—On Sunday evening, July 9th, at her home in Baltimore, Mrs., ANNA E. LAMB, aged 80, daughter of George M. and Ann W. Lamb, and widow of Henry G. BROWN, of Baltimore.

"Thou bidd'st me come to Thee."

RESOLUTIONS

CHARLES I. EASTWOOD

Whereas: It has pleased Almighty God to call from this world on July 1, 1922, CHARLES I. EASTWOOD, who was a member of the vestry of St. Timothy's Church, Roxborough, Philadelphia, Pa., since 1912.

Resolved: That the vestry hereby expresses and enters upon its records its appreciation of his services as a vestryman.

Resolved: That this vestry hereby expresses its personal loss and extends its sympathy to his family.

Grant unto thy servant, O Lord, eternal rest and peace with Thee.

MEMORIAL

MARY ELIZABETH JOHNSON

MARY ELIZABETH JOHNSON entered into Life Eternal June 17th in the evening. She had been for many years Branch Secretary of Trinity Branch, Hartford, Conn., and later first Vice-president of the diocesan G. F. S. For twenty years she had done wonderful work as Housemother in the Holiday House in Canaan.

She was a woman of strong character, deep spirituality and conscientiousness, of sound judgment, genial, loving, and beloved of many friends. Her work with the girls was efficient and enduring, and her influence always for the highest ideals. Many lives have been holier and better from contact with her.

So unique was her personality that her place in the diocesan work can never be filled.

On the day of her funeral many came to the early celebration at Trinity Church and at the noon service the church was filled.

At the grave all sadness seemed to be lost in peace and beauty. It was a perfect June day with sunshine and singing birds, and as we, her loving friends watched the coffin gently sinking amidst masses of flowers, and heard the words of solemn benediction, we only felt that the long life of struggle was ended and all was triumph, rest, and peace.

Signed, MARGARET E. JACKSON.

Honorary President of the Diocese of Connecticut.

Middletown, Conn., June 26, 1922.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED, A PRIEST UNDER THIRTY-five to teach Latin and the Sciences in a boarding school in the middle west. Address H-704, the LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG MAN (CHURCHMAN) TO TUTOR in High School subjects and take charge of Boys' Club from September until May. A western proposition in a health giving climate. Small remuneration. In replying to this advertisement write fully. Address H-706 care LIVING CHURCH, Milwaukee, Wis.

PRACTICAL NURSE IN SMALL CHURCH Hospital in middle west. Cook in small Church Hospital in middle-west. Good opportunity and home for widow with one child. M-707, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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.

CHURCH SUPPLY WORK WANTED FOR August, or a permanency. Address REV. PERCY DIX, Latrobe, Pa.

CLERGYMAN, FOR GOOD REASON. DESIRES change; at present in fair-sized city parish. Address B 700, LIVING CHURCH, Milwaukee, Wis.

ABLE PRIEST DESIRES PARISH WITH educational advantages for children. Strong preacher and administrator. Very successful in present charge. Wife exceptionally acceptable. For reference write Rev. Dr. R. J. BOURG, Rector St. Andrew's Church, 2067 Fifth Ave., New York.

MISCELLANEOUS

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

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, care of General Delivery, New York City.

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.

EXPERIENCED LADY TEACHER DESIRES resident position in good home or school. Best references given and required. Address S. R. 701. The LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL EXECUTIVE OPEN TO position in the fall. New York City preferred. Ten years in welfare work. Churchwoman. Address Z-500, The LIVING CHURCH, Milwaukee, Wis.

DENTIST SEEKS NEW LOCATION. Indiana preferred. Had 12 years' successful practice. Highest credentials. Information invited from Episcopal rectors, or any Churchman, knowing of such opening. Address G. T. RUNCIE, D.D.S., Roachdale, Indiana.

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.

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

T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

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.

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.

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.

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.**, 28 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 RETREAT 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.

S. T. 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**.

EDUCATIONAL

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

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

RELIGIOUS

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

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

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"RESTMORE" MONTROSE, PA. A delightful home-like place to spend the summer and autumn. No mosquitoes. \$18 a week. Leaflet.

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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, Pittsburg, Kan., Chaplain.

Address

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

CAUTION

HUNT.—Caution is expressed concerning a man giving the name of **EMERSON HUNT**. (Believed also to have used the name **W. G. SIMPSON**) man about 40 years of age, smooth face, five feet, eight inches in height, wearing brown, plain suit, brown cap, and brown oxfords. Story: just moved to town with wife who is unwell; work assured in few days; need for help for groceries. Telephones, then comes to see one in car of a "friend". Shows old card of membership in Masonic lodge (Baltimore, Md.). Information from **Rev. H. C. WHEDON**, Rochester, N. Y.

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.]

The Christopher Publishing Co. Boston, Mass.

Italy During the World War. By Salvatore A. Cotillo, LL.B., M.A., member New York State Senate, New York Bar Association, Knight Commander of the Crown of Italy, Grand Officer of the Crown of Italy, etc. Price \$2.00 net.

In the Shadow of the Wall. By Harriette B. Gunn, author of *In a Far Country*, *Fragments of Poetry*, etc. Price \$2.50 net.

Twin Souls. By Jeannie Blackburn Moran, author of *Miss Washington*. Price \$1.50 net.

Blood and Nerve Diseases; How to Cure Them Without Drugs. By Dr. Axel Emil Gibson, author of *Dict. What it is, and What it is not*, etc. Price \$1.50 net.

How Life Came upon the Earth: The Master-Key to Human History. By T. S. Givan. Price \$1.50 net.

The Leading of a Minister. By Amelia Fargo Staley. Price \$1.50 net.

A Certain Country Doctor. By J. W. Echols, M.D. Price \$1.50 net.

Ginn & Company. Boston, Mass.

The United States of America. I. Through the Civil War. By David Saville Muzzey.

McQuiddy Printing Company. Nashville, Tenn.

Hardeman's Tabernacle Sermons. A Series of Twenty-two Sermons Delivered in the Ryman Auditorium, Nashville, Tenn., March 28-April 16, 1922. By N. B. Hardeman, acting president of Freed-Hardeman College, Henderson, Tenn.

- G. P. Putnam's Sons. 2-6 W. 45th St., New York, N. Y.
Wall Shadows. By Frank Tannenbaum.
 University of Illinois. Urbana, Ill.
The Economic Policies of Richelieu. By Franklin Charles Palm, Ph.D.

PAPER-COVERED BOOKS

The Brooklyn Daily Eagle. Brooklyn, N. Y.
Second Year Book of the League of Nations. January 1, 1921-February 6, 1922. Including the Complete Story of the Washington Conference, With the Complete Texts of Treaties and Agreements. By Charles H. Levermore, Ph.D., secretary of the League of Nations Union and of the New York Peace Society, member of the American Historical Association. Price \$1.50.

S. P. C. K. London, England.
 The Macmillan Company, New York City, American Agents.
Christian Equipment and Training. A Plain Tale of What S. P. C. K. is Doing Today.

BULLETINS

- Department of Publicity. 281 Fourth Ave., New York, N. Y.
 Bulletin No. 29. *Report of the Commission on Provincial Organization For Religious Education.* Issued by the Department of Religious Education.
 Bulletin No. 30. *Church Boarding Schools.* Prepared by the Commission on Church Boarding and Day Schools. Issued by the Department of Religious Education.
 Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

CATALOGUES

- Gunston Hall. 1906 Florida Ave., Washington, D. C.
 Gunston Hall. A Resident and Day School for Girls and Young Women. 1922-1923.

PAMPHLETS

- S. P. C. K. London, England.
Outlines of the Geography of Palestine. By T. W. Pettipiece, M.A., author of the *School Geography Series for Primary and Intermediate Schools*, etc. Price 20 cts.
 From the Author.
The House of Baal. A Sermon preached in Trinity Church, Lenox, on Sunday, July 2, 1922, by the rector, the Rev. Latta Griswold.

YEAR BOOK

- The Federal Council of the Churches of Christ in America.* 937 Woodward Building, Washington, D. C.
Year Book of the Churches. 1921-22. Edited by E. O. Watson, secretary Washington Office and General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America. \$1.00 in paper; \$1.50 in cloth.

CALVARY CHURCH, BATAVIA, ILL.

THE REFERENCE to the erection of a parish house for Calvary Church in the Chicago Letter in THE LIVING CHURCH for July 15th should have been made more specifically to Calvary Church, Batavia, instead of having allowed the possible impression that it was Calvary Church, Chicago.
 This edifice, the effort of a handful of devoted people, means really, a very great achievement and is particularly noteworthy for this reason. It is by such work—the efforts of a few to advance the Kingdom—that the Church comes into a very great part of its progress.

CONVOCAATION OF CANTERBURY
 DEBATES DIOCESAN SYNODS

Lower House Discusses Many Things—Further Discussions in Convocation—A Seven Hundredth Anniversary

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

CANTERBURY Convocation met on Tuesday last at Westminster, and the whole of the first day in the Upper House was occupied in discussing the proposed revival of the Diocesan Synod. It must be confessed that the debate disclosed an imperfect understanding of the functions and purpose of the sacred synod on the part of some of the bishops.

The report which the Bishop of Oxford introduced was the unanimous expression of a joint committee of both Houses, and recommended that the principle of synodical action be deliberately adopted. The Bishop of Bristol seemed to think that there was a danger of the episcopate being led away by a sentiment of democracy, the implication being that the synod is a democratic institution. It may be true, as he said, that scarcely any bishop nowadays acts in an autocratic manner, but it is fair to ask whether we are much better off because the bishop consults the small number of his clergy who, in the Bishop of Bristol's words, are precisely those whom he can trust, and whose opinions he values most? For a bishop to surround himself with a number of like-minded or complaisant priests, and then to argue that he consults his clergy, is to impose an even worse tyranny than autocracy.

Considerable discussion took place on the detailed resolutions appended to the report, and it was decided that the first resolution expressing the desirability of adopting the principle of synodical action should be withdrawn and the second one regarding the summoning of the synod modified. Eventually it was resolved:

"That it is desirable that Diocesan Synods of clergy should be summoned by the diocesan bishops for the purpose of mutual consultation on matters concerning faith, worship, morals, discipline, and the pastoral office."

It was agreed that all beneficed and licensed clergy should be summoned as having the right to attend in person, and that the summoning of the synod should not interfere with the regular meetings of the diocesan conferences. Resolutions regarding the method of summoning the synod and the times of meeting, also with regard to the appointment of a council of a synod to assist the bishop, were rejected by large majorities.

These resolutions and rejections so effectively watered down the committee's proposals that the Bishop of Oxford declared that their force and aim had been destroyed, and he had no further interest in the resolutions. The Archbishop of Canterbury said he could quite understand the disappointment of the Bishop of Oxford, but it ought not to be said that what they had done necessarily negated the whole scheme. All that Convocation had to say now was that it desired emphatically a new departure, to encourage a desirable thing by the summoning of diocesan synods of clergy,

leaving open the question of how these could best be summoned for further consideration. In passing what they had passed, they had made quite possible the beginning of a new development in the Church's mode of constitutional action.

That Synods are on the way to re-establishment there is little room to doubt.

LOWER HOUSE DISCUSSES MANY THINGS

The Lower House discussed the relations between Convocation and the National Assembly. The report of a special committee on this matter states that there has arisen some danger that the inherent authority of the provincial synods would be overlooked by the new body. After several speeches, a resolution was carried that the committee should watch the relations between Convocation and the National Assembly.

An interesting resolution was moved by the Rev. G. L. Richardson to the following effect:

"That whereas a Catechism of the sixteenth century is manifestly inadequate in the twentieth as a manual of Faith and Duty, and whereas the social significance of the Incarnation and the Christian Sacraments with their world-wide reference, should form part of the education of every Christian child: This House respectfully prays the President to proceed by Committee or otherwise to the preparation of a short Supplement to the said Catechism."

This, however, fell rather flat, and after a short discussion the adjournment of the debate was moved by Canon Guy Rogers, and carried.

Discussion then took place on the Rules and Regulation for the restored Order of Deaconesses. The principle of the diaconate of women having been already accepted by both Houses, the debate turned chiefly on the functions of ordained women. The committee came to the conclusion that there was not at present historical justification for the belief that the ordination of a deaconess confers on her "holy orders," but they were satisfied that in ordination she received the "character" of a deaconess in the Church of God, and that her status is therefore permanent. It follows that a deaconess in her ordination must be dedicated to lifelong service, but precisely the nature of that service is a matter which experience will no doubt determine. The original proposals of the committee respecting the functions which may be entrusted to a deaconess included the reading of Morning and Evening Prayer and the Litany, and instructing and exhorting the congregation. These proposals very properly encountered determined opposition, and were subsequently delegated, with the result that the deaconess's work will be very much what it has been in the past, save only that it will have uniform official recognition and support.

FURTHER DISCUSSIONS IN CONVOCAATION

On the concluding day (Thursday) of Convocation, the decline in the number of ordination candidates was discussed, and after several speeches, a proposal by the Bishop of London to appoint the inevitable committee was carried. The function of this committee will be to consider and report upon the question of the

supply of candidates for Holy Orders, and to formulate any recommendation for the consideration of the Bishops.

The Archbishop of Canterbury, in a statement regarding the present condition of the Church in Russia, said that no reply had been received to his request to the Soviet Government that a small representative commission should be allowed to go out and investigate matters. The endeavor of the Vatican to intervene in the matter had fallen through, and the churches in Russia were being robbed of their priceless treasures, which were being disposed of by the Soviet Government in such a way as they thought right. The exact position of the Patriarch Tikhon was extremely difficult to ascertain, and neither the Government nor other authorities were able to obtain authentic information as to what was happening.

There is not much more to chronicle in connection with the concluding day (Friday) of the National Assembly last week. Pensions and dilapidations are not very exciting topics, and the only subject which aroused a really interesting discussion was the formation of new sees and provinces. I have from time to time outlined the various schemes proposed for dividing the present dioceses of Manchester, Winchester, Peterborough, Lichfield, and Southwell, and will not recapitulate them. The Bishop of Manchester lumped the whole of these proposals into one long resolution, which he submitted to the Assembly on Friday afternoon. He moved that the reports of the several committees, all favorable to the division of the dioceses named, should be received. This was opposed by the Bishop of Durham, who said that the increase of clerical incomes was more urgent than the multiplication of bishoprics, and wanted to know where the money was coming from for these extensions.

The Rev. M. E. Atlay supported the proposals, and said that the best way to obtain money was by an increase of the episcopate, because of the personal touch. Spiritual efficiency, he considered would also gain immensely, if there were more bishops.

Another clergyman lamented that episcopacy was in some places a lost Order of the Church, rather than a center of all unity and life, the head of a family. Diocesan Synods must be restored, where the decision of the bishop amidst his presbyters will be final.

Eventually the reports of the Committees were received and recommended for adoption. The next proceeding will be a Bill in Parliament, and it may reasonably be supposed that this would not meet with much opposition.

A SEVEN HUNDREDTH ANNIVERSARY

Another anniversary during the past week was that of the Church of St. Peter, Great Berkhamsted, which celebrated its 700th birthday on Wednesday by special services and an historical pageant. The church itself is one of the largest and most important in Hertfordshire, cruciform in shape, with a square tower and short spire of the common Hertfordshire type, and, like the Abbey church at St. Albans, is noteworthy for its disproportionately long nave.

The oldest parts of the building—those which have stood for seven hundred years—are the chancel, the lower part of the central tower, and parts of the transepts. The greater part of the rest

of the church was built later in the thirteenth century. Beside the length of the nave, the remarkable irregularity of the planning of the older parts is bound to attract notice.

There are a number of early and interesting brasses and various monuments. Of the latter, there may be specially mentioned that to the memory of the mother of Cowper, the poet. Cowper's father was rector of St. Peter's, and the poet was born in the old rectory during his father's residence at Berkhamsted.

There was ample material in the history of Berkhamsted for the many scenes in the pageant. The formal submission of England to William of Normandy was ratified at the castle, which, no doubt, owes its origin to the Conqueror. Henry II stayed there. Becket owned it, and

Prince Louis of France captured it. Other kings and princes came or stayed, and it was owned in course of time by the Black Prince, while Chaucer lived within its walls before it was finally dismantled.

A NEW ARCHBISHOPRIC

The Synod of the Anglican Church in New Zealand has decided to style its Primate "Archbishop", and Dr. Churchill Julius, Bishop of Christ Church since 1891, who recently succeeded the late Bishop Nevill, of Dunedin, in the Primacy, and is now Archbishop, begs that he shall not be addressed as "Your Grace". The Church in New Zealand thus falls into line with Australia, Canada, the West Indies, and South Africa, whose Metropolitans have during recent years received the title of "Archbishop".

GEORGE PARSONS.

BOSTON CITY MISSION CROWDED WITH CHILDREN

A New Church for Old Parish

The Living Church News Bureau }
Boston, July 22, 1922 }

WE HAVE never before had such crowds of children claiming the leadership of the Episcopal City Mission," says the financial secretary, the Rev. F. B. Allen. In appealing for an additional sum of \$1,000, Mr. Allen sends the following statement:

"I am very grateful to our friends who have responded so generously to our appeal for the Mothers' Rest, playrooms, and other summer work undertaken by the Episcopal City Mission.

"We find ourselves confronted, however, by an unusual situation. We have never had such crowds of children claiming our leadership as this year. At one of our playrooms—St. Mary's, East Boston—we have actually had three hundred children present, compelling us to obtain more teachers, and to open extra rooms in our parish house.

"The Robert Gould Shaw House has had to spill over into a public schoolhouse near by. We have no adequate room for nearly one hundred Italian children in the basement of the Chapel of St. Francis of Assisi.

"While we have thus been forced to press more teachers into our service, we find that the cost of living has so increased that, instead of reducing the standard of pay, we feel constrained to increase the salaries of some of the teachers.

"We really need \$1,000 more than we have yet received to keep our playrooms open for the usual five weeks. One hates to beg additional help at such a time, but we cannot have too much moral influence provided for the protection of children exposed to special temptations."

In speaking of the summer work of the Episcopal City Mission Mr. Allen said: "We need first to complete the story of the acquirement of the lot of land on the boulevard near the Mothers' Rest.

"Through the generosity of Mr. John G. Munro, this valuable piece of land was offered to us for \$5,500, and it has already been reported that friends were found who were kind enough to contribute the entire amount required.

"Somewhat later, when the deed of the lot was to be made, it was discovered that a strip of land, four feet wide, be-

longing to the Commonwealth of Massachusetts, separated the lot from the boulevard.

"Our acquirement was of no use unless this strip of land was also acquired. It was valued, we understand, at more than \$1,000, and it has to be added to our profound appreciation of Mr. Munro's helpfulness that he bought this strip, and the whole lot of land has been turned over to the Episcopal City Mission."

NEW CHURCH FOR OLD PARISH

Trinity Church, Weymouth, is hard at work endeavoring to raise money enough to build a much-needed new church. The present edifice is an old dwelling house converted into a church, very cleverly done, but still not such as would attract outsiders, or reflect credit on the great diocese of Massachusetts. It is very, very old, being two hundred years old when bought to be converted into a church in 1866. For fifty-six years these people have been worshipping in this made-over apology for a church. Surely it is time to have a Churchly church in Weymouth! And to this end the parishioners have begun.

At the winter Archdeaconry meeting held in Brookline, the Bishop appointed a committee of three to help in the raising of the money and the erection of this church. This was the result of a plea for a changed condition in Weymouth by the Rev. Howard K. Bartow, of Quincy. The three members, include the mover, the Rev. Dr. Matthews, and Mr. Gilbert R. Payson of Brookline.

Several visitations have been made by the committee to Weymouth to address the parishioners and to confer with them, and quite a little headway has been made. But the diocese as a whole will have to be depended upon to come to the financial assistance of this struggling parish.

RALPH M. HARPER.

A CORRECTION

OUR ATTENTION has been called to the fact that it was Mr. C. M. Dashiell, of Princess Anne, Maryland, who was elected as an alternate to General Convention from the Diocese of Easton, and not Mr. Edwin Dashiell, of Cambridge, as reported to us and included in the list of deputies and alternates printed in THE LIVING CHURCH of July 5th.

PROGRESS OF NEW YORK SOCIAL SERVICE CARAVAN

Death of a Noted Editor—Columbia Summer School of Religion—Work of Grace Church

The Living Church News Bureau
New York, July 21, 1922

THE conception of a social service caravan to visit the isolated places of the diocese was an inspiration. The securing of the cooperation of the State's educational and medical department was a stroke of genius. The combination has worked out splendidly. Thus, while Church and State retain their traditional attitude of independence, their interdependence is here most happily demonstrated. Both have visualized their specialized relations to the body politic and their usefulness has been made practical to a degree hitherto, at least, unknown to the people living in the remote, rural sections of the state. Both will reap where they have sown the good seed and both will find a hearty reception wherever they may go in the future. Return visits will be more than welcome.

The motor caravan has been on the road since June 23rd, and will keep going until the end of September. So far the itinerary has followed the right bank of the Hudson, through the counties of Westchester, Putnam, and Dutchess. August will be devoted to the west side of the river, through the counties of Orange, Ulster, and Sullivan.

Bishop Lloyd went with the caravan on its initial trip, and Bishop Shipman is planning to join it later on. Bishop Lloyd is enthusiastic in his praise of the venture, which he thinks has done much good for the diocese in the way of genuine Church extension. It has blazed new and untrodden trails, has shown the lonely and untaught that the Church does care for their souls, and for their bodies as well. The State has profited by the experiment, too. Its beneficent work has become known to those who, hitherto, have only or chiefly looked upon it as a tax-gathering, soulless entity. It has been brought to their attention as a helpful agency, to which the citizen may turn for advice and assistance. That the Church sponsored the venture has been most fortunate. It has thus asserted its unselfish devotion as the ancient instrument of diffusing light and warmth into social relations, and as the former patron of education and health. Though both these agencies are no longer under ecclesiastical control, they are still the handmaids of religion, which now as of old, retains its position as the rightful conservator of the right relations of humanity in social life.

The diocesan social service commission has done a good work through the caravan. But the work must be followed up. The appetite of the people it has visited has been whetted for better things and they must not be disappointed of their hope. The Church has been put before these people in a concrete way that cannot but appeal to their sympathy and cooperation. These must be conserved and capitalized for their future benefit. This will mean that the rural parishes must be taught how to minister to their con-

stituencies in the way shown by the caravan, which is a way easily "understood of the people." These wayfarers of the caravan are veritably "making a highway in the desert for our God" and are doing it with moving picture machines instead of machine guns, and with clinics instead of lethal weapons. Fords are better than tanks in the long run. They are showing people "the way" and are helping them to walk in it. The kingdom of God is being "set up" in rural New York. It must now be administered.

DEATH OF A NOTED EDITOR

Charles Ransom Miller, editor-in-chief of the *Times*, one of New York's most influential newspapers, died on Tuesday, July 18th, aged 74. Mr. Miller had been failing in health for a number of years, but only recently left his desk to seek relief from his exacting labors. He had been connected with the *Times* since 1875. The funeral took place from St. James' Church, 71st St., and Madison avenue, on Thursday last, the service being conducted by the rector, the Rev. Frank W. Crowder.

Mr. Miller was born in Hanover, N. H., January 17, 1849. He was graduated from Dartmouth in 1872, and served his apprenticeship in that famous, if unofficial School of Journalism, the *Springfield Republican*, under Samuel Bowles, who also help to educate Talcott Williams and Ambassador Harvey in the profession of journalism. In 1881, Mr. Miller became chief editorial writer and in 1883 editor-in-chief. He was also vice-president of the *Times*.

Mr. Miller was of the old school, conservative and cautious. His knowledge of international law was profound, and his judgment in politics and finance was sound and practical. His only serious mistake in sensing public opinion was in regard to the question of a separate peace with the old dual monarchy of Austria-Hungary, and his advocacy of that policy was universally condemned at the time. He wrote as he believed, but never asked his assistants to write anything contrary to their convictions. In 1905 Dartmouth made him an LL.D., and in 1915 Columbia gave him the degree of Litt.D.

RELIGIOUS CONFERENCE AT COLUMBIA

From July 10th until August 18th, there are to be held numerous conferences on religious problems at the summer school now in progress at Columbia University. Special courses of lectures are being given by leading educational and religious leaders. The problems of adolescence and religious education will be discussed during the sessions.

THE WORK OF GRACE CHURCH

In connection with the recent review of Grace Church Year Book it should be stated that the summer work carried on by the parish at Grace House-in-the-Fields is more extensive than was indicated. The cost was \$10,350, and \$2,749 was expended on the betterment of the farm, making a total of \$13,099. The endowment of this great metropolitan parish now stands at nearly \$3,000,000, the sum of \$567,890 having been added to

it in the last two years, and \$288,135 in 1921. There are many other trust funds, for charitable and missionary purposes, music, summer work, and the like. Richly as it has been blessed, Grace parish has richly served New York for many years in every way under the notable rectorships of Bishop Henry Codman Potter, Dr. Huntington, and Dr. Slattery, the latter having continued and developed the work along new avenues of usefulness in accordance with the needs of the changing times.

PERSONAL MENTION

The Rev. Dr. J. Stuart Holden, rector of St. Paul's Church, Portman Square, London, will be the morning preacher at Grace Church beginning Sunday, July 30th. The Rev. Dr. Karl Reiland, rector of St. George's, who is convalescing from a serious illness, has started on a trip to China and Japan. The Rev. William H. Garth, rector of St. Mark's Church, Islip, Long Island, is the special preacher at St. Bartholomew's for the summer. The Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, is to be the preacher at the Cathedral during the month of August.

The religious motion picture of "Noah and the Ark" was shown at Christ Church, on the morning and evening of Sunday, July 16th. The Rev. Sidney Ussher, chaplain at Blackwell's Island, assisted the maker of the picture, the Rev. Dr. Edgar James Banks, in his excavations in Mesopotamia, and explained the pictures as they were shown.

The Rt. Rev. Herbert Shipman, D.D., has sent in his resignation as a chaplain of the Twenty-seventh Division. His reason is because of the conflict of duties between his episcopal assignments, and those pertaining to his office as chaplain. The Bishop has gone to Alexandria Bay, New York, for a brief vacation, where he will join Mrs. Shipman and her parents, Mr. and Mrs. Edson Bradley. Early in August he will join the Social Service caravan in its tour of the western shore of the Hudson.

FREDERIC B. HODGINS.

WEST INDIAN SYNOD TO BE HELD IN NEW YORK

INFORMATION HAS already been given of the fact that the synod of West Indian Bishops will be held in New York City this summer. The date fixed for the opening is August 20th, and the opening service will be held in the Church of St. Mary the Virgin. The sessions will be held in the Church Missions House, while the bishops in attendance, about eight in number, will be the guests of Mr. Haley Fiske, president of the Metropolitan Life Insurance Company, at lunch daily at the lunch rooms of the insurance company. The Archbishop, Dr. Hutson, who is also Bishop of Antigua, will preside at the synod meetings. It is interesting to learn that New York is more easily reached from the various parts of the Province than any one of the islands which comprise its territory.

We are requested to state that mail for any of the distinguished visitors may be addressed in care of the Church Missions House, 281 Fourth Avenue, New York City. Invitations to the visiting bishops to preach at any churches, should be addressed to the Rev. John H. Sattig, 1063 Eighty-first St., Brooklyn, N. Y.

PHILADELPHIA PRO-CATHEDRAL HAS NEW VICAR

Confirmation Services in Penitentiary—News Notes

The Living Church News Bureau }
Philadelphia, July 21, 1922 }

THE Rev. Clarence Wyatt Bispham, former rector of St. Philip's Church, in this city, has been appointed priest-in-charge of the Pro-Cathedral of St. Mary, Broad and South streets, to take effect September 1st, succeeding the Rev. Dr. George L. Richardson. Dr. Richardson recently resigned as vicar of the Pro-Cathedral to accept the rectorship of St. Paul's Church, Burlington, Vermont.

Mr. Bispham was born in Burlington, New Jersey. He is a graduate of Amherst and was ordained priest in 1892 by Bishop Paret. From 1891 to 1893 he was an assistant at St. John's Church, Washington, and for three years following was rector of St. Michael and All Angels in the same city. After leaving St. Philip's, in this city, he became rector of the Church of the Annunciation in New Orleans, where he remained for about three years. Since that time he spent several years abroad. Mr. Bispham is an author of a number of religious works.

CONFIRMATION SERVICES IN PENITENTIARY

The Rt. Rev. Thomas J. Garland, on a recent Sunday held five separate confirmation services within the walls of the Eastern Penitentiary, administering the rite of confirmation to forty-four prisoners.

It was one of the largest classes ever presented to a bishop for confirmation within that prison. The Rev. Alfred M. Smith, of the Episcopal City Mission staff, who has the big stone prison under his jurisdiction, presented the class. It was composed of long and short termers.

Music was by a Church choir, composed of about 36 prisoners, including cornetists and trombone players. Smyser Agnew, a member of St. Clement's parish, who has been helping in missionary work among prisoners, was at the organ. In preparation of the women prisoners for confirmation the Rev. Fr. Smith was assisted by Sister Lydia of the Sisters of St. Margaret, and Mrs. William Ware of St. Matthew's Church, 18th Street and Girard Avenue.

NEWS NOTES

During November, the Rt. Rev. George W. Davenport, Bishop of Easton, will assist Bishop Garland in confirmation appointments in this diocese. The Church School Service League of the Diocese of Pennsylvania has assumed a pledge of \$1,250 for the current year, to be distributed equally amongst the following objects, each applying on the Nation-wide Campaign quota: support of Hooker School, Mexico; support of St. Andrew's Hospital, Wushih, China; support of Tuberculosis Sanitarium, Phoenix, Ariz.; for salary of a Domestic Missionary Bishop; and for work among Indians in South Dakota.

FREDERICK E. SEYMOUR.

way to the Pacific Coast and Alaska. Dr. van Allen preached at the morning service at the Church of the Ascension, while in the city. The rector of the Church of the Ascension, Fr. Stoskopf, was formerly an assistant at the Church of the Advent, Boston.

Besides the Rev. Dr. Stewart, who has many appointments lecturing at summer schools, two of the Chicago clergy have been operating at a similar schools. The Rev. Dr. N. O. Hutton, rector of St. Chrysostom's, Chicago, has been lecturing at the Nebraska Summer School for clergy, held at Kearney, Neb., July 11th to 20th. The Rev. Frederic S. Fleming, rector of the Church of the Atonement, has also been lecturing at the same school. Dr. Hutton's subject was Pastoral Theology, and Mr. Fleming's, The Book of Common Prayer.

H. B. GWYN.

OJIBWAY CONVOCATION OF THE DIOCESE OF DULUTH

THE OJIBWAY CONVOCATION of the Diocese of Duluth was held at St. John's Church and on the Agency grounds at Onigum, Minn., beginning Sunday morning, June 18th and continuing through Monday and Tuesday.

More than usual interest was evident in the meetings because of several unusual features. In the first place, there was the ordination to the diaconate of Mr. James Rice, a full-blooded Chippewa, who for several years has ministered to his people as lay reader at Big Bend and Wild Rice Rapids. The ordination sermon was preached in the Ojibway language by the Rev. Fred Smith, of Redby, one of the older group of Indian priests.

At the Sunday evening service, Bishop Bennett preached, and the Rev. Julius Brown served as interpreter. In addition to the regular service, the Bishop baptized an Indian baby and the daughter of the Agency farm superintendent; confirmed two Indians, and this same white girl; reunited in marriage an Indian couple who for some time had been separated, and gave the Church's blessing to the common law marriage of another Indian couple. In all, this service was an illustration of what the Church is constantly called upon to do in ministering to our brethren of the forest.

Monday morning was given over to the first annual meeting of the Ojibway Brotherhood which was organized among the men of the reservations, at the convocation last year. The reports given for the various mission branches showed remarkable earnestness. The work of this Brotherhood is most largely man to man evangelism, and also such true charity as the building of houses for aged poor, and the providing of fuel and food for those in want. Bishop Bennett, ex-officio president, presided and, in the course of the meeting, outlined a general plan for establishing a sales agency among the Ojibways for selling wild rice, maple sugar, baskets, lace, and other products of the reservation. He also called for the election of an advisory council which should function for the Indian field in a manner similar to the Bishop and Council in the diocese. The council was elected at an adjourned meeting on Tuesday morning.

The Monday afternoon session was a conference on Sunday school work led by the Rev. E. W. Couper, field organizer of the diocese. Little continuous work

CHICAGO ANNOUNCES PUBLICITY PLANS

Artists and Religion—Choir Outing as Memorial—Items of Personal Interest

The Living Church News Bureau }
Chicago, July 22, 1922 }

THE Rev. E. J. Randall, secretary of the Bishop and Council of the diocese, sent the clergy of the diocese a pamphlet issued by the department of Publicity of the National Council in New York, explaining the publicity plans for the Nation-wide Campaign in the fall. Mr. Randall asks the clergy to state the number of copies of *The Church at Work* and of *Exchange of Methods* that they desire for the campaign. It is the earnest desire of the Presiding Bishop and Council and also of our own Bishop and Council, says Mr. Randall, "that *The Church at Work* be given the most efficient distribution possible. Would it not be possible, if you are not already doing so, to send *The Church at Work* with your parish paper, or by mail, to all the homes in your parish. Only so can the efforts, that the Church is putting forth, be made known to the Church people everywhere."

ARTISTS AND RELIGION IN CHICAGO

"The Artists' Fraternity" is the name of an organization recently formed in Chicago, to help many artists of the city to establish themselves on a firm footing in the community. Miss Bess Seltzer Sondel

is director. The members of the advisory board are Letitia V. Barnum, Gladys E. Geissler, Oliver Hinsdell, and Natalie Whitted Price. "The Artists' Fraternity" says Miss Sondel, was organized by and in the interests of dramatic and musical artists to be the medium between artists and religious and educational institutions for whom the artists will put on the program. The sponsors of the Fraternity will meet with the advisory board at stated intervals to discuss means of really helping worthy artists and to find suitable places for the expression of their gifts." Bishop Anderson is one of the sponsors.

A CHOIR OUTING AS MEMORIAL

The home of the late Mrs. Cyrus H. McCormick, a communicant of the Church, was very near St. James' Church, Chicago, and for many years it was her custom to listen to the practice of this choir, while seated in her home. Her interest in the choir was intense and continuous.

As a memorial to his wife, Mr. McCormick, who himself is a Presbyterian, is paying all the expenses of St. James' choir camp, which is now being held near Dixon, Ill., and it is reported that Mr. McCormick is thinking of providing a fund to make the annual choir outing perpetual as a permanent memorial to his wife.

ITEMS OF PERSONAL INTEREST

The Rev. Dr. van Allen, rector of the Church of the Advent, Boston, was in Chicago from July 15th to 17th, on his

has been done among the Indians in the way of Sunday schools, but it was discovered that five schools were started during the past year and other missions have promised to organize schools as soon as lesson materials can be provided. It is planned to have the Niobrara System translated into Ojibway at an early date. This will enable the older Indians to cooperate with their children in their Christian studies.

Tuesday was Woman's Auxiliary Day. Mrs. E. W. Couper, diocesan president, presided at the meeting. The conference was opened at ten o'clock and reports were given for the various missions, and by Mrs. Louis Manypenny, who for the past year has served as Auxiliary organizer in the Indian field. Remarkable work was reported from a number of the stations, particularly by the branch at Onigum, where over seven hundred dollars was reported as having passed through the treasury during the year. Bishop Bennett commended the work of his Indian women, and suggested that they elect an executive committee in addition to the usual officers and that this committee nominate to him a woman to be appointed Auxiliary organizer for the next year.

INDIAN CONVOCATION IN NORTH DAKOTA

THE FOURTEENTH ANNUAL Convocation of the Indians of the Church in North Dakota was held at St. James' Chapel, Cannon Ball, June 22nd to 25th.

It is a matter of great satisfaction and deep thanksgiving to those interested in, and working for, our red brethren, as they attend these Convocations from year to year, to note the steady advancement made by the Indians, not only in the way in which they conduct these gatherings, but the interest in, and understanding of, the Church's aim and object in holding them. From a sort of festive gathering of the Indians from far and near, of all creeds; some interested in the religious aspect of the meeting, but more in the feasting part, it has grown into a gathering of our own Church Indians almost entirely, who are bent on talking over the work they are doing for the Church and the Master, and planning on how they can do more, eagerly looking forward to the services and conferences, and taking such an interested part in them all.

At last year's Convocation, Bishop Tyler asked the Indians to take up the question of assessing all the missions in North Dakota a certain sum to be used to meet the expenses of the Convocations to be called a "Convocation Fund", from which all the bills of the Convocation were to be paid. Heretofore, the expenses had always been assumed entirely by the mission at which the Convocation was held, which was a heavy burden for a few, and they had been obliged to solicit funds from Indians of other communions, and often had to go into other states soliciting. They all entered into the new arrangement this year very heartily, and it proved a great success. Those who could not give money—and there were many this lean year—gave a beef, or a horse, which was sold and the proceeds given. This is another sign of a growing sense of responsibility and stewardship on the part of the Indians.

There were fine delegations from five of the seven Indian missions in the Dis-

trict, and the best attendance of white delegates there has ever been at one of our Indian Convocations. These included Archdeacon Martyr, Archdeacon Johnston, the Rev. Thomas Dewhurst of St. George's, Bismark, the Rev. F. H. Davenport, of Christ Church, Mandan. Mr. William Malpass, in charge of St. Matthew's, Linton, Mr. Homer R. Harrington, candidate for Holy Orders from Seabury Divinity School, Mr. Tom G. Akeley, postulant studying at the University of Virginia, and Miss Mary Case Marsh, National Extension Secretary of the G. F. S. A. There were two vacant places in the ranks this year, made by the absence of Miss Margaret R. Elliott, who has been such an active and helpful part of the Indian Convocations for the past four years, and her mother, Mrs. H. D. Elliott. Miss Alice M. Bennett has come to take up the work which Miss Elliott was obliged to give up, and she has proven herself a most efficient addition to the force.

The Convocation opened as usual with the impressive "Camp Prayer" service at sunset, held out in the open field. Singing of hymns in Dakota and English, prayers, the Creed, and more hymns, and the Benediction by the Bishop.

The next day began with the Celebration of the Holy Communion. These early Communion services each day were well attended, and, on Sunday morning, there were present over a hundred, sixty-two of whom received the Blessed Sacrament. The Indians are very devout and reverent in their approach and their partaking of the Lord's Supper, and it is most inspiring to attend their services. At the opening of the business session Bishop Tyler appointed Mr. William Cross, the catechist at St. Gabriel's Mission, Red Hill, as the Dean of Convocation, which appointment was ratified by the delegates.

The day was taken up with the reports of the work, intermingled with addresses, some by the Indians and some by the white brethren. There were many interesting conferences and discussions, led by the Indians, all showing earnest thought and a love of the Church and appreciation of what it has brought to them. Mr. E. D. Mossman, the Superintendent of the Standing Rock Reservation in North Dakota made a fine address.

Mrs. Byron D. Wilde, President of the Indian Woman's Auxiliaries in North Dakota was present and presided at the Woman's meeting.

CONVOCATION OF THE DISTRICT OF WYOMING

UNLESS WE ARE prepared to defend the general proposition that the moral code demands obedience to a law only when the law is to our mind and we are so inclined, the only course left for the Church is to get behind the issues involved and give all possible support by law enforcement and through personal example, declared the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, in his annual address to the Convocation of the Church in his District. The Bishop declared that the eighteenth amendment had been passed and ratified by the majority of people in the United States because they felt it to be dangerous to manufacture and sell liquor, both for this generation and for the next, as well as being hazardous to industry.

"Despite this", said the Bishop, "no

law enshrined as a fundamental inspiration of this land has ever been so assailed and no law so disregarded, and that, too, by persons usually above reproach in this particular. Therefore, it seems to me that we have come to the time when the Church should speak with no uncertain sound as to this matter. There is no course for the Church but to get behind the issues here involved and staunchly support them in every way within our power".

The Bishop addressed the convocation in its annual session, which was held at Ethete, Wyo., on the Wind River Indian Reservation, July 5th and 6th. The clergy and lay delegates were the guests of the Rev. Royal H. Balcom and his corps of assistants at St. Michael's mission.

On July 5th, the convocation was formally opened with confirmation and a celebration of the Holy Communion, held in an open field. The Bishop was assisted at the celebration by the Rev. Mr. Balcom, the Rev. Samuel E. West, the Rev. H. R. Brinker, and an Indian interpreter. Immediately after breakfast, the delegates assembled at the mission chapel, where morning prayer was said, and the Bishop baptized an Indian child.

During the remainder of the day, the delegates were the guests of the Indians who had prepared a program of entertainment for them in recognition of the meeting of the convocation at the mission, and as a token of their esteem.

In the morning, the children, who are receiving their education at the mission, were responsible for the program. They gave exhibitions of their work and demonstrated how they can perform shop work, and wood work, and also military drills. The girls of the school demonstrated the methods they have been taught for doing housework, cooking, sewing, and other vocational subjects. At noon, the children assembled in the chapel where they demonstrated the religious education they receive, by reciting the catechism, several psalms, and some hymns.

At noon the 250 Indians who had come to the mission for the convocation, and to assist in the entertainment of the whites were the guests of the mission at a feast. A cow had been slaughtered, and the meat turned over to the Indians for preparation. Tom Chrispman, an educated Indian, addressed the delegates and declared that the heartiest cooperation could be expected from the Indians in carrying on the work of the Church. Bishop Thomas responded, and thanked the Indians on behalf of the delegates for the entertainment they were providing.

Following the feast the afternoon was given over to Indian games and races. One of the features was a sham battle between Indians and cow-boys.

At Evening Prayer, the Rev. P. K. Edwards, of Casper, preached the convocation sermon, in which he urged a deeper care of pastoral duties on the part of the clergy. Following this service, convocation was organized and the Rev. Franklin C. Smith, of Green River, and J. C. Spalding, of Laramie, were elected secretary and treasurer of the convocation.

Upon completing its organization, convocation adjourned to view a program of old Indian peace and war dances, given by several of the prominent members of

the Arapahoes, dressed in their war paint and feathers.

The following board was appointed by the Bishop on the second day of the meeting: Examining chaplains appointed for the year are the Ven. E. Dray, the Very Rev. D. W. Thornberry, the Rev. R. F. Philbrook, and the Rev. C. A. Bennett. The rural deans for the ensuing year will be: Laramie, Dean Thornberry; Sheridan, the Rev. S. E. West; Green River, the Rev. F. C. Smith; Rawlins, the Rev. R. F. Philbrook; Douglas, the Rev. H. R. Brinker; Platte, the Rev. E. L. Tull; Basin, the Rev. J. J. Dixon.

The Rev. W. E. Daniels, of Thermopolis, was elected supplementary clerical delegate to the general convention.

Convocation endorsed a resolution passed by the House of Church Women urging the establishment of chapters of the Girls' Friendly Society throughout the district.

Convocation also accepted the invitation extended by Christ Church and the Community Club of Glenrock to hold the 1923 convocation in that town. It will be held the first week in July.

THE CONNEAUT CONFERENCE

ON JULY 14TH, the Conneaut Lake Conference closed a very successful ten day session. Over 250 registered, and the excellent and persistent attendance at all classes manifested the eagerness of those present to equip themselves for the Church's task. Twenty-three courses were offered by the program. Practically every member of the conference attended four lecture courses and the many extras offered them.

The daily program began with the Eucharist, and ran through four lecture periods. The afternoon was set aside for recreation. In the evening came Dr. Sturgis' series of addresses on the Sermon on the Mount, after which was the special program for the evening. These programs included Church Music, Social Service, Stunts, and Missions, but chief among them stand out Dr. Sturgis' stirring appeal for China and the Orient, and the very impressive and beautiful pageant (presented in the stillness of a cathedral provided by nature), the theme of which was Joy in Service.

The splendid faculty whose services made the school the great success which it was included Bishop Ward, of Erie; Dr. Wm. C. Sturgis, Miss Laura Boyer, Miss Florence Newbold, and the Rev. B. T. Kemerer, of New York; the Rev. J. C. H. Sauber, Miss Charlotte Forsyth, Mrs. T. J. Bigham, Mr. Daniel Phillippt, and the Rev. Robt. N. Meade, of Pittsburgh; Miss Adelaide Hicks, and the Rev. B. H. Reinheimer, of Southern Ohio; the Rev. Messrs. G. F. Patterson and R. E. Schulz, of Ohio; Mrs. Wm. Roberts, of Erie; and the Rev. Morton C. Stone, of Chicago. The business end of the school was admirably handled by the Rev. Messrs. E. J. Owen, T. J. Bigham, and Harold Jenkin. Plans are being laid now for another year, in which the very successful Young People's program of this year shall be greatly enlarged and emphasized.

MONTROSE SUMMER SCHOOL

FOR THE THIRD TIME, representatives of the different activities of the Church gathered at Montrose, Pa., to attend the Summer School of the diocese. The

school lasted ten days, this being a new venture as to time. Heretofore it was only a five day school.

One hundred and four persons were registered for whole or part time. This was considered excellent for a diocesan school, especially so under the disturbing labor conditions which affect the diocese so seriously.

The program was varied. One could find classes under able leadership for almost any organization working in the diocese. The subjects taught, and the names of teachers are as follows: How to Teach the Life of Christ, Miss Louise L. Eckhardt; Training the Teacher and Modern Methods in the Small School, Miss Helen I. Jennings; Church School Service League, Miss Elizabeth Ruddle; The Church Service League, Miss Elizabeth Lawrence; Mission Study, Mrs. Williams, of Newark; Christian Social Service, the Rev. C. P. Barnes of Los Angeles; Exegesis of the Epistle to the Ephesians, for the clergy, and a reading of St. Mark's Gospel from the original with most helpful comments, at another period for the whole school, by the Rev. Dr. Royden K. Yerkes, of the Philadelphia Divinity School; The Church Mission of Help, Miss Margery K. Russell, of New York; Girls' Friendly Society, Misses Willson and Mary D. Welch, the latter also having charge of recreation; Nation-Wide Campaign, the Ven. Harvey P. Walter.

The lecturers and preachers for the evening sessions were Canon Frederick E. Howatt of Hamilton, Ontario; the Rev. Dr. James A. Montgomery, of the Philadelphia Divinity School; and the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow.

Saturday and Sunday afternoons were given over to the Brotherhood of St. Andrew. Delegates from a number of chapters came for these meetings.

The Montrose Country Club placed their house, golf links, and tennis courts at the disposal of the school. The picturesque, near-by lake furnished sport and fish for those skilled in the piscatory art. Hikes and automobile trips were arranged for by the local people, who gladly gave the use of their machines. Miss Welch arranged for a "Stunt Night" on the second Wednesday. Each table was requested to prepare some stunt to be "pulled off" in St. Paul's Parish House. The members of the Bishop's table organized themselves into a choir whose instruments were combs. The Bishop was the choirmaster with a feather brush for a baton. While his table did not get the prize, they received "honorable mention."

Every one felt that they had a pleasant, profitable, and uplifting time. It was voted to continue the school. There was some talk about moving the school to a more central place in the diocese, but Montrose is so attractive that a large majority prefer to travel the greater distance.

The people of Montrose take a lively interest in the school. Since the close of the school they have raised \$5,000 to erect two permanent buildings on some land which they propose to purchase; one is to be for the general use of the school, and the other is to be a Girls' Friendly Lodge. This offer was made to the Bishop, with a promise of a larger amount, should he accept the idea of making Montrose the permanent home of the school.

The Department of Religious Education is to be congratulated upon the suc-

cess of the school. Special mention and credit must be given to the chairman of the program committee, the Rev. J. Lawrence Ware, who, for months, gave himself unsparingly to the work in hand, and made all happy and comfortable while on the mountain top of Montrose.

NEBRASKA SUMMER SCHOOL FOR CLERGY

THE NEBRASKA Summer School for clergy met at the Kearney Military Academy at Kearney, Nebraska, from July 11th to the 20th, inclusive. Those on the faculty with their subjects were:

The Rev. J. M. Bates, of Red Cloud. The Church Catechism and Confirmation Instruction; the Ven. S. E. Wells, of Broken Bow, Business Administration and Parochial Financial Policy; the Rev. Geo. C. Foley, D.D., of the Philadelphia Divinity School, Christian Ethics and Modern Problems; the Rev. James Kirkpatrick, of St. John's Church, Bethesda, Diocese of Washington, The Sacramental System; Mr. George A. Barnes, choirmaster and organist of Grace Cathedral, Topeka, Kansas, who gave a course each evening at the parish church in Kearney on the History of Music and Practical Studies in Modern Church Music. The Rev. Norman Hutton, D.D., of St. Chrysostom's Church, Chicago Pastoral Theology; and the Rev. Frederic S. Fleming of the Church of the Atonement, Chicago. The Book of Common Prayer.

This was the first time that such a venture was ever made by Bishop Beecher in his work and his clergy were invited to come at his expense for an intensive period of study and fellowship. The Holy Eucharist was celebrated each morning and the schedule of seven lectures and conferences was strictly adhered to each day. There was an attendance throughout the session of more than thirty clergymen, including some from outside the district. This brought together men who do not meet each other during the whole year, except for the annual convocation. It was a distinct source of inspiration and encouragement to those men who work in isolated spots in what is pioneer work on a western frontier. It was especially noteworthy as evidencing the intimate and most fatherly control and influence that Bishop Beecher exercises over his men.

Because of the extraordinary success that attended this school it was decided to make plans for an annual school modeled much along these lines. It differs from other schools in that it was restricted almost exclusively to one Missionary District which meets together as a family for a period of concentrated study and conference.

PRINCETON SUMMER SCHOOL

SUCCESS WAS AGAIN REGISTERED by the Summer School for Church Workers at Princeton, N. J., which has drawn to a close.

The Church services have been earnestly attended and it has been inspiring to see the numbers of young people so faithfully attending the early celebration of Holy Communion. Archdeacon Bamback of Brooklyn, pastor of the school, held a most reverent and helpful preparatory communion service Saturday evening. The twilight services have been a joy to all. Bishop Roots' sermon in Trinity Church, Sunday morning, which

was a powerful appeal for personal religion in the heart and life, stirred all profoundly.

There have been many social attractions. The Rev. Dr. Baker, rector emeritus of Trinity Church, took a small party through the beautiful University grounds. Bishop Matthews acted as guide to a large company through the famous buildings. A visit to the potteries at Trenton was another pleasure, and Stunt Night was pure fun.

The Pageant, entitled "The Angels of Magdalena," by Marie E. J. Hobart, which took the place of the usual evening service, was very beautiful, and the twilight gathering held Wednesday evening an education. At this all lines of work were explained; Social Service; Y. M. C. A.; Y. W. C. A.; the Possibilities of Religious Work in Secular teaching; Work for Allens; Deaconesses' Work; Missionary Work, by the Rev. Mr. Haughwout of Porto Rico; and those that heard him will ever forget the Rev. Mr. Conover, on the Supreme Opportunity in the Work of the Ministry. The capabilities needed and the possibilities to be looked for, the joys and disappointments in religious work were all thoroughly explained.

After a meeting of the Alumni Association, Thursday evening, the commencement exercises were held. Several students testified to the value of the conference in its various phases. The charge of the pastor was a spiritual message of the most personal nature. The address of Bishop Matthews, who presented the diplomas to those graduating was delightful, and whole-souled singing made the evening glorious.

THE TEXAS JUNIOR CAMPS

THE BOYS' AND GIRLS' camps conducted by the Young People's Service League in the Diocese of Texas have just ended, and have again proved that they are an experiment tremendously worth while. Camp Allen is recognized as a distinct asset in the diocesan work and it is sending out real missionaries to carry on the Church's work. The camps were under the same leadership as last year, the Rev. Gordon M. Reese, Young People's Pastor of Trinity Church, Houston, Director of the Boys' Camp, and Miss Edith T. Parker, Diocesan Secretary of the Y. P. S. L., Director of the Girls' Camp. The staff of counsellors was chosen almost entirely from the college students of the diocese, which is another advantage of the camps, giving, as it does, training in leadership and an opportunity for real and vital Church service to the college students.

Each camp lasted two weeks this summer, and the total cost for registration and board was \$15.50. The growth in numbers, as well as in interest and enthusiasm, was most gratifying, forty-two being registered for the boys' camp and ninety-one for the girls'. The number of boys who work in the summer is, of course, largely responsible for this difference in size. The girls' camp showed a growth of thirty over last summer and was filled to its capacity. At the boys' camp, fifteen parishes and missions were represented, and at the girls, twenty-one, Bible classes, Y. P. S. L. Conferences and Health Talks were held during the morning, recreation and swimming in the afternoon, vespers immediately after supper, and a special program each evening, with taps at 9:45.

FOUNDERS' DAY AT DEVEAUX SCHOOL

BISHOP BRENT, president of the Board of Trustees, made the address and presided over the Founder's Day exercises at DeVeaux School on Saturday, June 24th. A great crowd of old DeVeaux boys, of parents, visitors, and friends of many years standing were present and enjoyed the address, the unrivalled domain, the chimes, the exhibition drill, the luncheon under the great trees, and the pleasant recollections of many years. Four cadets were graduated and received the school diploma. All members of last year's class were awarded Regents' diplomas. The *DeVeauxian* showed a remarkable record of achievement on the part of the old DeVeaux boys and especially of the seventeen recent graduates now in college.

The Rev. William S. Barrows, headmaster, in his address, announced that the school had received since last Founder's Day, besides smaller donations, \$6,250 from the Diocese of Western New York, and \$10,000 from Albert H. Lewis, an old DeVeaux boy. The donation from the diocese was expended on improvements about the buildings, but the gift from Mr. Lewis was added to the Albert H. Lewis Fund, which now amounts to more than \$18,000. Mr. Lewis has not yet designated the purpose for which this fund is to be used.

The many friends of DeVeaux School will be glad to know that the Rev. John L. Short, chaplain, who had thought of resigning, is to return to DeVeaux, and will take charge of the lower school.

A GIRLS' FRIENDLY MEETING

MANY PEOPLE will remember Crosby Side, at the head of Lake George, in New York State, where, some fifty years ago, people of culture sought rest from their business and social cares. Summer after summer they came, bringing their children to the lovely spot that the young bodies might grow strong in the fine air and sunshine, and the young minds ab-

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The Crosby Side of that day is gone, the hotel no longer exists; but the lake is still there, the hills, the air, and the sunshine and—thanks to the inspired generosity of one woman and the loving devotion of another—every summer sees the pretty white cottages that remain, full of life and happiness.

For here come tired women and girls from the towns, from offices and factories, from schools and shops, eager for out of doors, longing to steep themselves in the quiet, the loveliness of the surroundings, and the happiness of friendly intercourse.

And here on Memorial Day came the women of the Albany Diocesan Council of the Girls' Friendly Society, to consider together, under the leadership of Mrs. Arthur Story, of the Diocese of Newark, and Miss Florence Lukens Newbold, wise ways of dealing with the changing needs and desires of girls.

The conference opened Tuesday evening with a devotional hour, when the Rev. O. S. Newell, of Glens Falls, gave the keynote for the work to be done in a most thoughtful and helpful talk. It was Mr. Newell, too, who officiated at the Corporate Communion celebrated Wednesday morning by the lake, with pines for a chapel, and the morning song of birds for music.

The morning and early afternoon of that day were devoted to strictly diocesan business, the council meeting under the chairmanship of Mrs. Harry Curtis Cushman in the absence of Miss Bassanger, who was not yet strong enough to be present.

Later came a talk from Mrs. Story on Self Government in the Branches, very clear and encouraging, and followed by a "Mock" Branch Council Meeting when the associates forgot to be grave and responsible, but were leaders in the fun of the hour.

In the evening Miss Newbold gave the first of her classes, dealing with The Girl of To-day, explaining her needs and how they may best be met.

Her second class came Thursday when she spoke on the aims and ideals of the Society and also of organization, those who make up this Branch, their relationship to each other, and to the Church. On Friday came the last class with Program for its subject—a most helpful interesting talk which set everyone planning and hoping for results. When the afternoon came, and the conference ended the members carried away with them a feeling of gratitude for the opportunity to hear wise advice, the opportunity to study their problems in friendly council, but above all gratitude to the Church which holds all together in the bonds of love and service.

ST. LOUIS CATHEDRAL OPEN DAILY

CHRIST CHURCH CATHEDRAL, St. Louis, is now open every day in the week from 8 A. M. to 6 P. M. for the prayers and quiet meditations of all who wish so to use it. It is the first time in the history of the Cathedral, which was erected over sixty years ago, that it has been open daily to the public, the Bofinger Memorial Chapel heretofore having been the only part of the Cathedral in daily use. The Cathedral is one of the few churches left in the heart of the business district of St. Louis

now, all other churches having moved westward. It is considered by many as a community church. The Cathedral reared is one of the most notable pieces of ecclesiastical sculpture in the country, and many visitors to the city include the Cathedral among the points of interest to be seen.

BAPTIST MINISTER CONFORMS

AT THE SERVICE on Bishop's Day when the Chenango county parishes and missions united in a service and conference at Emmanuel Church, Norwich, N. Y., Bishop Fiske confirmed Mr. Reginald Tulloch and his wife. Mr. Tulloch was minister in charge of the South New Berlin Baptist Church and is a graduate of Colgate University. During the summer he will assist in the county missionary work and in the fall will go to the General Theological Seminary to prepare for ordination next year as a deacon.

DR. NIES' FUNERAL

THE FUNERAL of the Rev. James Buchanan Nies, who died in Jerusalem, June 18th, will be held at Christ Church, Clinton and Harrison Streets, Brooklyn, N. Y., Sunday, July 30th, subject to the arrival of the steamer that is bringing the body to this country.

REST HOUSE DEDICATED

ABOUT 150 CHURCH people of the Diocese of Central New York journeyed to White Lake in the Adirondacks on July 14th when Bishop Fiske dedicated the new Ford Memorial Rest House at the Holiday House Settlement of the Girls' Friendly Society. The building is a memorial to the late Mary L. Ford, who for many years was a leader in the work of the society in the diocese. The new building will accommodate about twenty, and is designed for those who desire a quieter vacation than is afforded by the more active members of the camp. In addition to the bedrooms on the second floor, there is a large room on the first floor. At one end is a chancel which can be entirely shut off from the main room. The chancel window is inscribed with Mrs. Ford's name, and in the main room is a fine oil painting of Mrs. Ford, the gift of Dr. Ford, who also gave many pieces of furniture from Mrs. Ford's summer home.

The altar was given by St. James' Church, Clinton. It formerly was the property of the late Rev. Oliver Owen. He used it, when he conducted a church and when he became rector of St. James' Church, Clinton, he placed the altar in the parish house. An altar cross, to



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match the altar was given by Miss Mary McLoughlin who also gave the large fire-place in the recreation hall erected in the settlement three years ago.

There are regular services at the Holiday House during the latter part of July and all of August.

MEMORIALS AND GIFTS

A BEAUTIFUL processional cross presented to St. Paul's Church, Prince Frederick, Md., the Rev. Joseph E. Williams, rector, was dedicated by the Bishop on the occasion of his recent visitation. The cross was given by Mrs. F. M. Knox as a memorial to her late husband, Lieut. Comdr. F. M. Knox.

ST. MARK'S CHURCH. Mystic, Conn., the Rev. J. P. Beauchamp, rector, has recently received the following memorials: a processional cross, presented by Mr. and Mrs. Bert Williams in memory of their daughter Beatrice; an alms basin, presented by Mr. Wellington Trevina, in memory of his wife; and an altar set, consisting of a cross, candlesticks, and vases, designed and executed in mahogany by the donor, Mr. Taylor. These were all blessed by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the diocese.

ON THE evening of June 14th, at Christ Church, Toms River, the Rev. Rowland S. Nichols, rector, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, assisted by the Rt. Rev. Albion W. Knight, D.D., Canon Charles S. Lewis, of Christ Pro-Cathedral, Trenton, and the rector of the parish, unveiled and blessed a bronze memorial tablet to the memory of the late John Peter Haines, Esq., of Cranmoor Farm, Toms River, vestryman and benefactor of the parish.

At the same time Bishop Matthews also blessed an Altar Book, a Prayer Book and a Hymnal, all handsomely bound in red leather, also memorials to Mr. Haines, given by his friends.

AMONG THE bequests left in the will of the late Russell H. Boggs, a millionaire merchant of Pittsburgh, to Church and charitable institutions, is one for St. Barnabas Free Home for Convalescents and Incurables, of \$2,500.

NEWS IN BRIEF

CENTRAL NEW YORK. — St. Mark's Church, Clark Mills, has completed the payment of the indebtedness on its parish house extension. All of the buildings have been painted and repaired.—Bishop Fiske confirmed, in the class at Chenango Forks, a woman in her seventy-ninth year. At New Berlin two men over eighty were in the class.—The mission at Christ Church, Wellsburg, has raised over \$900 with which to extend the parish rooms.—Calvary Church, McDonough, now has 164 men in its community club.—Bishop Tuttle was the guest and speaker at the closing service of the Church School in Trinity Church, Elmira.—The 17th local Assembly of the Daughters of the King of Albany and Central New York was held in Ithaca the last two days of June. Archdeacon Foreman, and the Rev. Messrs. Hubbard and Horton were the speakers. — Central New York had the largest delegation at the Geneva Summer School, 126 from the diocese being in attendance.—A fund of \$800 has been raised in St. Paul's Church, Antwerp, towards redecorating and improving the church. Grace Church, Copenhagen, which is also

under the care of Mr. F. C. Ransler, a candidate for orders, has a fund for improving the church. At Bishop Fiske's recent visitation he confirmed 25 and baptized several others. It was only a few years ago, that it was considered only a question of time when these missions would have to be closed.—The Rev. Cyril Harris, the student pastor at Cornell, is spending the summer in England and taking work at Oxford.—Zion Church, Rome, will be greatly improved during the summer by a re-arrangement of the chancel, and new decorations and furnishings.—The Church has begun services at the George Junior Republic at Freeville. The Rev. E. F. H. J. Masse, of Groton is conducting them. — A conference of clergy and laity of Oswego County, called to consider the possibilities of new work, determined to begin services in Minetto, a suburb of Oswego, where there are a number of Church families and a population of 900, with only one religious body. Other places in the county will be investigated.—After only six months' work in a field, where the Church had not worked before, forty-nine were confirmed from the Chenango County Mission stations. More are to be presented this fall.—Reverting to pioneer days, the people of Grace Church, Willowdale, held a "bee" or working picnic at which the little church was painted and everything cleaned up. They were assisted by friends from St. Paul's Church, Waterloo.—The Utica Trust and Deposit Company, of Utica has been selected as treasurer of the new fiscal corporation which is to handle all the finances of the diocese.—The Church will be the first on the ground in the new industrial village which is being opened up by the Endicott-Johnson Shoe Co., at West Endicott. The rector of St. Paul's Church, Endicott, the Rev. Roderic Pierce, has already begun services.

CONNECTICUT.—The diocese as a whole, and St. Paul's parish, New Haven, in particular, have experienced a severe loss in the death of Mr. Herbert W. Snow. He was always sincerely interested in the Church, and gave his time and personal efforts willingly to its work.—The Rev. Clifton H. Brewer, Ph.D., preached the baccalaureate sermon to the graduating class of the Branford, Conn., high school in June.

FOND DU LAC.—St. Augustine's Church, Rhinelander, the Rev. R. W. Mason, vicar, has plans already for a \$10,000 addition to its guild hall. The parish has \$6,000 in hand, and the guild has opened a gift shop and woman's exchange towards raising the balance.

GEORGIA.—The Rev. W. A. Jonnard, executive secretary of the diocesan Department of Religious Education, and assistant rector of St. John's Church, Savannah, is trying the experiment of a daily vacation Church School, for a two hour session in St. John's Parish Hall. The school has opened with a very creditable enrollment, and is in charge of a competent instructor. The Bible stories

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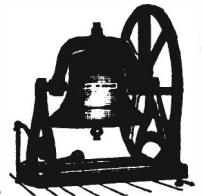
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of the Christian Nurture Series are used, manual training is taught, and also regular organized play.—The St. Andrew's Branch of the Woman's Auxillary of Douglas, Ga., has recently made a gift of pews to the church. For twenty-two years this mission has been using chairs.

MISSOURI.—The Church of the Holy Communion, St. Louis, has opened a summer playground school and kindergarten. Located in the midst of a semi-business and poorer boarding house district, this church serves a big area, and many mothers, who are obliged to go out working by the day, leave their children at the playground. Teachers direct the play games, and milk and bread and jam are served the children during their hours at the playground.—The Very Rev. William Scarlett, Dean of Christ Church Cathedral, St. Louis, is spending his vacation in Arizona and Southern Utah, circling the Painted Desert and visiting Rainbow Bridge and other points of interest before reaching his camp on the rim of the Grand Canyon. During his absence, the Rev. J. H. George, rector of Calvary Church, Columbia, Mo., will officiate at the Cathedral.

MONTANA.—The hard work of the Rev. R. C. Ten Broeck, at Calvary Church, Red Lodge, since Oct. 1st, is beginning to tell. The parish has adopted the budget system, the Church school has been completely graded, boys' and girls' clubs have been organized, a rectory purchased and fitted up—largely by his own hands—the while he has been looking after the interests of the Church in six other localities.

NEW JERSEY.—The Coast Church Club, of this diocese, to include the clergy and

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ity between Toms River and Sandy Hook, was organized in the spring. Three very successful meetings have been held since organization.—The rector of Christ Church, Toms River, the Rev. R. S. Nichols, recently preached the baccalaureate sermon to the graduating class of the local high school.

NORTH DAKOTA.—Miss May Case Marsh, National Extension Secretary of the G. F. S. A. has completed a very successful piece of work in North Dakota in the interests of the Girls' Friendly Society. She has throughout the District of North Dakota established eighteen branches and seventeen candidates' classes, besides extending and developing the branch already established at Fargo.

PITTSBURGH.—Ground was broken on July 16th for the new parish house for St. John's Church, Pittsburgh; and it is hoped the building will be ready for occupancy in the autumn. The intention is to make the parish house a community house for that section of the city called Lawrenceville.

SOUTHWESTERN VIRGINIA.—The Executive board of the diocese has recently taken steps toward placing the diocesan paper, *The Southwestern Virginian*, in every home in the diocese during the next three months, in order that every Churchman may be informed of the plans and progress of the Nation-wide Campaign, and of the news of the General Convention.

WYOMING.—All correspondence intended for the Secretary of the Missionary District of Wyoming should be addressed to the Rev. Franklin C. Smith, Box 844, Rock Springs, Wyo., except Diocesan Journals, which should be addressed to Box 17, Laramie, Wyoming.

DEACONESS' RURAL MISSIONARY WORK

RURAL MISSIONARY WORK was entered upon for the first time this summer by members of the School for Christian Service, otherwise called the Deaconess Training School of the Pacific. An automobile tour was made through some of the rural parts of the Diocese of California, and, in all, seven small towns were visited for periods of about a week each.

The plan followed was to open a daily vacation Bible school for the children, and to arrange meetings and activities of an appropriate sort for both young people and adults. In "spare hours" as many calls as possible were made upon the church people scattered all over the district.

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A CORRECTION

IN PRINTING the list of deputies and alternates to General Convention in THE LIVING CHURCH of July 8, the name of the Rev. Walter J. Lockton, deputy-elect for Northern Indiana, should have been printed in italics, he having been a deputy in 1919 from Western Michigan.

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