



The Living Church

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VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 8, 1922

NO. 10

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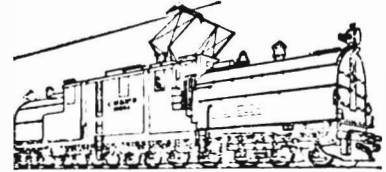
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BLESS and sanctify my soul with Thy heavenly blessing, that it may be made Thy holy habitation and the seat of Thy eternal glory: and in what Thou hast deigned to make Thy temple, let nothing be found which may offend the eyes of Thy majesty.

According to the greatness of Thy goodness and the multitude of Thy mercies, look down upon me, and give ear to the prayer of Thy poor servant, banished far from Thee in the region of the shadow of death.

Protect and keep the soul of Thy poor servant amidst so many perils of this corruptible life, and direct him with the fellowship of Thy grace through the path of peace to the country of everlasting light. Amen.—*Thomas à Kempis*.

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EDITORIALS AND COMMENTS

Who Are Members of the Church?

THIS seems a simple question, which should receive an obvious answer. When we begin, however, to straighten out our thinking about it, we find we have first to define what we mean by "the Church". Is the Church the visible number of all those validly baptized? Or is it an invisible corporation, the members of which are "known only to God"? Again: are all people, who have been baptized, once for all made members by virtue of their baptism, so that they cannot fall away from the Church, or do heresy, schism, indifference, or active repudiation of its teachings put them outside its pale? Are all people who profess to belong to the Church real members of it, or only the "elect", who live up to its principles, by conviction and actual practice? So it is not so easy a matter to settle as it might seem at first.

In the "Appeal to All Christian People", from the Bishops assembled in the Lambeth Conference of 1920, and translated into many foreign languages, there are several sentences which it may be well for Churchmen to think over.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the Name of the Holy Trinity, as sharing with us membership in the universal Church of Christ, which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of the whole Church." Then follow nine propositions of which the following are partial summaries: "I. We believe that God wills fellowship. II. This united fellowship is not visible in the world to-day. III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. IV. The times call us to a new outlook and to new measures. V. This means an adventure of goodwill and still more of faith. VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it, or the Apostles' Creed, as the Baptismal confession of belief:

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? VIII. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences". (Here is embodied the proposition of ordination

of ministers not so commissioned, by a bishop, and the statement that in the event of "terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations.") "IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship."

The weight of this Appeal cannot be diminished, since it is a pronouncement of the Bishops of the Anglican Church. Of course the Lambeth Conference is not a legislative body, but yet its pronouncements carry with them the authority of the expressed convictions of the episcopal body. Even without such interpretations of its meaning as have been issued from time to time—such as, for example, that of the Bishops of Peterborough, Zanzibar, and Hereford (S.P.C.K., 1921)—it stands as a document of the greatest importance. Yet its message is subject to ratification by the Church throughout the world, and no such pronouncement may be considered final. There is one sentence in particular which needs careful consideration, for it embodies one answer to the question, "Who are members of the Church?" "All those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity . . . share with us membership in the universal Church of Christ, which is His Body."

OF "CATHOLIC" THEORIES of the Church, there are three, which are found in the three communions which we Anglicans call the three "Branches" of the Catholic Church: the Anglican, the Roman, and the Orthodox. All three theories present one feature in common—no single one of them is absolutely logical and exact. Of them, the Eastern theory is perhaps the most consistent, for it says in brief: the Catholic Church at the present day consists of the Orthodox Church only, for heresy and schism abrogate fellowship with the Body of Christ, and preclude the action of the grace of the sacraments, no matter how meticulously the rites and forms may be observed. The Roman theory is apparently clear, for it makes communion with the Pope and the terms that this imposes, the condition and guarantee of membership in the Church. The Anglican "Branch-theory" (which, by the way, neither Rome nor the East recognizes in the slightest degree) asserts that the external unity of the Catholic Church was broken twice—in 1054, when Rome and Constantinople severed their communion—and at the Refor-

mation in the 16th century, when the Anglican and Roman Churches were sundered. Membership in one of these parts of the Church secures membership in the Catholic Church; yet at the same time we hold in some form or other to the notion that every baptized person is a member of the Church.

When we try to think the matter out at all, we have our choice of the terms in which the question may be considered; we may face it theoretically, or we may discuss it in concrete terms. There is a considerable difference, judging by the conclusions to which we may come. In the abstract, for example, one might not think of membership in the Catholic Church being extended to those who, as a body, deny its claims, flout its authority, and reject its formularies and practices. In the concrete, however, we are forced to acknowledge that sincere and devout individuals, who according to their lights, conscientiously adhere to that body which they believe to be the Church of God and have been baptized, find grace, and manifest the fruits of the Spirit. We like to think of these as members not only of their particular sects but also, by virtue of their baptism, as members of the Catholic Church.

This confusion and disagreement as to the Anglican view of the Church are well illustrated in some recent literature which has appeared in England. Dr. Stone and Fr. Puller, S.S.J.E., last year wrote a scholarly and able monograph "in criticism of a sentence in the 'Appeal' . . . which is fundamental to all the propositions of that Appeal". [*Who are Members of the Church?* Pusey House Occasional Papers, No. 9, Longmans, Green, & Co.] The sentence in question is that very definition of the Church which was given above, and the conclusions of the learned writers are: excommunication sunders from the Church of God, therefore the "opening sentence of the Appeal . . . has accepted a principle which contradicts the teaching of Holy Scripture, the immemorial belief of the Catholic Church, and a declaration of the English Articles of Religion" (p. 17); and adults baptized in schismatic bodies have always been regarded by the Fathers as "external to the Church" (pp. 18 ff.). The monograph consists chiefly of quotations, given with exactness and accuracy, and these seem to substantiate the contention of the authors. On the other hand, both Canon Lacey (*The Universal Church: A Study in the Lambeth Call to Union*) and the Archbishop of Armagh have written in strong support of the theory of the Church underlying the Appeal. Archbishop d'Arcy writes: "The Church includes all believers who have received Christian baptism. It is therefore not to be identified exclusively with any one organized communion or group of communions, nor with the whole company of true believers who are known only to God. The conception is neither the old familiar institutional one nor that of the 'Invisible Church'" (*Spectator*, March 26, 1921, p. 391). In his recent article in the *Church Quarterly Review* (April, 1922, pp. 1-10), he explains some of the reasons for the action of the bishops, since, as a member of the committee on Reunion and of the sub-committee on Reunion with the Non-Episcopal Churches, he was largely instrumental in drawing up and advocating the Appeal. Dr. d'Arcy tells us that by the test of fruits we are driven to the recognition of the power of grace among Christians not members of the Episcopal Communions, that the Church must be "more than a society organized in a certain way. . . . It is a living organism, and therefore it inevitably breaks through any mechanized system which endeavors to confine its life within rigidly defined limits" (pp. 3-4), and that the "argument from facts is much more powerful. . . . than that from bare logical consistency" (p. 4). He maintains that the meaning of the words of the Appeal, ". . . believe in our Lord Jesus Christ," is defined in that Appeal: "Those who believe in our Lord . . . are not heretics. . . . No one who accepts the Nicene Creed is a heretic" (p. 5). As an instance of the evidence of the fruits of Christianity he adduces his observations of the Edinburgh Missionary Conference,

and says: "To suppose that all that Faith . . . and the splendid devotion to the service of Christ which sprang from it are altogether outside the Church of Christ, is absurd" (p. 9). In conclusion the Archbishop writes: "Start with the conception of the Church as a Corporation possessed of a monopoly, and the whole system unfolds itself inevitably. . . . This is *not* the conception of the Church to be found in Holy Scripture, nor is it in accordance with the mind of Christ" (p. 10).

Moreover, in spite of the long catena of citations in the pamphlet by Dr. Stone and Fr. Puller, one feels that they have not done entire justice to the whole subject. The condition of modern Christendom differs so radically from that in the days of the Fathers that one cannot really accept the application of their excommunications to modern sectarians who are removed anywhere from a century and a half to four centuries from any deliberate act of withdrawal from the unity of the Church. The reasoning of the eighth canon of I. Nice with respect to the Cathari, or Novatians, who were both heretics and schismatics, and who were in the second or third generation from their founder at the time of the Council, seems to apply rather more closely to our modern conditions. Not only was their baptism to be accepted, according to the canon, but also their orders. Were they not, then, esteemed members of the one Body, though in schism? And after all, we make the same distinction in our common speech to-day that was made by the ancients. We say that a Presbyterian or a Baptist is "not a Churchman", while yet we do not mean, by the phrase, to deny that, being validly baptized, he has true membership in the Church.

HOW ELSE MAY WE UNDERSTAND this seemingly radical divergence of outlook, than by the vast difference in point of view which the two positions indicate? If one fasten upon the abstract question of the principle involved in the whole matter, there is no doubt as to the rightness of Dr. Stone's and Fr. Puller's essay; if, on the other hand, one thinks it all out pragmatically and in the concrete, he will find much commending itself to his reason and his experience, in Dr. d'Arcy's contentions. Lest we Anglicans should seem to be absolutely at sea in this whole subject, it may be well to examine the rival theories of Rome and the East. It was said above that none of the "Catholic" theories of the Church is completely logical or exact. The Roman notion of the Church seems quite compact and sharply-defined, yet, as the Archbishop of Armagh points out, even it allows for a kind of membership in the Church of those who may not belong to it externally and formally, who may yet be considered to belong to its "soul" while they do not belong to its "body". The Eastern theologians heap scorn on the Roman notion of the Church in this respect, and say that it is a compromise with the Protestant idea of the "Invisible Church". The Orthodox themselves solve most of the difficulties into which their theory leads them by the convenient and respectable doctrine of "economy". For example, the Roman Church acknowledges the validity of baptism performed by anybody, if the proper intention, form, and matter are had; the Orthodox, with greater consistency, refuse to do this, and say that the Romans evidently think that the Church consists of more than its visible adherents, and are therefore tinged with Protestantism! While the Orthodox themselves may not in theory acknowledge the validity of any sacraments outside the Church (since the Agent of all sacramental Grace is the Holy Spirit, and the sphere of His functioning is the Church) yet by the doctrine of "economy" they can validate sacraments that would otherwise be utterly invalid. So we are not alone in failing to possess a doctrine of the Church which will hold both in theory and in practice.

Again, the term *baptized* is not absolutely definite. The term used in the Chicago-Lambeth Quadrilateral, "*duly* baptized," more accurately expresses our mean-

ing than the one word alone. A person is only "baptized"—"duly baptized"—when the proper form, matter, and intention are combined in the administration. Thus many rites which purport to convey baptism cannot be accepted as doing so, neither, consequently, do they admit to membership in the Church. On the other hand, true baptism unquestionably knits one into membership in the Body of Christ; and we understand the Church to consist of all those who are sacramentally the members of that Body. If the Appeal to All Christian People failed to define the word *baptized*, it does not follow that the bishops intended to throw definitions to the winds. The burden of proof is on each individual to show that he is truly baptized, and on every group of Christians to show that the rite that it employs is that which the Church understands as constituting Christian Baptism. It cannot be said that those truly baptized outside the communion of the Church are "excommunicate" in the sense that the term is used by the fathers, quoted by Puller and Stone, nor can it be agreed that heretical baptism—given the three necessary conditions—is to be esteemed invalid. "Baptism, validly administered," says F. J. Hall, "*ipso facto* admits its subjects to the Church, because it incorporates them into the Body of Christ. . . . The baptized continue to be members of the Church forever unless cut off by Christ at the end of the world" (*Doctrine of the Church*, p. 20).

And we should be very sorry to think that in this recent work in collaboration with Fr. Puller, Dr. Darwell Stone intends to repudiate what he has himself so well stated in his *Outlines of Christian Dogma*:

"The assertion of the necessity of episcopacy raises the question of the relation to the Church of Christians who are baptized, but outside the communion of any religious body which possesses an apostolic ministry, as, for example, the great majority of English dissenters. In one sense they cannot be said to be within the Church because they are separated from the apostolic ministry, while at the same time they have received the Sacrament of Baptism, which joins them to the sacred humanity of Christ and brings them within the Christian operations of the Holy Ghost. All that can be said is that the position of religious bodies which retain Holy Baptism, and are without an apostolic ministry, is an altogether abnormal one; and that the persons who belong to them have been placed within the Church by their Baptism, but by remaining separated from the apostolic ministry fail to receive the full and proper life of covenanted grace. A schismatic religious body which has retained Christian Baptism 'is separate,' says St. Augustine, 'from the bond of charity and peace but joined in the one Baptism. And so there is one Church which alone is called Catholic; and whatever of her own she has in communions of others separated from her unity, by virtue of this which she has in them of her own, it is she herself who in fact gives birth, not they.' Yet those thus born, he says in many places, need to be reconciled to the Catholic Church, that they may obtain from their real mother in their true home the profit of their sonship."

Perhaps the simplest way to solve the difficulty would be to distinguish between membership in the Church, and "belonging to the unity of the Church". Our intuitions are really not so very far wrong, if we regard every validly baptized person as belonging, potentially and fundamentally, to the Church, while at the same time he may not really be in communion with the unity of the Church. It is only when we try to analyze facts that we can solve all our theoretical problems. We know and see daily the evidence of God's Grace in the love, life, and works of those who are not sharers in the Catholic sacraments. It would be just as absurd to deny the fruits of the Holy Ghost thereby manifested, as to go to the extreme of confusing the whole discipline of our thought and of tearing down the fabric left us from time immemorial in Catholic tradition.

Praise God for His Grace given in all His ways, shown forth in all who love Him, and guaranteed to us who cleave to Him and His mystical Body—yet show such poor fruits for such precious nurture.

WE are printing briefly in this issue the report of the Chinese missionary gathering in Shanghai that has resulted in the formation of an advisory body consisting of representatives of all so-called Protestant missions (including our own).

Missionary Gathering in Shanghai Action of this sort is, necessarily, of a very delicate nature. It may be remembered that when, fifteen years ago, our missionaries participated officially in the first Shanghai Conference, which had as its avowed purpose the creation of a new "Church" of which the various missions in China were to be constituent parts, THE LIVING CHURCH protested emphatically, pointing out that to participate in the creation of a "Church" which could neither be an organic part of the Catholic Church, nor in communion with any part of the historic Church, was precisely the act for which Bishop Cummins and his associates were deposed half a century ago, and that the act was as defiant of Churchly authority to-day as it was then.

It is evident that no such revolutionary action has characterized this recent conference, and we have every reason to believe that the consecrated common sense of our own missionary leaders in China has been a considerable factor in this change of policy. To establish an advisory council runs counter to no principle under which our missions are operated. Whether it is wise or unwise to accept official membership in such council would depend upon details as to its organization and general scope; details of which we are entirely ignorant and of which those in the field are the best judges.

It would, of course, be vastly better if the scope of the council could be broad enough to embrace all Christian missions in China. Our report states that the Roman and Orthodox missions did not participate in the recent conference. Recalling that the Roman mission includes nearly two-thirds of all the Christian forces in China, and that the Orthodox strength is quite considerable, it must be evident that the omission of these important missions from the advisory council is a serious limitation of its value. We are hoping—we may go so far as to say we are assuming—that the conference did not itself exclude those two great branches of the historic Church through any desire to limit the scope of the advisory council to such bodies as have, at various times in the last four centuries, seceded from the Catholic Church. If there has been an intention to base this movement on a foundation of mere Protestantism we shall expect our representatives politely to hold aloof from it, and we have no doubt that most of them would see the propriety of doing so. If, however, the scope of the advisory council is such that it runs counter to no Catholic principle, so that Romans and Orthodox would be able to participate without doing violence to their principles, if they deemed it wise to do so, and if there were the same invitations extended to them as to others, then the fact that these have declined to participate affords no reason why we also should decline. Yet we are hoping that the representatives of our mission have carefully assured themselves on this ground. Roman policy has so largely been that of non-participation with other Christian people, that their absence from representation on this council need not necessarily imply that they were not wanted; but the Orthodox have so largely abandoned the same policy in recent years in favor of a more liberal one, that we should be glad to learn the grounds on which they were unrepresented in this recent conference and are to be unrepresented in the advisory council. Our own representatives can scarcely fail to use their good offices, first to make the scope of the proposed advisory council broad enough so that the Orthodox could properly cooperate, and second, to secure such cooperation from them. In all parts of the world, but especially in Asia, the Orthodox have much to contribute to the practical and psychological side of Christian missions,

and we have no desire to participate in any movement in which these are designedly excluded.

The policy of coöperation in missionary work, with rigid preservation of our own autonomy, and careful avoidance of such alliances as would be entangling, is that which, in our judgment, should invariably be maintained by our missions in non-Christian lands.

ONCE in three years, we take space for printing the roll of deputies and alternates to General Convention, and that roll is printed in the present issue. One hardly anticipates that anybody begins at the first line and reads it through, yet it is of great interest to all those who are familiar with the personnel of the House of Deputies. By printing the names of deputies who served three years previously in italics, the list indicates how large a number of new names are introduced into the House at this, as at every other, Convention. It is this invariably large contingent of new men, not familiar with the practices of the Convention, that makes progress slow, since at each Convention the newly entered deputies must be educated in every subject that arises, and this is not always successfully done in the time that is available.

One misses venerated names that have been dropped by reason of death and for other causes. And one recognizes that the constant infusion of new blood and new ideas has a happy side to it. Generally speaking, the House of Deputies is about half a generation behind the best thought of the Church, simply because it is so largely, and so necessarily, under the guidance of men rather past middle age. It is not often that a deputy can acquire real influence in his first Convention. It is not easy for him to grasp the details of legislative practice accurately.

It is interesting to observe that for the first time in the history of the American Church, we believe, a professed monk will sit as a clerical deputy, Father Sill, O.H.C., having been chosen from Connecticut, while Fond du Lac has chosen another member of the same order, Father Tiedemann, as an alternate. It is entirely fitting that there should be such representation, and the presentation of the monastic point of view—if there is such a point of view apart from that of educated Churchmen generally—will be cordially welcomed.

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BY THE REV. WINFRED DOUGLAS

THE FIFTH SUNDAY AFTER TRINITY

THE subject of the day is Peace: peace for the Church's work in a world overruled by the power of God; and peace in our hearts through the sanctification of His perpetual indwelling. The Collect, like several others from the Leonine Sacramentary, witnesses to the Church's reliance on divine aid amid the manifold dangers incident to the impending destruction of the Roman Empire. The Epistle heartens the individual Christian, in time of persecution, with the promise of inward peace that can remain calm in the midst of terror. The Gospel presents our Lord as ruling over the deep and its denizens, so that at His will, the frustrated fishers attained success beyond their hopes. And then the Master makes the miracle a parable by the simple words, "Fear not; from henceforth thou shalt catch men". And we know that He rules over the sea of this present world as over the Galilean lake; and can give undreamed multitudes to the net of His Church, if the fishers of men toil in untroubled faith.

Introit, 105—Thy kingdom come, O God

or

442—God of the nations, who hast led

or

484—Soon may the last glad song arise

Sequence, 212—How firm a foundation, ye saints of the Lord

or

405—Peace, perfect peace, in this dark world of sin

Offertory, 214—God is our stronghold and our stay

or

469—Lord of our life, and God of our salvation

Communion, 326—The King of love my Shepherd is

or

337—Thou, who at thy first Eucharist didst pray

Final, 307—O 'twas a joyful sound to hear

Hymn 442 should be undertaken only where there is a good choir. As an Introit to-day, three stanzas will best correspond with the day, leaving the two last for a different occasion. Where this fine hymn is too difficult, the very familiar No. 105, or the great but simple chorale, No. 484, correspond precisely with the Collect. Note the second stanza of 484. This melody, elsewhere enormously popular, ought soon to be well known among our people. The relation of the Epistle to Nos. 212 and 405 is obvious. If the latter be chosen, by all means sing it to the second tune, which is more practical, more Churchly, and far more beautiful than the first. At the Offertory, Miss Wordsworth's noble paraphrase of Psalm 46 makes possible the use of the famous *Ein' feste Burg* with No. 214. The combination will be irresistible to many who love simplicity and majesty. But if 484 has been sung, the choice here would be 469, which, in any case, has the advantage of familiarity. Should we sing it, let it voice a fervent prayer for our brethren of the Russian Church, and for those of Armenia, alike suffering such persecution as led to the choice of to-day's Collect and Epistle. Of No. 337, after the Consecration, two stanzas only would be most effective to-day. Hymn 307 is classified as an Introit, no doubt because it is a metrical Psalm; but perhaps it more naturally falls among the Processionals. In any case, it seems to the writer over festive for the approach to the altar, and is therefore chosen as the final hymn. We must not be limited by the necessarily rough and incomplete grouping of hymns under the page headings adopted by the Commission: but search out the most effective and appropriate material for use, wherever it is to be found.

For Evensong, besides any of the list above which might be suitable, the following numbers bear some relation to the day's teaching.

- 15—Through the day thy love has spared us
- 464—The Church's one foundation
- 468—Glorious things of thee are spoken
- 491—Eternal Ruler of the ceaseless round
- 50—Saviour, again to thy dear Name we raise

DAILY BIBLE STUDIES

EDITED BY THE REV. F. B. TYNER

July 10

READ I Samuel 2:1-11. Text for the day: "He will keep the feet of His saints—for by strength shall no man prevail."

Facts to be noted:

1. Hannah's prayer was answered.
2. This is her song of praise and thanksgiving.
3. Her absolute trust and confidence in God.

To make comparisons is not only objectionable, but it is often dangerous; and yet one cannot help but compare the lives of those who are making a very conscious effort to live a life acceptable to God, with those who deliberately or carelessly leave Him out. How utterly empty is the life of the man or woman who lives simply to gratify his or her own personal desires in comparison with the one who has learned to say, "He shall keep the feet of His saints... By strength shall no man prevail". We all look for happiness and peace of mind in this world, but true happiness and peace of mind are the by-products of faith and trust in Almighty God, and of service rendered to mankind.

July 11

Read I Kings 17:8-16. Text for the day: "The barrel of meal shall not waste, neither shall the cruse of oil fail."

Facts to be noted:

1. The supply of food in the widow's home was very small.
2. She willingly shared what she had.
3. The reward.

In another place in the Bible we read, "But the liberal deviseth liberal things; and by liberal things shall he stand" (Isaiah 32:8). And perhaps more familiar are the words of Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread", and a modern writer has said:

"There was a man, the people called him mad,
The more he gave away, the more he had."

The relation between a life of righteousness, and of liberality and true prosperity, is very intimate. It is true that many do seem to prosper who are selfish and leave God out of their lives, but one wonders how far one can be truly happy who lives for self, and for the gratification of selfish desires and pleasures. The widow gladly divided what she had, and her barrel of meal did not waste, neither did her cruse of oil fail. She knew the meaning of true prosperity. Not only was she provided with necessary food, but she knew the joy of serving God and helping others. This is true prosperity.

July 12

Read 2 Kings 6:8-17. Text for the day: "Lord, I pray Thee, open his eyes, that he may see."

Facts to be noted:

1. The city, in which the man of God found himself, was surrounded by the enemy.
2. His servant was afraid.
3. The revelation of God's power.

How frequently we find ourselves in the position of the young man, the servant of Elisha, the man of God. We don't know which way to turn, or what to do. It seems as if every possible power were working against us, and, like the young man, we are

tempted to cry out in despair, "Alas, my master, how shall we do?" What is the difficulty with us at such times? For the moment, we forget God; not intentionally, it is true, but overcome by sorrow, or difficulties, or temptation, whatever it may be, we allow ourselves to fall into despair, and suffering and unhappiness are the result. Let us, to-day, learn a lesson from the man of God. He had no fears, he had no anxiety. He knew that all was well because he knew that God is always on the side of right. Let us pray at all times that our eyes may be opened that we may see.

July 13

Read Esther 8:15-17. Text for the day: "The Jews had light, and gladness, and joy, and honor."

Facts to be noted:

1. The life of the Jewish people was threatened by a jealous and scheming enemy.
2. Esther, the queen, overcame her fears and won her suit from the king.
3. The result: Safety and happiness for her people.

In another lesson we shall take for our text for the day: "And who is he that will harm you, if ye be followers of that which is good?" To-day we see the splendid result of the courage of Queen Esther, whose cause was just, and who, in spite of the apparent danger to herself, commanded her people to make careful preparation, prepared herself carefully, and not only saved her people and herself from destruction, but brought them "light, and gladness, and joy, and honor". What greater satisfaction can one have in this world than the satisfaction of making other people happy? To look into the face of one who is happy, because you or I have helped, is compensation that cannot be bought with mere money. It brings home to us the truth of the words, "It is more blessed to give than to receive".

July 14

Read Psalm 23, and St John 10:1-16. Text for the day: "The Lord is my shepherd."

Facts to be noted:

1. The Psalmist dwelt under God's love and care.
2. His words apply to needs in every age.
3. Their meaning grows deeper through personal experience.

Most of us know this Psalm by heart. Let us make its teaching a part of our very lives. Only too often we think of it as a children's psalm, while it was probably written by David in the very midst of a difficult, busy life. With all the problems he had to meet and solve, David's memory goes back to those days of his boyhood when, in the stillness of the hills around Bethlehem, he led his father's sheep through quiet valleys, where they found green pastures and sparkling water. He cannot forget how he protected the sheep against the wild animals, and saw that they were all safe in the fold at night. And then it all comes to him how God, as a Shepherd, has made every provision for him, and he sings this song of joy and gladness out of the fullness of a grateful heart. Our experience must be that of David when we have really learned to follow Him who said, "I am the Good Shepherd".

July 15

Read Psalm 27:1-16. Text for the day: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Facts to be noted:

1. This Psalm was probably written by David just before a battle.
2. Under God's guardianship he knows no fear.
3. He has learned that faith and patience result in victory, peace, and happiness.

Commit to memory the text for to-day, and you will find it coming back to you, over and over again, as a means of the greatest possible help. The Psalm-

ist, it is true, is conscious of his own lack of faith and patience, but the experience of other times has taught him that God cannot fail Him, and so he speaks to himself and urges himself to "wait on the Lord". He was just like ourselves. We believe in God and we also believe that God fulfills His promises, but, when problems confront us, our human nature weakens and we need, just as David did, literally to command ourselves to trust God. We find that the frequent repetition of verses of this kind results in a deeper faith and greater patience, and also that they give us strength, and calm, and joy.

A MYSTICAL EXPERIENCE OF THE HEALING CHRIST

THE hospital room was still and warm. A white clad nurse sat by the bed, a doctor waited at the window. The patient, coming out of ether, feebly begged for fresh air. She had been ill so long! Could she bear any more? Yet they dare not open a window, nor remove blankets. They could only wait and watch.

As the patient lay in that agony of exhaustion and exquisite pain it seemed as though the depths of human suffering had been reached. Every breath became more difficult; the body had no longer strength to bear the pain.

Was this dark thing death; this terrific heat burning her, parching the throat? If she had but strength to fight it! But no, a great weight held her fast, nailed to a cross of pain. Alone she seemed to be sinking into darkness.

Alone! no, not alone, for there on the bed beside her she saw a cross, black and rough; and upon it, with arms outstretched, lay the tender, suffering Christ. No longer was she in darkness, for a soft light filled the room, radiating from the wounds in the pierced hands and feet. The pain was bearable now, for He was sharing it with her. A great joy and amazement filled her. Oh glorious suffering, which had drawn the suffering Saviour to her side, into her very agony!

She looked about on those who watched. All was as before. Yet now a gentle breeze soothed the burning brow, a coolness spread over the aching limbs. Instead of being weighted down under a great load, she experienced a sense of lightness and freedom. Her spirit seemed to soar at will, unconscious of the body, drawn ever nearer the pierced Hands and Feet.

She thought with thankfulness how passing through such an experience had brought her into the very Presence of Christ. His Life irradiating the helpless body lying, as it seemed, apart from her, was charging her whole being with vital energy.

Suddenly she realized that in all her body there was no pain!

The Doctor had come to the patient's side, and was watching her intently.

The light grew brighter, enveloping her, drawing her ever onward, until in an ecstasy of joy she rested in the embrace of the Beloved.

The Doctor took the patient's pulse, then turning to the nurse said, "There is a great change. I do not understand it, but she is on the way to recovery!"

The patient looked wonderingly into the Doctor's face. Could it be possible he did not feel the Presence?

E. E. S.

WHEREIN IS the blessedness of those that mourn? Christ says, in being comforted, in the victory of their faith, in the endurance of love, trust, and patience; remember until we are thus comforted in our hours of sorrow we are not one with our Leader nor in communion with our Father's Spirit. No one will suppose that the blessing of affliction consists in the suffering it brings. It consists in the spiritual response to suffering of one whose confidence is in the Source of Love.—*Thom.*

MISSIONARY MAGAZINES

BY THE REV. D. A. SANFORD

ATENTION is called to the *Missionary Magazine* of the *Young Churchman*, published for the young people in the Church and the older children in our Church schools. Practically, it is an official publication of the Church, edited at the Church Missions House in New York, but published by the Morehouse Publishing Co., Milwaukee, Wisconsin.

It is declared by canon to be the duty of ministers of this Church to "instruct all persons in their parishes and cures, concerning the missionary work of the Church at home and abroad." Surely the *Spirit of Missions* and this *Missionary Magazine* for the young are some of the best means for giving that required instruction. It is therefore to be lamented that in any large cities, this missionary magazine is overlooked and not used in the Church schools.

It is true that the Christian Nurture Series and other series of lessons give some missionary information. But the *Spirit of Missions* and this monthly magazine give fresh information from the mission fields. And this information concerning missions of the Church is needed, just the same as we need information concerning present day affairs, as told in secular newspapers and magazines.

Information concerning the missionary work of the Church should lead to *interest* in that work. Distribution of missionary literature alone is not sufficient. An interest in missions, as an important part of the work of the Church, is needed. Clergy, teachers, parents, and others, should foster that interest. An interest in missions should permeate the program in Church schools, in mission study classes, and in sermons in church.

First, information should be given; information concerning conditions in non-Christian lands, and then, also, the story of what has been accomplished, both in other days and in our own day; and especially what is being done now in the many mission fields of the Church.

Information should first be given, and then interest awakened. When that has been brought about, then we can call for offerings for the proper support of that missionary work of the Church.

Alas, in many cases, when missionary offerings are taken, the amount obtained is very small because there is but little interest in missions. And some are bold enough to say that they do not believe in foreign missions. It is quite evident that there are many among us who do not have a keen interest in missions of any kind.

The remedy is this: greater information concerning missions, to be followed by greater interest.

The Nation-wide Campaign is improving conditions. Our children and young people should all be reached. Missionary literature will be helpful to that end.

A most excellent means to accomplish that purpose is the monthly issue of the *Missionary Magazine* of the *Young Churchman*. Attention is called to the use that may be made of it.

Its cost, in quantities of ten copies or more each month, is only eighteen cents a copy for a year. It would seem that such a publication ought to be in all our Church schools, and that large numbers, both of children and others, ought to be interested in the story of missionary work, as told therein. Alas, large numbers of our Church schools are not receiving this *Missionary Magazine*, especially many of the large schools in the larger cities.

THE HEAVENLY Shepherd is leading you in the right way to His own blessed fold. Leave all to Him—to His faithfulness, His love, His power. His watchful, sleepless care.

This prison where thou art,

Thy God will break it soon,

And flood with light thy heart,

In His own blessed noon.—*Gerhardt.*



HOW can anyone be a pessimist in June? I suppose the ideal character rises above all weather fluctuations, like that rather priggish Spaniard, St. Pauchal Baylon, who irritated his fellow-shepherds by declaring he "al-

ways wanted just the sort of weather the good God sent". And, indeed, I remember a venerable gentleman with a rather gloomy view of mankind, who was wont to declare "any weather better than we deserve". But I plead guilty of being mercurial, in the meteorological sense at least. Dismal days depress me: it is an effort to write; reading is no refreshment; society (unless of the choicest) is a greater evil than solitude; and I watch the barometer and thermometer hungrily, yearning for a change. But when the wind freshens, the air tingles pleasantly, and the big white clouds drift across the blue abyss, then indeed heaven seems nearer, and *Te Deum* comes readily to one's lips. These June days have been like that, even if a little over-tropical in temperature; and everywhere the exquisite fragrance of blossoming syringa works white magic, drifting across shaven lawns into open windows, making every trellised balcony a cave of enchantment, kissing the cheeks of the travellers who whirl across the countryside in motor-cars, incredibly re-creative, bringing back past Junes in all their wonder of youth, and hope, and joy.

I never smell syringa without thinking of commencement, that great festival of early American summer. Where the tiny kindergarten children come to the end of their year's play; in the country meeting-house put at the "union school's" disposal for "closing exercises"; in the high school assembly-room; or where the fledgling B. A.'s and the candidates for the higher degrees gather: in the regions I know best, great jars of snowy bloom scent the air. Myself, I see a four hilled city buried in green; a lake, with a melodious Indian name, shimmering in the distance; wonderful vistas of ancient elms and vigorous maples; lawns gorgeous with flowers and shrubs; homelike houses, quaintly picturesque, stately and old-fashioned, or crudely simple, but all alike hospitable; and, against the eastern skyline, "the Hill" *par excellence*, where now six thousand young folk drink of Arethusa's waters, in place of the six hundred a generation ago. Never tell me fairyland is overseas: I can reach it in ten hours, traveling due west from Faneuil Hall.

For all of us, "the thoughts of youth are long, long thoughts", as the poet sings; and there is a glamor about memories of undergraduate days that nothing can destroy. But what delight actually to renew those days! Call it "collective suggestions", "mass hallucination", or what you will; we whirled across the country in big motor-cars, a group of friends of old time, until with the speed, and the beauty, and the laughter, we found ourselves twenty-one again, and acted accordingly. More than ever, it was clear that time is only a mode of thinking, not a reality.

The clean villages smiled at us, each with its own individuality, and not one of them affording justification for the calumnies of *Spoon River* or *Main Street*. The lakes glittered as cheerfully as when the Iroquois hunted on their banks. The green little drumlins (so characteristic a feature of the landscape) afforded pasture to herds of Holstein-Friesian cattle; and the roads wound in and out, through valleys, along "mare-backs", up steep ascents, down long

inclines, till at last we reached the lovely town that wanders along the lake shores as if vainly searching for a more beautiful spot. Dinner there, on the breezy balcony, with old-fashioned American country fare, not a tasteless imitation of a fourth-rate French *table d'hôte*; gusts of Homeric laughter, a rapid fire of jests and stories; fragments of reminiscence, cryptic allusions. Then the journey back in the moonlight, with all the richness of the night fragrance completing the enchantment, so that the junior member of the party (of quite another generation) declared she was aware of "belonging".

"O stay, sweet June, delay!"

YOUTH IS ADORABLE, without question; and that elder one must be dull indeed who does not cherish the memory of his own, or look with admiration (not altogether untouched by envy) upon those who, for a little, possess it. But the cult of youth in itself can become a folly unless it is wisely appreciative of limitations, as well as warmly applaudive of potentialities. Of late our magazines have reverberated with the stirring message that Youth (with a capital initial) must be served, demands the scepter—or the steering wheel, to use a more fitting figure—and will give us a new earth while we wait. Nor is this only from the young themselves; there are seniors impatient to abdicate, railing bitterly at all the other seniors, and declaring that a clean sweep must be made everywhere, to give the young their chance. (As I write, I recall that famous tale of "Soapy Sam" of Oxford. The Bishops of England were draughting a letter to the Queen in which occurred this Heep-ian sentence: "Conscious as we are of our own unworthiness." Several demurred; whereupon S. Oxon. suggested that it read: "Conscious as we are of one another's unworthiness!" When a middle-aged man declares that no middle-aged man's judgment is valuable, I know how, on his own declaration, to value his judgment as to that point.)

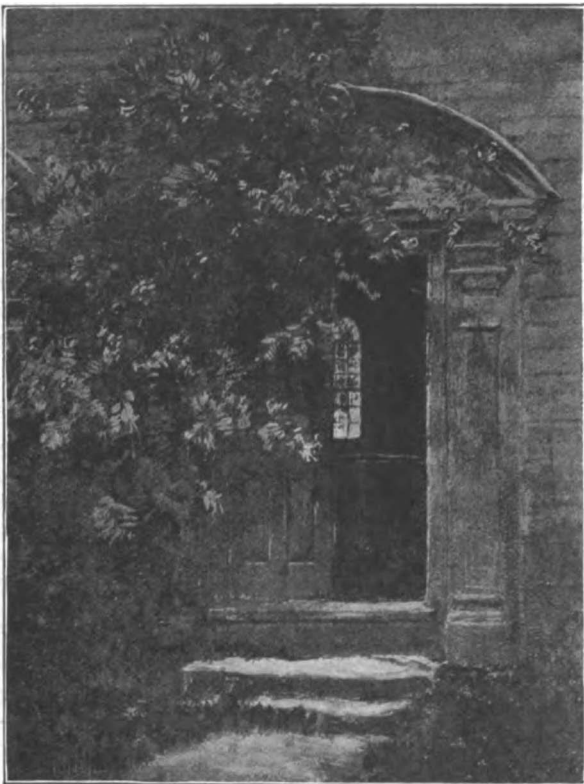
One difficulty is in determining when youth ends. If it is a matter of years, simply then, in any considerable task, the youth who plans must be prepared to give up execution before it is half-finished—which would not make for satisfactory accomplishment. But other factors enter, surely. There is fruit which rots before it ripens; a blight can touch buds. Self-conscious and assertive Youth to-day (as one finds it articulate in art, in literature, in public affairs) is overmuch inclined to sheer destructiveness, nor shows much of that radiant gladness of hopeful vision which men were wont to think of as youth's peculiar possession. It was a young man that wrote *Three Soldiers*; they are young men who demand to barter a nation's gratitude for a "bonus." The squalid crudities, festooned into sewage and garbage, do not mark the older writers of our time; the hideous ugliness of "jazz," whether in music or painting, with its renunciation of all beauty, finds its fautors among the very young. Concede that much of it is experimentation, which will be outgrown: yet in fields requiring leadership, such experiments are perilous.

No, youth must serve before it can be served; and, to the end of time, it will be "old men for counsel". They are no real friends of youth to-day who demand boy-bishops. They are no real champions of progress who would abandon all the achieved certainties of the past, at the bidding of an inexperience so raw as to mistake repudiated follies of bygone ages for newly discovered verities. Age and youth must work together, each dependent upon the other; and even middle-age may, perhaps, have some slight contribution to offer.

The Wickford Conference

(Concluded from last week)

RAIN, the third day, did not dampen the ardor of those that attended the Conference. It seemed to increase their interest in its proceedings and to double their enthusiasm. One of the best addresses of the Conference was on "What We Must do to Develop the Rural Church," delivered Wednesday morning by the Rev. C. W. Whitmore, of St. Mary's City, Maryland. In St. Mary's City, there are two dwelling houses, and thirteen inhabitants, and yet from it an important work is being done, in the country roundabout, under the direction of one who had gone into rural work from a city parish, after finding that nearly everyone gathered into that parish had come from the country, with no knowledge of the Church, and no special interest in it. The first



DOORWAY OF OLD NARRAGANSETT CHURCH
WICKFORD, R. I.

thing to do for the good of rural work, he said, was to make farming pay. The Church would prosper as the producer and the consumer were brought closer together, without middlemen. To run a farm requires a high type of intelligence, and to run a country parish aright demands as much intelligence as is required to run any city parish. The country problem is more complicated than the city problem. The best men ought to be sent to the country, with as much salary as they would get in a city, for their self-respect and the respect of the parish, and a contract ought to be made with them to stay five years at least. They might have younger men under them, to be trained in the work, who would stay a short time, and then go elsewhere in the country. There ought to be a demonstration parish, thoroughly equipped, under diocesan control. The rector should be fitted by instinct and training for farm work, and willing himself to do some manual labor; the farmer-parishioner will appreciate a farmer-priest. The city churches should know, through speakers, of the needs of the rural churches, and be expected to help them by a coöperative marketing, and by stopping the practice of week-end and Sunday parties to country friends, as it hinders them from attending Church services.

At a group conference, later in the day, on Rural Work, the Rev. C. A. Meader, of Roaring Brook Farm, R. I., told of his work, and the Rev. S. B. Booth told of the work in Bucks Co., Pennsylvania.

A well written paper was that by Miss Anne T. Vernon, telling of what she had been able to accomplish in the Diocese of Rhode Island through Group Classes discussing Social Problems, and visiting the institutions of the State and of various towns. Miss Vernon has shown such an intelligent grasp of Social problems, that she has been chosen with Dr. Brackett, of Boston, to prepare a new study book for Social Service Classes, to be called *Social Service Through the Parish*, which will tell what Social Service is, what is added to it by the word "Christian", and give many practical suggestions as to what to try to do.

Following Miss Vernon's paper, addresses were made by the Rev. C. K. Gilbert, on what had been done in New York, and by the Rev. C. Rankin Barnes, chairman of the Social Service Committee in the Diocese of Los Angeles, on what they were trying to do in that diocese. The Rev. R. P. Kreidler, of Scranton, Penn., then spoke of the future, and expressed the hope that the National Department would meet the aspirations breathed out at this conference. A great variety of interests had been considered this year, and he hoped there would be still greater variety next year, even if it did take more time. He urged Social Service through the parish as a unit, and the use of the discussion method in groups. There might be differences, but men who differ ought to talk to each other. By Information, Reconciliation, Interpretation, and Unification, the social worker will bring out something that surely will uplift others.

During the morning session, Bishop Perry gave his congratulations to the Conference on its success, and, in saying farewell, expressed the hope that they all might come again and see Wickford under better weather conditions. Before he left, he was asked by Dr. Brackett what he thought the Church ought to do regarding the strike situation in Rhode Island, and he replied: "For the Church, the duty is to sit down with the representatives of both sides and get the facts, and then it will be possible to try to interpret intelligently the duty to one and to the other, with truth and sincerity." He urged the clergy in mill districts not to complain of the employers, and those in city parishes not to denounce the laborers.

The afternoon session was the most interesting of the Conference. The subject was, "The Contributions of the Church as to Make to the Problems of Modern Industry", and it was presented first by Mr. C. A. Thurber, of the cigar maker's union, Manchester, N. H., who used the figure of members of one body, and pressed the need of employer and employee behaving towards one another as human beings behave towards one another, and as having need one of the other.

Miss Mary Van Kleeck, director of the Department of Industrial Study, of the Russell Sage Foundation, followed him and made a truly remarkable address. Women shone in this Conference. One thought followed another so rapidly that it required a quick mind to take in what came from a still quicker mind. There ought not to be a generalization on the subject without any experience, but a judgment ought to be formed from knowledge in experience, and the thought be built up from that. The relation of each parish to the industry in the community ought to be considered, the employer and employee, and others besides. There ought to be the study of a number of types of parish before a conclusion is reached. To look for an

(Continued on page 343)

Deputies and Alternates to General Convention

[NOTE.—Those named in *italics* were members of the General Convention in 1919]

ALABAMA

CLERICAL DEPUTIES

Rev. Middleton S. Barnwell, Birmingham.
 Rev. *Stewart McQueen*, Montgomery.
 Rev. Gardner C. Tucker, D.D., Mobile.
 Rev. *E. W. Gamble*, Selma.

LAY DEPUTIES

Mr. Henry J. Whitfield, Demopolis.
 Mr. Algernon Blair, Montgomery.
 Mr. Robert Jamison, Sr., Birmingham.
Dr. W. B. Hall, Selma.

ALABAMA

CLERICAL ALTERNATES

Rev. Louis Tucker, Mobile.
 Rev. P. N. McDonald, Montgomery.
 Rev. W. G. McDowell, Auburn.
 Rev. T. R. Bridges, D.D., Mobile.

LAY ALTERNATES

Mr. R. J. Williams, Birmingham.
 Mr. Julien Smith, Selma.
 Mr. Phares Coleman, Birmingham.
 Mr. Frank Lockwood, Montgomery.

ALBANY

Ven. *R. H. Brooks*, Albany.
 Rev. *E. A. Enos, D.D.*, Troy.
 Very Rev. A. C. Larned, Albany.
 Ven. G. H. Purdy, Warrensburgh.

Mr. Levi Hasbrouck, Ogdensburg.
Mr. R. C. Pruyn, Albany.
Mr. G. R. P. Shackelford, Saratoga Springs.
 Mr. R. M. Johnston, Albany.

ALBANY

Ven. *D. C. White*, Ogdensburg.
 Rev. *B. W. R. Taylor, D.D.*, Schenectady.
 Rev. E. P. Miller, Saranac Lake.
 Rev. W. J. Hamilton, Potsdam.

Mr. C. W. T. Barker, Morristown.
 Mr. R. R. Raymond, Cambridge.
 Mr. C. V. Hopkins, Catskill.

ARKANSAS

Rev. *H. A. Stowell*, Pine Bluff.
 Rev. *M. W. Lockhart*, Fort Smith.
 Rev. *John Bodes*, Little Rock.
 Rev. *O. C. Burke*, Marianna.

Mr. J. W. Ferrill, Batesville.
Mr. E. B. Bancroft, Hot Springs.
 Mr. Robert Gordon, Helena.
 Col. C. D. James, Eureka Springs.

ARKANSAS

Rev. *C. F. Collins*, Hot Springs.
 Rev. Geo. L. Barnes, Helena.
 Rev. A. E. Lyman-Wheaton, Newport.
 Rev. V. R. Stover, M.D., Batesville.

Mr. R. E. Lee, Pine Bluff.
 Mr. Geo. Cracraft, Readland.
Hon. W. A. Falconer, Fort Smith.
 Mr. R. W. Polk, Little Rock.

ATLANTA

Rev. *O. B. Wilmer, D.D.*, Atlanta.
 Rev. *S. A. Wragg*, Columbus.
 Rev. Russell K. Smith, Atlanta.
 Rev. *W. W. Memminger*, Atlanta.

Mr. C. L. Bunting, 260 Harde-
 man Ave., Macon.
 Mr. David Woodward, 655 Peach-
 tree St., Atlanta.
Mr. Z. D. Harrison, State Capitol,
 Atlanta.
Mr. Turner E. Berry, Columbus.

ATLANTA

Rev. Charles H. Lee, Macon.
 Rev. Oliver J. Hart, Macon.
 Rev. Thos. Duck, Cornelia.
 Rev. C. P. Willcox, Cedartown.

Mr. David Bailey, Griffin.
 Mr. Wm. G. Hastings, 39 Cand-
 ler St., Atlanta.
 Mr. William Parker, Jr., Cedar-
 town.
 Mr. John T. Hancock, 5 E. 8th
 St., Atlanta.

BETHLEHEM

Rev. *F. W. Sterrett*, Wilkes-Bar-
 re.
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WESTERN NORTH CAROLINA

<p>Rev. W. G. Clark, Asheville. Rev. Arthur W. Farnum, Hendersonville. Rev. J. W. Cantev Johnson, Gastonia. Rev. S. B. Stroup, Hickory.</p>	<p>Mr. W. L. Balthis, Mr. F. P. Bacon, Henry Norris, M.D. Mr. Haywood Parker, Asheville.</p>
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WESTERN NORTH CAROLINA

<p>Rev. G. M. MacDougall, Kerrville. Rev. George Belsey, Boerne. Rev. Geo. W. Smith, Cuero. Rev. A. J. Gayner Banks, Eagle Pass.</p>	<p>Mr. A. M. Ramsay, San Marcos. Mr. Geo. C. Vaughan, Gibbs Bldg., San Antonio. Hon. Roy Miller, Corpus Christi. Mr. Pryor Lucas, Goliad.</p>
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WEST TEXAS

<p>Rev. Charles W. Cook, Laredo. Rev. S. Arthur Huston, San Antonio. Rev. L. B. Richards, San Antonio. Rev. John W. Sykes, Corpus Christi.</p>	<p>Mr. Geo. T. Allensworth, Allensworth-Carnahan Co., San Antonio. Mr. Arthur Carter, Lockhart. Mr. J. B. Kennard, Gonzales. Mr. H. Partee, Morris Plan Bank, San Antonio.</p>
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WEST TEXAS

<p>Rev. C. H. Goodwin, Charles Town. Rev. E. R. Tyler, Huntington. Rev. J. T. Carter, Clarksburg. Rev. A. N. Slayton, Charleston.</p>	<p>Mr. R. M. Browne, Wheeling. Mr. Blackwood, Point Pleasant. Mr. E. G. Davison, Weston. Mr. E. A. Miller, Martinsburg.</p>
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WEST VIRGINIA

<p>Rev. R. E. L. Strider, Wheeling. Ven. W. P. Chrisman, Hansford. Rev. S. S. Moore, D.D., Parkersburg. Rev. John S. Alfriend, Weston.</p>	<p>Mr. R. L. Archer, Huntington. Mr. B. R. Bins, Williamson. Mr. S. G. Cargill, Charleston. Mr. T. C. Bowling, Charleston.</p>
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WEST VIRGINIA

<p>Rev. W. J. Dixon, Phoenix. Dr. H. B. Leonard, University of Arizona, Tucson.</p>	<p>Rev. Bertrand R. Cocks, Phoenix. Mr. Harold Baxter, Phoenix.</p>
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Delegates from Missionary Districts

CLERICAL DELEGATES

LAY DELEGATES

CLERICAL ALTERNATES

LAY ALTERNATES

ALASKA

ALASKA

ARIZONA

ARIZONA

<p>Rev. W. J. Dixon, Phoenix.</p>	<p>Dr. H. B. Leonard, University of Arizona, Tucson.</p>	<p>Rev. Bertrand R. Cocks, Phoenix.</p>	<p>Mr. Harold Baxter, Phoenix.</p>
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EASTERN OREGON

EASTERN OREGON

HONOLULU

HONOLULU

IDAHO

IDAHO

<p>Rev. Thos. Ashworth, Payette.</p>	<p>Mr. R. S. Butterfield, Moscow.</p>	<p>Rev. D. J. W. Somerville, Lewiston.</p>	<p>Mr. Stanley Easton, Kellogg.</p>
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NEVADA

NEVADA

<p>Ven. Percival S. Smithe, Las Vegas.</p>	<p>Hon. Geo. S. Brown, Reno.</p>	<p>Rev. Edwin T. Brown, Reno.</p>	<p>Mr. Harry H. Ward, Sparks.</p>
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NEW MEXICO

NEW MEXICO

<p>Rev. J. S. Moore, East Las Vegas.</p>	<p>L. Bradford Prince, LL.D., Santa Fe.</p>	<p>Rev. W. S. Trowbridge, Santa Fe.</p>	<p>Mr. E. E. Veeder (deceased).</p>
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NORTH DAKOTA

NORTH DAKOTA

<p>Very Rev. Henry F. Kloman, Fargo.</p>	<p>Mr. C. A. Wheelock, Fargo.</p>	<p>Rev. N. E. Elsworth, Williston.</p>	<p>Hon. W. B. Overson, Williston.</p>
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NORTH TEXAS

NORTH TEXAS

<p>Rev. R. N. MacCallum, Amarillo.</p>	<p>Mr. J. O. Prude, Colorado.</p>	<p>Rev. Willis P. Gerhart, Abilene.</p>	<p>Mr. S. L. Ralph, Abilene.</p>
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OKLAHOMA

OKLAHOMA

<p>Rev. John Grainger, Okmulgee.</p>	<p>Mr. Marshall L. Bragdon, Muskogee.</p>	<p>Ven. John A. Chapin, Oklahoma City.</p>	<p>Mr. Louis W. Pratt, Tulsa.</p>
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PHILIPPINE ISLANDS

PHILIPPINE ISLANDS

<p>Rev. John A. Staunton, Jr. Saguada.</p>	<p>None</p>
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PORTO RICO

PORTO RICO

<p>Rev. F. A. Saylor, Mayaguez.</p>	<p>Mr. Robert Skeoch.</p>	<p>Rev. H. M. Pigott, St. Croix, Christiansted, Virgin Islands.</p>	<p>Mr. F. C. Holmes, San Juan.</p>
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SALINA

SALINA

<p>Ven. C. E. Maltas, Salina.</p>	<p>Mr. C. C. Calkins, Kingman.</p>	<p>Very Rev. Victor Hoag, Salina.</p>	<p>Dr. Francis Smith, Goodland.</p>
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SAN JOAQUIN

SAN JOAQUIN

CLERICAL DELEGATES

LAY DELEGATES

CLERICAL ALTERNATES

LAY ALTERNATES

SOUTH DAKOTA

Ven. Edward Ashley, D.D., Aberdeen. Hon. J. H. Gates, Pierre.

SOUTHERN FLORIDA

Very Rev. James G. Glass, Orlando. Mr. M. P. Cornwall, Daytona.

SPOKANE

Rev. Floyd J. Mynard Yakima. Mr. H. S. Collins, Spokane.

UTAH

Rev. Ward W. Reese, Salt Lake City. Hon. Morris L. Ritchie, Salt Lake City.

WESTERN NEBRASKA

Rev. Henry Ives, Sidney. Mr. Henry P. Drummond, Kearney.

WYOMING

ANKING

CUBA

Ven. W. W. Steel Havana. Mr. G. P. Meade.

HAITI

HANKOW

KYOTO

LIBERIA

MEXICO

Rev. Wm. Watson, Coyoacan, D. F. Mr. Thomas Phillips, Berlin 28, Mexico, D. F.

PANAMA CANAL ZONE

Rev. Frederic C. Meredith, Ancon. Mr. L. S. Carrington, Panama.

SIANGHAI

SOUTHERN BRAZIL

TOHOKU

Rev. John Cole McKim, Wakamatsu.

TOKYO

AMERICAN CHURCHES IN EUROPE

Rev. F. W. Beckman, Paris. Mr. Henry White, 1229 19th St., Washington, D. C.

SOUTH DAKOTA

Rev. F. B. Bartlett, Aberdeen. Dr. G. N. Twining, Mobridge.

SOUTHERN FLORIDA

None

SPOKANE

Rev. G. W. Laidlaw, Pullman. Mr. W. L. Stirling, Walla Walla.

UTAH

Rev. Mark Rifenbark, Salt Lake. Mr. J. E. Jones, Salt Lake City.

WESTERN NEBRASKA

WYOMING

ANKING

CUBA

Very Rev. G. B. Myers, Havana. Mr. E. G. Harris, Havana.

HAITI

HANKOW

KYOTO

LIBERIA

MEXICO

Rev. E. F. Bigler, Tampico. Mr. C. Dunning, Berlin 28, Mexico, D. F.

PANAMA CANAL ZONE

Rev. Edward J. Cooper, Colon. Dr. D. P. Curray, Ancon.

SIANGHAI

SOUTHERN BRAZIL

TOHOKU

TOKYO

AMERICAN CHURCHES IN EUROPE

Rev. A. B. Hunter, D.D., Florence, Italy.

WHY I BELIEVE IN IMMORTALITY

CHRIST, our Lord, has revealed to us immortality. Not only by His words, but by His whole life, we hear Him saying, "Because I live, ye shall live also." A man in the blackness of doubt will answer, "I cannot see why, because this radiant Son of God has burst the fetters of death, I should be assured of continuing life; we are not in the same class."

Now one of the remarkable facts about our Saviour, as clear from the matter-of-fact gospel of St. Mark as from the mystic gospel of St. John, is that He so identified Himself with men that He refused to take any advantage which did not lie within the grasp of the humblest. Was any poor; so was He, born in a stable. Was any despised; so was He, a man from Nazareth. Was any hungry and athirst; so was He, starving in the wilderness, refusing to make bread of the stones. Was any trapped and taken; so was He, a prisoner in the garden, refusing to summon the legions of angels. Was any in despair; so was He, nailed to a cross, refusing to come down.

As I see this supreme Master identifying His perfection with the limitations of His brethren, so I am convinced that when He entered into His exalted experiences He entered them with the intention of carrying His brethren with Him. When He rose from the dead, He must have seen all the frail little brothers of the race rising with Him. "Because ye are poor and despised and hungry and betrayed and lost," the gospel makes Him say by His deeds, "I too am poor and despised and hungry and betrayed and lost." And the gospel turns the searchlights of love upon His glory, and His whole life proclaims, "Because I live, ye shall live also."

It is not by any mere word here and there that we prove our resurrection by the Resurrection of Christ: it is by the sum of our knowledge of Him. He who identified Himself with men's weakness, will identify men with His strength. —The Rev. Charles L. Slattry, in *The Churchman*.

CLOUDS

Jehovah, who loveth His people,
To whom every knee was bowed
When Israel came out of Egypt,
Then gave them, for guidance, a cloud.

The cloud that appeareth before us,
That seemeth to darken the day,
Perchance it has come from Jehovah
And He sent it to show us the way.

When Jesus went into the mountain,
And with Him the intimate three,
A cloud was encircled about them;
His glory alone could they see.

And when there's a cloud all about us,
We can feel that we're in it with Him;
And maybe we'll, too, have a vision
That nothing material can dim.

At the last 'twas a cloud that received Him
And apparently shut Him from view;
But it gave them the anticipation
Of a world that was furnished anew.

And when from our vision our dear ones
By some cloud are hidden away,
Let us feel it a manifest promise
Of return of a wonderful day.

HARRIET WILDS BROWN



CORRESPONDENCE

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

THE ALABAMA SPECIAL COUNCIL

To the Editor of *The Living Church*:

IN the article in your issue of June 10th, concerning the coming election of a Bishop Coadjutor for the Diocese of Alabama, considerable emphasis was laid upon the choice of St. Paul's Church, Carlowville, as the place of said election.

It is only fair to Bishop Beckwith to say that he had no voice in the selection of that place for the meeting of the Council. At the regular session of the Council last January three invitations from different places were offered for the next meeting. The committee to whom was assigned the duty of selecting the next place of meeting, of which I was the chairman, unanimously reported in favor of St. Paul's Church, Carlowville. This report was adopted by the Council in open session, after some discussion. There were serious and important reasons for the choice of this country church, and in spite of all that has been said and written, I personally do not see how the Council could consistently reverse its action, under similar circumstances. It seemed to be a moral obligation to accept the invitation.

Of course, the "next meeting of the Council", in the mind of both the committee and the Council, was the regular annual session of next January. For, at that time, the election of a coadjutor was not under consideration. The resolution as adopted read (I write from memory, as the journal of the last session is not yet published): "Resolved, that the Council accepts with thanks the invitation of St. Paul's Church, Carlowville, and will hold its next session in that Church."

Now, when it became necessary for the Bishop to call the Council into special session for the election, he undoubtedly remembered that the Council itself had selected Carlowville as its next place of meeting. He understood the changed conditions. But what could he do? If he were to appoint some other and more convenient place, he might be suspected of overriding the will of the Council for some ulterior motive of his own. The language of the resolution and the action of the Council were mandatory, and it would have been unwise in the Bishop to disregard them.

I may add that assurance has been given by the Church people of Carlowville that they are fully prepared to entertain the delegates to the Council. It is a pleasant season of the year, the roads are in good condition, and, while Carlowville is not a metropolis, the situation is not as impossible as the fancy of some has painted it.

Faithfully yours,

Mobile, Ala., June 23.

GARDINER C. TUCKER.

To the Editor of *The Living Church*:

QUOTING with emphatic approval your editorial of June 10th in this connection, the *Southern Churchman* adds: "Is the General Convention likely to confirm the election of a Bishop Coadjutor chosen in a convention which the Bishop in control of it has apparently so arranged as to make it a matter of maximum difficulty for anybody to be there at all?"

I want, if I may, to have the privilege of answer to that paragraph through your columns as well as the *Southern Churchman's* own; to answer it with facts of record.

This same place, Carlowville, was chosen by unanimous vote of the annual diocesan council held in this city last January, for the next, in 1923.

Perhaps that was the reason why the diocesan selected it for the Special Convention. I do not know.

Is it conceivable that a large delegated representation of the diocese, in Annual Convention assembled, should, without dissent, vote to hold the next at a meeting offering "the maximum of difficulty for anybody to be there at all"? Further, nobody, as far as I, for one, have heard, questions that Bishop Beckwith earnestly desires a Coadjutor, because of the growing demands of the diocese.

Further again, he made it as plain as was humanly possible to speak at the last Convention, that a *sine qua non* of pro-

cedure was unanimity, covering the diocese entire. About that he was insistently explicit.

Still further, the Bishop has so consistently refrained from any expression or indication of personal predilection that I believe it to be generally accepted that he has none. Certain it is that he could not be persuaded to nominate if he might: impressed with too acute a sense of the responsibility. There was no indirection in his appointment of the place of meeting: inasmuch as, had he been capable of it, which I confidently affirm him not to be, no possible motive could exist, unless one can imagine him purposefully circumventing his own objective.

Yours sincerely,

St. John's Rectory,

EDMONDS BENNETT.

Birmingham, June 21.

[We very gladly print the foregoing letters. We ought to add that several other Alabama correspondents have favored us with the same information, but generally expressing the opinion that the order of the Council that the "next session" be held at the little church at Carlowville clearly referred to the annual session, the place for a special session being, by canon, within the discretion of the Bishop. One correspondent adds that the whole number of residences in and about Carlowville is only twenty-five. Of course the interest of the national Church in the matter is only to ensure that there must be the opportunity for all the electors to attend and to cast their votes.—EDITOR L. C.]

ECCLESIASTICAL TRIALS

To the Editor of *The Living Church*:

I AM sorry to say that I cannot agree to the proposition that a fair trial in which the interests of the accused are properly safeguarded is discredit to those who, in good faith, in the execution of their office, and from a sense of duty, promote it. Nor, so long as men are accused, rightly or wrongly, of evil-doing, will I cheerfully admit that such trials "are as extinct as the Dodo".

For in the Church as it is now constituted, you have to take your choice between prosecution and persecution. The ways of the Church are not those of the world. It follows almost inevitably that those who are loyal to the principles of our religion must incur some measure of unpopularity; that those who are invariably popular strive to cater to the world at the expense of the Church. If, then, the Church withhold from these its rebuke, silent endorsement is given to the applause of the world, and loyal Churchmen are unfairly placed in a position even more difficult than that rendered inevitable by their fidelity to the Christian religion. A bishop who tries to restrain these speciously popular irregularities is, therefore, protecting the faithful ones of the flock which is his special care.

Again, if a bishop imagines that a priest has been guilty of any irregularity, he is bound in fairness either to refrain from public comment or official action based upon such suspicion, or to proceed to formal trial upon demand. Otherwise his *bona fides* is open to just suspicion.

I have in mind more than one case in which, had the accused been brought to trial, they would have been acquitted, where bishops have not only brought baseless accusations in a public manner against the clergy, but have threatened them with the loss of their positions if they did not conform their lives, practices, and teachings to the bishop's whims. Whatever we may think of the particular case arising in Alabama (which is, I believe, still *sub judice* by reason of appeal), or however differently some of us might have acted had it been for us to act, I think we must admit that the Bishop of Alabama's preference for prosecution over persecution places him in favorable contrast with some other Churchmen of various orders.

The few of your readers who have cared to see what little I have published on matters of discipline, will readily understand that I consider ecclesiastical trials *de minimis* untimely. But that is only my opinion: as such, it carries no weight as compared with that of the Bishop of Alabama.

Insignificant as my opinion is, I hope you will permit me

to record it as dissenting from any condemnation of a bishop who is plainly trying to do his sworn duty and trying to give a fair trial to one whom he has felt it his duty to accuse.

Yours truly,

JOHN COLE MCKIM.

Saratoga Springs, N. Y., June 22, 1922.

"PAINTED WINDOWS"

To the Editor of *The Living Church*:

IN a recent issue of THE LIVING CHURCH appeared a review of *Painted Windows*. If the run of this book has not already passed the crest of interest, I would like to say a word in connection with this great work of genius.

A book like *Painted Windows* puts the critic in a dilemma. The question arises whether it is better to ignore it completely, because of its obviously exaggerated and superficial journalism, or whether it is better, on the other hand, to remark upon it *en passant*, so to speak, because of the large circulation which it, with many other journalistic masterpieces, has succeeded in reaching. Perhaps the best course to pursue is to treat the book with mild irony, as Principal Jacks did in the *Hibbert Journal*, but this is difficult to do for such irony is only effective in the hands of a master. There is still another way to proceed in the matter, namely, to write up the author in his own style. This could be done by anyone. Nor would it be necessary to know anything about the gentleman in order to do it. A photograph of the subject might help in the descriptive parts. But then, what does it matter, whether the description be true to fact or not? One would proceed somewhat as follows, beginning anywhere:

The Gentleman with the Duster, to those who know him intimately, is very different from the common idea of him. To the world at large he appears as a man with a great and noble purpose, a purpose quite as fine, though not altogether the same, as that which animated Socrates. He seems to the general public to be a man who is seriously desirous of reforming society by making mankind better acquainted with the great social, political, and religious leaders of the age, who, without his kindly assistance, would be left in comparative obscurity. From this point of view his Duster appears to be an emblem of the highest possible social service, and we might be tempted to say, The Duster is Mightier than the Pen, were we not at the same time conscious of the fact that his Duster is in reality a pen and nothing more. The Gentleman's real purpose, however, is not to rescue Lloyd George from obscurity, nor even Dean Inge. It is, if we may make the suggestion without offense—it is rather to add several pounds sterling to his own income. This purpose the generality of men will not find it hard to understand.

Anyone who has been privileged to observe him in the privacy of his study will readily grasp what I mean. To see him at his desk, his face framed against an autumn sky visible through the arched window, his head resting lightly on his hands, his eyes slightly closed, as though he felt the difficulty of the task before him and dreaded to face it—shrank from it a little as almost Herculean, his shoulders bowed by the weight of his responsibility, a veritable Atlas bearing the world alone! This is a memorable sight indeed! One is conscious of a spell.

Sincerely yours,

Waterville, Maine, June 20.

JOHN H. YATES.

CHURCH PAPERS

To the Editor of *The Living Church*:

WE hear much about half of the American people having twelve-year old minds. Our Church papers are for the clergy and educated laity. The denominational papers have a remarkably large circulation and influence for good in keeping up a spiritual idealism through the Lord Jesus. I have been investigating them and am convinced that it is because they print so much about our Blessed Lord, Christian living, and especially their freedom from a critical, veiled, controversial element that is so often found in our papers.

The *Witness* and *Church at Work* are newspapers about what the Church is doing. One great need of the hour is that our Church papers reveal the glories of the Christ, eliminating the critical spirit. Emmanuel is still the world's Prophet, Priest, and King, who still attracts and nourishes the sheep.

The critical spirit manifested in our clergy has had a deadening influence on the initiative and leadership of our laity, although not quite so successfully as in the Roman communion.

Is it not true that our Church papers are guilty in helping to nourish the critical spirit that is caught and cultivated in our seminaries?

Salem, Ohio.

F. S. EASTMAN.

STOP IN SEATTLE

To the Editor of *The Living Church*:

THREE lay deputies to General Convention residing in Seattle have issued the following invitation:

"To the Clerical and Lay Deputies, to the General Convention:

"We, the undersigned, Lay Deputies of the Diocese of Olympia who reside in Seattle, ask you to stop at Seattle, either before or after the Convention, and put yourselves into communication with any one or more of us, and give us an opportunity to extend to you a cordial welcome. We shall be only too glad to do whatever we can to make your visit here pleasant, and show you the various places of interest and beauty in and around our city. You are assured that any time which you have to spare will be well and enjoyably spent.

Very sincerely yours,

"CHARLES E. SHEPARD,

803 Leary Building, Phone, Elliott 0691;

"GEORGE H. PLUMMER,

P. O. Box 952, Phone, Main 0733;

"E. G. ANDERSON,

608 West Lee St., Phone, Elliott 3255."

PRAYER BOOKS AND HYMNALS OFFERED

To the Editor of *The Living Church*:

IHAVE about 200 soiled Prayer Books and Hymnals (words only) (half of which can be used in their present condition, the other half requiring mending), which I will be glad to donate to any church or mission which will pay freight on same.

Hoping you can find space for this notice, I am

Yours Sincerely,

(Rev.) CORTLAND H. MALLERY.

412 Clinton Ave., Plainfield, N. J.

THE WICKFORD CONFERENCE

(Continued from page 334)

lies. Something true to-morrow may not be true to-day, and we not know it. Fellowship, coöperation, are results. We must analyze what forces have entered into any situation. A man who works must get for his work enough to get what he needs from another. Necessity for securing his employment is to be felt. His hours of work must be short enough to permit citizenship and relaxation. There must not be, on his part, lack of government in industry. He must have a share in management, over and above his wages. The address, without notes, was full of statements like these, cemented in thought as one heard them.

There was very much questioning after the address, and always a quick answering.

In the evening, Dr. T. H. P. Sailer, of the Teachers' College, Columbia University, led a Model Discussion Group, which was, no doubt, of value to many who will lead discussion groups in the fall and winter.

The Conference closed on Thursday, after considering plans for coördinating the various Social Service activities with one another, and especially with the so-called secular agencies.

That its influence will be felt, in time, in all the parishes of the country, there is no doubt. So much benefit was derived from it by those that attended it, that many of them went immediately afterwards to the National Conference of Social Service, held in Providence.

GOD WOULD impress upon us in our spiritual conflicts and spiritual advancements our dependence on Him; that if we reach the heavenly inheritance this will be our confession on every retrospect of the earthly battle-field, "We got no possession of the land by our own sword, neither did our own arm save us. But Thy right hand and Thine arm, and the light of Thy countenance." —*Maeduff*.

THE STRUGGLING Christian is safer than the satisfied Christian.—*Forward*.

THERE IS no reverence where there is no reticence.—*Forward*.



SOCIAL PROBLEMS

Manhood of Humanity. By Alfred Korzybski. New York: E. P. Dutton & Co.

This book is devoted to human engineering—"the science and art of directing the energies and capacities of human beings to the advancement of human weal." The author at the very outset declares that the assumption that man is an animal, "a certain kind of animal", or that he "is a continuation or union of animal with something supernatural", is radically wrong. He points out that it has generally been believed that the *criteria* by which animal life is distinguished from plant life, the dividing line between the two, is close to the point where the power of motion begins; that, in general, the vegetable world lives an attached life and the animal world a life of free motion; that the development of "consciousness" in the animal world has a close relationship to the growth of the motive power. Count Korzybski would put this differently: to him the animal differs from the plant in its ability to *bind space*, that is, to avail himself at any time of the advantage of being elsewhere than he is now. The existence of the plant, in other words, is "punctillar", whereas the animal lives in two dimensions, being able to move in space as defined by length and breadth. Or, as the Count rather curiously expressed it, plants are "chemistry-binding," while animals are "space-binding."

This book is highly suggestive. Indeed it is easily one of the most important contributions of the present generation. It is easy to understand how engineers and all who deal in mathematics may feel about it, for it is courageous, thoughtful, suggestive; but to those who believe that a spark of divinity, if not a larger measure, inheres in man, that we are children of God, and that our life here on earth is but a part of a larger life, the book will appear incomplete. We can accept the author's conclusions as sound only as we accept his premises as unassailable. He declares (page 151) that "animal units and standards are to be applied to animals, human standards to man, divine standards to 'God' ". Our author puts the word God in quotation marks; just why does not appear. If the premises are true, then his conclusions are true; but if man is an animal, as the biologists tell us, and if he is fashioned in the image of his Maker, then the premises fall and likewise the conclusions. Nevertheless the book is a stimulating one, reverently, respectfully, trenchantly written, and well deserves the attention and the discussion it has aroused.

CLINTON ROGERS WOODRUFF.

Poverty and Dependency. By John Lewis Gillen. New York: The Century Co.

We have in this book a truly careful and authoritative study of these two urgent present-day problems. The book, which presents a concrete and constructive consideration, is the outgrowth of a combination of extensive study, training, and practical experience. In a direct and interesting manner, the author treats the problem of poverty, the fundamental causes, the development of our present machinery for dealing with the poor, and preventive measures. The discussions are illustrated with a wealth of definite examples and cases, drawn in the main from the author's own rich experience. After presenting the outstanding facts, he gives an exhaustive analysis of the conditions that bring about poverty and dependency. He follows with a critical study of methods used during the last two centuries to relieve distress, with suggestions for the improvement of these methods, and finally gives us the benefit of his years of research and experience as a practical social worker, as to how such conditions may be prevented. Its 707 pages are a store house of information and suggestion, made readily available by an admirable index. One of the Century Company's Social Science Series, it is designed as a college text book, but like many other modern books of the kind, it is of value to those outside the college walls who want to know what is being done and what is advocated by the leaders and workers in the fields of social endeavor.

Dr. Gillen is professor of Sociology in the University of Wisconsin.

C. R. W.

PROBLEMS OF THE CHURCH

The Universal Church. A Study of the Lambeth Call to Union. By T. A. Lacey. London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. Price 70 cts.

This brief essay of fifty pages, Canon Lacey explains, is in some sort an epilogue to his previous books, *Catholicity and Unity and Schism*. Those who have read these scholarly treatises, especially the now well known Paddock lectures, will be glad to have the additional essay for practical reasons: it applies to the Lambeth appeal to unity, simply and practically, the principles Canon Lacey set forth in his own lectures. These principles draw a distinction between the "Universal Church," in which is included all baptized believers, and the "Catholic Church," the society of the faithful who accept the whole body of Christian faith and practice.

The whole argument aims to prove that there has been no uniform tradition requiring that heretics and schismatics are to be ruled out from membership in the Church. The Lambeth letter has been criticized for laxity of language in its expression of the desire for reunion, and in its suggested method of approach. Canon Lacey seems to show clearly that again and again in the past the Church has pursued a like practical course in healing schism, very decidedly modifying the stricter theories of exclusiveness. The historical inquiry on which his conclusions are based is thorough and well balanced.

Possibly the most interesting part of the essay is the brief statement, in the last chapter, of the temporary closing of the breach between the East and the West, and the fascinating account of the healing of the Great Schism in the West at the Council of Constance in 1414—a very striking example of the way in which remedies are found for an apparently desperate condition of the Church. "The work was done by methods of political diplomacy which seem strangely at variance with the temper of Christianity, but behind these was a movement of the Spirit driving men to concord."

May it not be that there are bonds of theory now strangling the Church which must be broken if reunion is to be possible in these days? Those who were at Lambeth feel that its proposals were made under such a movement of the Spirit. The results which some expected have not followed, but the case is by no means hopeless, if we follow humbly the Spirit guidance.

The Future of the Churches, By Roger W. Babson. Fleming H. Revell Co., New York.

We consider this the most thought-provoking of Mr. Babson's books. His contention is that the Church has grown only as it has lost itself in some great movement for the good of the masses, and that it will again become a great world force only when it enters seriously and whole-heartedly into an attempt to equalize opportunity and break up the aristocracy, power, and wealth acquired through inheritance. Mr. Babson does not show just how the Church (or the Churches) can do all this; indeed as he goes on to state his proposition, it proves less and less startling and its apparent radicalism becomes increasingly mild. The final chapter, however, does give some practical and heart-searching suggestions as to the possibilities of the Church's growth, when it takes just as strong a stand for social and civic righteousness as for meeting and supplying purely spiritual needs. In the fourth chapter, also, there are a number of questionnaires which, with modifications, could be used very profitably by parish clergy in stirring up the consciences of their people.

CHARLES REYNOLDS BROWN is the thoughtful and scholarly Dean of the Divinity School at Yale, and he has given us full measure of his thought and scholarship in his suggestive Mendenhall lectures (delivered at DePauw University) published under the title, *Social Rebuilders*. The time of the series is the present situation of the world as an aftermath of the war. Taking ancient Biblical characters such as Moses, Elijah, Amos, he preaches sermons that deal with pressing problems, always old, always new. It is the sort of book that helps because it clarifies and inspires. [New York: The Abingdon Press.]

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. CLARK L. ATTRIDGE has removed to the new rectory recently purchased by St. Matthias' parish, No. 519 Hartwell Ave., Waukesha, Wis.

THE REV. FRANCIS L. BEAL, for the past four years rector of St. Paul's Church Peabody, Mass., has accepted a call to the rectorship of St. James' Church, West Somerville, Mass., where he succeeds the Rev. W. H. Pettus, now in Washington, D. C.

THE REV. DAVID C. BEATTY, formerly of Decatur, Illinois, is now Canon of Grace Cathedral, Topeka, Kansas, and Chaplain of the College of the Sisters of Bothany, Topeka.

THE VERY REV. FRANCIS B. BLODGETT, Dean of the Cathedral of St. Paul, Erie, preached the baccalaureate sermon before the graduating class of the Central High School of that city, on Sunday, June 25th.

THE REV. A. H. BROOK, Independence, Iowa, has accepted the call to become rector of the Church of the Covenant, Junction City, Kansas, and will be in residence there the latter part of August.

THE REV. LEON MARK BRUSSTAR, recently ordered deacon by Bishop Brewster for the Bishop of Michigan, and a member of this year's class of the Berkeley Divinity School, has received the John Henry Watson Fellowship of the Divinity School which entitles him to one year's study abroad. He has already sailed to avail himself of this opportunity.

THE REV. C. M. BURCK, after a rectorship of eleven years at the Church of the Ascension, Gloucester City, N. J., has resigned, and has accepted a call to Christ Church, Shrewsbury, N. J. He will be in residence August 1st.

THE REV. T. W. CONWAY CHEESEMAN is now in charge of St. Lawrence's Church, Alexandria Bay, St. Peter's Church, Redwood, and St. James' Church, Theresa. His address is Theresa, N. Y.

THE REV. GUYON A. GOLDING, who was recently ordained by Bishop Webb, has gone to the Diocese of Erie, and taken charge of St. Andrew's, New Castle.

THE REV. BENJAMIN HORTON is curate at the Church of the Atonement, Edgewater, Ill., beginning his work there on July 1st.

THE REV. HERBERT L. JOHNSON, lately associate rector of St. Stephen's Church, Lynn, Mass., has been called to become rector and dean of Trinity Cathedral, Phoenix, Ariz.

THE REV. H. N. KIRKBY, librarian of King Library and priest-in-charge of the Chapel of the Redeemer, Andalusia, Penn., has resigned, to accept appointment as chaplain to the Rt. Rev. G. Mott Williams, Bishop in charge of the American Churches in Europe. Mr. Kirkby will sail for Europe in the early part of August.

THE REV. LOUIS LOPS, the Central New York missionary to the Italians, should be addressed at 765 Rutger St., Utica, N. Y.

THE REV. ALFRED MARTIN has begun his work at Lacona, Mexico, and Pulaski. His address is Pulaski, N. Y.

THE REV. JOHN BRIAN MCCORMICK, of Portland, Ore., has been appointed First Lieutenant of the Officers' Reserve Corps, U. S. A., and assigned to the 96th Division under Colonel Whitefield.

THE REV. ROY S. RAWSON, who graduated this year from the General Theological Seminary, will take over some of the work of the Rev. L. W. Smith, Archdeacon, for the summer, and will be located at St. Paul's Rectory, 611 Poynts Avenue, Manhattan, Kansas.

THE REV. E. C. TUTHILL, rector of Trinity Church, Atchison, Kansas, has accepted the

Arizona. The Rev. Mr. Tuthill leaves the Diocese of Kansas on account of his health.

The present address of the Rev. WILLIAM T. WESTON, Organizing secretary of the Seaman's Church Institute of America, is 553 Everett St., Portland, Ore.

SUMMER ACTIVITIES

THE REV. WILLIAM J. CUTHBERT, assistant at St. Ann's, Brooklyn, and Mr. HERBERT J. MILLER, of the Nashotah Preparatory Department, have gone on a short trip to the Bahamas.

THE REV. CARROLL E. HARDING, of St. James' parish, Tracy's Landing, Md., will be at Cumberland, Md., for the summer.

MR. PETER LESUEUR, Mus.Doc., who has been organist and choirmaster of the Cathedral of St. Paul, Erie, Pa., for the past seventeen years, has been granted, by the Cathedral Chapter, two months' leave of absence. He will sail for Europe on the *Aquitania*, on July 1st, where he will join his wife and young son.

During the month of August, the Rev. JAS. G. MINNIGERODE, D.D., of Louisville, Ky., will have charge of the Church at Warm Springs, Va.

THE REV. CHARLES A. TIBBALS will have charge of Christ Church parish, Winnetka, Ill., during July and August. His address is 1943 Orrington Ave., Evanston, Ill.

ORDINATIONS

DEACONS

CUBA.—On Wednesday, June 21, in Holy Trinity Cathedral, Havana, Cuba, Señors SALVADOR BERENGUER and HIPOLITO JAUREGUI RODRIGUEZ were ordained to the diaconate by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba. Archdeacon Diaz said the Litany, Archdeacon Steele read the Epistle, the Rev. Sr. Berenguer read the Gospel, and the Rev. Jaun McCarthy preached the sermon.

EAST CAROLINA.—On Thursday, June 22nd, the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese, ordained to the diaconate Mr. J. W. HEYES in St. Paul's Church, Vanceboro, N. C. The candidate was presented by the Rev. D. G. MacKinnon, D.D., rector of Christ Church, New Bern, and the sermon was preached by the Rev. F. J. H. Coffin, rector of St. Mary's Church, Kinston.

Mr. Heyes was formerly a Unitarian minister, but for the last year has been acting as lay reader under the direction of the Rev. Dr. MacKinnon. He will now have charge of the churches at Vanceboro and adjacent points.

MARQUETTE.—In the chapel of Kenyon College, Gambier, Ohio, the Rt. Rev. R. LeR. Harris, D.D., Bishop of Marquette, ordained to the diaconate Mr. WILLIAM FOSTER. The sermon was preached by the Rev. O. E. Watson, D.D.

PRIEST

INDIANAPOLIS.—On Trinity Sunday, June 11th, in St. Philip's Church, Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. LOUIS HUNTON BERRY. The sermon was preached by the Rev. Samuels-Belboder, of Dayton; the candidate was presented by the Rev. Dr. Lewis Brown, and the Rev. J. D. Stanley assisted in the service. The Rev. Mr. Berry has been appointed vicar of St. Philip's Church, Indianapolis, the only congregation of colored people in the diocese.

DEGREES CONFERRED

WASHINGTON AND LEE—D.D. upon the Rev. GEORGE C. GRAHAM, rector of St. John's Church, Massena, N. Y.

KENYON COLLEGE.—D.D., upon the Rev. CHAS. E. BYRER, the Rev. CHAS. T. WALKLEY, and the Rev. JOSEPH S. MOTODA, Ph.D. (*in absentia*).

L.L.D. upon the Rev. WILLIAM F. PEIRCE, D.D., L.H.D.

BORN

BROOKMAN.—Born at St. Peter's Rectory, Morristown, N. J., Friday, June 9th, 1922, SYLVIA, the daughter of the Rev. and Mrs. Donald M. BROOKMAN.

DIED

SPENCER.—In California, June 15, in his forty-seventh year, WILLIAM LINDSEY SPENCER entered into rest. He was the son of the late James A. and Anna E. Spencer, formerly of Plainfield, N. J. The interment was in California.

WINDER.—Entered into life on Tuesday, June 13, JULIA AUGUSTA WINDER, aged eighty years. The burial office was said at the Church of the Incarnation, Gates Ave., Brooklyn, and Requiem at St. John Baptist's "In the confidence of a certain Faith."

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

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

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

MISCELLANEOUS

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

CHURCHWOMAN, DESIRABLE REFERENCES, wanted by lady Assistant Superintendent of large private estate, near New York. Cooking and light housework for four adults. Middle aged and lonely, needing Christian Home, preferred. Address H689 care LIVING CHURCH, Milwaukee, Wis.

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

CHURCHMAN, HIGHEST REFERENCES, as Poultryman, single, on large private estate, near New York. First class position for right man. Please be explicit in answer. Address H-690, THE LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

PARISH AND CHURCH

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

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

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

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.

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

VESTMENTS

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

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

RETREATS

HOLY CROSS, WEST PARK, N. Y. THE yearly Retreat for clergy, and candidates will begin Monday evening, September 18, and end Friday morning, September 22. Address GUESTMASTER.

VACATION CAMP CONFERENCES

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

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

Address

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

EDUCATIONAL

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

TRAVEL INFORMATION

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

APPEAL

WANTED: BY THREE MISSIONS IN COL- orado, St. Stephen's, Monte Vista; Epiphany, Del Norte, and St. Augustine's, Creede, three ciboriums, three sets of cruets, three taper holders, and extinguishers for Altar Lights; two Altar Service Books and two Altar Desks; three Prayer Books for Priests, Prayer Desk. Some parishes may be able to supply these sadly needed articles from their abundance. One Processional Cross would be acceptable. Address Rev. WILLIAM WORTHINGTON, Monte Vista, Colorado.

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

HOSPITAL—NEW JERSEY

S. T. ANDREW'S REST, WOODCLIFF Lake, Bergen Co., New Jersey. Sisters of St. John the Baptist. From May 15th to Oct. 1st. For women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10-\$20 a week.

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

BOARDING

ATLANTIC CITY

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

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

LOS ANGELES

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

NEW YORK

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

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

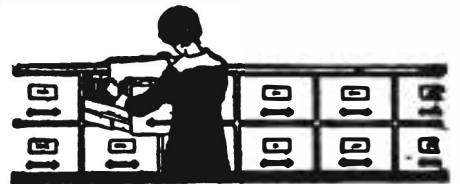
WISCONSIN

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

FOR SALE

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

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

CHURCH OF THE INCARNATION

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

ST. CHRYSOSTOM'S, CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
(Summer schedule of services.)
Sundays: 7:30, 10, 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 Morningside Publishing Co., Milwaukee, Wis.]

T. & T. Clark, Edinburgh, Scotland.
Charles Scribner's Sons, 597 Fifth Ave., New York, N. Y., American Agents.

Redemption from this World: or The Supernatural in Christianity. By A. G. Hogg, M. A., professor of Mental and Moral Science in the Madras Christian College, author of *Christ's Message of the Kingdom. Karma. and Redemption.* (Cunningham Lectures). Price \$2.75.

The Macmillan Company, New York, N. Y.

The Little Corner Never Conquered: The Story of the American Red Cross War Work for Belgium. By John van Schatek, Jr., formerly Lieutenant Colonel U. S. Army (assimilated rank), formerly Commissioner to Belgium A.R.C. Price \$2.00.

Labor and Democracy. By William L. Hugins, presiding judge, Kansas Court of Industrial Relations. Price \$1.25.
Presbyterian Board of Publication. Witherspoon Bldg., Philadelphia, Pa.
The Home God Meant. By George N. Luccock, D.D., pastor of College Church, Wooster, Ohio. Price \$1.25.
Education for Successful Living. By James E. Clarke. Price \$1.00, cloth, 75 cts., paper.

BULLETINS

Department of Publicity. 281 Fourth Ave., New York, N. Y.

Bulletin No. 27. *The Immigrant Child and the Church School: Approach, Curriculum, and Methods.* Prepared by Foreign-Born Americans Division. Issued by Department of Religious Education and Department of Missions. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

CALENDARS

Churchmen's Alliance. 126 Claremont Ave., New York, N. Y.
Directory of Anglo-Catholic Parishes in the United States and Canada. 1922.

PAMPHLETS

Committee on Public Information. Washington, D.C.
American Interest in Popular Government Abroad. By Everts B. Greene, professor of History, University of Illinois. War Information Series. No. 8, September 1917.
The Society of SS. Peter & Paul. 32 George St., Hanover Sq., London, W. 1, England.
The Sacred Heart. Devotions for a Month.

CHURCH SIDE OF THE PROVIDENCE SOCIAL CONFERENCE

MANY OF THOSE who attended the Church Conference of Social Workers at Wickford came to Providence for the National Conference of Social Service that was held there for a week longer. Bishop Perry had a celebration of the Holy Communion for the Churchmen of the larger conference at Grace Church, Providence, early on Sunday, June 25th, at which he made an address, and after which breakfast was served for the large number that attended.

One of the special conferences on Industrial Relations was held at Grace Church, Tuesday afternoon, June 27th. Addresses were given, explaining the strike of the textile workers in Manchester, N. H., and in Rhode Island, deploring the present situation, and hoping that some other solution to the problem than the compelling force of poverty would be found. A petition was sent to Congress urging an investigation of textile industries in the country, in the south as well as in the north.

THE BISHOP ROWE FOUNDATION FUND

THE DIOCESE OF CONNECTICUT having shown its interest in the Bishop Rowe Foundation Fund, by appointing a special Committee to secure contributions, it is encouraging to learn that the Woman's Auxiliary in Rhode Island has sent \$400. to the treasurer. The Indian Hope Committee of Philadelphia has gone over its pledge of \$5,000, and Pennsylvania has given \$5,445.54, and contributions are still coming in.

It is greatly desired that the full amount, \$100,000, be raised before General Convention. The treasurer of the fund is Mr. Stephen Baker, 40 Wall St., New York City.

ENGLISH CHURCH UNION OBSERVES ANNIVERSARY

Clergy Supply—Larger Ordinations — "Woodbine Willie" — New Dioceses—News Notes

The Living Church News Bureau }
 London, June 16, 1922 }

THE observance of the sixty-third anniversary of the English Church Union began on Monday evening last with Solemn Evensong at St. Paul's, Knightsbridge, when a sermon was preached by Prebendary Phillips, Principal of Lichfield Theological College. On Tuesday morning High Mass was celebrated at All Saints', Margaret Street, with a sermon by the Rev. L. Prestige; and the annual meeting was held at the Church House, Westminster, in the afternoon.

In the course of his inaugural presidential address, the Earl of Shaftesbury said that the various schools of thought in the Church appeared now to understand each other better. The desire for reunion, or, at least, for something in the way of closer coöperation, found expression on all sides. But to them it seemed that Catholic Christendom must first put its own house in order before they could hope to arrive at a realization of the Christian ideal. Alluding to the statement made by the Archbishop of Canterbury on the report of the joint conference on Christian Unity, Lord Shaftesbury expressed his thankfulness that there was so much on which agreement had been found and registered. That the conference had accomplished much towards bringing Christian people together could not be denied, and the report might prove to be the very bridge needed to enable either side to pass over into each other's territory for free reconnaissance and intercourse.

"Although, perhaps, in some respects the position of the Church is stronger in England to-day than it was before the war", Lord Shaftesbury went on to say. "nevertheless, the world more openly resents and chafes at the discipline, order, and moral restraint which the Church accepts for itself as its ideal, and presents to the world. Not only is there greater laxity of thought with regard to religion in general, and to Christian teaching in particular, but the adoption of pagan standards of morality may be said even to threaten Christian civilization. Modernism has tended to encourage unbridled freedom of thought in the educated middle class, and a very grave resentment against the discipline of dogmatic belief. No one would for a moment desire to hinder reverent enquiry into the innermost meaning of the Faith. In the light of the results of modern philosophical, historic, and scientific criticism, but it is impossible to admit that it is legitimate to barter away the basic truths of the Faith, or to tamper with the exclusive definitions of the Creed."

Lord Shaftesbury's address made a most favorable impression on the meeting, and was followed with profound attention. He was succeeded by Dr. Sparrow-Simpson, who contributed a speech as shrewd as it was scholarly. The resolution on "Modernism" (the wording of which I set out in my last letter) was eventually carried unanimously.

The evening meeting considered the subject of "The Defence of Christian Marriage". Mr. H. W. Hill moved the resolution, and many excellent speeches were delivered, Dr. Mary Scharlieb's being especially distinguished by sound, logic, and helpful suggestion.

CLERGY SUPPLY

The question of clerical poverty is generally assumed to be interwoven with that of a diminution in the number of candidates for Ordination. There are, however, many Churchmen who, while deploring the scandal of clerical poverty, consider that it has little or nothing to do with the decline in the number of young men offering themselves for the work in the ministry.

The London Diocesan Conference which met on Wednesday and Thursday this week discussed, among other things, this question of the dearth of candidates for Holy Orders, and the Bishop of London was asked to urge upon Convocation the importance of a thorough enquiry into the subject in all its aspects. A motion to this effect was brought forward by the vicar of St. Peter's, Cranley Gardens, the Rev. C. S. Woodward, who won the Military Cross in the war.

LARGER ORDINATIONS

Meanwhile, it is an encouraging sign that the Ordinations on Trinity Sunday were larger than for some years past. That was, perhaps, only to be expected, for those men whose studies were interrupted by the war, and who could not resume them for some time after the armistice, are now proceeding to take Orders.

The deficiency of clergy is, of course, no new problem, but it has of late become more acute. Ordinations before the war were far fewer than the increase in the population demanded. Before they again become adequate to the needs of the Church at home and in the mission field, there are matters which must be settled, such as provision for the education of a certain proportion of aspirants to the priesthood, due maintenance of the clergy in active work, and pensions for the superannuated. These things have been discussed to the point of weariness, but their spiritual side has not been effectively presented. When laymen see that side, and are touched to liberality, the problem of the shortage of clergy will be in way of solution, but not till then.

"WOODBINE WILLIE"

On Wednesday last, the Rev. G. A. Studdert-Kennedy was instituted, by the Bishop of London, to the living of St. Edmund the King and Martyr, Lombard Street, to which he was recently appointed by the Archbishop of Canterbury. The Bishop of London, addressing the crowded congregation, said they were welcoming a brave man, not only physically brave, but morally brave, who faced facts, and had not been afraid to look into the darkness of doubt. He (the Bishop) had read all his books, and cherished for him a fellow-feeling. He was a man's man, who understood men, and men followed him in hundreds.

St. Edmund's is famous for the incumbency of the late Canon Benham ("Peter Lombard" of the *Church Times*), in

whose time mid-day services attracted large congregations of City workers. Mr. Studdert-Kennedy will continue to work for the Industrial Christian Fellowship, the officials of which society are still to be responsible for his preaching engagements. "Woodbine Willie" is, in fact, already booked up for the next twelve months.

NEW DIOCESES

A resolution in favor of the division of the diocese of Exeter and the creation of a new see of Plymouth was passed at the Exeter Diocesan Conference at Plymouth on Tuesday last. There was considerable division of opinion on the subject, mainly on the ground that it is not, under present conditions, easy to raise the sum of £50,000 necessary for the endowment of the proposed see. The Bishop of Exeter said that personally he was not in favor of small dioceses, but he recognized that the conditions of Plymouth were peculiar. He was afraid they would come to earth when they left the general question and came to ways and means.

On Wednesday the Bishop announced to the Conference that he had received a letter from the Prime Minister stating that the King had approved of the appointment of a second suffragan bishop to the diocese. The Bishop was asked to submit two names to the Prime Minister through the Archbishop of Canterbury.

At the Winchester Diocesan Conference on Tuesday details of the division of the diocese were discussed. The boundaries of the three new dioceses of Winchester, Guildford, and Portsmouth, with the Isle of Wight, were agreed upon. It was also decided that one of the present five residentiary canonries at Winchester Cathedral should be suppressed as soon as one falls vacant, and that the Dean and Chapter should provide a capital sum yielding £600, to be divided between the two new dioceses for the provision of canonries. It was resolved that the question of undertaking the upkeep of Farnham Castle (the Bishop's residence) should be considered by a committee composed mainly of Surrey representatives.

NEWS NOTES

The annual meetings of the Churchmen's Union for the Advancement of Liberal and Religious Thought will take place to-day (Friday) at the Church House, Westminster. The Rev. H. D. Major will preach the annual sermon at St. Andrew's, Westminster, in the morning, and the business meeting for members only will be held in the afternoon. The following resolution will be proposed:—"That this meeting is grateful to the Upper Houses of Convocation of Canterbury and York for the measure of sympathy and protection accorded to men who are endeavoring to interpret Christian doctrine in terms of modern thought." The public meeting will follow the members' meeting, in the same hall, in the evening, with Professor Percy Gardner, Litt.D., president of the Union, in the chair. The principal speaker will be the Dean of St. Paul's, whose theme will be, "The Modern Movement in the Church of England."

The Principal of the Ordination Test School at Knutsford, the Rev. F. R. Barry, writing on Prayer Book Reform, expresses the view that "the whole tone and atmosphere of a great many services

in the Prayer Book Leaflet reflect a world which has long since passed away. The whole effect is archaic and unreal, divorced from contact with the deepest needs and experiences of the twentieth century. A new Prayer Book we must have—a new and more satisfying Prayer Book sanctioned by authority."

For all that, there are thousands of earnest and loyal Churchmen whose experience would cause them to admit with thankfulness that our incomparable Prayer Book meets the needs of all the "sundry and manifold" circumstances of life.

A demonstration on the Social Message of Christianity, in which representatives of all denominations took part, was held in Hyde Park last Saturday afternoon. A procession was formed in Red Lion Square, Holborn, and marched to the Park by way of Oxford Street and Marble Arch. Speeches were delivered from

several platforms, and a resolution passed which referred to the complete collapse of the existing economic, industrial, and social order, and urged that the solution of the present deadlock could be found only in the practical application of Christian principles to all departments of human life.

By way of preparation for the Mission to be held throughout the greater part of the rural deanery of Westminster in November, a Convention for communicants is to be held at St. Martin's-in-the-Fields on July 4, 5, and 6. The gathering will be presided over by the Bishop of Edinburgh, and there will be three sessions each day, addresses by such notable spiritual leaders as the Bishop of London, the Bishop of Lichfield, Dr. Waggett, and Father John How. It will be directed to the deepening of the spiritual life.

GEORGE PARSONS

PARISH MISSIONS IN MASSACHUSETTS

Episcopal Theological School Commencement—Church Papers for Accuracy.

The Living Church News Bureau }
Boston, July 1, 1922 }

THE parish Mission is being revived in Massachusetts. Last fall Dr. Floyd Tomkins conducted a most successful mission in All Saints' parish, Brookline, and Messrs. Mercer and Hadley in the Church of the Epiphany, Dorchester. So far as I know, Father Fitts has always emphasized the mission in St. John's parish, Roxbury Crossing, and is perhaps the best authority in Massachusetts on conducting a mission.

Three Massachusetts parishes have already formed careful plans for missions next fall, to be conducted by Messrs. Mercer and Hadley. In his written announcement to the members of St. Stephen's parish, the rector, the Rev. Appleton Lawrence, said:

"As the time for our Mission next fall draws closer, I become more and more convinced of the splendid character and unusual ability of the two men who are to lead it. Many times during the past month I have heard them spoken of and always with high praise. Just before they come to us, they are to be at Grace Church, Lawrence, and when they leave us they go to Trinity Church, Newton Center, where Dr. Sullivan, one of the foremost preachers of the diocese, is rector."

EPISCOPAL THEOLOGICAL SCHOOL COMMENCEMENT

The fifty-sixth annual commencement of the Episcopal Theological School was held in Cambridge last Wednesday and Thursday. The annual alumni meeting and service was held on Wednesday, and the commencement proper on Thursday. The address at the alumni service was given by the Rev. Samuel Marquis, D.D., of Detroit. Dr. Drury, of St. Paul's School, Concord, N. H., preached the commencement sermon. Bishop Lawrence, on account of illness, was unable to be present at the exercises and was greatly missed. There were nine graduates.

The degree of doctor of divinity was given the Rev. Dr. Max Kellner, for 39

years professor of the literature and interpretation of the Old Testament, who has been made professor emeritus.

CHURCH PAPERS FOR ACCURACY

In urging the members of All Saints' parish, Attleboro, to read Church papers for accurate Church news, the rector, the Rev. A. E. Worman, recently said:

"People in the parish often wonder why they do not know more of what is going on in the American Church, and the chief reason is that they do not subscribe to our Church papers. We have a diocesan paper called the *Church Militant* which is probably the finest diocesan paper in the Church. It is filled to overflowing with things of interest to every Churchman, including items of local interest. This paper can be had for only one dollar a year. Then too there are the weekly papers. *THE LIVING CHURCH* and the *Churchman*. The former is published in Milwaukee, and is alive with Church news in general, also giving a splendid survey of great national and international movements. Secular events that tend to influence the lives of people are treated from an unbiassed standpoint, and without gloves. The trouble with most of our daily papers is that they are subsidized by monied interests, and everything is related from the standpoint of their point of view. The Church papers bring you important secular news later than do the dailies, but when you get it in the Church papers, you get it, and get it straight. This is news on which you can depend, and if we took our choice and could have only one, we should take the Church paper. The price of *THE LIVING CHURCH* is four dollars a year."

AN EXPERIMENT IN SUMMER RECREATION

An experiment in summer recreation and teaching will be made for the children of Christ Church parish, Quincy. In making the announcement, the rector, the Rev. Howard K. Bartow, said:

"During the summer we have planned an experiment—that is, to have a summer school for the children of the parish, in which they will have lessons in basketry, painting of Christmas cards, clay modelling, and other small articles to be sold at the fair to be held later in

the fall. Also, lessons on the customs of the Church and the meaning of the Christian year will be taught in the form of games. The season will run from July 17th to August 18th, four days a week, Monday to Friday, from 9 to 11.

There will be a charge of five cents a week for each child, to cover the cost of materials. Any child in the parish is eligible to attend these classes, which will be held in the parish house." RALPH M. HARPER.

BISHOP GARLAND ENTERTAINS HUNGARIAN BISHOP

Opening of Zion Church

The Living Church News Bureau } Philadelphia, July 1, 1922 }

THE Rt. Rev. Desiderius Balthazar, Bishop of the Reformed Church of Hungary, was entertained on Wednesday by Bishop Garland.

Bishop Balthazar is visiting this country to obtain financial aid for religious educational work in Hungary. He was accompanied by Dean Nauassy, pastor of a Hungarian church, in New Brunswick, N. J., and his secretary, the Rev. Mr. Naja, who acted as interpreter.

The visiting bishop, in his address before a small group of clergy, spoke of the revolution which brought the Bolsheviks into power in Hungary a few years ago. The Hungarian Bolsheviks of today are, he said, much more moderate in their views, than are the Bolsheviks of Russia, and they are seeking to establish a democracy similar to that of the United States.

As Presiding Bishop of the Reformed Church in Hungary, established in the sixteenth century, he is the spiritual leader of about 2,500,000 persons. In America this Church has about 3,000 communicants, and 20,000 adherents, in thirty parishes and missions, of which number three are in Philadelphia.

Bishop Balthazar favors the movement by the Hungarian Reformed Churches in this country, to put themselves under the supervision of our Bishops.

This is not taken to mean a merger, but, while the Hungarians would continue to manage their own business affairs, as they have no episcopate in this country their clergy would look to our Bishops for spiritual leadership.

OPENING OF ZION CHURCH

A three days' celebration commemorating the opening of the new Zion Church, Logan, commenced last Sunday, with the service of Holy Communion and sermon by the rector, the Rev. Charles H. Long. In the evening, a memorial window, in honor of the World War Veterans of the parish, and another, in memory of the late Charles H. Wagner, for forty-five years rector's warden of old Zion Church, was dedicated by the rector. The sermon at this service was preached by the Rev. Llewellyn N. Caley, D.D., rector of St. Martin's Church, Oak Lane.

Monday was "Community Day," when the Rt. Rev. Thomas J. Garland, D.D., the Suffragan Bishop of the Diocese, and the Rev. William Barnes Lower, D.D., pastor of Holy Trinity Presbyterian Church, were the principal speakers at the evening meeting.

A reunion of members, former members, and friends of Zion and Trinity parishes was held. The present parish represents the consolidation of Zion Church, formerly located at Eight Street and Columbia Avenue, and Old Trinity Church, Southwark, where for more than 100 years Trinity ministered to the community. The Rev. Dr. F. M. Taitt, some time rector of Trinity Church, now rector of St. Paul's Church, Chester, Pa., and the Rev. Malcolm A. Shipley, some time rector of Zion Church, now Archdeacon of Jersey City, made addresses at this reunion service, which was followed by an informal reception in the parish house.

The new building, which is one of the finest churches in the Logan section of the city, is situated on Broad Street, in the midst of a densely populated community. FREDERICK E. SEYMOUR.

coming here from Boston. The Rev. Pinkney Wroth has gone from Ascension to be rector of St. Philip's, Laurel, Maryland. The Rev. F. N. Hinkel has gone to Virginia from St. Margaret's; the Rev. Percy F. Hall to Alexandria, from Epiphany; the Rev. W. O. Roome has gone to Pennsylvania, from Anacostia; the Rev. E. M. Mott has been succeeded at Advent by the Rev. Thom Williamson; the Rev. C. P. Sparling, from St. John's, Georgetown, has gone to Baltimore, and the Rev. John Moses has succeeded him; the Rev. Norman Binstead, vicar in charge of St. David's and St. Patrick's Chapels of St. Alban's parish, has returned to Japan, and the Rev. Clyde Brown has moved into the vicarage; the Rev. Wm. H. Helgham is about to assume charge of the Church of Our Saviour, Brookland; Rev. Raymond L. Wolven has gone to Epiphany Church, from his work with the City Missions, and has been succeeded by the Rev. Reginald B. Stevenson from Cumberland, Maryland; Mr. Joseph Waterman, of the Virginia Theological Seminary, is connected with the staff of Trinity Diocesan Church for the summer, in the capacity of court worker and director of children's activities.

DEATHS AMONG THE CLERGY

Canon Snyder's recent death was followed by that of the Rev. Ernest Lee Birchby, who died at his house in Hughesville, Maryland, on June 22nd. The Rev. Mr. Birchby, rector of Trinity parish, Charles County, Maryland, left a wife and three small children. The Bishop officiated at the funeral with eight of the clergy of southern Maryland as guard of honor, and the body was laid to rest in the church yard. After the service, the Bishop and the other clergy met in the sacristy and passed the following minute: "Mr. Birchby was a faithful priest—devout and hard-working. We recognized the excellent service he rendered in the seven years of his rectorship in Trinity Parish, where results attest his wise administration and devoted pastoral care. While we know that he has only gone to his reward and sweet rest, we feel a keen sense of loss."

Another, though not unexpected death of recent date, was that of the Rev. David Barr, a veteran of the Church and of the Civil War. The Rev. Mr. Barr died at the Home for Incurables, where he had been a patient for over two years. He served for four years in the Confederate Army, was a graduate of the Virginia Theological Seminary, was ordained a priest by Bishop Whittle of Virginia, whose daughter he married in 1873, three years after his ordination. He served in Virginia, Pennsylvania, and Maryland, in addition to his Washington work. In this city, he had been an assistant minister of Epiphany Church, the first rector of Trinity Church, Takoma Park, and founder of churches at Kensington and Garrett Park, Montgomery County, Maryland. He retired in 1906 because of failing health. Funeral services were held at the Church of the Epiphany by the Bishop, a large number of clergy assisting. Interment was in Hollywood Cemetery, Richmond, Virginia, yesterday afternoon.

NEWS, PERSONAL AND OTHERWISE

Dr. Johnston was recently on the program with Secretary Weeks, as the preacher of the commencement sermon for the Pennsylvania Military College of Chester, Pennsylvania.

Bishop Tuttle preached last Sunday at

WASHINGTON PREPARES FOR THE SUMMER

Sunday School Commencements—Many Clergy Changes—Deaths Among the Clergy—News, Personal and Otherwise

The Living Church News Bureau } Washington, June 28, 1922 }

SUNDAY school commencements are the order of the day. The school terms are drawing to a close, and special exercises, as well as parish excursions, are marking the event. Most of the schools are closing for the summer, but there are those who will conduct a summer school. At Trinity Diocesan Church, the summer school will be a continuation of, and a development of, the regular Sunday school, along the lines of the treatment employed by the daily vacation Bible class. St. Stephen's Sunday school had a brilliant commencement,

marked by interesting features, which included two pageants: "The Builders of the City of God", and "The Church School Service League", given by the intermediate and the high school departments. Miss Lillian Vermillion received a cross certifying twelve consecutive years of attendance, and a cross certifying seven years of attendance was given to Milton Scrivener. Word comes from St. John's Church, Georgetown, of perfect attendance on the part of a girl pupil for nine years, another for seven years, three girls for six years, three for five years, one for four years, eight for three years, and nine for two years.

MANY CLERGY CHANGES

The changes, losses, and additions to the diocesan clergy and workers have been many. Dr. Stetson has left St. Mark's for Trinity Church, New York City, and the Rev. Wm. Pettus has taken his place,

Grace Church, Silver Spring, Maryland. Rev. Dr. Nelms, rector, and administered the rite of confirmation for Bishop Harding.

Dr. Freeman has left for his summer home in Maine, where he will take the oversight of the Church of the Redeemer, Sorrento, for the season.

The Rev. J. MacBride Sterrett, Ph.D., rector emeritus of All Souls' Memorial Church, has just published a book—*Modernism in Religion*. Dr. Sterrett recently attended commencement exercises at Harvard as a member of the class of 1870 and was present at the commencement exercises of the Cambridge Theological Seminary also, thus celebrating the fiftieth anniversary of his graduation, and ordination to the ministry.

Dr. and Mrs. William C. Rives have given a piece of land, adjoining the Cathedral grounds, as the site for a new Episcopal Home for Children. Mrs. Georgia C. Lea, the very efficient president of the Ladies' Board, makes the announcement with pleasure, since the Home, which is now twenty-five years old, needs new quarters that would be larger and more accessible. It is expected that the new Home will mark a splendid forward step in the good work of caring for unfortunate children.

At the call of the Secretary of the Diocesan Commission on Publicity, Commander C. T. Jewell, a meeting of all persons of the diocese actively interested in publicity, was held last night at Trinity Community House. This meeting, of a technical character, together with that recently held with the clergymen of the Diocese, is expected to furnish the editor of the Church Militant, and the Publicity Commission, with valuable information to guide them in their policies.

A beautiful brass cross from Gorham, and a handsome service book have recently been presented to the City Missions as a memorial to Dr. McKim. The gifts are designated for use in penal institutions, and were made by the morning branch of the Epiphany Woman's Auxiliary, the Evening Auxiliary, the Girls' Friendly Society, the Daughters of the King, and Mrs. Berry's Bible Class participating.

With the coming of the hot season, many of our Washington churches are eliminating their Sunday night service, but others, like the Advent, and Trinity Diocesan Church, are utilizing what lawns they may have for out-door services, which prove especially attractive to those who hesitate to enter the church doors.

The Rev. E. F. Crary, Superintendent of the City Missions of St. Paul, Minnesota, is in Washington as a guest of the City Missions Society here.

Last Sunday, St. Margaret's received, in a service of dedication, a hanging lantern, which will be suspended from the ceiling of the baptistry. The lantern is a gift from the family of Mr. and Mrs. Charles Cowles Tucker, who were killed in the Knickerbocker disaster.

CONVOCATION OF THE DISTRICT OF CUBA

THE OPENING service of the sixteenth annual Convocation of the District of Cuba was held June 21st. in Holy Trinity Cathedral, Havana, the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, officiating.

The business sessions of the Convocation were held in the building used for the Cathedral School for Girls, in the Vedado, a suburb of Havana. The Bishop presided at all sessions. Mr. John King was elected secretary.

A matter of interest, during the Convocation, was the discussion provoked by the presentation of a resolution by which women might be admitted as delegates to the Convocation. The Committee on Constitution and Canons, to whom was referred the resolution, reported adversely; and the Convocation, acting on another resolution to reject the report of the Committee and so confirm the prior resolution to admit women as delegates, voted strongly in the negative, thus refusing to admit women as members of the Convocation.

The following were elected for the General Convention: Delegates: the Ven. W. W. Steel, and Mr. G. P. Meade. Alternates: the Very Rev. G. B. Myers, Dean of the Cathedral, and Mr. E. G. Harris.

On the morning of the second day of the Convocation, after a celebration of the Holy Communion, the Bishop held a conference with the clergy with an instruction upon the duties of the Christian Minister.

In speaking of the conditions in Cuba, in his convocation address, Bishop Hulse said, in part:

"The Rev. K. L. Houlder was appointed last September by the Seaman's Church Institute of America to act as chaplain for seamen in Havana. We were able to arrange that his work should be carried on in connection with the Marine Branch of the Y. M. C. A. In addition to the work among sailors, he has also been able to initiate a general city mission work, visiting the prisons and hospitals, and holding services for all sorts and conditions of people. This has been a most useful and necessary work, and I trust that we can continue and enlarge it. Its success has been largely due to the energy and judgment of the Rev. Mr. Houlder.

"We have had an unusual number of Americans in Havana during the past winter who, for one reason or another, were in distress. There have been poor people to be helped, tramps and drunkards to be sent back where they belonged, so that they would no longer disgrace us in the eyes of the Cubans; sick people to get into hospitals, and be visited afterwards, and unfortunate poor folk in jail, some of them innocent, more of them guilty, but all human beings needing the help of the Church. Mr. Houlder has helped them all impartially to the extent of his ability. I ask for him the continuance of your support and your prayers. You can safely use him as your agent in the distribution of your charities in this respect.

"The general financial situation in Cuba is still uncertain, which has had its effect on the contributions for Church purposes: in the main, however, they have held up very well. As they did not increase with prosperous times, so they have not fallen off with hard times. Our offerings for General Missions are larger than those of any other foreign Missionary District, but I believe they should be still larger.

"No new work has been started this year, but work which has been discontinued, has been re-established, and I have found in many places a new enthusiasm which has been most encour-

aging. We are still hampered by lack of workers, especially of those who can speak both languages. Our fellow Churchmen from Jamaica are still coming to us. We find them especially in Oriente and Camaguey. Where we can look after them in a permanent way, good missions are being built up. But we have many more opportunities than we can take advantage of; two new workers could be placed at once in the province of Camaguey, and, if they spoke both languages, they could organize congregations that would soon be largely self supporting. We also need workers in Guantanamo and La Gloria."

EAST CAROLINA CONFERENCE

A DIOCESAN PROGRAM conference for the clergymen and laymen of East Carolina, held in St. Paul's School, Beaufort, N. C., during the week beginning June 11th was highly successful. The presence of national and diocesan leaders, with a vision of the work to be accomplished by the Church during the coming year, was sufficient to insure the success of the conference.

A daily program of four hours of classroom work, an early service, an inspirational service at St. Paul's Church in the evening, and the rest of the day given to recreation, made the week a very busy and happy one. The Rt. Rev. T. C. Darst, D.D., Bishop of the diocese, and the Rev. W. R. Noe, Executive Secretary, had charge of the program. They were assisted in no small measure by the Rev. Dr. Lay, host of the conference.

The following leaders discussed problems affecting the life of the Church: the Rev. W. H. Milton, D.D., of the National Campaign Department of the Church, who gave instructions as to how to give a congregation inspiration, and knowledge of the Church's Mission; Mr. W. A. Aery, Publication Secretary of Hampton Institute, who gave a number of lectures on the Discussion Method; Mrs. A. M. Waddell, who lectured on Woman's Work; and the Rev. W. H. Wheeler, of St. James' Church, Wilmington, who lectured on Young People's Work. The members of the conference were very much inspired by a visit from the Rev. L. G. Wood, of New York, who, fresh from a visit to Porto Rico, Haiti, and other missionary fields, made an address of great missionary appeal. Two amusing but helpful features of the conference were an every member canvass conducted among the members of the conference, and a session of the Church Service League conducted by Mrs. Waddell, who made the clergymen assume, for the time being, the characteristics of their female parishioners.

Five inspirational services were held in St. Paul's Church, and were conducted by the Rev. Dr. Milton, who spoke on the national program of the Church; the Rev. Dr. G. W. Lay, who spoke on religious education; the Rev. J. N. Bynum, who spoke on social service; and the Rev. Alexander Miller, who spoke on Church extension. Bishop Darst brought the conference to a close with a sermon of great power.

Recreational features included a visit to Fort Macon, one of the historic points near by, sailing parties, surf bathing, and so forth. The delegates to the conference were housed in a dormitory of St. Paul's School, and took their meals in the school dining room.

COMMENCEMENT OF ST. MARY'S
SCHOOL GARDEN CITY,
LONG ISLAND

THE FORTY-FOURTH annual commencement of the Cathedral School of St. Mary, Garden City, Long Island, took place June 11th to 13th. On Sunday morning the Holy Communion was celebrated in the school chapel by the chaplain. On Sunday afternoon, the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, preached the baccalaureate sermon in the Cathedral.

The class day exercises were held on the lawn in front of the school Monday afternoon, and that evening a musical was given by the students in the school building.

Tuesday, June 13th, was commencement day. The Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, preached the sermon and gave the diplomas to the graduating students. There were twelve graduates.

ANNIVERSARIES AND DEDICATIONS
IN THE DIOCESE OF NEWARK

ANNIVERSARIES have been abundant lately in the Diocese of Newark, one of the more notable being the 85th anniversary of Grace Church, Newark, the Rev. C. L. Gomph, rector, observed on Ascension Day with a special service and sermon by Professor Edmunds, former rector, and the beginning of a fund for the rebuilding of the inadequate parish house. The church was never more active than at present.

On Whitsunday, Grace Church (Van Vorst), Jersey City, kept its 75th anniversary, and the observances filled a week. It is the second parish in Jersey City, which is associated especially with the long and faithful ministry of the Rev. George S. Bennitt, D.D., and is now under the care of the Rev. Henry B. Bryan, who is maintaining a large and useful ministry. Through the foresight of Dr. Bennitt, a very considerable endowment fund was built up and placed in the hands of the diocesan authorities insuring the permanence of the parish. The first services in Jersey City were held by the Rev. Joseph Willard, rector of Trinity Church, Newark, in 1808.

On St. John the Baptist's Day, a service of dedication was held for the farms recently given to the diocese by Miss Sarah E. Albertson and Miss Ellen M. Cummins, at Delaware, near the Water Gap, to be used for summer camps, conferences, etc. With a suitable frontage on the river, the farms stretch up on the hills more than a mile, containing in all 180 acres. These farms had been in the donor's family nearly 200 years, and have many interesting historical associations. Several choirs and groups of various kinds will have camp sites this year, and a few plain buildings have been erected as the beginning of the development. The title to the farms has come to the diocese, although the two givers remain in their homes during their lives.

On the Second Sunday after Trinity, Grace Church, Rutherford, was consecrated by the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, the debt upon it having been finally paid. The parish was organized in 1869. The father of the Rev. Dr. Floyd W. Tomkins was one of the outstanding men in the undertaking. The church was opened in 1873. The Rev. Henry M. Ladd had been the faithful rector from 1891. The rectory was built in 1903, the parish house in 1910.

The mortgage, placed upon the first church for its enlargement, has just now been paid. There were those present at the service, who have worked hard to give the parish its great place in the community and its fine equipment, who said that it was the happiest day in their lives. No former rectors are living, but the Rev. Dr. Carstensen and the Rev. H. F. Auld, who had been lay readers in the parish in their student days, were present, and Dr. Carstensen was the preacher. The service marked the culmination of the long and faithful service of the rector and people, giving to the parish a place of large influence and high regard in the community. Churches in the large towns of Lyndhurst, East Rutherford, and Woodridge are children of Grace Church, Rutherford.

BISHOP HOPKINS HALL,
BURLINGTON, VERMONT

CLOSING DAY at Bishop Hopkins Hall, the diocesan school for girls at Burlington, Vermont, occurred Thursday, June 8th.

There was the usual outdoor play, followed by a garden party, after which came Evensong in the school chapel. Bishop Hall made an address and gave certificates to three girls. The school has had a prosperous and successful year.

ST. KATHARINE'S SCHOOL,
DAVENPORT, IOWA

THE OUTSTANDING features of the recent commencement of St. Katharine's School for Girls, Davenport, Iowa, were the military contest for the silver cup offered by army officers for excellence in the manual of arms, which was won by Co. B, Miss Elizabeth Simonson, captain; the presentation on the campus of Noyes' *Robin Hood and the Three Kings*; and the service in the school chapel on the last Sunday of the term, with the sermon by the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa.

There is a prospect that the school's indebtedness will be lifted this fall, as there was an effort made at this commencement to raise it. Other money is being raised for scholarships and endowments, so this Church school may extend the excellent work it has been doing for the past fifty years.

KENYON COLLEGE COMMENCEMENT

THE NINETY-FOURTH COMMENCEMENT of Kenyon College took place June 17th to 20th. At the annual meeting of the Board of Trustees the most notable action was as follows: a resolution limiting the number of College students for the present to 250; the addition of five new members to the faculty; the adoption of a building program amounting to about \$700,000, and the appointment of trustee and alumni committees to go about raising the money; a definite action by trustees and alumni in preparation for the centennial of 1924.

The formal exercises of commencement day took place on Monday morning. The class oration was delivered by William Gregg Gehri, and the Alumni Oration by the Hon. Guy D. Goff, LL.D., assistant Attorney-General, Washington, D. C. Twenty-one Bachelors' and five Masters' degrees in course were conferred.

SEWANEE SUMMER
TRAINING SCHOOL

THE SEWANEE SUMMER TRAINING SCHOOL for Workers, that meets at Sewanee, Tenn., the seat of the University of the South, from August 9th to the 22nd inclusive, has issued a program of its courses and activities that indicates that those who attend the school will be afforded valuable instruction on important parts of Church work.

The school is divided into the departments of Religious Education, the Rev. Gardiner L. Tucker, Dean; of Missions, Dr. W. C. Sturgis, Dean; and of Christian Social Service, the Rt. Rev. W. A. Guerry, D.D., Dean. There is also a department for young people under the direction of the Rev. W. A. Jonnard, and several special courses.

Under the department of Religious Education are arranged three series of courses, one on teacher training and school management, one on the Christian Nurture Series, and a third on the Church School Service League and allied subjects. The department of Missions includes a normal class, by Miss M. P. Ford, lectures on Conditions in the Orient, by Bishop Roots, and on The Church's Life, by Dr. Sturgis. The department of Christian Social Service will include a series of lectures by Miss Christine Boylston and the Rev. C. L. Street, and conferences led by the dean. A number of experts has been gathered together to assist in the presentation of these courses, and any one should be able to find his stay on the Mountain both pleasant and profitable.

The recreational features of the school have not been neglected. Afternoons are to be free for sight-seeing until five o'clock, when Mrs. Biller will conduct conferences the first week. A series of addresses has been arranged for the evenings. Pageants will be presented on two evenings. The Sunday preachers are Bishop Gallor, Dr. Matthew Brewster, Bishop Roots, and Bishop Guerry.

The Rev. Mercer P. Logan, D.D., director, Montegale, Tenn., can give further information.

ANNIVERSARY OF TRINITY,
PORTSMOUTH, VA.

TRINITY CHURCH, Portsmouth Parish, Portsmouth, Va., celebrated its 160th Anniversary, Trinity Sunday. All the churches of the city joined in the morning service, and the combined choirs rendered the music. The Rev. Wm. A. Brown, D.D., rector of St. John's Church, delivered the sermon. Trinity Church is the mother church of the city, and from it has gone forth St. John's in 1850, All Saints' and St. Stephen's in 1897, and Emmanuel in 1919, as well as St. James' for colored people. The old church is a landmark, and occupies one of the most beautiful spots in the heart of Portsmouth's business section. The present Bishop Coadjutor, Dr. Thomson, was for eighteen years its rector. The rector, the Rev. C. H. Holmead, also celebrated the fifteenth anniversary of his ordination to the priesthood, at the same time.

LAWRENCEVILLE SUMMER SCHOOL

A SUMMER SCHOOL of Religious Instruction is to be held at St. Paul Normal and Industrial School, a leading school for colored people, Lawrenceville, Virginia, from July 18th to the 21st. A program, dealing mostly with Church school

work, has been arranged for the mornings, and the evenings will be occupied by lectures to be delivered by Bishop Thomson, Dr. Bowie, Dr. Russell, and Dr. Daudridge.

Further information may be obtained from the Rev. J. Alvin Russell, Lawrenceville, Virginia.

CONNEAUT LAKE SUMMER SCHOOL

THE CONNEAUT LAKE Summer School and Conference, under the auspices of the Dioceses of Pittsburgh and Erie, which was inaugurated several years ago, will be held July 5th to July 15th. Conneaut Lake is located in Crawford County, Pennsylvania.

A program of great excellence and helpfulness is presented this year, and includes among the lecturers and teachers Miss Charlotte Forsyth, Miss Laura Boyer, the Rev. Doctors W. A. R. Goodwin, Frederick Budlong, the Rev. Messrs. E. H. Bonsall, Jr., B. T. Kemerer, R. N. Meade, and Francis B. Blodgett. The Bishops of Pittsburgh and Erie are the Conference chaplains, and will be present, as will also Bishop Overs, who will make the address at the "Sunset service" on Sunday, July 9th.

An opportunity is presented here for a summer outing combining both profit and pleasure, as the hotel accommodations are both ample and reasonable, and the lake affords delightful diversion in bathing, boating, and fishing.

VACATION CHURCH SCHOOLS

AN INTERESTING vacation Church school is reported from the diocese of Chicago, at Trinity Church, Aurora. Classes are held mornings during the week, on the subject of religious education. In his general invitation to the public, the rector, the Rev. B. E. Chapman, said: "It is a drive on religious ignorance. Evil, crime, cults, and fads come from the people not knowing about God.... It is the business of the Church to instruct and to lead people to know God."

BOY'S BROTHERHOOD CAMP

ABOUT FIFTY boys from the Diocese of Chicago, and some thirty from surrounding dioceses, have gone to Lake Amy Belle, Wisconsin, for the third annual session of Camp Houghteling, the Brotherhood of St. Andrew's camp for training in leadership among church boys. These boys left for the camp on June 26, and will return to Chicago, July 8.

G. F. S. HOLIDAY CAMP

BISHOP FISKE will dedicate on July 12th, the new Rest House at the Holiday Camp of the Girls' Friendly Society of the Diocese of Central New York at White Lake, Oneida County, New York. The new building, which will be open to members of the Friendly Society desiring quieter vacation than that afforded at the main camp, is a memorial to the late Mrs. W. E. Ford, who for many years gave much care, thought, and energy to the work of the Society. The building will accommodate between ten and twenty guests in the rooms on the second floor, while the first floor will be occupied by the rest room, where those who do not desire to enter into the more strenuous life of the camp may find quiet and rest.

At one end of the rest room there is a good sized chancel, so arranged that it can be entirely closed off from the main

room, except when desired for the services, which are usually held every Sunday during the summer. There is also a small sacristy adjoining the chancel.

The Diocese of Central New York is fortunate in having so fine a place for vacation work. In addition to the new Rest House, there are three other buildings. There is the main camp which was on the grounds when Miss M. I. Doolittle, the diocesan president, purchased the 200 acres of forest land gave the ground adjacent to the house to the G. F. S. This building contains the dining room, kitchen, and rooms for the house mother, the help, and for several other guests. A large dormitory accommodates about twenty-five, and there is a boat house with a very commodious recreation hall on the second story, from which a large porch extends out over the lake. In the hall there is also a good sized fire place given to the house by Mr. and Mrs. J. E. McLaughlin. The plot of ground on which these buildings stand is entirely surrounded by other lands owned by Mrs. Doolittle. These lands extend on both sides of the lake so that privacy and isolation are secured to those spending their vacation on this Adirondack lake.

DEATH OF REV. J. B. GAUTHIER

THE DEATH of the Rev. Jean Baptiste Gauthier, missionary among French and Belgians in the Diocese of Fond du Lac, and vicar of the Church of the Blessed Sacrament, Green Bay, occurred in that city on June 21st. Fr. Gauthier was a French Canadian by birth and was in Old Catholic Orders, conferred by Bishop Herzog in 1889. Most of his ministry was spent in the Diocese of Fond du Lac, to which he was transferred by Bishop Herzog. At his final work in Green Bay he built up a mission of something more than one hundred communicants, practically all of whom are of French and Belgian birth or extraction. Fr. Gauthier was respected and beloved by his people and by the diocese generally.

DEATH OF REV. E. L. BIRCHBY

THE REV. E. L. BIRCHBY, for seven years rector of Trinity parish, Charles county, Maryland, entered into rest on June 22nd, at the rectory of Hughesville, Maryland. Mr. Birchby has been in ill health for some time and had recently taken a vacation at Atlantic City in hopes of regaining his strength.

Mr. Birchby was an Englishman by birth. He was ordained priest in 1908 by the Bishop of Newfoundland, and ministered at St. John's Newfoundland until 1911, when he was called as rector at New Harmony, Indiana.

Mr. Birchby was buried from Trinity Church, Newport, Maryland, on June 24th, the Bishop of Washington officiating. He is survived by wife and three children.

DEATH OF REV. DR. GUNN

THE REV. DAVID GRIFFIN GUNN, D.D., died at his home at 845 Harvard Street, Houston, Texas, Sunday morning June 18. Funeral services were conducted by the Bishop Coadjutor, Rt. Rev. Clinton S. Quin, D.D., in St. Andrew's Church. Acting as pallbearers, and assisting in the services were ten of the Houston clergy.

Dr. Gunn was a retired clergyman and had made his home in Houston for four years. Although not actively engaged in

Church work, he was instrumental in starting the mission at Harrisburg, and has assisted Bishop Quin in various undertakings over the city. For twenty years he was in the service of the work in Texas, having served at Longview, Jacksonville, and Jefferson. Dr. Gunn was born in Yancyville, N. C., March 13, 1845. At the age of sixteen he enlisted in the Confederate army, and was paroled as chief musician at the close of the war. He was ordained in 1874, and has been instrumental in the construction of 33 churches, hospitals, and parish houses. He is survived by his wife, five sons, and one daughter. The Church in the Diocese mourns his going and prays that he is enjoying the life of the blessed.

DEATH OF MRS. MATILDA MANNING MOTHER OF BISHOP OF NEW YORK

MRS. MATILDA MANNING, widow of John Manning, of Oceanside, Calif., and mother of the Rt. Rev. William T. Manning, Bishop of New York, died at her home early June 12th, after an illness of several weeks. Bishop Manning, who hastened across the continent to reach her bedside, did not arrive until late the same day.

Mrs. Manning was born in Northampton, England, seventy-nine years ago. Her husband died in March this year. She is survived by three sons, Bishop Manning, John F. Manning, Los Angeles attorney, and George Manning, well-known rancher of San Diego County; and a daughter, Miss Alice Manning. —*The Churchman.*

THE PASSING OF A REMARKABLE WOMAN

ON SUNDAY night, June 18th, in Middletown, Conn., and in her 89th year, died Miss Lucy C. Alsop, one of the remarkable women of her day. The daughter of a wealthy and cultured family, she was saddened by the early death of her fiancé, and, as a solace, took up Church and social service work in her home town. She was very successful in her management of a Bible class in Holy Trinity Church, which was the means of attracting many persons permanently to the Church. In a day when it took fearless resolution to overcome public opinion, she became a great power for social betterment in Middletown.

About twenty years ago, she was terribly burned, and became a hopeless invalid; but the news of her death stirred her home town to its depths. She was well-known and beloved by many generations of Berkeley Divinity School students, who will join in mourning her death.

NATIONAL MEMORIAL TO BISHOP WHITE

AT LAST Bishop White is to have a national memorial. A few weeks ago, the Rev. W. Herbert Burk, organized the Bishop White National Memorial Association to erect at Valley Forge, in connection with the Washington Memorial Chapel, a parish house to commemorate Bishop White's great services to the Church and the Nation. As Chaplain of Congress and as Father of the American Sunday school, Bishop White did great things for God and country, and this suggestion of a national memorial ought to bring forth prompt and generous responses. The Association suggests that offerings be made for this object on In-

dependence Day, or on the Sunday preceding or following it. Miss Annie B. Molony, Valley Forge, Pa., is the treasurer of the Association.

A DRIVE FOR NEW MEMBERS

A DETERMINED DRIVE for new members is being made by the Church League Club, 9 Park Avenue, New York City. If the club can enroll 1500 members before mid-summer, it will be able to purchase a very desirable property for a permanent residence: if this number is not enrolled, the club will have to stay in its present quarters for another year.

It is in the interests of all Churchwomen, both those visiting New York, and those living in the city, that this drive is being made. The present club house has already proved inadequate. A waiting list is necessary for Churchwomen who are applying for rooms in the fall. Several committee rooms, and a large dining-room, are badly needed.

While the success of the present drive would greatly increase the usefulness of the club, giving a charming home to many Churchwomen living in the city, and providing sufficient quarters for transient guests from all over the country, the permanent success of the club does not depend on it, in any sense. The Church League Club has come to stay and, if the present drive does not enroll the requisite number or members, the earnest Churchwomen who are behind this enterprise will redouble their efforts and enroll them in the fall. The new club house will only be delayed, but not abandoned.

The club has already rendered valuable service to many Churchwomen, both young and old. By way of illustration the secretary tells of a young girl who came to the club house in deep distress, saying that her boarding place had been sold, and that she had been turned out literally with a day's notice. She remained under the protection of the club until a comfortable and suitable boarding place was found for her. Another incident deals with an elderly Churchwoman, who came for advice and assistance in finding a boarding place within her means. As she left she exclaimed, "I am glad to find one place that is interested in a woman over thirty-five".

For further information, please apply to the Secretary, 9 Park Avenue, New York City.

THANKS FROM GREEK ECCLESIASTICS

THE ARCHBISHOP ALEXANDER of the Greek Church in New York, has written to Bishop Manning his thanks for presiding at the great meeting in Carnegie Hall in the interest of the protection of Christian minorities in the Near East, adding his assurance of his deep desire "to offer my whole being to the service of the Church of Christ," and saying: "I shall do all in my power to promote and strengthen the friendly bonds between our Churches, that the so desired, by us, union may come as early as possible."

He has also conveyed to Bishop Manning the thanks of the Ecumenical Patriarch, who writes that they in Constantinople "felt a great consolation and relief from the resolutions of the meeting, and also from the decision of the Government of the United States to participate in the Committee which is to inquire into the Turkish atrocities".

CHINESE MISSIONARIES DEEMED SAFE

BISHOP HUNTINGTON, who directs the work of the Church in Central China, has cabled to the Department of Missions that there is no cause for anxiety for the safety of the missionaries in Nanchang. Nanchang is the largest city in the Diocese of Anking. The Church is represented there by one American family, and several Chinese workers. This authentic message from the locality of the recent fighting between the Northern and Southern armies sets at rest the alarmist rumors that have been issuing through Shanghai, with regard to the safety of foreigners in the Province of Kiangsi.

TWICE A HERO

FOR THE SECOND TIME within a year, says a Manitowoc dispatch to the Milwaukee Journal, the Rev. Francis P. Keicher, rector of St. James' church here, proved himself a hero by rescuing a boy from drowning.

The pastor, attending a parish picnic Wednesday, saved Kenneth Plantico, who was bathing in the river near Lincoln park. Plantico had gone out beyond his depth.

A year ago the pastor performed a similar act while on a vacation in the northern part of the state.

NEW CHURCH FOR COLORED PEOPLE AT GRAND RAPIDS, MICH.

THE CONGREGATION of colored Churchmen in Grand Rapids, Mich., are expecting to realize their hope of completing their church, St. Philip's, at Henry Ave. and Sherman St., during the present summer. Communicants having doubled in number within the past two years, the present quarters in the basement of the future church are now outgrown. A committee of clerical and lay members of the Church, including a number of leading local Churchmen, has been organized to campaign for \$12,000 with which to complete the edifice.

St. Philip's was started as a mission twelve years ago. For some years, it worshipped in a hall opposite the present site. Five years ago, the lot was bought, plans drawn, and the basement built. The rise in cost of building caused delay until now. The Rev. E. A. Christian, the first colored priest in charge of the mission, began his work two years ago, and St. Philip's has flourished greatly under his care. When the church is completed, the present basement will be used for social purposes.

THE CHINESE NATIONAL CHRISTIAN COUNCIL

THE NATIONAL Christian Conference of all Missions and Churches in China, except the Roman and Orthodox, met in Shanghai May 2nd to 11th. This is the first general conference since the Morrison Centenary of 1907. The Conference was composed of some 550 missionaries and 550 Chinese delegates; about 200 of the entire number were women.

Preparations had been going on for many months. First, a "survey" was undertaken. The results of this appear in a quarto volume of 550 pages with voluminous maps and diagrams, which will be a permanent record of the magnitude of the Christian campaign in China in the early twentieth century. With the

help of this survey, five large reports were prepared and placed in the hands of the delegates before the meeting of the Conference. These reports were: 1, The Present State of the Church; 2, The Future Task of the Church; 3, the Message of the Church; 4, The Future Leadership of the Church; and 5, Coördination and Coöperation in the Work of the Church. These reports were presented before the Conference by leading members of the committees that prepared them, and they were discussed both in the general meetings and in sectional groups.

The main results of the Conference were: first, the bringing to the fore of a vast amount of information about the strength and weakness of the Christian movement in China; and second, a great inspiration to all who attended, and especially, perhaps, to the Chinese delegates: third, an impressive demonstration of the Christian forces in China; and last, the establishment of a National Christian Council.

This Council takes the place of the (so-called) China Continuation Committee of the Edinburgh Conference, which has, for the past ten years, done a most valuable unofficial work in coördinating the Christian forces in Japan. The Council will consist of 100 members, chosen by various Missions and Churches in China that care to associate themselves with it. Its powers are, by its constitution, limited to advisory action, except on such occasions as it may be authorized by the bodies concerned to do more than this; and it is prohibited from dealing with matters of doctrine and polity in any case. The Council will meet once a year, functioning in the interval through an Executive Committee of twenty-one and a paid secretariat of four. The Council's membership is to be slightly more than one half Chinese, and about a quarter of its membership will be women.

The calling of the Conference and the appointing of the Council are both intimately connected with the most striking development of the past decade of missions in China, the increasing self-consciousness of Chinese Christianity. The transfer of control from the missionary to Chinese associates and leaders is in full progress. This change, of course, raises many problems on every hand. The Conference was a sincere effort to give the Chinese an opportunity to express their minds, and the establishment is, in large part, an effort to provide help in the work of transition and transfer.

The Anglican Communion had a representation of about 75 in the Conference, all the bishops except one being present, and it has a membership of about one tenth on the Council. The Council has been very anxious to get Bishop Roots as one of its permanent secretaries, but it is not known that he will see his way to accepting. It is of interest that the three men first sought as Chinese secretaries are all members of the Sheng Kung Hui—Dr. David Yui, Mr. T. Z. Koo, and the Rev. K. T. Chung.

It may be of interest to know that the constituency of the (so-called) evangelical Churches in China is now about 750,000, four times what it was in 1900. The Roman Catholic membership is just under two million. The staff of non-Roman Missions consists of 6,250 missionaries, and about 24,000 paid Chinese workers. Of these 46 per cent. are in evangelistic work, 44 per cent. in education, and ten per cent. in medicine. The Roman Catholic priesthood numbers 2,000 foreigners

and 1,000 Chinese. There are only 18 cities of over 50,000 population that have not a mission station of some sort. There are 210,000 children in Christian schools. Ten per cent of the Christian population is in school, as compared with two per cent. of the general population. Sixty per cent. of male Christians can read, and 40 per cent. of Christian women, as compared with ten per cent. of men and two per cent. of women generally. There are 326 Christian hospitals of all sorts in China.

Weakness in the standards of Christian education, much too insufficient education of the Chinese ministry, very inadequate pay—the ministry of the Sheng Kung Hui is a most happy exception to this statement—and the still too large dependence on foreign financial support, are problems that face the directors of Christian work in China to-day, as well as the problem of missionary and Chinese relationships. But the Church has never been without its problems, and the leaders in China do not feel discouraged by theirs. The vitality of the Christian faith is nowhere more strikingly shown than in the already great influence, as a force in China, of the numerically small body of those who have accepted the "Way".

FUTURE OF ST. MARY'S, ROSEBUD, S. D.

THE RT. REV. HUGH L. BURLESON, D.D., Bishop of South Dakota, visited the Rosebud Reservation on the 10th and 11th of June, and took up the matter of re-establishment of St. Mary's School, which was destroyed by fire at the end of April. There are, in South Dakota, two schools for Indians conducted by the Church. One of these was St. Mary's, Rosebud, in the south-central part of the state, and the other St. Elizabeth's, Wakpala, in the north-central portion.

The destruction of St. Mary's is so complete, and the task of rebuilding so great, that it seems unwise to attempt an effort to erect a building on the old site this coming fall. Therefore, it has been decided that the two schools will be combined at St. Elizabeth's school, Wakpala, and Miss Bridge, and certain of her teachers, will cooperate with Deaconess Baker and her staff. The expense of taking temporary quarters somewhere will thus be avoided, and all expenditures to provide for the schools will be of a permanent nature, because it will be upon Church property. A portion of the places available at St. Elizabeth's will be allotted to the Indians of southern reservations.

By this plan, a year will be obtained for making arrangements for the future place and work of St. Mary's school. There is a possibility that this school will not be rebuilt on the old site, but that it will be removed to some other location.

Beginning September first, Miss Priscilla Bridge, Principal of St. Mary's, may be addressed at St. Elizabeth's, Wakpala.

A FOUNDATION FOR HEALING

THREE LOYAL and devoted sons of a saintly mother have just created a memorial which may well serve as a model for others who desire to show, in a material way, their love and appreciation for dear ones who have entered into the larger life beyond. They are Frederick, Arthur, and Harold Green, and their memorial has taken the character of a Fund

to be known as the "Elizabeth Jane Green Foundation", to "perpetuate her works of love and mercy". Mrs. Green devoted much time and effort in bringing children to baptism, and in ministry to the sick. In the latter work, she was deeply interested in the revival and the use of proper prayers for the sick. The foundation, therefore, calls for the extension of these two aspects of Church work, by a series of regular sermons on these subjects, and an annual healing mission, to be held in St. Mark's Church, West Orange, New Jersey, of which Mrs. Green was a member.

Clauses in the instrument of foundation are as follows:

"To promote in said parish, this Church's practice of Christian Healing, as taught by our Blessed Saviour, Jesus Christ, by anointing, or by the laying on of hands with prayer, and to care for the sick.

"The rector of the Corporation shall also appoint an especially qualified clergyman, clergymen, or laymen, to preach in St. Mark's Church a sermon, or course of sermons, on the subject of Christian Healing by anointing or by the laying on of hands with prayer, as taught by our Blessed Saviour.

"The date of the sermon, or of the last of the course to be preached, shall be the Sunday after Ascension Day each year, and shall be followed immediately with a healing mission for the sick.

"The Rector and Corporation shall see that due publicity and notice of the sermons, or course, is given in the community in which the parish is located."

Early in May, the Rev. Henry B. Wilson, Director of the Society of the Nazarene, was notified of the establishment of the Foundation, and was invited to organize the work by an address of instruction. He therefore visited St. Mark's Church on Sunday evening, June 11th, and, after a sermon, held an extended conference. The following morning he celebrated the Eucharist and held another conference, which was followed by the reception of a group for laying on of hands. On Tuesday, the 20th, he again visited the parish for a concluding address and conference. This resulted in the formation of a Guild of the Nazarene which will continue the work with regular meetings every Saturday night.

A REMARKABLE LETTER OF APPRECIATION

THE RT. REV. ALFRED HARDING, D.D., Bishop of Washington, has received from the inmates of the District of Columbia jail a remarkable letter of appreciation of the good work done among them by the Rev. Raymond C. Wolven, who has been Court Worker for the Prisoner's Aid Association, and chaplain in the Hos-

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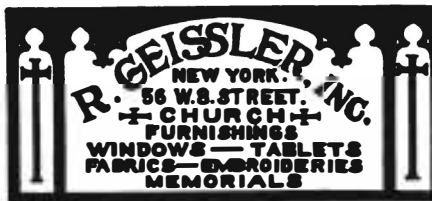
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pitals and Penal Institutions of the District of Columbia for the Diocesan Mission Society since May 1, 1921.

This testimonial, signed by more than three hundred men, some of whom are convicted murderers, and others who are waiting trial upon serious charges, is as follows.

"The Right Reverend Alfred Harding,
"Bishop of Washington,
"Washington, D. C.,

"Dear Sir:

"We, the undersigned inmates of the District of Columbia jail, have heard with sincere regret that the always welcome, and almost daily, visits of the Rev. Raymond L. Wolven, are to cease because of his transfer to other fields. Because of his helpfulness to those of us who have come to know and admire him in the dark and sordid hours of mis-spent lives; because he has revived the flickering spark of hope and manhood in many of us; because he has inspired courage from the depths of despair; and because above all else, he has given us the comforting assurance that we may aspire to walk again in the paths of rectitude and honor, we write you thus in appreciation of him. We feel, Sir, that your great diocese is honored by this enthusiastic and whole-souled priest.

"Respectfully,"

(Signed by the inmates of the jail.)

The Rev. Mr. Wolven resigned this position June 15th, and has accepted work at the Church of the Epiphany, Washington. During the war he served eighteen months under the Y. M. C. A., with the French Army in the Foyer du Soldat. Later he served a year, again under the Y. M. C. A., in work with the army in Roumania.

MEMORIALS AND GIFTS

St. MATTHIAS' CHURCH, Waukesha, Wis., received, on Trinity Sunday, from Miss Bertha Archer, two alms basins and a receiving basin as a memorial to her parents, Edgar J. and Harriet Archer.

A VERY BEAUTIFUL memorial window, presented to Christ Church, West Haven, Conn., the Rev. Floyd S. Kenyon, rector, by Mr. and Mrs. Charles B. Perry, in memory of their daughter, Eleanor Ramsay Perry, was dedicated on the Eve of St. John Baptist's Day by the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, who is a cousin of the family. The subject of the window is a tender tribute to Miss Perry whose life was devoted to the work of the Church, and who had just completed her course of training in Red Cross work. It is placed near the west entrance of the church, and depicts a woman standing with her arms around two little children, whom she is leading toward Christ. At the right of the window is the figure of the Saviour standing with outstretched arms waiting to receive the little ones, while, in the background, is a well of the type seen in the Holy Land, representing the fountain of life.

A MARBLE BAPTISMAL font has been presented by the Archdeaconry of Ogdensburg, Diocese of Albany, to St. Thomas' Church, Tupper Lake, N. Y., the Rev. A. E. Bowles, rector.

ON SUNDAY, June 25th, at St. Joseph's Church, Mullen, Neb., a set of brass altar vases presented by the Church school to the glory of God and in memory of John Morrison (1848-1918), was solemnly

blessed. Mr. Morrison was superintendent of the first Sunday school of the Episcopal Church in Mullen, and remained such until called to his rest, giving largely of his time and thought to the Christian education of the young. He was also a leader in all the affairs of St. Joseph's Church, and was loved by all his associates.

THE SYRACUSE Mission to the Deaf, which holds its services in the chapel of Trinity Church, has been given a set of altar books and two brass altar vases, the gift of Mrs. Thomas Gale in memory of her father, who was associated with the work for the deaf in New York.

AN ALTAR SERVICE BOOK bound in red morocco has been presented to Grace Church, Syracuse, by the Misses Morecroft.

MISS MARY I. WHITE has given emblematic pictures of the Four Evangelists to the parish house of St. Andrew's Church, New Berlin.

BY THE WILL of the late Mrs. John R. Shelton, a devoted member of Grace Cathedral, Topeka, Kansas, the bulk of her estate goes to the Cathedral, and to the College of the Sisters of Bethany, Topeka. There are two ring funds for Bethany, one of \$1,800 to provide a ring for the most proficient in instrumental music each year. The second is one for \$1,800 to provide a ring for the student most proficient in vocal music. Both of these are to be called the "Harriet Handy Shelton Ring Funds". \$20,000 was set aside to provide for the employment of a gardner and caretaker for the College campus. Another \$20,000 is to provide scholarships for worthy students at Bethany.

A fund of \$1,500 is to provide the means for buying Easter flowers for Grace Cathedral. Easter music at the Cathedral receives an endowment of \$5,000 which, the will provides, is "for the procurement and employment of artists at the Easter season". The income from \$20,000 is to be spent for music at the Cathedral, aside from the salaries of the choirmaster and organist. \$3,000 cash for new mural decorations in Grace Ca-

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thedral was also bequeathed, and the will provides that the Very Rev. J. P. deB. Kaye, Dean of the Cathedral and its builder, is to select the decorations, which are to be memorials to Mrs. Shelton. These mural decorations had been commenced before Mrs. Shelton's death and will be completed by fall. Another \$20,000 fund is to provide the salary of an assistant to the Dean of Grace Cathedral.

NEWS IN BRIEF

ASHEVILLE.—The corner stone of the new St. Andrew's Church in Canton, N. C., was laid with appropriate ceremony by the Rt. Rev. Junius M. Horner, D.D., Bishop of the District, on the afternoon of Sunday, June 18th. Archdeacon John H. Griffith, of Asheville, delivered the address, and the rector, the Rev. Clarence S. McClellan, Jr., read the service. The vested choirs of Trinity, in Asheville, All Souls', in Biltmore, and Grace Church, in Waynesville, with trumpet accompaniment, rendered the hymns. The corner stone, a very beautiful block of Tennessee marble, is the gift of Mr. Louis N. Fowler, of Canton, and bears the inscription, "Jesus Christ". The new St. Andrew's is being built of native stone, and it is expected that it will be completed by the autumn. It will be one of the most beautiful churches in western North Carolina.—The Rev. Clarence S. McClellan, Jr., the rector of the churches at Canton, Sylva, and Cullowhee, N. C., has just closed a very successful eight days' Mission at Calvary Church at Fletcher, N. C., near Asheville. The missionary preached each evening to a crowded church, and it is estimated that on the last evening of the Mission nearly 400 persons were in attendance.

CENTRAL NEW YORK.—A new organ will soon be installed in St. Andrew's Church, Durhamville.—The men's club of St. John's Church, Auburn, recently entertained the men's club of St. James' Church, Skaneateles. About 250 were present and listened to an address by the Rev. Arthur O. Sykes, D.D., chaplain of the State Industrial School at Industry, and priest in charge of St. Thomas' Church, Rochester.—Lay members of St. George's Church, Utica, attended a reception and house warming in the new home of the rector, the Rev. Jesse Higgins.—The Girls' Friendly Society of St. George's Church, Chadwicks, has raised \$450 for the building fund in a dollar contest. Each member started with \$1.00. Miss Edna Chadwicks increased hers to \$109 in three months.—The interior of St. John's Church, Cape Vincent, has been redecorated, a porch added to the rectory, and the rectory painted. At his recent visitation, Bishop Fiske dedicated two new windows, one of which is a memorial to the young men who died in the late war and the other was given as an appreciation of Bishop Fiske, by the Junior Guild.—A branch of the Woman's Auxilliary, with 39 members, has been started in St. Paul's Church, Oxford.—St. Peter's Church, Auburn, celebrated its 117th anniversary the week of June 24th.—When Bishop Fiske visited St. Peter's Church, Bainbridge, on Sunday, June 25th, he was preacher at the baccalaureate sermon to the graduating class of the Bainbridge High School.—At the annual convention of the Central New York State Bankers' Association, held

June 17th at Lake Placid, Bishop Fiske gave an address to some 350 bankers and their wives on, "The Spirit of Service".—Mrs. Martha M. Manross told the women of the Second District Auxilliary, at the June meeting in St. Stephen's Church, New Hartford, of her work on the Onondaga Reservation.—The Rev. Wm. M. Beauchamp, D.D., completes in September 60 years in the ministry. Although Dr. Beauchamp has spent his entire life within the limits of the Diocese of Central New York, he has been a member of three dioceses, being born in the Diocese of New York and ordained in the Diocese of Western New York.—Sunday, June 11th, was the 25th anniversary of the ordination of Bishop Fiske to the priesthood. A special celebration of the Holy Communion was arranged in St. John's Church, Auburn, where he was making his visitation. Several of the neighboring clergy were present.—St. John's Church, Ithaca, has lost a valued member in the death of Mr. James McMahon, a member of the Church for 32 years, a vestryman for eight years, and clerk of vestry for four years.—Christ Church, Forestport, which has recently moved into a remodeled building, has organized a rapidly growing Church school.—The June meeting of the first district convocation, held in Carthage early in June, was given over to a discussion of Social Service. Dean Lathrop and Mr. Robert W. Bowman, who spoke on the Foreign Born, were leaders in the first day's conference. On the second day, Woman's Auxilliary Day, Dean Lathrop was the preacher and there was a conference led by Mrs. Henry S. Sizer, of Oswego, and Miss Rosalie Mayer, of Waterville, on Social Service in the G. F. S.—Christ Church, Oswego, marked its hundredth anniversary by services at which Bishop Fiske, the Rev. Lewis G. Morris, D.D., of Rochester, a former rector, the Rev. H. S. S. Sizer, of Oswego, and Miss Rowego, and the Rev. Dr. Coddington, of Syracuse, were the speakers. At the early service Bishop Fiske used a paten, once in the possession of the Rt. Rev. Dr. Carroll, a Roman Catholic Bishop of Maryland over 100 years ago, which was left to Christ Church by a member of the Bishop's family.

CHICAGO.—During the week of June 26, Dr. Geo. Craig Stewart, of St. Luke's, Evanston, delivered a course of lectures to the clergy at the Summer Conference at Gambler, Ohio. His subject was The Art of Preaching. The *Anglican Theological Review* for May has the first of a series of four articles by Dr. Stewart on this subject.

CONNECTICUT.—Announcement is made that Trinity College has raised a fund of \$375,000 during the past year, which will entitle the college to a gift of \$125,000 from the Rockefeller Foundation. This \$500,000 will go towards an endowment fund of one and one-half million dollars which Trinity hopes to raise by next January.

KANSAS.—Miss Mary Whitton and Miss Julia Carlisle of the Whitton-Carlisle School, Lincoln, Nebraska, have accepted the offices of Principal and Associate Principal of the College of the Sisters of Bethany, Topeka, and have taken charge of the work. The buildings are being remodeled and improved, and the prospects are that Bethany will open in the fall with a larger attendance than usual.



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LONG ISLAND.—At the final meeting for the season of the Long Island Assembly of the Brotherhood of St. Andrew, held at Christ Church, Bay Ridge, June 17th. the address was made by the Rev. George F. Taylor, vicar of the Chapel of the Incarnation, New York City.—The June meeting of the New York Catholic Club was held at St. Stephen's Church, Port Washington, L. I. There was a sung mass, at which Dean Treder, of the Cathedral, was the celebrant. A paper was read by the Rev. Dr. Carstensen.

LOUISIANA.—An order from the city engineer of New Orleans to St. Anna's Church requires the destruction or repair of a brick wall in the children's Sunday school room, which will cost about \$500. A statement made on behalf of the parish is that they have only fifty-seven cents in the treasury toward that amount, and, as the congregation is made up largely of poor people, the immediate need is the cause of some embarrassment. St. Anna's is a very excellent work under the rectorship of the Rev. E. W. Hunter, and it is possible that there may be those who will wish to assist him and his parish. His address is 1252 Esplanade Avenue.

MILWAUKEE.—Through a special edition of the *Waukesha Daily Freeman*, entitled St. Matthias' Parish Edition, edited by a committee of ladies, approximately \$1,000 was cleared, which will be used to renovate the parish hall and to improve the church generally.

MISSOURI.—When the Men's Club of St. Mary's Church, St. Louis, Mo., got a bid of over \$300 for the proposed renovating of the church and parish house, the members decided it was too much money to spend, and that they needed just about that much for their Nationwide Campaign pledge. So they are doing the renovating themselves and are acting as carpenters, painters, and general helpers, and hope to finish the job in good shape. The Rev. H. H. Marsden, rector of St. Mary's Church, is among the volunteer workmen.—The Rev. J. Hancel Taylor, rector of Christ Church, Cape Girardeau, Mo., is President of the Council of Religious Education of Cape Girardeau, which is conducting a Summer Bible School at the high school there. A large number of children attend the school, which has sessions three hours a day.

MISSOURI.—The Rt. Rev. F. F. Johnson, D.D., Bishop Coadjutor of Missouri, was one of the speakers last week at the Conference on the Ministry, at St. Paul's School, Concord, N. H., for which 350 boys were registered. Two hundred and fifty more boys who wished to attend the Conference were unable to do so, because of the limited capacity of the school. Bishop and Mrs. Johnson will spend the next few weeks at their cottage at Newton, Conn.—A chapter of the English Speaking Union has been formed at St. Louis, Mo., with office at Schuyler Memorial House, Christ Church Cathedral and among the members of the Chapter are Bishop Tuttle, Bishop Johnson, the Very Rev. William Scarlett, the Rev. George E. Norton, and Mr. Lee Orcutt, president of the Associated Vestries. Mr. Wm. E. Guy is president of the Chapter. An announcement received from the London office of the Union, which will interest many going to England this summer, was to the effect that an English Speaking Union has been opened at

Stratford-on-Avon, with Mr. Archibald Flower chairman of the local committee. Americans are urged to visit the center at Stratford, which will be open from June until September.

NEW YORK.—The Hospital Musical Association has just closed its thirteenth year, during which time the Association has given 373 concerts, and has benefited over 142,000 persons. Funds with which to carry on this work may be sent to Walter B. Tufts, secretary, 203 W. 52d St., New York City.

OLYMPIA.—St. Peter's Mission (Japanese), the Rev. G. Shogi, priest in charge, gave a pleasant welcome recently to late arrivals from Japan, the Rev. Mr. Hoyo, deacon in charge, Mr. Kawasaki, dean of Kobe College, and Mrs. Yamagata, who has done long and honored service as Bible woman in Trinity Church, Tokyo, and who will remain in Seattle for the present.

OLMPIA.—The feast of Corpus Christi was observed in St. Michael's Chapel of St. Mark's Church, Seattle, by the Mass with full ritual at 10:30, the rector, Dr. J. D. McLaughlan, celebrant, and the Rev. Paul B. James, rector of Christ Church, preacher. The *Missa de Angelis* was sung by the congregation. The Hours of the day were kept in periods of intercession by members of the Confraternity of the Blessed Sacrament until 8 p. m. when the Vespers of the Confraternity were sung, the rector again officiating.

RHODE ISLAND.—The thirtieth anniversary of the Rev. Joseph M. Hobbs' rectorship of St. Andrew's Church, Providence, was observed on June 16th at St. Andrew's parish house, when addresses of congratulation were given the rector by Bishop Perry and others of the clergy. He was presented with a purse of \$200 in gold by his parishioners as a token of their affection and appreciation.

SOUTHWESTERN VIRGINIA.—Bishop Jett is steadily regaining his strength and on Saturday the 24th was permitted, for the first time, to sit up for an hour.

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AFTER FORTY YEARS upon the bench, I am fully persuaded that no greater cause of home destruction and civic disturbance exists than the unbridled tongue. I am not fully persuaded that loose talking is not directly and indirectly responsible for more trouble and sorrow than drunkenness. Nominally respectable women (who, usually, are worse offenders in this respect than are men) will, and habitually do, repeat gossip and rumor concerning other women, as well as men, for which they should be haled before human courts of justice, for which they will certainly be judged before the Court of Heaven. In not a few circles, some of them religious circles, the ducking stool and the "gossip's gag" might be readopted with benefit to the community and to the eternal benefit of the offender.—*Grace Church Record.*

CRIME WAVES, POLICEMEN, AND THE CHURCH

In *The Weekly Bulletin* of the Church of Our Saviour, Chicago, the rector, the Rev. F. L. Gratiot says:

"Chicago has recently voted a thousand more policemen to cope with the crime situation. What Chicago needs is a thousand more devoted priests, deaconesses, and other like ministers to teach and train up the young in the way they should go. The world does not yet realize that an ounce of preventive is worth a pound of cure. Boys and girls are running our streets unnoticed to-day who to-morrow will be requiring all the attention of expensive lawyers, judges, social workers, and corrective institutions, and who could be saved from such consequences if they were 'caught and taught,' while yet young and impressionable, the simple laws of life, justice, duty, and responsibility.

"Chicago is to blame for the present situation. Do you complain because your taxes are doubling to pay for these and other corrective measures to enforce law and establish order? It is your own fault. Chicago in the past has given so little to the support of churches and other like social and religious agencies that she is merely reaping the harvest of that worse than criminal neglect.

"The Bishop of Massachusetts, the Rt. Rev. William Lawrence, D.D., who carried through the Church Pension Fund to a most successful conclusion recently said that in his diocese the average contribution to all Church purposes is 11 cents per person per week! This, he added, is a smaller amount than the average communicant spends on theaters and films, and perhaps on candy. Such figures make Satan smile, and unbelievers scoff," he said.

"The average in our diocese is much smaller than that of Massachusetts and other older and richer communities. And so as Satan smiles at them, he must have more fun at our expense.

"If Christian people would make it a practice to pay for the support of the Church even half the amount they pay in direct and indirect taxes for the support of the government, the Church would then be able, in a generation or two, to make it possible for the expenses of courts, jails, and other penal institutions to be greatly reduced, and would bring nearer that kingdom of love and joy in which each could be trusted to be a law unto himself because he would

have in his heart the law of Christ his God."

"NO, NOR YET HEROD"

SOME PEOPLE are so cantankerous and contrary that they can be depended upon to object to almost anything. Good opinions are often difficult to obtain, either from virtuous or from vicious persons. Yet a certain subjection to the more or less critical and impartial estimation of his contemporaries is the lot of every public leader, and Jesus Christ was no exception to this rule. Now the man who, in all Jerusalem, was perhaps least fitted to give a sane and sure appraisal of Jesus was Herod; yet, for political and perhaps also personal reasons, Pontius Pilate sent his noble charge to the Galilean governor to be interrogated, and, as the event proved, to be insulted. Having won the common people, who heard Him gladly—having come for the most part with openmindedness to His gatherings—Jesus was obliged to be triple-tested in high places. Caiaphas, Pilate, and Herod all had their opportunity to class the

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Christ, who yet was unclassable. After the hearing before Herod, Jesus returned uncondemned to the high Roman official, who was surprised that the captious and irresponsible Herod had not at least trumped up a charge against Him. "No, nor yet Herod," he said to the chief priests and rulers, "for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him." The weakling Pilate wanted to make an excuse of Herod's impassivity to escape from active measures against his strange captive. And if Herod could not concoct a charge, the ecclesiastical and local case against Jesus must fall for lack of support. In bringing Jesus, however, into personal contact with the coarse Herod, Pilate had dropped the plummet deepest into the depths of shame.

"No, nor yet Herod." The noblest characters must stand a series of tests, at temple, government house, and princeling's court; but if even the profligate prince can find nothing to say or do in common with an accused Christian, the latter's good name is secure. In any case, the Herodians are ever with us—and some of them are the poorest of the poor. As for Jesus, He did not need to fear that or any other fair test. Merciless criticism has been visited upon the historicity of the Gospels, the claims of Jesus, His nature, career, and teachings, but still He remains the flawless Christ. There is nothing that can be said against Him, and so the extremest Continental criticism has been reduced to saying that He never was—which is like affirming that, if one cannot locate spots upon the sun, there is no luminary in the heavens.

So the challenge of the Christ goes out toward the world. Caiaphas cannot make Him unorthodox. Pilate cannot ensnare Him with Roman statutes, no, nor yet can Herod, an expert on vice, who ought to have known a rogue when he saw one, besmirch His private character. So Jesus Christ stands as the consummate figure of the ages, whom none can condemn.—*Selected.*

THE OLD-FASHIONED DAYS, the good old times, are sometimes referred to with an apparent longing for their return. But to the man who says he wishes we had the old-fashioned services in St. John's, we reply, "Which old services does he want? Does he want the old services of Dr. Lyman Beecher that used to be held here? Does he want to go back to the days when a floral cross carried in procession, before and after service, on high festivals, at the head of the choir, was considered perilously 'High', and Romeward in its tendencies? Does he want the old high-cushioned pews? The insignificant altar with a moth-eaten dorsal behind it? Or what?" The present cannot be compared with the past; the present can only be compared with many separate and quite different pasts. We can understand a man saying that he would like to have lived in the early part of the 19th Century, or in the 18th Century; we can understand (indeed we can understand much better) his saying that he would like to have lived in the 12th Century. But a man who would have enjoyed the 12th Century would probably not have enjoyed the 18th, nor even the middle part of the 19th Century; therefore it is difficult to understand his meaning when he merely says he regrets the past, the good old times. There is some fallacy that underlies and belongs to much sentimental reminiscence.

The man, who professes to be praising things merely as old, may really be praising things (such as non-fasting Communion, a church without a confessional, or without the Reserved Sacrament, or service without incense) so offensively new that we have cast them off with a shuddering horror.

In any case, it may as well be said first as last, the Prayer Book is our low gear, and not our speed limit.—S.S.J.E. *Messenger.*

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