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The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JUNE 23, 1923

NO. 8

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THE LIVING CHURCH

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

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RELIGION consists of *credenda*, things to be believed; *agenda*, things to be done; but belief is unreal unless it is made the basis of action; and action cannot commence without the stimulus supplied by belief.—*Evan Daniel.*

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MILWAUKEE, WISCONSIN, JUNE 23, 1923

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EDITORIALS AND COMMENTS

The Shadow of the Concordat Again

WE HAD hoped that the tragedy of the Concordat* was so buried among the well-intended incidents of the past that it might not be necessary for us to stir up the ashes by further discussion of it. If the discussion were purely academic this hope could be realized. But once more we are shown that it is a condition and not a theory that confronts us, and the failure of the Church to deal adequately with the condition makes it impossible to treat it as though it did not exist.

In the Hartford (Conn.) *Daily Courant* of June 9th, we find an open letter from Dr. Newman Smyth to Bishop Brewster. It is written, says Dr. Smyth, "because shortly I shall have to make to the general conference of our Congregational Churches in this state some report concerning the issue now confronting us", and he desired to submit the story to the Bishop, that he might "have opportunity to correct any possible misunderstanding of your position" before formulating the report.

Dr. Smyth expresses appreciation of Bishop Brewster's "always sympathetic and earnest coöperation in our common purpose and effort for the reunion of the Churches." He then presents a specific difficulty. General Convention has amended its constitution and adopted the canon as recommended by the late Commission on the Concordat. A proposition had thereupon been made that some one of the faculty of the Yale Divinity School should be episcopally ordained so that he might "represent the Episcopal students and their interests in the divinity school." Professor R. H. Bainton had been selected for the purpose, and, says Dr. Smyth, "will accept the obligations stated in the canon." "A practical illustration of Church unity might thus, by a definite act, be given to the people." Bishop Brewster, continues Dr. Smyth, had agreed, after an interview with Dr. Bainton, that "nothing came up which caused [him] to have doubt about his doctrinal views."

But when the question of ordaining Dr. Bainton, under the new canon, was submitted to other bishops, the difficulty was presented that "the House of Deputies declined to authorize the changes in the Ordination service which action under this canon requires." "In the House of Bishops," continues an unnamed bishop who had been consulted by Dr. Smyth, "we took action authorizing these changes in the Ordination service. Greatly to our surprise, the House of Deputies did not concur in this matter, but rejected it by a very decisive vote." If the

question had not been raised in General Convention, the Bishop quoted would have felt free to make changes in ordaining "which the canon calls for", but since the Convention had "effectually refused to authorize these changes", he did not see how it could be done.

Dr. Smyth proceeds to outline the history of the proposed legislation in General Convention and the constitutional difficulties that had arisen. He himself had stated that he would be willing to make the existing promises in ordination "if it were distinctly said in a prefatory statement that I could conform to these requirements when I was acting within the jurisdiction of the Episcopal Church", and "a prominent bishop had replied, 'That would be enough'."

Dr. Smyth proceeds to inquire whether "a great onward Christian movement" is to be dragged "into an entangled overgrowth of legal difficulties." "In the ancient Church the monarchical episcopate had power to save the Christian faith as the crust of the Roman civilization was breaking up"; "is this, in deed and in fact, a constitutional episcopate fitted to survive in an age of democracy?"

He feels impelled to report to his state convention the inability of the Episcopal Church "to act in the coördination of a professor in the Yale Divinity School." At the same time recalling that, by its rules, the House of Bishops may resolve itself into "the body known as the Bishops in Council, as an assemblage of Catholic Bishops", Dr. Smyth appeals to Bishop Brewster "as a Catholic Bishop" "on the basis of larger liberty and higher law of the Universal Episcopate."

THE SADDEST PART of the whole affair is that Dr. Smyth appears to have been misled as to what actually happened in the General Convention of 1922. In spite of the fact that no agreement had been reached by the official conferees of the two religious bodies, legislation was, indeed, proposed by our own joint commission, and some of it was enacted. That other parts of it were not, and that the whole movement has seemed to have ended in tragedy, seems carefully to have been kept from the distinguished divine. He seems to have been content to accept merely verbal accounts of what transpired. Perhaps it is not strange that he is evidently not familiar with the careful reports that were printed in *THE LIVING CHURCH*, and perhaps distrusts the latter, but even the review of the subject printed in *The Congregationalist* seems not to have come to his attention. He seems actually to have been advised that in substance the Concordat plan had been adopted, and the inevitable disillusionment has come when, ready that the plan—his plan—should be translated into practice, he has found that it has not been accepted by General Convention—contrary, apparently, to information that had been conveyed to him. We do not wonder at his indignation. Plaintively does Dr. Smyth say in this open letter, "I cannot refrain from expressing my astonishment that such an act"—the failure of the proposal to permit liberties in the

* It is not easy, at the present time, to obtain a copy of the Concordat tentatively signed (unofficially) by distinguished Churchmen and Congregationalists some five years ago. It is printed, with the then proposed canon attached, in *The Call to Unity*, Wm. T. Manning (Macmillan, \$2.00); in *Approaches Towards Church Unity*, Smyth and Walker (Yale University Press, \$1.25); and in *Documents Bearing on the Problem of Christian Unity and Fellowship* (S.P.C.K., \$1.00). One, and preferably all, of these works should certainly be on the shelves of every thoughtful Churchman, not only because of the real value of each, but also because the original proposals set forth in the Concordat have passed into the history of the Church, and out of them has come certain legislation, referred to in this article, though quite different, in many respects, from that proposed in the instrument itself.

Ordination service—"had been taken by the House of Deputies so silently and skillfully that it had escaped the notice even of Mr. Zabriskie, who had presented it in the House of Deputies. *From his report to me immediately afterwards he did not so much as mention it as among the amendments worth noticing.*" The House of Deputies did not act "silently" in the defeat of the proposal. The chorus of noes that expressed the all but unanimous verdict of the House of Deputies could not have "escaped the notice" of any one who was present at the time, while the forcible presentation of, and comment upon, the action afterward in THE LIVING CHURCH, brought it to the attention of every one and any one who was sufficiently interested in the affairs of the Church to read this journal. If a version of the legislation, in which this conspicuous part of it was omitted, was brought to Dr. Smyth's attention, we can only express regret that he might not have cared to follow the course of the General Convention through the pages of THE LIVING CHURCH, and so have received an accurate portrayal of what happened. Our readers, at least, were accurately informed.

It is a tragedy. There was once a hope that closer relations might be established between Churchmen and Congregationalists through the medium of the conferences between representative men of the two Communions. When the first report of the preliminary understanding reached between them was published, THE LIVING CHURCH spoke hopefully of it and endeavored to show how, by various changes that ought to be possible to both parties, the proposals might be made acceptable. Two years elapsed, in which it became evident that the proposals would not be modified in accordance with criticism offered, but that an attempt would be made to force the legislation through General Convention by a majority vote in defiance of obvious constitutional objections. Of course that plan failed. That any body could have supposed that it would not fail seems past comprehension. Notwithstanding that, this editor was one of those who, in 1919, viewing the proposals then made as wholly unacceptable, yet urged opportunity for a further attempt to discover whether an official commission of General Convention, in consultation with an official commission of Congregationalists, could find a better basis for unity than that presented unofficially. Because of this insistence that the attempt be not abandoned, after the failure of the first proposals, without a new opportunity to try again, this editor suffered severe criticism and perhaps even obloquy; but the attempt was made, and the joint commission of 1919 was created by an overwhelming vote.

And what was the outcome? In 1922, after the two commissions had failed to reach any agreement, and there was no longer a concordat to discuss, our own commission, carefully withholding any knowledge of what it proposed to do, brought into the General Convention, with no previous opportunity for discussion, the series of proposed changes in constitution and canons, that showed even then no attempt to meet the criticism of the Church. The one canon that they had proposed in 1919 had now expanded into three proposed amendments to the constitution and two new canons. The necessity, as they then saw it, for all that legislation in place of the one canon proposed before, was itself testimony to the inadequacy, at least, of the original proposals. A minority report of one bishop on the commission—the Bishop of Fond du Lac—was suppressed in the House of Deputies, the spokesmen for the commission never even presenting it, as, by every consideration of parliamentary procedure, not to speak of courtesy, they were bound to do.

As for the defeated proposition to permit unspecified liberties in the use of the Ordination service, though, after radical amendments in the House of Bishops in the futile attempt to bring something constructive out of the chaos of the joint commission's proposals, it passed that House, we doubt whether any measure so clearly unconstitutional and so utterly subversive of good order in the Church was ever previously in the history of the General Convention, sent by one House to the other, for consideration. One might have supposed that as the proposals of 1919 had broken against the rock of the constitution, the commission would have avoided a like danger in 1922. They did not, and the same inevitable refusal to enact unconstitutional legislation that had defeated their

proposals in 1919, defeated this new proposal in 1922. The proposition had not been mentioned in the Concordat nor in the proposed canon originally attached to it. Not a word had been said about it before the meeting of General Convention. Congregationalists themselves had not originally asked for it. It was an absolutely new proposal when it was found among the recommendations of the commission several days after the Convention was opened, and in the terms of reference under which the joint commission had been appointed, there was not the faintest suggestion of such a matter. It was not called up for action in the House of Deputies by its proponents until the session was nearly over, when discussion was obviously impossible, and after a very brief and brisk portrayal of what was involved in its terms, the proposal was defeated by an almost unanimous storm of noes. Dr. Smyth speaks of this defeat as having been accomplished "silently and skillfully." We can assure him that it was not done "silently", for this editor's voice was raised in the debate, and also that its defeat required no skill whatever but was inevitable from the first. The Constitution is not deemed a negligible factor in the House of Deputies. We could only wish that an accurate report of the incident could have been brought to Dr. Smyth's notice immediately, so that one more, in the long list of regrettable misunderstandings in his own praiseworthy attempts to find a basis for unity, might have been avoided.

The majority in the joint commission undoubtedly believed that, in their several proposals, they were promoting the cause of unity. Over and over again it was pointed out that they were doing exactly the opposite. The minority report of Bishop Weller, which was treated with such indignity, simply asked that the joint commission be continued and that its various proposals be referred back to it for further consideration. Is there a single member of the commission that would not now give anything in his power if that course had been adopted? Does anybody fail now to recognize that that would have been the tactful, the courteous, the statesmanlike thing to do?

The tragedy of it all is that we must appear in a very sad light indeed in the report which Dr. Smyth must present to his Congregational brethren. The Church tried to meet a delicate situation in a wise and statesmanlike manner, and she failed completely. The one silver lining to the cloud is that nobody intended the *faux pas* which actually resulted.

Of one thing we are certain. The unity of the Church will never be secured by attempts to obtain partisan majorities such as shall override the reasonable protests of minorities, nor by clever parliamentary devices such as seem calculated to secure a majority vote, nor by forgetting that the Church is bound by a constitution. In several votes taken in the one House or the other at the last General Convention, this lesson ought to have been learned, and it is something if we have discovered by experience at least how not to do it.

Strangely enough, with it all, we are, to a man, more anxious to find a basis for unity than we ever were before. That, chiefly, is why we lament over the tragedy of what might have been.

But finally we cannot forbear to point out to Dr. Smyth that if the Yale Divinity School desires to have upon its faculty a professor who is episcopally ordained, so that he may "represent the Episcopal students and their interests in the divinity school", a choice of nearly seven thousand men already having such ordination is open to them, and, without the slightest difficulty, the divinity school is at liberty to call any one of them for the purpose. Nor, in view of the fact that the Episcopal Church is, with some difficulty, maintaining fourteen divinity schools of its own, is it clear to us that any necessity exists for its students to attend the Yale Divinity School in any event. All of which seems to bear out the prophecy made by THE LIVING CHURCH some years ago, when the Concordat controversy was yet young, that if ever a tangible incident should arise in which a real need was developed, it would be found that it could be happily determined without the need for either concordat or legislation. This incident seems to justify that prophecy. Let the Divinity School show its "breadth" by calling a competent representative of Anglican thought, in priest's orders, to a dignified place on its faculty, and every one of the disappointments which have grown, with good reason, out of this present incident—in which we do not

deny that the blame rests upon our own Church authorities—will settle itself. In Dr. Smyth's own words, "a practical illustration of Church unity might thus, by a definite act, be given to the people."

A CORRESPONDENT in China, writing in regard to an expression of our editorial regret that the Bishop of Hankow, Dr. Roots, has asked to be relieved of his jurisdiction in order that he might become "the head of the National Christian Council of China", writes that we are mistaken in supposing that the Bishop has been asked to become the head of that institution. Rather, according to our correspondent, he has been invited to become one of four co-equal, salaried secretaries, the other three being Dr. Henry T. Hodgkin, an English Quaker, the Rev. K. T. Tsoong, a priest of the Diocese of Shanghai, and Miss Y. J. Fan, a secretary of the Y.W.C.A. These four are equal in position, power, and responsibility, acting as "executive head" in rotation. The president of the National Christian Council is not Bishop Roots but Dr. David Z. T. Yui, who is the General Secretary of the National Committee of the Y.M.C.A.

We are perplexed also at a statement in the official *Bulletin* of the National Christian Council, dated April, 1923: "It is a pleasure to announce that Bishop Roots has formally taken up the work of a full time officer of the National Christian Council and is now fully established in the offices at 5 Quinsan Gardens" (Shanghai).

Surely there must be some mistake. Bishop Roots cannot divest himself of the missionary bishopric which he deliberately accepted and for which he was consecrated. He is not at liberty to take up "the work of a full time officer" in any organization until or unless his resignation is first accepted by the House of Bishops. He is not at liberty to take up his residence in Shanghai, thereby, while Bishop of one district, invading the jurisdiction of another.

That his resignation must now be accepted is, unhappily, a matter of course, and if the projected meeting of the House of Bishops in October shall be held, as is not certain, there will probably be no division as to that. We shall hope, however, that nothing suggesting that the Church gives approval to the cause for the resignation, or the haste with which his desire has been carried into action, in the face of the adverse judgment of the House of Bishops last September, may be involved in the acceptance. To us it seems a sad refusal to do the work which the Church has commissioned him to do, the mandate for which he had formally accepted, and which he has done successfully to the present time.

We understand that of the ninety-four men and women who make up the National Christian Council, ten are Churchmen.

THE news columns of THE LIVING CHURCH are carrying this week a reminiscence of an occurrence of last year that brought a great searching of heart to many Churchmen. And the news item gives a lead whereby these same Churchmen can obviate other such occurrences, and strengthen greatly the kingdom of God.

The Introduction of Civilization About a year ago, the United States was shocked by the news of the savage riots and killings in the southern Illinois coal fields. It was due to the coal strike that was on at the time, and it appeared as if the strikers had surrendered their civilization to "union principles", that taught them to shoot to kill when a "scab" was around. We were impelled to ask, "Can anything be done to introduce civilization among the savages of southern Illinois?"

A little later a correspondent stated, "The miners of Williamson county are not obeying the Gospel; *we have not taught them.*" And it is true that the Church was not represented in Herrin, a town of from fifteen to eighteen thousand population. The nearest church was at Carbondale, too far and too understaffed to be of immediate service to Herrin and to the number of good-sized towns in the coal fields.

The Rev. C. B. Cromwell, priest in charge of St. Andrew's, Carbondale, and of four other mission stations, has also attempted a work at Herrin, and at Marion, formerly a "preaching station" in this district. What he has to say about the condition of affairs may be seen in the news item. Mr. Cromwell should be commended by all Churchmen for taking up

this need of the Church: it is the men of his kind that make up the backbone of the Church, for they bear the burden of the Body for the Body's good.

It might be supposed that under such a need as intelligent a body of Churchmen as we undoubtedly are would have put a force into that field and would have endeavored "to introduce civilization among the savages of southern Illinois" ourselves. It would be thought that the priorities, at least, would have carried something for this urgent need. There is one. No. 664, asking, for that entire district, \$5,000 for a rectory. "Priest in charge must have home if he is to be expected to stay." And we all know how likely that number is to be reached at the present state of progress!

We realize that nothing can be done just now. Instead of giving Bishop Sherwood a half dozen men fully equipped, as we should, we cannot even give the one overworked priest a house in which to live—even a \$5,000 house. We have to wait until the deficit is paid up, until last year's bread and butter bills are paid.

How long, O Lord, how long!

THE Joint Statement upon the Relations of Science and Religion, signed by distinguished members of three groups described respectively as scientists, religious leaders, and men of affairs, seems to us a paper of the first importance. It is notice to the world that the best thinkers

in each of these groups recognize no antagonism between science and religion. The superficial professor who makes it his business to pour contempt upon the caricature that he calls religion, and the equally superficial Christian who makes his own conception of the meaning of incidental references in the Bible to matters of science the standard which must infallibly be true, are alike rebuked by this careful utterance of men who think, and because they think, are above the littleness of assuming that God cannot speak equally through His revelation and through His handiwork, the one of which must be as true as the other.

Especially useful is this statement to be circulated among college students, where the necessity for reconciling science with religion is most likely to be acute. No more admirable work could be done than its issuance in proper form and circulation among students on the widest scale possible.

AMONG the many interesting letters which come to the department of THE LIVING CHURCH RELIEF FUND is one from the Rev. Ira C. Swanman, priest in charge at St. Thomas' mission school, Mill Spring, N. C., in which he takes a justifiable pride in enclosing a check for \$20.56 for the Near East Relief, representing the first offering for any purpose made by the school since its founding twelve years ago. This sum was raised entirely by the pupils themselves. The boys hewed and sold cross ties, while the girls and smaller children sold eggs and various other articles.

St. Thomas' mission school is located among the foothills of the Blue Ridge and about fifteen miles from a railroad. In view of the economic conditions existing there, which are practically the same as in the mountain regions, this gift from the pupils of the school is the more appreciated, giving evidence as it does of hard work and real sacrifice—the elements of the true missionary spirit—and reflecting that same spirit in those who have built up the school.

ACKNOWLEDGMENTS

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	\$76.50

** For Armenian Christians.

FOR RUSSIAN REFUGEE CHURCH IN STAMBOUL

K. K., Bloomfield, N. J.	\$5.00
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ST. JOHN BAPTIST'S DAY

O God, foreseeing all, who didst provide
That John the Baptist should be born, and sent
Before Thy Son to tell men to repent,
And thus prepare the Way; make us decide
To follow sure his teachings and, beside,
His holy life, that we may be content
To rue our sins, to speak the truth, intent
On holiness, in which he was our guide.

Grant us the Holy Spirit's presence so
Not only we preserve ourselves from sin,
But e'en with boldness walk our daily course,
Rebuking vice and wrong, that all may know,
Indeed, that our religion is within
The heart, and that Thou art its only source.

THE FOURTH SUNDAY AFTER TRINITY

O God, who dost protect all those that trust
In Thee, without whom naught is strong and naught
Is holy: multiply Thy mercy, sought
By us, that we, with Thee our leader, must
So pass along from this world's sordid dust
To heavenly things that are with blessings fraught,
So, when to things eternal we are brought,
We may be freed from all the pains of lust

"Our enemies press on from every side"
Saith one for all Thy children here below;
And then, "Thine aid supply, Thy strength bestow"
He prays: without Thy guidance, Lord, we fear
That we are lost for e'er; but with Thee near
We shall receive the joys Thou dost provide.

H. W. T.

SOME INTERESTING PRAYER BOOKS

IN THE *Virginia Churchman* for April there was an account of the collection of Prayer Books, covering all the editions that have ever been used in Virginia, which is being made for the Virginia Diocesan Library. The Librarian is very grateful indeed to state that, as a result of that article, the Diocese has received the gift of several most interesting Prayer Books to add to the collection.

One was a splendidly preserved copy of the edition used from 1789 until 1872, given by Mr. John T. Perrin of Zanoni, Gloucester County, Va. Another was a Prayer Book used by a young lady in Winchester during the war between the states. The prayer for the President of the United States was emphatically and vigorously crossed out. This, and another one, were given to the Diocesan Library by Mrs. G. B. Conrad, of Winchester, and will be a most interesting addition to our collection as showing how the United States Prayer Book was adapted for use in the Confederate States.

Several other Prayer Books were sent by Mrs. Holmes Conrad, of Winchester. There was also received from Mrs. Bessie Lee Morris, Gordonsville, Va., the gift of a Confederate Prayer Book of the edition which was captured by a Federal gunboat as it was being smuggled into the South. The back of this book has a paster bearing the following inscription:

From the cargo of the Anglo-Rebel Blockade Runner,
MINNA.

Captured December 6, 1863, off Wilmington, by the
Government dispatch boat, CIRCASSIAN, Capt. W. B.
Easton.

For sale by W. H. Piper & Company, 133 Washington
Street, Boston, Massachusetts.

There is a tradition that this copy of the Confederate Prayer Book was in use on the Confederate iron-clad *Virginia*. It is hoped that this tradition can be verified as it will increase the interest attached to the Book.

The subject of Confederate Prayer Books is so little known that there is given herewith an extract from a letter written by the Rev. E. L. Goodwin, D.D., the Historiographer of the Diocese:

"Pretty much all I know about the Confederate Prayer Books is gotten from Bishop Cheshire's *Church in the Confederate States*. The Bishop has several pages about these Prayer Books. From these I gather: 1, that no official edition, containing the 'Ratification' adopted by the General Council of 1862 was ever published. 2, That Eyre and Spottiswoode,

London, 1863, published three editions, of different size, type, and binding, but all having the same errors and defects; chiefly in leaving the words 'United States' in Prayers at Sea, in the Promise of Conformity in Consecration of a Bishop, and in the Resolution authorizing the Psalms and Hymns. He concludes, therefore that they were all gotten out about the same time and under the same direction. 3, Two of these editions, the largest and the smallest, were printed for J. W. Randolph, Richmond, and bore his name on the title page, with Eyre & Spottiswoode's name, as printers, on the reverse page. The larger was 24mo, long primer; the smaller, about 64mo. None of these ever got into the Confederacy, except through the North after the war. They were all on the blockade runner, *Robert E. Lee*, which was trying to make Wilmington when captured, taken to Boston, and sold at a prize sale, about 400 of them. A few were apparently thrown overboard by the *Lee* while trying to escape and picked up by her pursuer, besides those taken to Boston. If your copy has J. W. Randolph's imprint, it is very rare. I have an impression that Mr. English, of the Bell Book Company, an old partner of Randolph's, has a copy of one of these editions, though I do not know what makes me think so.

"4. A third edition, printed about the same time by the same publishers, and with the same errors, but having only Eyre and Spottiswoode's name on the title page, about a 48 mo, bound in dark leather with a plain Roman cross stamped on the front cover, were gotten through the blockade for a number of North Carolina clergymen who sent a bale of cotton apiece to England to pay for them, to which Dr. DeRosset of Wilmington added five bales. The number purchased is not known. Many were sent to the armies and some to each of the parishes contributing cotton for their purchase. This, the Bishop says, was 'the only edition of a "Confederate Prayer Book" known in the Confederacy'. I have a strong impression that these books could be bought in Richmond at one time during the war. I am quite sure we had one at home, which my brother procured in Richmond.

"5. It is evident, as Bishop Cheshire thinks, that all these editions were printed by Eyre & Spottiswoode from the plates from which they printed the old Prayer Books for many years before and after the war, with only the word 'United' changed to 'Confederate' in the Morning and Evening Services and Prayers for Congress, and in the Title Pages. I suppose the change was made in the Title Page of the Ordinal and the Articles, or was it? The Bishop does not mention these, but says 'United' was left in as often as it was taken out."

There were two or three editions of the Daily Offices from the Prayer Book printed by the Diocesan Missionary Society of Virginia for use in the Confederate Army and Navy, and called the Army and Navy Prayer Book. If any one can find one or more copies of this little book, and will give them to the Diocesan Library it would add materially to the value of our collection, and would at the same time be the safest place for the keeping of so valuable a book.

The collection has been enriched also by two Prayer Books of the Church of England. One of the reign of Queen Victoria, a beautifully illuminated volume, was given by the Rev. W. E. Cox, of Richmond. The other, the most beautiful Prayer Book in our collection from the standpoint of printing and illumination, being one of the Folio edition of the Prayer Book of Edward VII, issued about 1903, was given by Mrs. Thomas Haskins Bigger. We believe, in time to come, that the collection of Prayer Books, enriched as it inevitably will be by the gift of Prayer Books of historical interest, will become one of the most interesting and valuable things in the Virginia Diocesan Library.

THE PHEASANT'S NEST

Not Neptune on his polished silver throne
Owns such a lovely cave or quiet cell,
Although his palace floor with purple shell
Is laid; nor are his azure depths, wind-blown,
As beauteous as this covert where is shown
The pheasant's nest; and where her birdlings dwell
In happiness, the kindly beech-tree's swell
Prohibiting the summer's scorching sun!

How good it is to dwell in quiet ways,
Removed from evil's glance! to realize
The warmth of love through all the darksome days;
The beauty of bright flow'rs and sunset skies!
To have kind hearts a-light with joy and praise,
And giving out the best that in them lies!

ARTHUR EUGENE SMITH.

IT IS EASY to practise excess in one way or another. Habit easily runs riot: even the habit of absenting oneself from Church on the Lord's own day.—*Rev. Henry Lowndes Drew.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 25

READ Exodus 2:1-10. Text for the day: "Take this child away, and nurse it for me, and I will give thee thy wages."

Facts to be noted:

1. Moses was saved in spite of Pharaoh's edict (1:22).
2. The mother's clever scheme.
3. "Moses" is an Egyptian word meaning "child" or "son".

It is seen in Rameses and Thothmes.

Our text is a command that parents and every member of the Christian Church and every school teacher should hear and heed today. There is a very great deal of talk about the delinquency of young people and there is much discussion as to why this delinquency goes on. As one member of a school board said recently, "The parents blame the schools, and the schools blame the parents, and they both blame the Church." The fact of the matter is that the boys and girls of the rising generation in only too many instances have been taught absolutely nothing of the true "balance wheel" of life, and that is real religion. It would be a very nice thing to see how many high school boys and girls out of ten can say the Ten Commandments, or give even a general outline of the life of Christ. Let parents and Christian workers and our school teachers realize that it is not enough to train the body and develop the brain, but the spiritual life of the child must be educated and developed, if the child's education is to be anywhere near complete. Keep in mind what his mother's training meant to Moses.

June 26

Read Exodus 3:1-12. Text for the day: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

Facts to be noted:

1. Horeb, probably synonymous with Sinai, the place where the Law was given.

"Flame of fire", fire is frequently used as an emblem of God (cf. Ps. 97:3, Acts 2:3).

3. Reverence is not only due to God but it is the first condition of receiving divine truth (6).

No wonder Moses said: "Who am I, that I should go unto Pharaoh?" Just think of the task that God was giving him. To go and be His instrument in freeing that vast army of people from slavery! What must have been his first thoughts? That the very idea of a poor shepherd even thinking of such an undertaking was absurd, and yet today the world counts Moses among its greatest men. He not only led the people of Israel out of bondage, but he gave the world the law upon which all civilization rests. Why was he able to do this? To me, there can be but one answer and it is this: He believed in the God who called him, and trusted him, he realized that the work he was to do was God's work and not his own, did his part, left the rest to God, and was successful. Work undertaken in this spirit, no matter what it is, cannot be a failure.

June 27

Read Exodus 14:13-end. Text for the day: "The Lord shall fight for you, and ye shall hold your peace."

Facts to be noted:

1. To the people of Israel everything seemed absolutely hopeless.

2. God commands the people through Moses.

3. The overthrow of the Egyptians.

"I guess it's all right, but God's ways do seem funny to me at times", said a lad of sixteen some time ago when he was passing through a very difficult experience. And isn't that just the way nearly every one feels at times? The poet puts it this way:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning countenance
He hides a smiling face."—Cowper.

The Israelites couldn't see anything but disaster ahead, but the day came when they were to realize fully how God was

indeed fighting for them. Make this text your own and you will find it coming back to you with its message of hope and encouragement at the very time you need encouragement most.

June 28

Read Exodus 32:19-end. Text for the day: "So they gave it me: then I cast it into the fire, and there came out this calf."

Facts to be noted:

1. Moses' zeal for God, and his anger at their sin.

2. Aaron's transparent lie (32:1-6).

3. Moses' willingness to be sacrificed for the sins of the people.

"He who doth one sin commit and lies to hide it makes it two", and this is just what Aaron did. He told the people to bring him their gold, and he moulded an image; and in doing so he sinned against God, and then, when Moses asks about it, Aaron tells what is literally true, but he leaves out his own part in it, because he is afraid to face the truth. When we find that we have committed sin, what is the only thing to do? Confess it. Phillips Brooks puts it this way: "So the only hope for any of us is in a perfectly honest manliness to claim our sins. 'I did it, I did it', let me say of all my wickedness. Let me refuse to listen for one moment to any voice which would make my sins less mine. It is the only honest, and the only hopeful, way, the only way to know and be ourselves."

June 29

Read Numbers 12. Text for the day: "Wherefore then were ye not afraid to speak against My servant Moses?"

Facts to be noted:

1. In this scene Miriam is the chief actor. Aaron seems to have been led away by her (Exodus 32:22-25).

2. The secret of the whole trouble was their jealousy of Moses.

3. Miriam's punishment and restoration.

Moses had but one idea and one intention, and that was to serve God to the very limit of his ability, and yet even his brother and sister could not stand the honor that had been bestowed upon him, and allowed their jealousy to take possession of them to such an extent that they tried to undermine his influence by gossiping about the wife whom he had married. One cannot help but feel that every one of us needs to ask the Almighty for special strength to resist the inroads of jealousy, for once it gets real headway in a life it will stop at nothing, often going so far as to lead to murder itself. It takes real strength to ascribe to the actions of others, especially those who have been honored in any way, a real sincerity of purpose, and to keep jealousy out; but by the grace of God it can be done and must be done, if life is to be happy.

June 30

Read Deut. 34. Text for the day: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Facts to be noted:

1. From the mountains of Moab, travellers tell us that they can see the entire valley of the Jordan.

2. It has been said of the death of Moses: "God kissed him, and he slept."

3. "God buries the workman, but carries on the work" (v. 9).

As you look back over the history of the world, what men stand out as the high peaks of the mountain range of life? Are they the great soldiers? No. Are they the great statesmen? No. Are they the great inventors? No. Or the great explorers? No. There have been many mighty soldiers and outstanding statesmen. The inventors and explorers have done much for the world and many of their names will be handed on from age to age, but who are the men whose names have been so engraven on the life of the world that one knows they never can be forgotten? Surely we find our answer in the text for this day: Those who knew God and whom God knew face to face, no matter what their occupation in life. These are the men whose influence will never die and whose names will never be forgotten. Theirs is the true greatness, but their greatness is founded on true goodness. And that is the kind of greatness we must all strive for, no matter how humble our position in life may be, or how ineffective our efforts.



BLUE MONDAY MUSINGS

By *Presbyter Ignobis*

IN the *Boston Herald* of January 28th, Miss Maude Royden, speaking of divorce, uses this language:

"When marriage is a hopeless failure, when it has been proved that nothing can remedy it, when it has turned into that ghastly thing that such a marriage can become,

I do believe in divorce. I do not think anything should be done hastily or with any speed, mind you, but I cannot believe that God ever intended two people to remain bound by a legal contract when the intent of that contract had absolutely failed and nothing can be done to remedy it."

Recommending the appointment of an arbitrator, she adds:

"Let him do all he can to straighten out the situation, but, if he fails and if time proves that marriage is a complete failure, then let it be dissolved speedily and give the couple some happiness in what remains of life."

Miss Royden is well-known in England as a female preacher in the City Temple; and she has many friends in the Church of England. Some of these friends should talk with her privately about the insane folly of her utterances, and make her see that either she must renounce the authority of Christ Himself, or retract this hideous *dictum* of hers. Whether Miss Royden can believe it or not, it is certainly true that our blessed Lord spoke in unmistakable language: "Everyone that putteth away his wife and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery."

Who shall say that "marriage is a hopeless failure"? When is it "proved that nothing can remedy it"? Who can testify that the "intent had absolutely failed", and that "marriage is a complete failure"? There is a false emphasis here. But if things are as bad as Miss Royden imagines, there is the remedy of separation *a mensa et thoro* which entirely relieves this condition. Between that and dissolution of the marriage bond there is a vast difference. Miss Royden says that happiness will come in remarriage; what evidence has she of that? Not the evidence of the divorce court, surely, where one reads of persons thrice or four times divorced!

Miss Royden's essential fallacy lies in making marriage a "legal contract". It is that, but it is vastly more. It is a sacrament; and nothing whatever can undo what God has done there.

OUT OF an old portfolio, dusty and time-worn by thirty years' misusage, this fell the other day:

"RONDEL OF DEAD SPRING TIME

"The world is fairest when lilacs bloom,
But O, for a vanished May!
If the springtime would only stay!
The air is faint with heavy perfume,
And I sigh, as I sit in my silent room
The livelong sunny day.
The world is fairest when lilacs bloom,
But O, for a vanished May!
For the rosiest dawn will die in gloom,
And golden tresses turn to gray;
Naught that I love but shall pass away,
Like the fading petals that fall on a tomb.
The world is fairest when lilacs bloom!"

Well, lilacs are blooming this glorious May afternoon, on which these reflections are written, and the grown man look upon them with rather less *Weltschmerz* and rather more of joy than did the lad of a generation ago. Strange, is it not, that youth should always be listening for the minor notes! But surely, the main proposition is indisputable: nothing can be finer and lovelier than real spring weather, when lilacs deck the land. The pure, warm, light green of the foliage, fresh from its enfolding all the winter, decks the land gloriously; the first warmth of the season is grateful; and even a convalescent from the grip feels the stir of new life and begins to "take notice".

FROM AUSTRALIA, in the diocesan paper of Queensland, I find these pithy points in favor of Prohibition:

"Prohibition has taken the 'wash' out of Washington—130 husbands committed for non-support in Washington before prohibition and only 18 in 1921. Wives no longer have to wash for a living.

"This reminds one of the story of the publican's wife who asked in despair, 'What in the world will we do if prohibition comes,' and the washerwoman replied, 'You can have my job then.'

"Nearly 150,000 Swiss voters signed a manifesto demanding a referendum by municipalities on prohibition. This demand has been granted and a vote will probably be taken this year.

"On his 75th birthday, Thomas A. Edison, the 'Wizard of Menlo Park,' who has invented more popular modern conveniences than any other man, said: 'Every man with brains ought to take a pledge to vote to make liquor impossible.' Some years ago, when Thomas A. Edison was asked if he did not even occasionally take a glass of mild alcohol, he replied, 'I have better use for my brains than to burn them up.'"

I AM GLAD to note that the Rev. Thomas Jenkins of Portland, Oregon, following up the action of General Convention last fall, has brought the Portland School Board to book for allowing "Tom Thumb" weddings in school buildings. In view of the outrageous Oregon divorce rate, which is one of the biggest in the country, this action is specially commendable.

THE KNIGHTS OF COLUMBUS are an interesting body, surely. I clipped this from the April issue of *The Discoverer*, their organ in the Canal Zone:

"AS IT SHOULD BE

"The following item is copied from *The Cable*, the official organ of Indianapolis Council No. 437:

"According to the *Fellowship Forum*, the St. Paul Shriners, in giving a circus, invited the Knights of Columbus to attend the event. The Knights not only attended in a body, but took their lodge band with them and made music for the Shriners and their friends between the circus acts.'

"How much more good can be done in this way than to have a lodge run a dance or entertainment and have printed on their tickets: 'For members and their families only.'"

It is scarcely necessary to remind you that the Shrine is an organization of Free Masons. One is not surprised to read in the same issue that the question, "Are secret societies a menace to good government?" debated by the K. of C., was decided in the negative, Chaplain O'Neil heading the victorious debaters.

THE THIRD Neglected Duty has to do with private worship. "At evening and at morning and at noon will I praise Thee", the Psalmist said; and, later, "Seven times a day will I praise Thee." Yet many Christians content themselves with a single hurried prayer before they jump into bed; and oftentimes that is forgotten! It is impossible to please God, or to grow in grace, if one so scants his intercourse with God. Let us take the three-fold standard as a minimum: three times daily, morning, noon, and night. Few of us are so busy that we can't find time for this: we find time to read the paper, to dawdle over breakfast, to wait for the postman. But if one really has to hurry, let him take this for his morning model:

I praise my God this day. I give myself to God this day. I ask God to keep me this day.

At noon, the *Angelus* is the best devotion; and in the evening, the prayer of the little child may be used, with others:

"God bless this house from roof to floor;
The Twelve Apostles guard the door,
And four good angels guard my bed,
Two at the foot, two at the head."

Most of us will want to go far beyond these elementary forms of prayer; but better a few words, earnestly prayed, than long prayers only seldom said. If you are living a prayerless life, begin to amend, I beg you, nor despise these simple suggestions.

A Joint Statement Upon the Relations of Science and Religion

By a Group of Scientists, Religious Leaders, and Men of Affairs

WE, THE UNDERSIGNED, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

RELIGIOUS LEADERS

- The Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts.
- The Rt. Rev. WILLIAM THOMAS MANNING, D.D., Bishop of New York.
- The Rt. Rev. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles.
- The Rev. Dr. HENRY VAN DYKE, Presbyterian, Preacher and Poet, Princeton, New Jersey.
- The Rev. Dr. JAMES I. VANCE, Presbyterian, First Presbyterian Church, Nashville, Tennessee.
- The Rev. Dr. JOHN D. DAVIS, Presbyterian, Professor of Old Testament Literature, Princeton Theological Seminary, Princeton, New Jersey.
- President JAMES GORE KING McCLURE, Presbyterian, McCormick Theological Seminary, Chicago, Illinois.
- President CLARENCE A. BARBOUR, Baptist, Rochester Theological Seminary, Rochester, New York.
- President ERNEST D. BURTON, Baptist, Theologian, President of University of Chicago, Illinois.
- President WILLIAM LOUIS POEAT, Baptist, Wake Forest College, Wake Forest, North Carolina.
- President HENRY CHURCHILL KING, Congregationalist, Oberlin Graduate School of Theology, Oberlin, Ohio.
- The Rev. Dr. ROBERT E. BROWN, Congregationalist, Second Congregational Church, Waterbury, Connecticut.
- Bishop FRANCIS JOHN McCONNELL, Methodist, Pittsburgh, Pa.
- Dr. MERLE N. SMITH, Methodist, First Methodist Church, Pasadena, California.
- Dr. PETER AINSLIE, Disciple, Christian Temple, Baltimore, Md.
- Dr. HERBERT L. WILLET, Disciple Theologian, Associate Editor *Christian Century*, Chicago, Illinois.

SCIENTISTS

- CHARLES D. WALCOTT, Geologist, President of the National Academy of Sciences, President of the American Association for the Advancement of Science, and Head of the Smithsonian Institution of Washington.
- HENRY FAIRFIELD OSBORN, Paleontologist, President of the American Museum of Natural History, New York.
- EDWIN GRANT CONKLIN, Zoölogist, Head of the Department of Zoölogy, Princeton University.
- JAMES ROWLAND ANGELL, Psychologist, President of Yale University.
- JOHN MERLE COULTER, Botanist, Head of the Department of Botany, University of Chicago.
- MICHAEL I. PUPIN, Physicist and Engineer, Professor of Electromechanics and Director of Phoenix Research Laboratory, Columbia University.
- WILLIAM JAMES MAYO, Surgeon, Mayo Foundation for Medical Education and Research, Rochester, Minnesota.
- GEORGE DAVID BIRKHOFF, Mathematician, Head of the Department of Mathematics, Harvard University, Cambridge, Massachusetts.
- ARTHUR A. NOYES, Chemist, Director of the Gates Chemical Laboratory, California Institute of Technology, Pasadena, California.
- WILLIAM WALLACE CAMPBELL, Astronomer, Director of Lick Observatory and President-elect of the University of California.
- JOHN J. CARTY, Engineer, Vice President in Charge of Research, American Telephone and Telegraph Company, New York.
- ROBERT A. MILLIKAN, Physicist, Director of Norman Bridge Laboratory of Physics, Pasadena, California.
- WILLIAM HENRY WELCH, Pathologist, Director of the School of Hygiene and Public Health, Johns Hopkins University, Baltimore.
- JOHN C. MERRIAM, Paleontologist, President of The Carnegie Institution of Washington.
- GANO DUNN, Engineer, Chairman of the National Research Council, Washington, D. C.

MEN OF AFFAIRS

- The Hon. HERBERT HOOVER, Secretary of Commerce, Washington, D. C.
- The Hon. JAMES JOHN DAVIS, Secretary of Labor, Washington, D. C.
- The Hon. ELIHU ROOT, ex-Secretary of State, New York City.
- The Hon. DAVID F. HOUSTON, ex-Secretary of the Treasury, 195 Broadway, New York City.

- The Hon. FRANK O. LOWDEN, ex-Governor of Illinois, Oregon, Illinois.
- The Hon. JOHN SHARPE WILLIAMS, ex-United States Senator, Yazoo City, Mississippi.
- Rear Admiral WILLIAM S. SIMS, Commander United States Naval Forces in European waters during the World War, Newport, Rhode Island.
- HARRY BATES THAYER, President American Telephone and Telegraph Company, 195 Broadway, New York City.
- JULIUS KRUTTSCHNITT, Chairman of the Executive Committee, Southern Pacific Railway, 165 Broadway, New York City.
- FRANK A. VANDERLIP, ex-President National City Bank of New York, Scarborough, N. Y.
- HENRY S. PRITCHETT, President Carnegie Corporation of New York.
- WILLIAM ALLEN WHITE, Writer and Editor of *Emporia Gazette*, Emporia, Kansas.
- VICTOR F. LAWSON, Editor of the *Chicago Daily News*.
- JOHN G. SHEDD, ex-President of The Marshall Field Company, Chicago.

FULL ALLEGIANCE TO THE INCARNATION

FROM THE CONVENTION ADDRESS OF
THE RT. REV. ALFRED HARDING, D.D.,
LATE BISHOP OF WASHINGTON

THERE has been, recently, a flurry in the Church over the utterances of a clergyman of the Diocese of New York, broadcasted at great length by the newspapers throughout the country. I do not propose at this time to discuss the questions involved, though I may deem it wise to address you later, after careful study, on the most important of the issues. What has been said of the Church's discipline and doctrine in the matter of marriage and divorce, or the Church's teaching about the consecration of churches, will have little or no influence among us. As to whether this clergyman holds and believes the doctrine of the Incarnation of our blessed Lord, and the truths flowing therefrom, I am satisfied that his Bishop will decide with wisdom, and charity, and faithfulness to his trust. I am not concerned about the future of the Church's faith. It has withstood innumerable assaults from the earliest times as well as in our own day. What really concerns me and hurts the cause of religion seriously is the imputation that the clergy, or many of them, do not really believe the things they profess to teach, and have not the courage to utter what they really believe. I resent this aspersion on the good faith and honesty of my order. Nevertheless, these statements call for searchings of heart.

It behooves us, who are set as watchmen on the walls of Zion, to see that our trumpets give no uncertain sound. We must make it clear to all men that we, the clergy of this Church, give our full allegiance to the central truth of the Christian religion, the Incarnation of our Lord Jesus Christ, "who for us men, and for our salvation, came down from heaven". This is the criterion of a rising or falling Church. Without it we have no Gospel, no better tidings than a moral philosophy. But the adequate presentation of this Gospel needs on the part of the clergy not only an understanding of the times in which we live, but a careful re-studying of all the facts so as to interpret the truth wisely and convincingly to the people of our day. Brethren of the clergy, I exhort you to give time and prayer and thought to the solution of this problem.

Personally, I am being greatly helped by the two most recent books of Bishop Gore, *Belief in God*, and *Belief in Christ*. I find them stimulating and inspirational. They are tracts for the times. Thoughtful laymen and women will find them reassuring. To the clergy they will doubtless suggest fruitful topics for Lenten instruction, for the building up of their people in our most holy faith. I shall be glad to supply a limited number of these volumes to those of the clergy who feel unable to buy them. They should find a place in every parish library.

WE HAVE PAID a terrible price for the old methods of suspicion, jealousy, and rival arguments. It is time to apply to world relations the spirit of mutual service, which we have found so helpful at home in personal and commercial life.—*The Rt. Rev. W. H. Moreland, D.D.*

Religious Work in the Army

A CONFERENCE on Religious Work for the United States Army met at Washington, D. C., on the sixth and seventh of June at the call of the Secretary of War. It was the first occasion offered since 1918 for a meeting of the various organizations, Roman Catholic, Episcopal, Protestant, and Jewish, which worked together with unprecedented harmony during war time.

Many of the commissioned Army and Navy chaplains were present, also former chaplains of the A. E. F., including chaplains Moody and Allen of the staff of the Senior Chaplain. Among others, the Methodist Church was represented by Bishops McDowell and Wilson, the Baptist by Dr. Batten, the Congregational by Rev. Dr. Barton, Moderator of the National Assembly, and President Thomas. Father Duffy, former Senior Chaplain, of the 42nd Division, and the Rev. J. J. Burke, Editor of the *Catholic World*, represented the Roman Catholic Church, and Bishop Perry, Bishop Shipman, and Dr. James E. Freeman, the Episcopal Church.

The Secretary of War and General Pershing, in speeches of greeting, made notable utterances on the importance of religion to the men in military service. After two days of illuminating discussion, in which many results of war-time service by the Churches were gathered up, the following pronouncement was prepared for publication by a committee, of which the Bishop of Rhode Island was chairman, and was read by him at a dinner closing the conference:

"Peace at home within our own country, peace among all the nations of the earth, is a sacred mission to which America has devoted herself and her resources. To pursue it unarmed and undefended would be the quickest way to invite war. Against the curse of militarism America has traditionally set herself. Militarism is absolutely strange to the genius of her institutions. Her army in time of war is a citizen army, her army in time of peace is a volunteer army. Civilians direct her army and navy; the existence and the upkeep of both are contingent upon the will of a representative Congress.

"The army and navy of the United States have always been essential to the life and welfare of the Republic. The army and navy of the United States command, therefore, the respect of every true citizen. They are composed of our fellows. They have their part to play in the national life of the country. Their members have all the rights of citizens. They are soldiers and sailors. They are men, with the needs and rights of men.

"They have a definite, constitutional right to the religious ministrations their consciences demand. Both the Government and the Churches would be false to their trust were these rights denied, or due care not taken to meet them.

"We deprecate any attempt made, under the cloak of religion and in the name of a false pacifism, to deny the support of the Churches to the well-being of our army and navy. To the Churches and to the Government, the religious welfare of the men must be a primary concern. For that reason chaplains of the different denominations are commissioned. They minister to the religious needs of the men. They care for their souls. They bring to them the word of God, and refresh and renew their spirit. From out of their work come peace, strength of character, fidelity, and fitness for the obligations of individual and social life. As General Pershing has stated: 'Religion contains the secret of, and impetus toward, clean living.' Therefore, a steady effort is made to put the hearts of men into right relation to God.

"It is a constitutional obligation upon the Government to provide an adequate number of chaplains who will attend to the religious needs of the men in the service. As the representative of religious faith, who deals with the holiest as well as the most sinful and depressing things of life, with the sanctities and the intimacies that make men what they are, too little thought, too little tribute, has been paid to the office and work of the chaplain.

"The welfare worker is not a chaplain. The chaplains are men of religion chosen from the Churches and commissioned to do religious work in the whole army.

"The purposes of our Government in appointing chaplains, and the place of religion in the army, have been misunderstood, because frequently a chaplain has been used simply to promote what is known as morale. The chaplain does promote true morale in the best possible way—by religious sanction. But morale which looks upon a man only as an efficient fighting machine means militarism in the ascendant, a denial of the soul, and an undoing of the man himself. Against such a process the spirit of America protests. The chaplain has a high and holy office. He is the servant of the religious needs of the men. When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission.

"To stand squarely on an American platform will never fail of the support of the American people. Chaplains are commissioned to work for all the men without distinction of

creed. To interpret this as meaning that all creeds are alike, or that creed is of no value, is to impose one's own religious belief upon others. This is to offend religious liberty, because religious liberty postulates religious differences. To wipe out all religious differences, and then claim to be tolerant, has no meaning.

"The humanity of America is most strikingly illustrated in her sincere profession and defense of religious liberty. The chaplain is a man true to his own faith; conscientiously respectful of the faith of others. He is a living example of both religious faith and religious liberty. His mission illustrates the Christian and Jewish attitude towards war. It must be that we be prepared. It may be that war will come. He exhorts men to forego those things that lead to war. He teaches that a Supreme Power—the Father of all—is offended by strife among His children. This spirit among men will lead them to think of fighting as a thing to be resorted to only in the face of a worse alternative. It will lead them to love the way of peace; to broaden it as the highway of all civilized peoples.

"Thus the Government and the Churches, working together in the belief that it is the soul that makes the man, will most effectively extend the blessed mission of America both at home and abroad."

COLORADO CHURCH ART COMMISSION'S WORK

HERE are some church buildings, which, if not utterly impossible, are at least highly improbable; but the Church Art Commission of the Diocese of Colorado has found a happy solution of the difficulty in one case at least. Epiphany Church, Denver, the Rev. Arthur Austin, vicar, was a cramped, stunted-looking building of unfinished brick, with beehive-shaped windows, golden-oak furnishings, and maroon walls. There was not much money to spare, but the Art Commission was given a free hand, and for many months it planned and experimented, under the leadership of Miss Elizabeth Spalding, Miss Marian Hendrie, and Mr. Arthur Fisher. They did much of the work themselves, and supervised the rest. Today Epiphany is the most delightful little church imaginable; utterly unlike anything else in the diocese.

The outside walls were finished in stucco, with a brown trim, and a roof of green shingles. A porch is to be built, and there is a neat lawn.

Inside, the walls were painted cream-color, and the ceiling of the little apse a delicate airy blue. The pews, woodwork, window-frames, and doors, were painted a soft black, with touches of color that gladden the heart. Along the back of each pew near the top, runs an inch-wide strip of red or green or blue or orange. Each window-casing is outlined in color. Colored motifs make a brave showing on the pew-ends. The carvings on the simple black prie-dieu and lectern are picked out in color. The sculptured medallions on the grey stone font are set in little pools of color, and the font itself stands on a platform of red. The ends of the dark brown rafters overhead have been dipped in color. The doorway leading to the sacristy has been curtained with violet. Harsh window-glass has been painted over on the outside till it glows like a sunset. The hymn-board is cream, with the numbers in casual shades of blue and green and violet. Two demure little black alms basins complete the effect.

The altar is not yet completed. The Art Commission is still undecided about its fate, but it will probably be finished like the rest, gathering up all the glory of the place to itself. The whole effect is joyous and debonair, and yet dignified. It is like some brilliant old painting of the Epiphany, where the jewels of the kings shine the brighter for the shadows.

The Church school room was a problem, a semi-basement, dark, unlovely, inconvenient, and inclined to gloominess. Now, no one could give a thought to brick walls or intrusive stove-pipe, when he may sit at a dark-blue table in a rose colored chair; or at a yellow table in a black chair; or at a dark-green table in an orange chair. Even the little victrola has been painted black and orange. Perhaps the nicest of all is the little pink kindergarten chair that has no back, but makes up for it by having one blue rung. The color is all pure and rich, and not at all crude or noisy. One feels that the Art Commission must have enjoyed itself.

The Trials of the Russian Church

From an Address at Carnegie Hall by the Rev. Thomas Burgess

THE Russian Orthodox Church, which is a part of the ancient Eastern Orthodox Communion, is the greatest constructive force in shattered Russia today, and the one and only force that the present autocratic Soviet regime fears. Its members—nearly 100,000,000 in 38,000 parishes—comprised the vast majority of the people of Russia. Its theological seminaries and libraries were equal to any, as were its notable missions to the heathen Tartars, Japanese, Esquimaux, Alaskan Indians, and others. Its people were, and still are, most deeply and truly religious. It never has been a dead Church. Its organization has always been fundamentally democratic, with large administrative responsibilities given to the lay representatives of the people, from the center down to each parish.

True, since Peter the Great, 200 years ago, created the Holy Synod in the place of the Patriarchate, and the Emperor became the Church's virtual head, Church activity was hampered and politics sometimes overrode religion and justice. But with the fall of the Czar, the Church set about to reorganize herself and revive her spiritual strength. Following a deliberative convention of 3,000 Churchmen, the All-Russian Church Sobor, or Council, was summoned. This action had for years been vainly sought. The Sobor convened in Moscow in August 1917 and lasted till September 1918. His Eminence, Platon, Metropolitan of Odessa and Kerson, who honors us with his presence on this platform, was himself the eminent presiding officer of this great Sobor. This Convention, as that of a truly democratic and free Church, and in accordance with the century-old principles and canons of the Russian Church, represented in due proportion all the elements of the Church: bishops, priests, and laymen, duly elected from all parts of the country and all over the world, including delegates from the Russian Church in America. Moreover, the variegated composition of the lay representatives showed that love for the Church and general desire for its proper reformation embraced all classes. Side by side on the benches, sat professors and workmen, landed proprietors, magistrates, peasants, and professional men. The Patriarch Tikhon was elected, and efficient statutes and wise reforms of many sorts were drawn up or prepared for. It seemed that in the Providence of God a new epoch had opened for the Russian Church.

Alas, the fires of the Bolshevik terror, which had already begun to blaze, swept over the cities. Four years of persecution, propaganda, and intrigue have ensued. The heroic Patriarch, that Mercier of Russia, has been for two years a prisoner and expects death. This, therefore, is the reason why you and I are here tonight, Christians that believe in the love and supremacy of Jesus Christ our Lord, Americans that are bound to uphold freedom and fair play. God grant that what we do tonight may have some real part in putting a stop to the crimes against humanity and the blasphemies against our holy religion which are now being perpetrated in Russia. God grant that we may help in arousing a united effort among all Christian people of America to support and revive that great and truly living Orthodox Church of Russia and keep it from being rent asunder through those latest and cleverest tactics of its enemies.

Let me quote from a Soviet official publication: "We must carry on our agitation against religion just as systematically as we do in political questions, but with even more determination . . . Although we have declared war on the denizens of Heaven, it is by no means easy to sweep them from the households of the workmen."

There are three ways in which the Soviets are fighting God and His Church. The first is ruthless force, as exerted in death, imprisonment, confiscation, and government decree. "In the first four years"—I am quoting verbatim from the English House of Lords' official record, March 20, 1923—"In the first four years of Bolshevik rule, 1,233 archbishops, bishops, and priests of the Orthodox Church were foully murdered, in some cases with the most shocking torture. The attack on the Roman Catholic Church in Russia is of comparatively recent date (it began December 2, 1922, with the closing of eleven

churches), but before that the Orthodox Church had been robbed of property to the value of 30,000,000 gold rubles." And the speaker continues: "I am afraid that far too little notice was taken of those atrocities in this country." Let us add, far too little notice has also been taken in America.

An extraordinary enactment, more feudal and autocratic than any act under the Czar, was issued by the Soviets two months ago. I tell this on the unimpeachable authority of one who was in Russia at that time and who watched its results. A complete classification or caste system of all Russians into fifteen classes was enacted and is now in operation. The fortunate members of the higher classes have rights and privileges of various sorts. For example, if a citizen of a higher class finds himself without a house to live in, he may help himself to that occupied (we cannot say owned, for the so-called State owns all property), he may help himself to that occupied by a member of a lower class. If this be Church property, so much the better. Class 1 comprises workmen. Then there are soldiers and sailors, government officials, and so on, down the line, till the 13th class is that of brigands and robbers. The members of the 14th class are, as officially decreed, the clergy, priests, bishops, and all ministers of religion. The 15th and last class are the prostitutes.

Yet under this accumulated weight of murder, persecution, degradation, the mass of the Russian people cling only the stronger to their God, and the Soviets are learning, as have the persecutors of all ages, that "the blood of martyrs is the seed of the Church."

Therefore, they added the second and more subtle way, that of propaganda, especially ridicule, against Christianity and other religions. Since newspapers and all publications are absolutely under the control of the so-called government, this cannot be fought by printed anti-propaganda.

You all read in January of the abominable processions and theatrical performances on the Russian Christmas Day, indecent and fiendish parodies of religion. Lord Curzon declared in the House of Lords, "there have been several of these dreadful organized demonstrations of the most blasphemous and infamous character."

I have in my hand recent illustrated papers, just brought out of Russia. They are, as stated in their headings, the official organ of the Soviet government. I wish every one here could look at them. Never before have appeared such revolting blasphemies. Here is a picture of our Blessed Lord and Saviour on a throne, but the fat capitalist on whose lap He is sitting and whose well clothed body and high silk hat show about Him, is the real God.

Here is a picture of an emancipated and stalwart workman storming heaven. He is looking over the edge of the cloud and confronts the frightened gods and angels and devils. Across the page are arrayed the devil, Mohammed, the Jewish Jehovah, God the Father, who is a simpering old man with big spectacles, and God the Son, and God the Holy Ghost. In one corner below is a shattered heap of churches, Orthodox and others, synagogues, and mosques.

One more among many of these detestable blasphemies; it is a frightful parody on the Holy Eucharist. A great, emaciated, death-gray Christ, with His abdomen torn open, is being devoured by Christian priests and bishops and laymen and women, the blood dripping from their greedy mouths.

Nevertheless, all such blasphemies have had the very opposite effect intended and can serve but to fan the Christian world to righteous wrath.

Once again; a third method have the Soviets, and this the most deadly of all, and one which, forsooth, to our shame be it said, has gained support from American Christians. It is that best of all Satan's tricks, to make himself appear as an angel of light. I speak of the so-called "Living Church" and its associated churches, cleverly wielded by the Soviets for a death-blow to the real Church of Russia. As I stated at the beginning, the real Sobor of the Orthodox Church of Russia met for a year in 1917-1918. It organized its joint governing

body, twelve bishops headed by the Patriarch, called the Holy Synod, and the Supreme Church Council of twelve bishops, priests, and laymen. Then it was that the real reformation of the Russian Church was launched. Since that time, every one of these rightful and democratically elected administrators has been either killed, imprisoned, or driven into exile. Nothing in the Middle Ages ever equalled this. And now, some two or three bishops, self-seekers, and formerly at enmity with the real heads, and a number of new bishops created to displace those the government had removed for this very purpose, along with a flock of rascals and opportunists, have organized several new churches which they call the real Orthodox Church. The Soviet official paper, the next day after Antonin first organized his Living Church, joyfully gloated over the fact that the division had been accomplished. For months past, we have read of the coming Sobor of this Living Church. Antonin was hailed as a modern Luther. The Reformation had come at last to the dead Russian Church! Articles of rejoicing appeared in certain American Church papers of hitherto high repute and also full-page advertisements of a certain American Russian Children's Relief Society with well known names of American clergymen of many denominations. And within the advertisement, in large type, was a message from Archbishop Antonin conveying the blessing of the Soviet Living Church.

Bishop Lines, Bishop of Newark, of our Church, whose ripe wisdom and broad-mindedness are known and respected by all denominations, wrote and published, two weeks ago, an open letter in which he decries the plain purpose of the Soviets in using the "Living Church", and mentions this advertisement as follows: "and yet the names of representatives of nearly all Churches in the United States, along with the names of a large number of those who approve or apologize for the Soviet government, are appended to appeals in widely circulated American papers for relief funds for Antonin and his associates." Thank God, one large American denomination has repudiated the irresponsible attendance and words of its two members at the pseudo-Sobor. This great reforming Sobor did, at last, meet a few weeks ago, deposed the rightful Patriarch, adopted verbatim the Communist program, and, evidently considering that was all the reform their masters desired, proceeded to adjourn. Also the head of the All Russian Evangelical Christian Union has joyously declared that he has been holding joint prayer meetings with the same formerly insane and disgraced Antonin.

The cleverest and most dangerous trick of the Soviets is to use every organized religious body it can work upon in Russia and in America to divide and discredit the persecuted Orthodox Church, which, as I began by saying, is the greatest constructive force and hope of Russia. The Church saved Russia before, and by the power of Almighty God she will again. We Americans must stand boldly and solidly behind her.

THE VALUE OF PASTORAL CARE

BY THE REV. W. P. McCUNE, PH.D.

WHAT are the things that really count? What is the endeavor that bears fruit? What really does build up the Church and build up men and women in the Church, i. e., what are we commissioned to do as priests, and what is the way in which it can best be done?

Well, one of the first things that I have found out, and I think one of the first that you will find out, is that there are certain people who can be counted upon; they can be counted upon not only to give money, but to give other things; to give of their time, of their attention, of their energy, to give of their efforts. They are really the strength of any parish, and the real strength and life of the Church; the people, I say, that can be counted upon. You will find there are such people, and some people who can be counted upon for nothing. Those who can be counted upon are in the minority; but the strength of the parish is in those people. They really seem to have gained something, and as a result they really do amount to something.

I was curious to know how it had come, what really had built these people into the structure of the parish, into the life of our Lord, and I found it by calling, and I may add that I believe a priest must call. There is no other way to learn your people. You have to go into their homes and you have to do it over and over again. You cannot possibly know anything about them until you do. As I began calling on these same people who can always be counted on, very soon they

began to tell me, and strangely enough it was almost always the same story. They would begin to tell me something about their life, and, after a bit, some of their difficulties and trials, and very soon there was always the same remark (and may I be quite personal) it always ran something like this: "You may count on me, I will do everything I can. If you want this, I will try to give it; or if you want this done I will try to do it. You see Father Ritchie was with me in my great sorrow; when I lost my boy he was with me, or when my wife died he stayed with me all the time, or when things were going bad, he helped me."

The story varied a little bit; but it was always the pitiful story of the human life, sorrow, sickness, death. The story differed, but always as they began to tell about it, there was "all that time, Father Ritchie was with me, and he stuck it out and saw it through." And when they told their story, the refrain was always "You can count on me; I will do what I can." And I realized that was the way it had come. Whatever strength there was came not through ceremonial, as many think, or through teaching, although that is important, and not through eloquence or personal magnetism, or anything of the sort, but through patient and persevering and loving care of individuals; one by one he had tended them and won them and established them, and he had not simply brought them to personal affection for him.

And he did not simply win them to loyalty to the parish (although we are not free from parochialism), but he did win them to a realization of the meaning of the Church, the meaning of Christian loyalty, and he had brought them in touch with our Lord, and had tied them up to Him, the only tie that will last. Over and over again I find that, and a man cannot but be impressed when testimony of that sort is repeated over and over again. I heard it rather well expressed from another source not so long ago. From an old priest, one of the best that I know, very busy with an infinite number of calls made upon him, and he had come a rather long journey to see a sick woman; he had not come to administer the Sacraments to her (she was being attended by her own priest); but he was an old friend, and he had come just to see her; when he left her he said: "If I were as sick as that woman is, I wouldn't want to see anyone except the priest who came to hear my confession and bring me my communion. But people are strange; they crave the human touch." The better you get to know them, the more you realize how strange they are, perhaps the more you will realize how strange you are yourself. But they crave the human touch. And without that touch the work of a priest is perfectly vain. It is foreordained to failure. And the only way you can get in touch with the people is by long and patient waiting. You cannot force intimacies; there is nothing more foolish. You cannot rush into people's minds and lives. If you try, you are immediately thrown back.

You must wait your time, you must wait until the opportunity offers. Let me give such a case. It is so common that I betray no confidence. You find a person in the parish who is more strange than most, who is just queer, and you cannot make out what is the matter. You are completely baffled to find out what is there, and thus weeks, and months, and perhaps years go by and you do not find out. Then perhaps in a chance conversation in a call, or in some other way, the person is feeling a little more responsible than usual, and tells you something, just a little, and if perhaps you are given wisdom, perhaps love, to say the right word, the person will say a little more, and gradually you will find out more, and usually you will find there is something darkening that life, some pitiful tragedy, perhaps worked out, perhaps still working out, but something hanging over it that accounts for the queerness. And then perhaps after another interview, the person will need you—"will you come?" and you will say "yes", and knowing the condition, you will see the thing growing nearer and nearer, and finally, you never know when, your telephone rings, and there comes a voice "O come!";—perhaps not even a word who it is. This is your chance. Unless you're there, you lose your chance forever. You may have to wait five or six years, but it will come. And for that reason I am more and more of the opinion a priest is of no use in a parish until he has been there for some time. The aimlessness of the clergy, the way they wander about from place to place! You cannot know your people until you have been with them a long time, and you cannot gain any touch, much less a human touch, which they have, until you have waited and worked for a great many years.—*Bulletin of the General Theological Seminary.*

BECAUSE it lacks the support of a clear faith, the moral standard either breaks down or becomes lowered to the level of popular opinion.—Bishop Gore, *Belief in God.*

WORLD FRIENDSHIP THROUGH THE CHURCHES

IT WAS in circumstances of special and peculiar stress that the Management Committee of the World Alliance for Promoting International Friendship Through the Churches met in Zurich on April 13th to 16th. The critical situation in the Ruhr was at its acutest phase. France, disheartened by the failure of her scheme for hastening Germany's payment of reparation money by occupying the Reich's most valuable industrial area, was showing signs of obvious impatience. Germany, equally obviously feeling the intense strain of maintaining the passive resistance of her people in the Ruhr, was seething with impotent bitterness. It was in this atmosphere—and near enough to it is Zurich to feel its impact strongly—that the World Alliance Committee began its conferences. The Ruhr question was the main topic on the agenda. French and German delegates were to meet around the same table; and, with the delegates from twenty-two other national Committees of the Alliance, were to seek at least the outlines of a policy based on the Christian principles of right and good-will. It was to be expected that sparks would fly. They did; but happily the first clash between French and German came—not on the Ruhr question at all, but upon the reports from their several councils. The French report made a reference to Germany to which the senior German delegate raised objection. It was pointed out by the American Secretary that the German report (due to be presented a few minutes later) contained an equally recriminatory reference to France. A suggestion that Christian good-will dictated the omission of both the objectionable passages was like oil poured on the troubled waters. The French delegates agreed, and the German delegates made concessions. Then Frenchmen and Germans stood and shook hands. The earthquake had been followed by the still small voice. An atmosphere of conciliation had been established, though later, when the prickly Ruhr question was on the tapis, there were tense moments when clash threatened and good-will seemed in danger. These fears proved false, however, and an agreed resolution was reached after long and laboured discussion.

The Conference met with the Dean of Worcester (representing the Archbishop of Canterbury) acting as Chairman. At once three committees were set up—the main one, with a very representative personnel, having the Ruhr question committed to it. Through four days, including Sunday, the Management Committee and its three sub-committees worked with an energy and application that almost overtaxed the mental and physical capacity of the delegates. The Ruhr question, of course, was predominant, and the committee engaged upon it spent about twenty hours in discussing ways by which the Christian spirit might best be brought to bear on a problem that is forcing Europe and perhaps the world to the very brink of renewed war. The discussions were *in camera*, but it may be said that however delicate and difficult were some of the apparent deadlocks that were reached, the spirit of good-will was never departed from. Still a sigh of relief went up when a manifesto drafted by the Dean of Worcester and Sir Willoughby Dickinson was, by a few deft touches by Prof. William Adams Brown, moulded into a form which both the French and German delegates felt they could accept and commend to their compatriots. This resolution has already attained wide publicity not in the United States only, but throughout Europe, and has received much commendation. It asserted the World Alliance's fundamental principle that the only way of escape from the present international impasse lies in applying the spirit and teaching of Christ and urging all Christians to strive for the diffusion of such good-will as will demand the settlement of disputes by conciliation and arbitration.

Then the committee reaffirmed its faith in the League of Nations, enlarged and improved, as the most hopeful means of removing the danger of war, and urged the Church to set itself to inspire enthusiasm for the League, and to labor for the complete realization of the League's ideals.

Passing, then, from abstract principle to the concrete instance, the resolution insisted that the most urgent step is to put reparations on a sound economic basis. To this end it called upon the League of Nations to convene an international conference (including Germany and the United States)

to constitute a body to adjudicate on the issue, to organize necessary financial measures to carry its decision into effect, and to set up a system of mutual protection for securing the general peace of the world. Should the League fail to take the initiative, the management committee suggested that other means should be found for convening such a conference. This clause really implied that the President of the United States, or the kings of some of the neutral states of Europe, might take a hand in the way of intervention. Alongside this resolution went another setting up machinery for bringing these proposals, through the Alliance, before, not only the churches, but the financial, political, labor, and journalistic forces of the world.

The passage of this resolution through the management committee at Zurich recalled the dramatic scene at Copenhagen. The Chairman of the Ruhr Sub-Committee, Prof. Choisy, stated that it was an agreed resolution, attained after toil and anxiety, and he thought it should be adopted, if possible, without amendment. Eagerly the management committee acquiesced, and even vetoed discussion. The resolution was submitted and was carried unanimously. Then a German, a French, and a Belgian delegate each offered a fervent prayer of thanksgiving. The old German hymn, written during the 'Thirty Years' War, "Now Thank We All Our God", was sung with fervor, and then, all standing, and each speaking in his native tongue—and there was a babel of tongues present—the delegates joined in the Lord's Prayer. A long silence followed the prayer, and then with a spasm of release from the weary, trying tension, the committee adjourned with a sense that something attempted, something done, had earned a night's repose.

The World Alliance has created a national Council in Poland, and has now Councils in twenty-seven countries. From all the National Councils came reports clearly indicating that the Copenhagen Conference last August gave a notable impetus to the growth of the World Alliance throughout Europe. The reorganization of the National Councils on a strictly representative basis is a new development of great significance. Britain has led the way in this departure and has reconstituted its National Council so that all its members are now elected and authorized by their denominational organizations. Thus the Church of England has 20 delegates, the Baptists 6, Congregationalists 6, Methodists 12, Presbyterians 3, Friends 2, Salvation Army 2, and Unitarians 2. Scotland and Wales have their own directly elected representative. All the Churches have elected to the Council men of light and leading in their own denominations, and the British Council will have an authority such as no joint Anglican and Free Church council has ever possessed since the year 1662, when nonconformity began.

A CHURCH ESSENTIAL TO CHRISTIANITY

AT THIS TIME Christians, the wide world over, are praying for Christian unity. In this connection, it is important to recognize that essential to Christianity is a Church. It is not long since a distinguished British divine, a non-conformist, wrote: "The loss of the essential belief in the Ecclesia . . . as it has been held in all ages since the time of the Apostles . . . is perhaps the great religious peril of the modern world." It was a wholesome warning. Christianity came not as a philosophy, but as a life. In order that the life might be perpetuated there was a society. This society was not a mere organization; it was an organism, a living body, the body of Christ. Soon will occur the ninetieth anniversary of John Keble's famous sermon, at Oxford, on July 14, 1833, from which is generally dated the Oxford Movement, or Catholic Revival, that so stirred and quickened English Churchmanship out of its long Hanoverian torpor. The message of that movement, however, when it came hither, was no novelty in Connecticut. In this soil the like principles had long since found lodgment and been the more firmly rooted by battle with the winds of opposition and adversity. Thanks to the men we have today commemorated, and their successors in sacrifice and toil, there was, here in Connecticut, deeply grounded conviction regarding the Church, with its Ministry and Sacraments, as the vital extension of the Incarnation.—*The Rt. Rev. C. B. Brewster, D.D.*

THE CHURCH establishes the moral standard for men that never go near it, and for communities that reject it.—*Charles A. Blanchard.*



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.

WHAT IS WRONG IN THE CHURCH?

To the Editor of *The Living Church*:

THE outward visible signs are:

(a) That Episcopal churches, on the average, spend \$4.16 on themselves in their own parishes to each dollar given for work outside the home parish. This is largely in excess of the amount spent on the current budgets of home parishes by Baptists, Methodists, Congregationalists, or Presbyterians.

(b) That members of the Episcopal Church contribute on the average about \$5.40 per year to Church objects outside their own parishes. This does not compare favorably with the record of other Churches; neither is the amount—less than ten cents a week for each communicant—impressive.

It will be generally admitted that the reason is not poverty. It is not inability to pay. It must be lack of interest in the work being done and to be done.

Whose is the responsibility? As parents are responsible for their children, so our spiritual parents—bishops and clergy—are responsible for the people.

The Episcopal Church is what it is today as a result of the nurture of its bishops and clergy. There is no justice in an attempt to pass the buck to the members of the congregation. The breadth and intensity of the people's vision is the accurate measure of the work of their pastors.

The most encouraging sign is the frank recognition of our shortcomings. Probably the greatest achievement of the Bishop and Council is the rude disturbance of parochial and diocesan smug self-satisfaction with themselves and the management of their affairs.

The remedy is already at work. It must first work at the top and gradually permeate the whole mass. The bishops must stand and lead. They must have unlimited energy and enthusiasm. Above all they must never countenance doubt or discouragement. The clergy and people will follow like children—some nearer, some further—but they will follow.

45 Church St., North Attleboro, Mass. JOHN H. WOODHULL.

[CONDENSED]

To the Editor of *The Living Church*:

YOUR Editorial, "Something Radically Wrong," to me rather suggests the idea "Something Lacking", and that Something is the close contact of the Church with a great many of its members, which has already been commented upon in your columns.

Speaking with some little experience as a former treasurer of a mission, I have reason to think that a considerable part of the 1920 and 1921 contributions to the Nation-wide Campaign were raised through bazaars and other public entertainments; and while my opportunities of observation are limited, I believe one reason for the decline in 1922 was the comparative absence of bazaars etc., and a consequent decline in meeting or partially meeting quotas in 1922.

If all members of the Church understood the meaning, purpose, and necessity of the Nation-wide Campaign, there is little doubt that it would show the same healthy and steady progress as the Easter Mite Box Offering, and the Women's.

The success of both of these is due to personal and close contact.

The most direct and probably the least expensive way of reaching these people would be to send out men of tact and ability to explain the Nation-wide Campaign and the needs of the Church. Arriving in a parish they would go over the list of the members with the treasurer of the parish and pick out the names of the people who are well to do and wealthy, but not contributing to the Church in proportion to their other activities or means, largely through lack of information of the mind and a dormant conscience, and then call on these members.

I don't see why it would be unethical to solicit at large. But if it should be considered too radical and unethical, then a list of people could be obtained in this way, and letters could be sent from the Nation-wide Campaign headquarters asking for financial help in the same way contributions have been solicited on the "One Day Income" plan.

I think it would be a good plan to have all monies contributed by children in all Sunday schools go to the Missions, and explain to the children that this money is to provide religious education, hospitals, etc., for children without such advantages. As this money would be credited on the parish (or mission) missionary assessment, the expenses of the Sunday school could be met without loss by the parish or mission.

When I first read the article in *The Church at Work*, "Shall The Church Retreat?" I thought of two sentences I read in *THE LIVING CHURCH* some years ago: "The Church has always advanced on faith, never on money." J. G. FUNCH.

Oceanside, Calif.

To the Editor of *The Living Church*:

HAVING read your editorial of May 12th, "Something Radically Wrong," and several of the replies to it, allow me as a layman to call attention to a phase of this question the replies do not seem fully to cover. Having been a member of the Episcopal Church for forty years or more, and for many of those years having felt that something is most decidedly wrong, the subject has been given much thought.

My personal experience has given me an insight into the inner workings of a small parish through several years' service as a vestryman. Also years of service as a director in a boys' club in no way connected with any church has led me to the following conclusion.

My position as vestryman is that of the son who promised to do the will of his father but did not do it. My position as a director in the boys' club is more that of the son who said he would not do the will of his father, but did it.

Through the years of my connection with these institutions, the Church has had a continuous struggle for mere existence, while the boy's club has grown and prospered as though it were blessed.

Now let us look at the supporters of these two institutions. In donating to the Church they receive direct benefit for themselves, but see little or none of the money they give go for charitable purposes. The contributors to the boys' club get no personal benefit, but see all the money used for a charitable purpose. It seems hardly fair to say that people today are not religious. In my opinion the failure of the Episcopal Church today is due to the fact that it does not recognize that people want a practical religion, a religion of deed rather than word. They recognize the fact that Christ was a doer, not a talker.

J. B. CAMPBELL.

Erie, Pa. June 6.

SPIRIT COMMUNICATION

To the Editor of *The Living Church*:

WITH reference to a letter on Spirit Communication in your issue of May 5th, may I call attention to a recent book by the Rev. Henry B. Wilson, B.D., late Director of the Society of the Nazarene, entitled *Ghosts or Gospels?* In it he compares "spiritism as practised by mediums with the true spiritualism as revealed by the Master." While dealing with various aspects of modern spiritualism, he shows how the psychic gift may be entirely consecrated and used in the service of God and man.

Father Wilson's treatment of the subject is not such as to arouse antagonism, but rather to inspire faith and to point the way to the attainment of "true spiritual communication", which may only be found in Christ. He says in concluding:

"I believe in communication with our dear ones, but I believe it should be carried on only in the highest, purest character to which it most rightly belongs—spiritual. They belong now solely to the spirit world as they have departed from their body, and consequently both they and we are limited to one mode of communication which must be spiritual.

"That spirit part of us we now possess, the soul, is that divine or spiritual instrument by which we apprehend God and His great invisible Kingdom. In proportion as we truly apprehend Him and grow in His image, so we are enabled to embrace the spiritual joy of nearness and relationship of those who are with Him in the spiritual realm.

"One who bathes in the glowing, vibrating, indescribable light and warmth of the Presence of God is not alone, as God

is not alone. Myriads of loved ones are around Him and with Him. Love, in its perfection, is there with all its overpowering beauty, and one is immersed and lifted up in the atmosphere of Love. Are not the dear ones there? Love meets love; they mingle with our souls, but in the Presence of God. He is there above all. We and they alike are but in Him, and thus the loved are blest, and love is made perfect.

"Can one seek for more? Is there aught else for which one could seek and find happiness?" E. E. SPENCER.

Washington, D. C., May 19th.

ALLEGED INTERVIEW REPUDIATED

To the Editor of *The Living Church*:

WILL you permit me to deny absolutely a wholly false "interview" syndicated in New York City by an unknown person and sent to the press of the entire country?

In this interview I am alleged, as lecturer for The Tyson Lectureship Foundation, Inc., to have denied the value of much Christian prayer, the worth of a number of books of the Bible, and it is also stated that the Foundation is about to rewrite the Bible. From beginning to end this interview has no foundation in fact. Were the statements true, I would deserve the reprobation of Christian people and my connection with the Foundation should be abruptly terminated.

The whole purpose of the Foundation is to endeavor to show the consonance of the Christian faith with modern scientific, historical, and critical thought.

New York, June 5.

STUART L. TYSON.

NEED PRESENTED FROM SCOTLAND

To the Editor of *The Living Church*:

WILL any American Churchmen, who see my letter in *THE LIVING CHURCH*, and who take an interest in the Scottish Church, help me in the following matter?

We have here in our Church of All Saints the finest peal of ten bells north of the English border, heavier than those of Westminster Abbey. All have been given in recent years as memorials from the Living to the Dead. They are at present housed in a temporary building and are too low down to be done proper justice to. They are to be raised into a strong bell tower as soon as funds permit. We have over £4,100 in hand, but this is only enough for the two lowest stories of the tower which has to be of great strength to carry so heavy a peal which, with its frame, weighs 20 tons. We are appealing to any friends who can help for £5,000 in order that the scheme may be completed, and even if only those who have ever visited the Highlands in the past, or perhaps hope to do so in the future, would lend me a helping hand, I should be most grateful.

Any contributions will be thankfully acknowledged by

Yours obediently,

Inveraray Castle, May 23, 1923.

ARGYLL.

[Address: The Duke of Argyll, Inveraray Castle, Argyll, Scotland.]

BISHOP FISKE'S CHARGE

To the Editor of *The Living Church*:

BISHOP FISKE'S charge is, in its way, indeed timely, but its aim is wide from the mark. It does not even state the main issue in the present situation. It gives certain facts, but like so many opportunist writings, it utterly fails to give any sort of solution to the peculiar problem that confronts the Church.

This problem is not a new one. It recurs every generation and will continue to do so. Until we get at the bottom of the matter, it will remain a sore spot, begetting all sorts of pains to the Church's membership. We have only to look with open eye into past experience to get the facts, which alone can give us right judgment.

Bishop Fiske is right when he says that the issue is not the so-called higher criticism of the Scriptures. No one now stands on a literal verbal inspiration. Yet it is to be remembered with shame and sadness that less than a generation ago it was the main issue in a lamentable inquisitorial controversy, that categorically damned true scholarship. All know that less than fifty years ago the student at a seminary or college who did not believe in the so-called literal integrity of the Scriptures, including even the margins and captions, was a marked man. The seminaries and teachers holding the then modernist views of biblical study were marked for persecution by so-called orthodoxy, and many of them suffered. Had Bishop Fiske then written, as he now writes, that the Bible is not to be interpreted literally, but as a story setting

forth the evolution in the idea of God, he would have been one of those of whom it was then said, as he now says of others of this day, that bishops, clergy, laymen, cannot understand how they can hold such views and continue to draw their stipends from the Church. Well, they did continue, and the Church, with Bishop Fiske, believes they were right and orthodoxy was wrong.

To get at the bottom of things, let us ask why scholars of that time within the Church persisted in holding modernist views of biblical study. Fair-minded men know it was not to vaunt a loose faith or cheap sensationalism. We all know that scholars without the Church were studying the Scriptures as well as the facts of secular science. It was realized that verbal inspiration was a ridiculous argument with which to face the attack on Holy Writ and (we may add) the Christian religion. Higher critics met the attackers on their own ground and no one can say that they have done less than to save and strengthen the foundations of the faith.

Now apply the lesson of the past to the present day problem. A modernist says that Jesus in His human personality did not have the attributes of God. Immediately pious Bishops, clergy, and laymen *cannot understand*, etc. Let us, however, bear in mind that in these days of sociologico-psychological study, scholars are approaching the divine and supernatural from the human side. The inquiry must be met on its own grounds as before. The main issue in the whole matter is the readaptation of the apologetic argument to the demands of the time, to the quest of the *Zeitgeist*. That is what modernism means.

Another issue of tremendous importance is the revelation than orthodoxy will be found wrong here as before. We define orthodoxy as the ruling force, officially or influentially, within the Church. Who today has the right conception of Jesus and His human ministry? Certainly not the man who thinks of Him entirely, or even largely, in terms of deity. The Virgin Birth has been brought up. What is the view of orthodoxy as to this? Is it not in terms of Mariolatry rather than in terms of humanity as befits the human Jesus? The Virgin Birth is made an argument for the deity and His mother's exaltation, when by right it is simply one for His humanity and the chaste purity of his human mother. The Church, when we come to examine definitions, is docetic or Eutychian. Bishop Fiske is theologically walking on very thin ice, if not already in the mire of heterodoxy, when he says that Jesus laid aside for the time being some of the divine attributes. The formula of Theodoret, by which Cyril and Eutychianism were condemned, plainly says *unmingled union*. That is the basic formula of Catholicism, and the good Bishop violates it, when he says that in Jesus humanity and a partialized divinity were mingled. *The whole matter is really one of words*. The Bishop cannot understand how one can say that Jesus as a perfect man had not the attributes of God and remain within the Church, when he himself says that Jesus divested Himself of divine attributes. Can one have on that of which He has divested Himself?

At best it is a quibble. The question of tragic import, however, is, why will orthodoxy persist in torturing and thumb-screwing the man who has proven himself in the past to be a defender of the faith, when orthodoxy was painfully helpless?

O. STEWART MICHAEL.

Wilton, Conn., May 18.

UNHAPPILY EXPRESSED

To the Editor of *The Living Church*:

IN YOUR issue of June 9th, page 194, among notes supplementary to the report of the Diocesan Convention of Long Island, you have been led into error in this sentence following: "It also refused (83 to 57) to pass a resolution calling on Governor Smith to repeal the Mullan-Gage act." That statement as it stands is absurd and impossible. I am sure you are quite aware that the Governor of a State cannot alone repeal a law on the statute books. The condition was this: The Mullan-Gage Law having been voted to be repealed by both Senate and Assembly, the repeal awaited the Governor's action either to sign or to veto.

The resolution offered in the Diocesan Convention was to call upon the Governor to *veto* the repeal. That motion was tabled by the vote above stated—83 to 57.

RICHARD RUSSELL UPJOHN.

ONE CHRISTIAN HOSPITAL, school, or mission station, will do more to preserve world order on the Orient than the whole machinery of force, as proving the unselfish love of the white races, which otherwise the Orientals would find unbelievable.—*The Rt. Rev. W. H. Moreland, D.D.*



CATHOLICISM AND ROMAN CATHOLICISM

Catholicism and Roman Catholicism. Three addresses delivered in Grosvenor Chapel. By Charles Gore, D.D., L.C.D., D.C.L. London: Mowbray & Co. Milwaukee: The Morehouse Publishing Co. Paper, 40 cts.

This small book is a sample of the way in which Bishop Gore teaches and preaches in a practical way the truths which he defends and expounds theologically in what he calls his "larger books".

The first of the three lectures is given up to a presentation of the Catholic idea of Christianity. Briefly it is this: that the Christian religion is not merely or primarily a doctrine of salvation to be apprehended by individuals, but the establishment of a visible society as the one divinely constituted home of the great salvation, held together not only by the inward spirit, but also by certain manifest and external institutions. The effort of the lecturer is to show that when one studies the New Testament with fresh eyes, there can be no doubt that after Pentecost there is no distinction at all between membership of Christ and membership of the Church. One of the finest passages in the address is that which explains the sacramental idea. Here, for example, is a paragraph dealing with the use of the material as a channel for the spiritual:

"The meaning of spiritual in the New Testament is not immaterial or invisible, but that in which the Spirit rules . . . For example, the vilest sins are only the misuse by rebel wills of legitimate physical powers . . . God has entrusted the most marvellous of spiritual powers—the production of an immortal soul—to that very sexual function which is most liable to abuse by the passionate will."

The second lecture, while scrupulously fair to Roman Catholics, shows that the special claims of the papacy have no ground in Scripture, or tradition, or history. The valuable part of this address is its discussion of the danger of passive acceptance of authority.

The final lecture deals with the weaknesses of Protestantism, the chief of which is that it means continuous disruption, and that at a time when the whole Christian world is catching the vision of Christ's great ideal of unity.

All this would sound as if the addresses were purely critical in spirit. They are not. The author just as frankly acknowledges the faults of Anglicanism as of either Rome or Protestantism. His argument is designed to show (1), the ideal of free Catholicism, and (2), the duty of Anglicans to cooperate with God in the fold in which they have their place, despite its weaknesses and sins. All three lectures are closely packed with argument; perhaps too closely packed. It would be helpful if the first could be read in connection with Scott Holland's brilliant chapters on *The Church in the Gospel* in his never-to-be-forgotten *Creed and Character*.

THEOLOGY

A Short History of the Doctrine of the Atonement. By L. W. Grensted, M.A., B.D. University Press, Manchester (Longmans, Green & Co.) \$3.75.

This useful manual has several distinct merits. In the first place, it satisfies the real need of a source book of the outstanding interpretations of the fact of the Atonement at the hands of different schools of Christians. In the second place, it is careful and exact, and gives the Latin and Greek in footnotes. In the third place, it has a point of view, and the author has, as he confesses, been strongly influenced by Moberly, than whom the Anglican Church has produced no greater thinker on the subject in modern days. Particularly good are the chapters on St. Anselm (VI) and on the Protestant and Reformed theologians (IX-XII).

Christ and Colosse, or The Gospel of the Fullness. By the Rev. H. H. Gowen, D.D., Professor of Oriental Languages, University of Washington. Pp. 1-127. Milwaukee: Morehouse Publishing Co., \$1.25.

These five suggestive lectures on the Epistle of St. Paul aim "to supply such a rapid summary of its contents as will enable readers to obtain a real grasp of the significance of one of the greatest of Christian documents." The topics are: The Instrument, The Question, The Answer, The Argument, and The Application. Of particular value are the pertinent and pointed

quotations sprinkled generously through the text, and the illustrative material (cf. the diagram, p. 79) by which the author illuminates his conception of the thought of St. Paul.

OLD AND NEW TESTAMENT

The Gospel in the Old Testament. By the Rev. C. F. Burney, M.A., D.Litt. Edinburgh: T. & T. Clark, \$3.50.

The purpose of the writer may best be indicated from these words from his preface: "Studied in the light of historical circumstances which helped to shape and determine (the Old Testament), the religious evolution cannot otherwise be explained than as God-inspired: the Old Testament still points forward to Christ, who draws together in His single Person its different spiritual ideals, and fulfils beyond all human expectation their highest possibilities. This fact, so far from being weakened through the minute critical study which the Old Testament has undergone, may be truly said to stand out with ever-increasing clearness" (p. vi). These twenty sermons amply fulfil the aim set by their author. He writes as a devout scholar, in whom devotion has not warped the critical faculty, nor intellectual interest distorted the spiritual understanding of his material. It is a helpful and wholesome volume.

A Critical and Exegetical Commentary on the Book of Job.

By Samuel Rolles Driver, D.D., and George Buchanan Gray, D. Litt. Two vols., International Critical Commentary. New York: Scribner's, \$7.50.

This book of the Bible, certainly more than any other of the Old Testament, perhaps as much as any of the New Testament, has absorbed the attention of competent scholarship in the past few years. Jastrow and Bittenwieser have written outstanding works on Job, and this work of Drs. Driver and Gray has put every Bible student under a great debt of gratitude. It has a unique place in the literature on Job, because of its exhaustiveness and completeness, its copious parallels drawn from all sources of literature, its critical spirit in the mind of the competent conservatism of the late Dr. Driver, and its vast apparatus. The first volume contains a voluminous introduction, followed by a new translation of the text, with elaborate footnotes. The second volume is a critical and philological companion to the original (Hebrew) text. It is hard not to feel both the adequacy and necessity of these two volumes. Dr. Driver has been happy in the choice of his successor, and the combined work of the two men and their collaborators has left him a worthy monument.

The New Testament, a New Translation. By James Moffatt, D.D. New York: George H. Doran Co. \$2.50 net.

The Riverside New Testament. Translated by William G. Ballantine, D.D. New York: Houghton Mifflin Co., \$3.00.

Specimens of Biblical Literature. By James Muilenburg. Thomas Y. Crowell Co., \$2.50 net.

One picks up a "new translation" of the Scriptures nowadays with mixed emotions, for one can never tell with what he is to be provided. He, therefore, who finds his refuge in the Church is fortunate.

Both of the first two books recount the history of the translations of the New Testament, Dr. Moffatt's the more at length. They both say the customary things about the growth of scholarship, which causes Dr. Moffatt to supersede Hort with von Soden, and Dr. Ballantine to use Nestle, each with his own emendation wherever he sees fit. Dr. Moffatt parallels his translation with the Authorized Version, which helps little in really critical study of the New Testament. Dr. Ballantine retains the old chapter divisions (doing away, however, with verse marks), which does not help so much in the study of the New Testament as literature.

The last mentioned book is frankly a study of the Bible as literature, and is a selection of various passages under such heads as the Short Story, Essay, Poetry, Lyric and Dramatic, Oratory, etc. In so far as teachers of literature seem to need compendiums of specimens for class text books, this volume is an excellent work. The American Revised Version is used.

A book of the minute is *Is Coué a Foe to Christianity*, by "Another Gentleman with a Duster" (Frederick Moore, New York, publisher), who seems to endeavor to demolish M. Coué with his familiar implement.

Church Kalendar



JUNE

- 24. Fourth Sunday after Trinity.
- 29. St. Peter, Apostle.
- 30. Saturday.

Personal Mention

THE Rev. Fr. ALLEN, O.H.C., who has been taking a special course in tropical medicine in London, sailed May 16th for Freetown, Sierra Leone. His address will be in care of the Bank of British West India, Ltd., Pendembu, Sierra Leone, to which address all mail for the Holy Cross Liberian Mission should be sent.

THE address of the Rev. M. M. BENTON has been changed to 1012 Cherokee Rd., Louisville, Ky.

THE Rev. JOHN W. DOBSON is now priest in charge of Emmanuel, Fairview, Neb., which he will serve in connection with Wymore and Tecumseh.

THE address of the Rev. HERBERT HAWKINS, O.H.C., of the Holy Cross Mission, Gbande country, Liberia, will be Holy Cross House, West Park, N. Y., until further notice.

THE Rev. B. T. KEMERER has resigned his position as traveling secretary in the Field Department of the Church and has accepted the rectorship of St. Clement's Church, El Paso, Texas. He entered upon the latter position June 1st.

THE Rev., C. H. LAKE has resigned as rector of St. Peter's Church, Red Bluff, Calif., and has accepted charge of the churches at Richmond and Wharton, Texas.

THE address of the Rev. GEORGE E. WHARTON has been changed from Mexico, Mo., to Boonville, Mo.

SUMMER ACTIVITIES

THE Very Rev. BENJAMIN W. BONELL, D.D., Dean of St. John's College, Greeley, Colo., will sail for a visit to the Holy Land June 30th, to return for the opening of the College, Sept. 29th.

THE Rev. Dr. F. J. HALL, of the General Seminary, will be in England during the summer. After Sept. 1st, he will complete his vacation at Onokama, Mich. He is to read a paper on Reunion before the Anglo-Catholic Congress in London, July 12th.

THE Rev. M. M. HANKINS will spend the summer at Longport, L. I.

THE Rev. J. HILL JOHNSON, rector of St. Luke's Church, Catskill, N. Y., will sail for England on the *Orduna*, June 23d, to attend the Anglo-Catholic Congress as a delegate of the Priest's Fellowship of the Diocese of Albany. His address is in care of G. F. Robbins, 10 Maynard Road, E. 17, Walthamstow, London, England.

THE Rev. R. M. KIRKLAND is in charge of the Holy Comforter, Montgomery, Ala., for the summer.

THE summer address of the Very Rev. C. STANLEY LONG, D.D., dean of St. Luke's Cathedral, Orlando, Fla., is All Saints' Rectory, Chevy Chase, Md.

THE Rev. STEWART McQUEEN, D.D., rector of the Church of the Holy Comforter, Montgomery, Ala., who has been very ill this spring, has been granted a four months' leave of absence by the vestry.

THE Rev. EDMUND S. MIDDLETON, D.D., who has recently completed a fourteen months' *locum tenancy* at Grace Church, Cortland, N. Y., will be in charge of St. James' Church, Cleveland, Ohio, from June 24th, while its rector is abroad. His address is 5697 Whittier Ave., Cleveland, Ohio.

THE Rev. VIVIAN A. PETERSON, rector of St. James' Church, Cleveland, Ohio, is in England in attendance on the Anglo-Catholic Congress.

THE Rev. FRANK H. SIMMONDS, rector of Christ Church, White Plains, N. Y., sails for England, June 19th, to attend the Anglo-Catholic Congress as delegate from the Clerical Union.

THE Rev. H. PERCY SILVER, D.D., rector of the Church of the Incarnation, New York City, sailed for Europe on the *Belgenland*, June 13th.

His address for the summer will be in care of The Bankers' Trust Co., Paris.

THE Rev. NEIL E. STANLEY, of the Associate Mission of the Diocese of Colorado, is spending the summer in Europe. He will attend the Anglo-Catholic congress in London as the representative of the Bishop of Colorado, one of its patrons.

THE Rev. GILBERT R. UNDERHILL goes to St. Clement's Church, Philadelphia, June 15th, to remain during the summer. His address will be 2013 Appletree St., until Sept. 10th.

THE Rev. HENRY S. WHITEHEAD, formerly in charge of St. Paul's parish, Fredericksted, St. Croix, and recently *locum tenens* at Christ Church, Chattanooga, Tenn., is on vacation for the rest of the summer. He may be addressed care of the Harvard Club, 27 W. 44th St, New York City, but as he has been without adequate vacation since 1908, he desires to be spared from unnecessary correspondence until Oct. 1st.

THE Rev. CHESTER WOOD, is spending the summer on his farm at Pinckney, Mich., where he should be addressed until further notice.

ORDINATIONS

DEACONS

NEBRASKA.—The Rt. Rev. Ernest V. Shayler, D.D., Bishop of the Diocese, ordained to the diaconate CHARLES DANIEL HERING, at St. Mary's Church, Nebraska City, Wednesday, June 6, 1923. The Rev. Mr. Hering will serve at Central City and Fremont for the summer.

NEW HAMPSHIRE.—On St. Barnabas' Day, June 11, 1923, the Rt. Rev. Edward M. Parker, Bishop of the Diocese, ordained to the diaconate LESLIE WALTER HODDER. The ordination took place in the chapel of the Holderness School, Plymouth, of which Mr. Hodder is Senior Master.

The Rev. Mr. Hodder was presented by the Rev. Robert E. Marshall, and the sermon was preached by the Bishop. He will remain as a member of the faculty of Holderness School, and will have charge of the missions at Plymouth and North Woodstock.

QUINCY.—At the Cathedral of St. John, Quincy, Ill., the Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, ordained to the diaconate on the Second Sunday after Trinity, June 10, 1923, GEORGE FRANK DAVIS. Dean Long preached the sermon. Mr. Davis will continue as organist at the Cathedral.

SOUTH DAKOTA.—On June 5, 1923, at the Chapel of the Holy Spirit, Firesteel, Standing Rock Reservation, South Dakota, JOSEPH WHITE PLUME was ordained to the diaconate by the Rt. Rev. H. L. Burleson, D.D., Bishop of the District. Archdeacon Ashley, the Rev. Philip J. Deloria, and the Rev. Andrew Whiteface assisted in the service.

WESTERN MICHIGAN.—On St. Barnabas' Day, June 11, 1923, in Emmanuel Church, Hastings, Mich., WILLIAM KEITH CHIDESTER was ordained to the diaconate by the Rt. Rev. John N. McCormick D.D., Bishop of the Diocese. The sermon was preached by the Rev. Carroll L. Bates, and the candidate was presented by the Rev. Frank Van Vliet.

Mr. Chidester was brought up in Emmanuel parish, and, after graduation at the University of Michigan, attended the General Theological Seminary, from which he was graduated in the class of this year. He will be assigned to the work at Grace Church, Ludington, and St. James' Church, Pentwater, Mich.

DEACON AND PRIEST

EAST CAROLINA.—On Friday, June 8, 1923, in the Chapel of the Theological Seminary in Virginia, Dr. ALBERT C. TEBEAU, Mr. GEORGE F. CAMERON, and Mr. ARTHUR J. MACKIE were ordered deacons, and the Rev. CHARLES E. WILLIAMS was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

The sermon was preached by the Rev. Karl Block, of Roanoke, Va., and the candidates were presented by the Rev. D. G. MacKinnon, D.D., and the Rev. Alexander Miller.

PRIESTS

ARKANSAS.—On Trinity Sunday, May 27, 1923, at Christ Church, Little Rock, the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. MASTERS MILTON HANKINS. The candidate was presented by the Rev. John Boden rector of the church, and the sermon was preached by the Rev. Charles F. Collins.

The vestry of Christ Church, where the Rev. Mr. Hankins has been serving as curate, presented him with a fine private communion set.

COLORADO.—On Trinity Sunday, May 27, 1923, in Trinity Church, Greeley, the Rt. Rev. I. P.

Johnston, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. ROBERT Y. DAVIS, of the senior class of St. John's College. The candidate was presented by Dean Bonell, and the sermon was preached by the Bishop.

EAST CAROLINA.—On Thursday, May 17, 1923, in St. Mark's Church, Wilmington, N. C., the Rev. JAMES E. HOLDER was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese.

The sermon was preached by the Rev. John W. Heritage, D.D., and the candidate was presented by the Rev. Robert I. Johnson.

MARYLAND.—The Rt. Rev. John Gardner Murray, D.D., Bishop of the Diocese, ordained to the priesthood, on Friday, June 8, 1923, in St. James' First African Church, Baltimore, the Rev. GUSTAV HAMILTON CAUTION. The candidate was presented by the Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland, and the Rev. George F. Bragg, Jr., preached the sermon. The Ven. H. L. Phillips, D.D., Archdeacon for Colored Work in Pennsylvania, read the Epistle, and the Ven. Romilly F. Humphries, D.D., Archdeacon of Baltimore, read the Gospel.

The Rev. Mr. Caution is to be vicar of St. Philip's Church for Colored Persons in Annapolis, Md. He is the first negro in the diocese who has been confirmed and ordered deacon and priest by the same Bishop.

MINNESOTA.—On St. Barnabas' Day, June 11, 1923, at St. Mark's Church, Minneapolis, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, advanced the Rev. WILLIAM B. HEAGERTY, M.D., to the priesthood. He was presented by the Rev. P. E. Osgood, and the Rev. Dr. F. F. Kramer preached the sermon.

QUINCY.—At the Chapel of Nashotah House, Nashotah, Wis., with the permission of the Bishop of Milwaukee, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, advanced, on May 30, 1923, the Rev. WILLIAM BERTRAM MAGNAN to the priesthood. The sermon was preached by the Rev. M. Bowyer Stewart, of Nashotah House, and the candidate was presented by the Rev. Boyd Cox, of St. Louis, Mo.

SACRAMENTO.—On Whitsunday, May 20, 1923, the Rt. Rev. W. H. Moreland, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. PAUL S. BANDY, for some time in charge of St. John's Church, Arcata, in Christ Church, Eureka, Calif. The Rev. Mr. Bandy was, for years, a Presbyterian minister. He retains charge of the church in Arcata.

SOUTHERN VIRGINIA.—On Thursday, June 14, 1923, in St. John's Church, Petersburg, Va., the Rev. N. E. Wickes, Jr., was advanced to the priesthood by the Rt. Rev. B. D. Tucker, D.D., Bishop of the Diocese. The sermon was preached by the Rev. B. D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va., and the candidate was presented by the Rev. J. R. McAllister, rector of St. John's Church.

The Rev. Mr. Wickes is rector of Martin-Brandon parish, Prince George Co., Va.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. W. BLAIR ROBERTS, Suffragan Bishop of South Dakota, and upon the Rev. J. F. PLUMB, Executive Secretary of the Diocese of Connecticut.

ROLLINS COLLEGE.—D.D. upon the Very Rev. C. STANLEY LONG, Dean of St. Luke's Cathedral, Orlando, Fla.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. JOHN A. STAUNTON, JR., missionary in charge of the Church of St. Mary the Virgin, Sagada, P. I., "civilizing agent among the head-hunting Igorrotes of Luzon"; upon the Rev. WALLACE J. GARDNER, rector of St. Paul's Church, Flatbush, Brooklyn, N. Y.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rev. STEWART McQUEEN, rector of the Church of the Holy Comforter, Montgomery, Ala., and Trustee of the University. This is the first instance where the University of the South has conferred an honorary degree upon a member of the Board of Trustees.

DIED

BENNETT.—At St. Luke's Hospital, New York, June 8, 1923, the Rev. ALDEN LEWIS BENNETT died, in his 58th year. Funeral services were held at the Cathedral of St. John the Divine, New York, June 11th, by the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, assisted by Archdeacon George F. Nelson.

CULBERTSON.—Died, June 4, 1923, in Buffalo, N. Y., ANNE BUSH, the wife of Roy CULBERTSON, and youngest child of the Rev. and Mrs.

A. Sprague Ashley. The funeral was at St. Alban's Church, Silver Creek, N. Y., the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop of Western New York, officiating.

JOHNSON.—Died at the residence of her daughter, Mrs. J. Horace Baker, 314 E. Broad St., Chester, Pa., CHARLOTTE GOODRICH ROBERTSON, widow of William Shaler JOHNSON, and daughter of the late Rev. Dr. John Jacob and Julia Ann (Henshaw) Robertson, in her 87th year.

PEARSON.—Died June 1, 1923, KATE STOTT, the beloved wife of John M. PEARSON, of Schenectady, N. Y., and daughter of the late Charles H. and Catherine Oakley Stott, of Stootville, N. Y.

"Blessed are the dead who die in the Lord."

WILLIAMS.—Entered into rest, suddenly, at her home in Laurel, Md., on June 6, 1923, ESTHER CORNELIA WILLIAMS, wife of John Waller Williams, and daughter of the late Nancy Streeter Colburn and Robert E. Hope. She is survived by her husband, a son, two daughters, and a sister. She was a devout Christian woman, full of good works, and a faithful wife and mother. The interment was in Woodlawn Cemetery, Baltimore, Md.

"Peace, perfect peace!"

MEMORIALS

Rt. Rev. Daniel Sylvester Tuttle

With an unusual sense of personal loss the Dean, Wardens, and Vestry of St. Mark's Cathedral in Salt Lake City are called upon to record the death of BISHOP TUTTLE who founded the Cathedral, who for many years fathered it and its people, and who, when called to another vineyard, always retained a deep love and affection for both. Such a relationship can never be ours again but the memories and inspiration of this unique bond will ever live with us to the betterment of our lives and to the advancement of His kingdom amid the mountains and valleys of Utah.

It is unnecessary to cite statistics, because they are well known, and need no record on our minutes, and because his influence went so much deeper than any figures can indicate. Even words fail to paint his part in the picture. We all loved him and he made us all feel that he loved us.

We thank God for his wonderful life, an example of missionary zeal, spirituality, humility, and grace which helps us to visualize our Lord and Master, Jesus Christ.

We extend our sympathy to the bereaved family and have asked the present Dean of his beloved Cathedral of his youth to hand this minute to them in person at St. Louis.

Passed at a regular meeting of the Vestry held on June 4, 1923.

WILLIAM W. FLEETWOOD, Dean.
MORRIS L. RITCHIE, Senior Warden,
J. WALCOTT THOMPSON, Junior Warden.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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No single advertisement inserted in this department for less than \$1.00.

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

CHAPLAIN DESIRED FOR A COMMUNITY, with part time mission work in country. Catholic, with highest references. Address H-905, LIVING CHURCH, Milwaukee, Wis.

WANTED A PRIEST FOR DUTY DURING July, in Beacon, New York. Rectory, gas, electric light, telephone provided. Three services on Sunday, daily Eucharist if possible. Pleasant surroundings. Fifty dollars paid on August 1st. Address, REV. G. H. LEWIS, 17 South Avenue, Beacon, N. Y.

WANTED, PRIEST, FOR AUGUST AND September, Catholic Parish in greater New York. Daily Mass. No evening services. Address Dr. H. S. BAKETEL, 122 Hudson Street, New York City.

WANTED, CATHOLIC PRIEST TO SUPPLY, July, August, and September. Apply giving references and state terms. Address B-907, care LIVING CHURCH, Milwaukee, Wis.

WANTED, CATHOLIC PRIEST TO TEACH English in Church School and assist in parish work. Address B-908, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

PERMANENT HOME, GOOD SALARY, FOR competent woman to have care of two small boys and house. Rector's home. Address, R-901, care LIVING CHURCH, Milwaukee, Wis.

WANTED: ORGANIZER; BOOK-KEEPER, also farm manager, for country estate. Highest types only, considered. Address H-906, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CONNECTICUT RECTOR DESIRES WORK in New York State during August. City preferred. Seminary and university graduate. Address S-907, LIVING CHURCH, Milwaukee, Wis.

PRIEST EXPERIENCED, 51, MARRIED, seeks hospital chaplaincy, or institutional work. Address F-891, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES TO CHANGE HIS PARISH. New York or Long Island preferred. N. J.-903, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES ABOUT SIX WEEKS' Supply of work in east between June 25th and Sept. 8th. Address R-864, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH SCHOOL WORKER—EXPERIENCED—Teacher—Daughter of priest—Catholic Churchwoman—desires fall engagement. Address S-908, LIVING CHURCH, Milwaukee, Wis.

DEACONESS, GRADUATE, DESIRES POSITION in missionary district or small parish. Experienced, references. Address G-896, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED, PERSON who loves children, desires responsible position as Institutional Matron. Address: Mrs. DRUMMOND, Houe Monnett, Evanston, Ill.

ORGANIST-CHOIRMASTER, NOW EMPLOYED, desires change, man of wide experience with both Boy and Adult choirs. Highest credentials as to thorough musicianship and character. Address O. C. 849, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER DESIRES POSITION: Good Churchman, splendid testimonials. Address "CANTO"-902, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF large city, desires change of position. Excellent proofs as to results attained in present and past positions, especially with boy voice production. Address, H-904, care LIVING CHURCH, Milwaukee, Wis.

WANTED A POSITION AS CAMP COUNSELOR, traveling companion, or companion tutor to a young boy in English, Biology, or beginning Latin. Can operate typewriter, drive Ford car, etc. References given. Address N-889, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, Vases, Candlesticks, etc. solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS—AS A RESULT OF A year's contracts, new Austin organs will be erected in thirty-one states, bringing the number of Austins in constant use up to 1,200. The big Eastman organ at Rochester brought two other large Rochester contracts within a month. AUSTIN ORGAN CO., 180 Woodland St., Hartford, Conn.

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 PILCHERS SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 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. 52.

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.

CLERICAL COLLARS AND CUFFS, 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 stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

MISCELLANEOUS

MANUSCRIPT TYPING AND REVISING, Simple copying, \$1 per thousand words; revising and typing \$1.25. J. F. Browning, Mt. Pleasant, Mich.

RECTORS OF THE EAST AND MIDDLE west! The Church League for Industrial Democracy will supply a priest, without charge, any Sunday it is necessary for you to be away from your parish. For details address:

REV. F. B. BARNETT, Wrightstown, Pa.
REV. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.
REV. A. M. FARR, Whippany, N. J.

TOPICAL PRAYER CARDS. "PRACTICAL", "Admirable", "Ingenuous", Bishops say. Make prayers real and complete. Fifteen cents. Six or more, ten cents. Mrs. BREWIN, N. Howard St., Akron, Ohio.

TYPEWRITERS FOR SALE, ONE REMINGTON \$25.00, one Fox \$25.00, one Oliver \$15.00, one L. C. Smith \$45.00, now in use but to be replaced by special machines of another make. Address Owner-869, care LIVING CHURCH, Milwaukee, Wis.

WANTED—YOUNG CATHOLIC PRIEST TO go on camping trip with young man postulant. Expenses half and half. Address: L. V. KLOSE, Oskaloosa, Iowa.

EDUCATIONAL

CAMP STAWMERE. SAFE PLACE FOR boys, choir outings, retreats for men. Moderate charges. REV. J. ATWOOD STANSFIELD, Stoughton, Mass.

JULY AND AUGUST HOME FOR GIRLS, ages 7 to 14. Natural timber, cool buildings. Shortest engagement, six weeks. \$12.00 per week. ST. KATHARINE'S SCHOOL, Bolivar, Tenn.

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

HOSPITAL—NEW JERSEY

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. SISTERS OF ST. JOHN BAPTIST. May 15th to Oct. 1st. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10-20 a week.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach enjoyable surroundings, quiet and restful, excellent accommodations, summer season.

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, Calif. Prices \$25.00 to \$35.00 per week.

New Jersey

RUTH HALL, 508 FIRST AVE., ASBURY Park, N. J. Rooms for the summer for those desiring quiet resting place—June 15th to Labor Day. Terms moderate. Address RUTH HALL, 508 First Ave., Asbury Park, N. J.

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.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress.

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

TO COMPLETE CHURCH IN GEORGIA pioneer town. Total cost ten thousand, three thousand needed. Sanctioned by Bishop Reese, Savannah, Ga., and is a "priority", No. 42, that deserves help. Church half completed, at Moultrie, Ga. REV. R. G. SHANNONHOUSE, Vicar, Fitzgerald, Ga., R. R. TURNBULL, Treas., Moultrie, Ga.

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 productions, 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.

Church of the Incarnation

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

St. Peter's Church, Chicago

Belmont Ave. at Broadway
Sunday Services:
7:30, 10:15, 11:00 A.M. and 5:00 P.M.
Daily Services: 7:30 A.M.

Gethesmane Church, Minneapolis

4th Ave. So. at 9th St.
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8, 11 A.M. 7:45 P.M.
Thursdays and Holy Days

BOOKS RECEIVED

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

American Book Co. New York, N. Y.

The Foundations of American Nationality. By Evarts Boutell Greene.

Boni & Liveright. New York, N. Y.

The Story of Utopias. By Lewis Mumford.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

Inasmuch: A Résumé of Twenty-two Years of The House of Mercy. By Lillian M. Yeo. Foreword by Rt. Rev. Alfred Harding, D.D., Bishop of Washington, D. C. Price 95 cts.

Harper & Brothers. Franklin Square, New York, N. Y.

Time is Whispering. By Elizabeth Robins. Price \$2.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Marie de L'Agnus Dei: A Sketch of the Life of Marie-Anne-Hervé-Bazin, Religious of the Society of Marie-Réparatrice. By Mme. S. S. With a Preface by M. René Bazin, member of the French Academy. Translated from the fifth edition of *Une Religieuse Réparatrice* by Rev. Michael P. Hill, S.J. Price \$2.25.

The Seven Stars. By L. H. Bailey. Price \$1.50.

Jay's Treaty. By Samuel Flagg Bemis.

S. P. C. K.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Lessons on the Way. By Percy Dearmer, D.D. Vol. II. Belief in God and in Jesus Christ.

Morehouse Publishing Co. 1801-11 Fond du Lac Ave., Milwaukee, Wis.

The Daily Service. Edition of 1923. The order for Morning and for Evening Prayer, together with Prayers and Thanksgivings and the order for The Use of the Psalter as Modified by the Action of General Convention in the years 1916, 1919, and 1922. Authorized for Use in Churches. With Footnotes showing the further changes proposed in Morning and Evening Prayer by the General Convention of 1922 but not finally adopted. Paper 20 cts. Cloth, 40 cts.

Prayer Book Amendments. Adopted by the General Convention of 1922, and to be finally voted upon by the General Convention of 1925. Containing the Substance of the Official Notification communicated by the Secretary of the House of Deputies to each Diocese. Edited by the Rev. Carroll M. Davis, secretary of the House of Deputies. Paper, 20 cts.

The Proposed Revision of the Book of Common Prayer. Issued under Authority and by Resolution of General Convention. Paper, \$1.00. Cloth, \$1.75.

The Religion of Our Lord. Being Addresses delivered at the Garrick Theater, Chicago, during Holy Week, 1923, and at the Pabst Theater, Milwaukee, during Passion Week, 1923, by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. Paper 60 cts. Cloth, 85 cts.

Russell Sage Foundation. New York, N. Y.

The Burden of Unemployment. By Philip Klein.

PAPER-BOUND BOOKS

Longmans Green & Co. 55 Fifth Ave. New York, N. Y.

God with Us: Short Studies in Divine Immanence. By Eric J. Bodington, M.A., Archdeacon of Wilts. With questions for Study Circles and Discussion Groups. Price 75 cents net.

BULLETINS

Federal Council of the Churches of Christ in America. 105 E. 22nd St., New York, N. Y.

Annual Report 1922.

Office of the Trustees. 140 East 72nd St., New York, N. Y.

The Greek Seminary of Saint Athanasius. The Official Theological Seminary of the Greek Orthodox Church in America. Organized 1921 and incorporated under the Charter of the Greek Orthodox Church in North and South America and the Administration of His Eminence the Archbishop Primate of America and the Spiritual Jurisdiction of the Ecumenical Patriarch of Constantinople. Seminary 273 Elm St., Astoria, New York City, U.S.A.

The Tyson Lectureship Foundation (Inc.) for the Promotion of Christian Knowledge. 289 Fourth Ave., New York, N. Y.

The Annual Report 1923.

CATALOGUES

Fred L. Shaw, Superintendent of Public Instruction. Pierre, South Dakota.
List of Library Books for the School Districts of South Dakota.

YEAR BOOKS

Year Book of Holy Trinity Parish, Philadelphia. 1923.

OFFERING FROM ALASKA

FROM TANANA, in the very center of Alaska, Deaconess Gertrude Sterne sends for the use of the General Church an offering of \$64 from the Indians of the Church of Our Saviour, and from the white Sunday school at St. James. She writes, "They gave it freely and they really have not much to give this year."—*National Council Service.*

American Commemoration Day Services at St. Margaret's, London

Lectures on Russian Reds—The Patriarch's Condition—To Re- sume Roman Ecumenical Council

The Living Church News Bureau }
London, June, 5 1923 }

ON WEDNESDAY last, May 30th, the day on which America honors her soldier-dead of all wars, the annual Commemoration Day service of the American colony in London (specially for those who fell in the Great War and are buried in the British Isles) was held in St. Margaret's, Westminster. "The Battle Hymn of the Republic" was sung at the opening of the service by a large congregation, which included many members of the American colony in London. Canon Carnegie officiated and delivered a short address. He said that it was the third occasion on which he had conducted this service at St. Margaret's. It was the Anglo-Saxon conception of duty that had inspired the men who were being commemorated to lay down their lives for their country. All honor to these men, who had been true to the highest traditions of their race.

Colonel Hanford MacNider, Past-National Commander of the American Legion, read the Lesson.

On the same morning, Major O. N. Solbert, Assistant Military Attaché at the American Embassy, and Commander of the American Legion Post in London, placed a wreath on the Cenotaph in Whitehall; while General Foreman placed a wreath on the tomb of the Unknown Warrior in Westminster Abbey.

The graves of the 435 American soldiers buried at Brookwood Cemetery were decorated for the occasion, but no service was held in the cemetery.

LECTURES ON RUSSIAN REDS

Capt. Francis McCullagh, a well-known Russian correspondent, and author of *A Prisoner of the Reds*, lectured at King's College, London, on Monday evening last on *The Persecution of the Russian Clergy*. The gathering was remarkable for its representative character, and among those present were Bishop Ryle, Dean Inge, Canon Howlett, the Chief Rabbi, and representatives of the Russian Church in London, the Church Army, the Salvation Army, and others. Lord Burnham was in the chair.

In the course of his lecture, Captain McCullagh stated that the pretense made abroad that the Soviet Government was not persecuting religion was not maintained in Russia itself, where it was plainly said that the Soviet was out to crush all religions and not Christianity only. He related at length the story of the trial of the Roman Catholic prelates at Moscow, of which he was an eye-witness. He dwelt on the phrase repeatedly used at the trial by Krylenko, the Public Prosecutor, "There is no law but the Soviet law", a law by which all teachers of religion incurred the death penalty.

Over a thousand Russian bishops and priests, said Capt. McCullagh, have been put to death by the Bolsheviks during the last five years, and probably as many are now in prison.

The lecturer paid a high tribute to the women of Russia, whose conduct, he said, had been splendid throughout. He went

on to say that the result of the persecution of the Patriarch Tikhon and of the machinations of the Reds is that the whole machinery of the Orthodox Church is now in the hands of a Bolshevik gang. Considering the vast number of illiterates that there are in Russia, and the fact that their best religious chiefs are all dead or exiled or in prison, the injury which this Red Church will do to Orthodox Christianity will far surpass the material injury done to Russia by Bolshevism.

It was exactly a year ago that the Bolsheviks discovered the useful cry, "There is no persecution of the Russian Church", and they have used this cry, with slight variations, ever since. At the time they started it the Patriarch was a prisoner, Bishop Nikander was a prisoner, eleven priests and laymen had just been condemned to death in Moscow, Bishop Benjamin had just been secretly put to death in Petrograd, the whole machinery of Church administration had been stopped by the Reds, every ecclesiastical publication had been suppressed except one small paper, the organ of the Red Church party, all Church schools and seminaries had been closed, and, on top of that, over a thousand bishops and priests had been killed during the preceding four years. Yet the Bolsheviks calmly announced that "there is no persecution of the Church."

Capt. McCullagh referred to the appeal made by Great Britain on behalf of Mgr. Butkevitch, which, he said, had revived hope in the hearts of all Russians except the Bolsheviks, and expressed his admiration for the conduct of Mr. Hodgson, the British Agent in Moscow. Finally he made an appeal for the innocent men imprisoned by the Bolsheviks, declaring that those imprisoned for political offences numbered at least fifty thousand.

THE PATRIARCH'S CONDITION

Travellers from Moscow report that the trial of the Patriarch Tikhon is likely to be held during the coming week, although the renegade Bishop Antonin and many members of the Soviet Government are urging that it would be better not to try the Patriarch, but to banish and confine him in a remote part of the country. It is said that Dzerjinsky, Bukharin, and other prominent commissars, are emphasizing the necessity of convincing the world that the Soviet did not comply with the British demands through weakness, and are therefore advising the restoration of Soviet prestige by trying and executing the Patriarch, and braving the universal indignation such action would inevitably excite.

In June of last year, since it was impossible to communicate with the Patriarch of All Russia directly, the President and Council of the English Church Union addressed a letter of sympathy to his Grace Monsignor Anastassy, Archbishop of Kisheneff and Hotin, at Constantinople, requesting him, if possible, to communicate to the Patriarch Tikhon the sympathy of all members of the Union. The Archbishop, writing from Constantinople on May 4th, in the course of a long epistle says:—"I would be infinitely happy to convey the expression of your sympathy to his Holiness the Patriarch Tikhon, according to your desire, were it

not for the fact that his Holiness is at present isolated by his enemies from all intercourse with the outer world, and that every endeavor to penetrate through this barrier would be laid upon him as a new guilt, and would only tend to aggravate his fate. But I am sure that, even apart from this, his heart feels the strength of your love and particularly your prayers, for these precious moral ties heed not the impediments of space."

MEMORIAL TO ST. JOAN OF ARC

On Wednesday last, there was dedicated by Dean Hutton in Winchester Cathedral a memorial to St. Joan of Arc, the work of Mr. J. N. Comper and the gift of many British and American subscribers. It is a wooden statue, colored and gilded, on a pedestal, under a canopy, in front of a stone pier to the north of the Lady Chapel. There the figure looks across the retro-choir to the magnificent chantry chapel where lies the stately effigy of Beaufort, Bishop of Winchester when the Maid was martyred. It is a not unfitting conjunction. It does not allow us to forget that though her sole judges were Frenchmen, yet when the sentence was read, in the old market hard by the Church of Saint Saviour, Rouen, there were many English folk present, and Bishop Beaufort burst into tears. Then, when Joan mounted the scaffold, and asked for a cross, that she might remember her Saviour in her agony, it was an English soldier who made one for her, out of two pieces of a wooden staff.

And now, in 1923, Winchester, representing the English nation, offers by this statue its homage to the memory of a great Frenchwoman, with the hope that the friendship of the two peoples, confirmed in the heroisms of the late war, may last so long as time shall endure.

TO RESUME ROMAN ECUMENICAL COUNCIL

It is said that his Holiness the Pope has decided to continue in 1925, on the occasion of the celebrations of the Holy Year, the sittings of the Ecumenical Council, interrupted in 1870.

The circumstances, in fact, could not be more favorable, because in 1925 all the Roman bishops will be at Rome at the time of the intended pilgrimages, and this influx might be taken advantage of at least for the inaugural sitting, and for the principal sessions. In 1870, the Ecumenical Council was interrupted, first because of the outbreak of the Franco-German war, and then because of the entry of the Italian troops into Rome and the fall of the temporal power. The most important act of the 1870 council, it will be recalled, was the proclamation of the dogma of papal infallibility.

GEORGE PARSONS.

OREGON CHURCH SCHOOLS REPORT SUCCESSFUL YEAR

ST. HELEN'S HALL, the Diocesan School for girls, reports the largest enrollment of new day pupils since the fire some years ago. The Sisters of St. John Baptist have done untold good in Oregon by turning out women who have played a distinguished and noble part in the up-building of the state from a pioneer settlement to a prosperous commonwealth. The graduating class was the second largest in the history of the school, seventeen. The Bishop expressed the deep sense of gratitude to the Sisters for their self-denying labors and for the noble and dignified housing the School now enjoyed.

Corner-stone of New Trinity College Laid in Toronto

The Church Bible and Prayer Book Society—Death of a Brotherhood Leader—Miscellaneous Items

The Living Church News Bureau }
Toronto June, 7 1923 }

JUNE 4th, the birthday of King George, witnessed the laying of the corner-stone of the new Trinity College, Toronto, with imposing ceremonies and appropriate addresses.

The opening service was taken by Canon Plumptre and the choir of St. James' Cathedral. Prayers were then offered by the Bishop of Toronto.

The Rev. C. A. Seager, D.D., Provost of Trinity College, then read the inscription on the corner-stone and placed the documents and current papers and coin of Canada therein. The corner-stone bore the carved inscription: *Collegii Sanctissimae Trinitatis apud Torontonensis, A. D. MCMXXIII. Johannes Strachan fundator, A. D. MDCCCLI.* The new stone is laid in the buttress to the left of the main entrance, and above it will be placed the stone bearing the original crest of the college, taken from above the doorway of the old building.

The corner-stone was well and truly laid by His Grace the Archbishop of Algoma, Metropolitan of the province of Ontario. In turn there came, each to tap the stone with the silver trowel, the Bishop of Toronto, the Lieutenant-Governor of the Province, and the President of the University of Toronto.

The trowel used in the ceremony is, of itself, an object of note. It was used at the laying of the corner-stone of Old Trinity in 1851 by Bishop Strachan, founder of the college. It is made of solid silver and is fashioned in the shape of a maple leaf.

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

The Church Bible and Prayer Book Society held a most encouraging annual meeting at which the Bishop of Toronto presided.

The Annual Report showed that during the year past, 4,186 volumes had been distributed to 54 missions, extending from Nova Scotia to the Yukon, and as far north as Herschel Island.

The Society has now passed the 25th birthday. It is the only one of its kind in Canada that makes free grants of Bible, Prayer, and Hymn Books, and other literature to poor and needy missions, and has, since its incorporation, distributed over 300,000 volumes. The treasurer's report showed assets amounting to \$5,300, with no liabilities; but in view of the fact that many new missions are being opened up, the Society is receiving an increased number of requests for grants.

DEATH OF A BROTHERHOOD LEADER

The lamented death of James A. Catto removes from the work of the Church on earth one of its most devoted laymen and a leader of the Brotherhood of St. Andrew in Canada. He joined the ranks of the Brotherhood through Chapter No. 1, St. Luke's Parish, Toronto, Ont., in the early days of its existence, and he remained a very active member of that chapter until the day of his death. His record of work in that chapter has never been surpassed, and one doubts if it has

been equalled by any Brotherhood man in Canada.

For forty-seven years the late James A. Catto was a worshipper at St. Luke's Church, Toronto, took a keen interest in all its activities, and was a generous supporter of its funds; but far beyond the confines of the parish which he loved so much, he had made his influence felt, and it was a congregation representative of this wider sphere which filled the church at a special service in his memory.

Besides the regular congregation, there was a large gathering of members of the Brotherhood of St. Andrew, of men prominent in the business and social life of the city, and men of all ages and conditions who have received inspiration and guidance not only from his lips, but from the example of his life. As Mr. Catto was twice President of the Brotherhood of St. Andrew in Canada, and had taken an intense interest in its work up until the time of his death, it was fitting that the Brotherhood should take a prominent place in this special service.

MISCELLANEOUS ITEMS

The Rev. F. G. Lightbourn, assistant editor of *The Canadian Churchman*, To-

ronto, has resigned to become curate to Canon Allan P. Shatford at the Church of St. James the Apostle, Montreal.

At All Saints' Cathedral, Halifax, the Archbishop of Nova Scotia at his Trinity ordination ordained to the priesthood the Rev. Robert Neish, of Kensington, P. E. I.; and the Rev. C. P. Heaven, of Queensport, Gysboro County. The deacons ordained were Horace H. Walsh, of Dartmouth; Frank Fry, of Halifax; George F. Seymour, of King's College; and James Sheehy, of King's College. Mr. Walsh was the gospeller. The candidates were presented by the Rev. H. W. Cunningham, of St. George's, the examining chaplain, who acted as the Archbishop's chaplain during the service. The Litany was intoned by Dean Llwyd, after a very able sermon by Rural Dean Driffeld, of Digby.

The Rev. P. W. Baugh Allen, a former rural dean and one of the most widely known Anglican clergymen in the Diocese of British Columbia, died in Victoria, B. C. He was born in London, England, sixty-five years ago.

R. W. Allin, one of the best known and ablest of the younger laymen of the Church of England in Canada, has been appointed secretary-treasurer of the Diocese of Toronto. He has had much experience in work of this kind. The lay delegates to the synod of the diocese passed a resolution pledging him their support.

Dr. Mottet Realizing Dream of Half Century of Service

Clergy Vacation Plans—A Summer Conference—General News Notes

The Living Church News Bureau }
New York June 15, 1923 }

THE Rev. Dr. Henry Mottet, rector of the Church of the Holy Communion, 20th St. and 6th Avenue, New York, is celebrating the golden jubilee of his ministry in the same church by raising a quarter of a million dollars to erect a six-story community house for this down-town district of New York City, now destitute of all other Church influence.

The Church of the Holy Communion is an old landmark of "little old New York", for it was built seventy-seven years ago on its present site, which was then over a mile north of the City limits. It was founded as a *free* church—the first church of its kind in New York City, and one of the very first in the United States. It welcomed the poor as well as the rich, the colored as well as the white, to worship together in one common fellowship. No pews were sold, as was the custom in other churches, and the offerings were voluntary, members of the congregation giving according to their means. The church was founded with the mission not to save people from hell but to help them make this world heaven.

During his fifty years as minister of this historic church, Dr. Mottet has had three big tasks to perform. His first task was to assure forever the permanency of the Church in this section of Manhattan, so that these people might not be without a place to worship. This he did by establishing an Endowment Fund. The first \$100,000 toward this Fund was begun with twelve one dollar gold pieces placed,

in a little silk bag, on the altar by twelve working girls of the community. Since then the Endowment Fund has increased to over \$600,000.

His next great task was to modernize the church building. The entire sanctuary was reconstructed, beautiful fifteenth century art windows replaced the old ones, and the finest organ of its size was installed.

Dr. Mottet's third big task is still unfinished—the building of a great community house for this down-town district.

"For years," says Dr. Mottet, "I have studied and planned for the creation of a community house which shall meet the needs of the thousands of men, women, and young people, who are my constant neighbors and devoted friends working and living in this part of Manhattan. To celebrate my fiftieth anniversary as minister of the Church of the Holy Communion, I am raising \$250,000 to make possible this community house which will be the only community house in this part of the city, where there is practically no place for young people to meet for social mingling, few wholesome amusements, and no noon-hour or after-work recreation center."

The community house, with all its facilities, will be free to all and open every day and evening of the week. The worn out parish building surrounding the church will be razed to make room for the new building which will contain an auditorium for concerts, motion pictures, dramatics given by local talent, and community gatherings of all kinds. There will be a swimming pool and showers open to both men and women, and a fully equipped gymnasium for athletic contests between girls' teams as well as between men's teams.

The building will also contain game

rooms, club rooms for the use of organized clubs of young men and of young women of the community, a music room for a community chorus and a community orchestra, and a cafeteria open every day and evening. One of the most interesting features of the program will be discussion classes for young people in social problems of everyday life, designed to help them learn how to meet their daily problems and become better and more progressive citizens.

Dr. Mottet has always lived by the proverb that "Dreams become realities to earnest men." This community house has been the dream of his life for some years past. And now, as he completes his remarkable record of a full half century as minister of the same church, the light is dawning and his dream—his unfinished task—is breaking into reality.

CLERGY VACATION PLANS

Bishop Manning will spend the summer at Seal Harbor, Maine. Bishop Shipman will go to Newport in August. Bishop Lloyd will remain near the city.

The Rev. Dr. Stetson, of Trinity, will be in New England after July 1st. The Rev. J. P. McComas, of St. Paul's chapel, will be in camp with the Seventh Regiment at Peekskill during August. The pulpit of Trinity will be supplied by the Rev. W. B. Kinkaid in July, in August by the Rev. Dr. Samuel A. B. Mercer, of Kenyon College, and in September, by the Rt. Rev. W. A. Guerry, of South Carolina.

The Rev. Dr. Gates, of the Intercession, will go to Cohasset. The Rev. H. V. B. Darlington, D.D., of the Heavenly Rest, will go to England on July 16th. The Rev. H. Percy Silver, of the Incarnation, sails on June 13th for France and Belgium. His place will be supplied by the Rev. Carroll M. Davis, of the Department of Missions, in July and by the Rev. F. J. Clark in August. The Rev. C. M. Belden, curate of the Incarnation, will go to New Hampshire. On June 23d, the Rev. Thomas Sparks, of St. Clement's, will sail for England. The Rev. Dr. Karl Reiland, of St. George's, will go to France on June 19th, accompanied by his daughter. The Rev. John Acworth, curate of the Beloved Disciple, has gone to California, and the Rev. Dr. G. R. Van De Water, rector of the same parish, will go to Gilbertville, Conn. The Rev. Frederick Burgess, Jr., of St. Matthew and St. Timothy, will be at the Oneonta Club until the middle of September. The Rev. Dr. F. W. Crowder, of St. James', will be at Cape Cod for his vacation.

The Rev. Dr. De Witt L. Pelton, of St. James', Fordham, will remain in town to superintend the extensive building operations planned by his parish. The Rev. Dr. Olin S. Roche has made no plans so far. The Rev. W. H. Owen, of Holy Trinity, Harlem, will go to Southern California next week. The Rev. H. G. Willis, of St. Ann's, Morrisania, will spend the summer in Canada. The Rev. John S. Haight, of St. Thomas' chapel, will superintend the summer work at East Marion.

Preachers at the Cathedral this summer will be: Dean Robbins, Canon Jones, Bishop Atwood, of Arizona, Bishop Cook, of Delaware, Bishop Partridge, of West Missouri, Bishop McCormick, of Western Michigan, the Rev. C. K. Gilbert, and the Rev. H. P. Veazie.

A SUMMER CONFERENCE

A summer conference at the Church of the Messiah, Brooklyn, has been held on successive Tuesday evenings this month

for busy laymen. On Tuesday next, June 19th, Mr. Charles A. Ditmas will speak on Religious Education of Children: the Part of Adults, especially Parents. On June 26th, Mr. Robert H. Law, Jr., president of the Bronx Churchmen's League, will speak on Development of Men: What to Do and How to Do It. Preceding the addresses, there will be an informal dinner at 6 P. M.

On Sunday afternoon, June 17th, there will be a showing of motion pictures of the Holy Land and other reels of educational value. The American Board of Applied Christianity and the Bronx Churchmen's League are coöperating in the conduct of these conferences.

GENERAL NEWS NOTES

Today (Friday) a special service in honor of Kossovo Day was held at the Cathedral at five o'clock, at which the Rt. Rev. Archimandrite Mardary Uskokovitch officiated.

The Rev. W. Russell Bowie, D.D., rector of Grace Church, made the address at the service in commemoration of the signing of Magna Charta on Sunday, June 17th, at the Cathedral.

On Sunday evening, June 17th, at the Cathedral service a solemn *Te Deum* was sung. Bishop Manning and Archbishop-Metropolitan Platon of the Russian Orthodox Greek Catholic Church officiated conjointly in blessing the work of the Russian Refugee Society. The Russian

Cathedral Choir sang under the direction of Very Rev. Peter Popoff.

The Rev. Paul Micou, Secretary for Colleges and Universities of the National Department of Religious Education, preached the baccalaureate Sermon to the graduates of the schools of St. Mary's Church, Manhattanville, on Sunday morning, June 3d.

The Rev. Henry Lubeck, D.D., preached the baccalaureate sermon at the Northwestern University, Providence, R. I., on Sunday, June 3d.

Many messages of congratulation have been sent to Mrs. Laura Comstock Dunlap upon her inauguration as religious editor of the *Evening Mail*. Among them were letters from Bishop Manning, the Rev. Dr. Stetson, the Rev. Dr. Gates, the Rev. Dr. Drury, and the Rev. Dr. Macon.

Mr. Haley Fiske, senior warden of the Church of St. Mary the Virgin, and president of the Metropolitan Life Insurance Company, accompanied by Mrs. Fiske and Misses Katharine and Margaret Fiske, sailed for Europe on the *Aquitania* on June 11th, to be gone all summer.

The Rev. Dr. Karl Reiland, rector of St. George's, Stuyvesant Square, preached the baccalaureate sermon at Trinity College, Hartford, on Sunday evening, June 10th.

Mr. J. Pierpont Morgan gave the final \$5,000 needed to complete the centennial endowment fund of Trinity College, Hartford.

FREDERIC B. HODGINS

To Raise Two and One-half Millions for St. Luke's Hospital, Chicago

Annual G. F. S. Service—Local Assembly D. O. K.—Building Plans of Cathedral Shelter

The Living Church News Bureau }
Chicago, June 12, 1923 }

A DRIVE to raise \$2,500,000 for St. Luke's Hospital (the same amount raised here recently for Jewish charities), led by some of the leading capitalists, bankers, and merchants of Chicago, with Mr. Samuel Insull, chairman of the building fund committee, as director, began on Monday morning, June 11th. On Thursday evening, \$1,324,527 had been contributed or pledged, in sums ranging from thousands of dollars given by the rich, to one dollar given by a newsboy. Twenty teams, of ten members each, carried on an intensive campaign, among them a banker's team, a bond salesman's team, a broker's team, a corporation team, headed by men like Mr. Howard Gillette, Arthur Cable, Paul Gardner, and Britton I. Budd. There was also a women's team, led by Mrs. W. L. Baum. Other prominent men were Edward L. Ryerson, the Rev. W. O. Waters, rector of Grace Church, and a member of the Board of Trustees, and John A. Spoor, of St. Chrysostom's Church, who has succeeded W. J. Bryson as president of the Board.

At the outset of the campaign, Mr. Insull said: "St. Luke's has become too vital a part of Chicago's life for this city to fail to respond to her appeal today. It is not an appeal to pay deficits or current expenses. It is for means with which to provide space and equipment for the service of the hospital, which cannot meet the demands made upon it. The hospital service now provided for the well to do in the Smith Memorial building, can be

still further expanded and improved, making the earnings from that service greater, these earnings going to pay for charity cases. It is to carry out the ideals of the founders, to make large provision for charitable cases, that the new extension is planned. Practically one-third of St. Luke's cases are charity cases. In 1922, there were 2,773 free patients taken in, the days of free treatment amounting to 29,943."

The new building will be distinguished as the tallest hospital in the world, and will increase the hospital's capacity from 410 to 645 beds, providing quarters for nurses as well. The building will make possible the expansion of the auxiliary departments. A feature of the new building will be the provision of semi-private rooms for patients, who do not wish to go into the open wards, and yet are unable to pay for a private room. St. Luke's has always been known for its generous care of outside cases, especially of the eye, ear, nose, and throat cases of children. A large proportion of all these cases of children are handled at St. Luke's, 90 per cent of which are free. The expansion of this clinic and the departments of social service and occupational work will also be possible with the new addition.

ANNUAL G. F. S. SERVICE

The annual service for the Girls' Friendly Society in this diocese was held on Sunday afternoon, June 10th, at the Church of the Advent, Chicago, the Rev. Gerald Moore officiating and preaching. The church was filled. The offering was for the chapel service fund at Holiday House, Glenn, Mich. Regular services are held at this little chapel, St. Margaret's by the Lake, each Sunday afternoon, by the Rev. H. M. Laws, rector of the Church of the Epiphany, South Haven.

The annual G.F.S. missionary meeting was held at St. Elizabeth's Church, Chicago, on Monday evening, May 28th. This year an unusually fine lot of new garments and a number of generous contributions were made by various branches, for the Cathedral School for Girls at Anking, China; for San Juan Hospital for Navajo Indians, Farmington, N. M.; and for All Saints' School, P. I.—the three "money objects" assigned to the G.F.S. as a special interest this year. The G.F.S. receives its allotment of garments and designated mission station directly from the Woman's Auxiliary. The mission box this year will be sent to St. Luke's Mission, Newberry, S. C.

LOCAL ASSEMBLY D. O. K.

The Church of the Atonement entertained the members of the Daughters of the King at their spring Local Assembly on May 23d. The assembly began with a devotional hour very helpfully conducted by the Rev. H. N. Hyde, rector of St. Paul's by the Lake. Nearly 100 members were present, and Mrs. C. H. Bassett, president-elect, presided. At the evening service, the rector, the Rev. F. S. Fleming, gave an address in the nature of a challenge to the members to prove the integrity of their vows by the sincerity and depth of their Christian living and thinking. The D.O.K. of the Fifth Province will meet at the Racine Conference for a special rally on July 5th.

BUILDING PLANS OF CATHEDRAL SHELTER

Already the diocesan Home for Homeless Men, The Cathedral Shelter, has outgrown its quarters situated at the old Cathedral site. Even the large Cathedral house, and Sumner Hall, and the old mission house, where the Sisters of St. Mary did their unselfish work for many years, are insufficient for the Shelter's increasing work, and extensive plans are being made for the building of a modern structure several stories high. The Rev. D. E. Gibson, priest in charge, is being loyally and enthusiastically supported in this new venture by a board of able laymen.

THE CITY MISSIONS STAFF

On May 15th, the Rev. F. F. Beckerman began his work as a member of the City Mission Staff. Mr. Beckerman is a graduate of the Western Theological Seminary and comes from Denver, where he was assistant at the Cathedral, and later chaplain at St. Luke's Hospital. As a member of the City Mission Staff, he is to have charge of the work at Cook County Hospital and at the Municipal Tuberculosis Sanitarium. On June 1st, Miss Lean Grimes came to Chase House to begin her work as executive secretary of the Church Mission of Help in Chicago.

The Rev. C. L. Street, superintendent at Chase House, is to have charge of the social service courses at the conference at Lake Chelen, Wash., and Lake Coeur d'Alene, Idaho.

Deaconess Fuller, head resident at Chase House, is on a short visit to England.

GENERAL NEWS ITEMS

The building campaign for the finishing of Grace Church, Oak Park, was remarkable for the number of laymen who interested themselves in the work from the beginning and who accomplished splendid results. One of these was Mr. W. B. Gervais, senior warden of the parish, and chairman of the building committee at the time of the campaign. On the Sunday after the Ascension, a very beautifully en-

grossed and illuminated set of resolutions was presented to Mr. Gervais at the instance of the vestry, the rector, the Rev. F. R. Godolphin making a short address congratulating the parish on having the services of so unselfish, untiring, and so capable a man as Mr. Gervais.

St. Peter's, Chicago, the Rev. H. L. Bowen, rector, will observe its patronal feast with early and late services of the Holy Communion, at the second of which the Rev. George H. Thomas, rector of St. Paul's Church, will preach. At four o'clock there will be a children's party, and in the evening the parish party.

The total amount collected for the Home for the Aged on Tag Day, May 14th, was \$2,345.51. Many of the Chicago parishes furnished taggers at the city's busiest corners.

Here is a characteristic item written by the Rev. Dr. Hopkins in the June issue of his parish paper, "By April 30th our parish had sent to the Nation-wide Campaign, Diocesan and General, over \$6,000, since January 1, 1923. We have also paid all our salaries and bills, and have paid off \$1,900 of our remaining debt. We hope that we can weather the summer without borrowing any money."

The Woman's Auxiliary United Offering presented recently at the service at St. Mark's, Evanston, amounted to \$4,092, making a total in hand for the next triennial offering of \$6,470. Of the offering at Evanston, fifteen dollars was given by some women prisoners in Joliet, who had made crochet work and sold it.

H. B. GWYN.

CONSECRATION OF BATTLE CLOISTER

MEMORIAL DAY, May 30th, was marked in Paris, France, by the unveiling and consecration of the Battle Cloister of the Pro-Cathedral Church of the Holy Trinity in that city. The cloister was unveiled by the United States Ambassador to France, Myron T. Herrick, and was solemnly blessed by the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, and Chief of Chaplains, A.E.F. Nearly two thousand persons were present, including some of the most illustrious men connected with the World War, Marshal Foch, Premier Poincare, Field Marshal Sir William Robertson, as well as representatives of the Belgian, Italian, and Serbian armies, a personal representative

of President Millerand, of France, and many other notabilities.

The Battle Cloister is intended, and is so accepted by the French people, as a memorial to the American dead in the World War. In Ambassador Herrick's address, he thanked the dean and people of Holy Trinity Church, and their supporting American subscribers for the gift of the cloister as a worthy national memorial to America's dead in the War.

President Harding's message, as read by Mr. Herrick, was: "I have learned with much pleasure of the plans for dedicating on Memorial Day the memorial battle cloister in the Church of the Holy Trinity, in memory of the Americans who fell in the world war . . . The memorial will be one more sanctuary for Americans ever anxious to honor their countrymen who made the great sacrifice for civilization and national freedom . . ."

The cloister runs along five bays of the church, and these bays are to carry the memorial. The first bay contains the Great Memorial. Under a canopy of delicate design stands the dominating figure of Columbia Sheathing her Sword. This canopy continues across the bay, with the American eagle in the center, forty-eight stars spanning the top, and insignia of different branches of the service wrought into the tracery. Just beneath, framed by the canopy work, are bas-reliefs of the shattered Cathedrals of Rheims and Soissons, the citadel of Verdun, and the ruined Cloth Hall of Ypres; while the canopy is supported by five corbels representing the American soldier, sailor, marine, aviator, and nurse.

Under this canopy, and filling the rest of this first bay comes the Great Inscription, reading: "To the Memory of our Dead—those Americans who, during the Great War of 1914-1918, came overseas with their comrades two millions strong and gave their lives fighting beside their Allies for Country, for Humanity, for God, these Cloister Memorials are dedicated in gratitude and pride. . . . 'They loved not their lives unto the death' . . . Let light perpetual shine upon them."

The other four bays contain the record in stone of the losses in officers and men, together with battle credits, of sixty-nine American units (with their divisional corps, and branch insignia), including the pioneer units, "Those intrepid few who, to preserve their country's greatness, died."

Of the Cloister it has been said: "This



DEDICATION OF THE BATTLE CLOISTER, PARIS, FRANCE

Left to right: Col. CARLETON McCULLOCH, representing the American Legion; U. S. Ambassador HERRICK; Premier POINCARÉ; Field Marshal Sir WILLIAM ROBERTSON, British Army (in shadow); Marshal FOCH (speaking); the Belgian Ambassador; The Rt. Rev. C. H. BRENT, D.D.; Maj. Gen. WILLIAM WRIGHT, U.S.A.; Bishop HERVI; Col. VESSOIGNE, representing President Millerand; Gen. MARIETTI, of the Italian Army; Admiral FULLER, British Navy.

memorial battle cloister will forever remain in France where they fell, a national abbey memorial to America's hero dead."

CHURCH SERVICES AT HERRIN, ILL.

CHURCH SERVICES have been instituted at Herrin, Ill., the scene of the coal strike rioting in 1922, and indications are that the work of the Church there will grow rapidly. The priest in charge arranged for sixteen baptisms during Whitsuntide.

The Diocese of Springfield, in which this locality is included, formerly supported the Italian mission at Freeman's Spur, just north of Herrin, but too far distant for the Herrin families to make use of it. The work hereafter will be localized in Herrin, which has a population of from fifteen to eighteen thousand persons.

The Rev. Clinton B. Cromwell, who has general oversight over Williamson County, in which Herrin is located, is arranging for a mission, to be known as St. Mary's, at Marion. "Marion would be an ideal place for the establishment of a social service settlement of the Church", he states. "No one can realize the need of such work in Williamson County until he has seen the degradation into which some of the people have fallen." And Marion is but one of the several large places in the Illinois coal fields in which the Church is either represented by a weak mission or none at all.

That the few Churchmen of this field are faithful was shown by their attendance, from eight outlying places, on the Good Friday services in Carbondale—which itself has listed just twenty-four communicants.

AN ADDRESS TO THE PRESIDENT

A COMMITTEE from the Portland, Ore., Council of Churches has drawn up an address that will be presented to the President on his visit there on July 4th. After good wishes and welcome it says: "We are today the spokesmen for millions of men and women of good-will who are working and praying that the grim reaper of War may never again trample on the fair face of this sun-lit earth." While unwilling to urge specific methods the Council "assures you of our loyal coöperation in your endeavours to secure this end.... some world parliament or assembly of nations might achieve success." The chairman of this committee on international friendship is Mr. Estes Snedecor, a prominent Presbyterian, the secretary, Mr. John W. Lethaby, the Executive Secretary of the Diocese of Oregon, while Mrs. Wilson Johnston and Miss Anne Mulheron, both Churchwomen, are members. A mass meeting in the Auditorium is planned for December, at which some of the leading thinkers of the country will present arguments in the cause of peace and good-will.

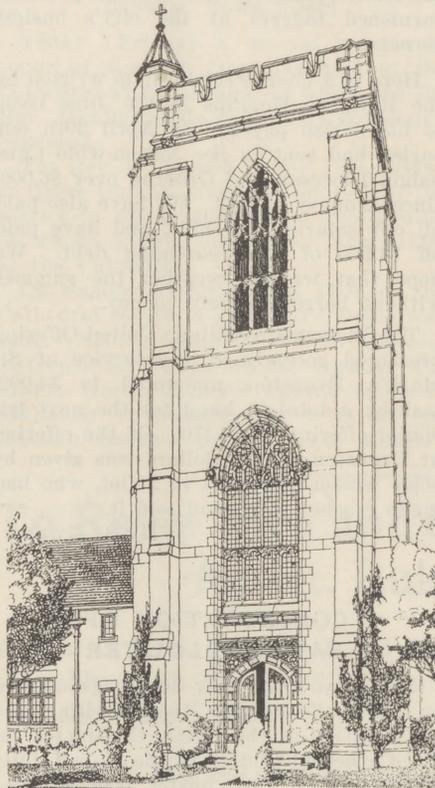
LAYING OF CORNER-STONE OF ROOSEVELT MEMORIAL CHURCH

IN COMMEMORATION of Theodore Roosevelt, Long Island's most distinguished citizen, living or dead, and in special remembrance of Theodore Roosevelt's Fourth of July speech in 1917 on 100 per cent Americanism, a church is being

erected at Forest Hills, L. I., to be known as "St. Luke's Church, The Theodore Roosevelt Memorial." The corner-stone was laid by the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, assisted by the clergy of the vicinity and the choir from the Church of the Transfiguration, Brooklyn, on Sunday, June 10th.

The congregation has undertaken the construction of the church proper by voluntary contributions made by its 200 parishioners, but is hoped that the stately tower in honor of Theodore Roosevelt will be erected with funds furnished by his many admirers.

Herman Hagedorn, trustee and secretary of the Theodore Roosevelt Memo-



ROOSEVELT MEMORIAL TOWER, ST. LUKE'S CHURCH, FOREST HILLS, L. I.

rial Association and director of the Bureau of Roosevelt Research and Information, delivered the address at the laying of the corner-stone.

The church is to be a Fourteenth century English Gothic building of brick, stone, and tile. The length will be about 94 ft. and the width of the main building 22 ft., with two side aisles 10 ft. wide. A Lady chapel will be included. The tower will be 70 ft. high. In it will be placed a great window, done in the manner of the Jesse windows in the cathedrals of Europe. On it will be portrayed various incidents in the life of Theodore Roosevelt, the details of which will be selected by Lawrence Abbott, until recently editor of the *Outlook*.

THE KIANG-SU SYNOD

THE FIFTEENTH annual Synod of the Diocese of Kiangsu (the Missionary District of Shanghai) was held at St. John's University, Shanghai, China, on Tuesday and Wednesday in Whitsun-week, May 22d and 23d. It began with a celebration of the Holy Communion by Bishop Graves, the Rev. Koch Dzung-meu reading the epistle, and the Rev. Dr. F. L. H. Pott the gospel. The business session began with the Bishop's address in which he stressed the danger to the Church of "clergymen leaving the proper work of the Ministry to do other work." The sta-

tistics for the Diocese in 1922 are encouraging. At the end of the year 6,169 baptized Christians were enrolled, an increase of 350 over last year, and 3,004 communicants, which is an increase of 234. The Chinese contributions also were larger than in the previous year by \$1,252, having reached a total of \$13,594. The Diocese, however, is still far from self-support. Exclusive of the salaries of the foreign missionaries, and the cost of maintaining such institutions as St. John's University and St. Luke's Hospital, the Board of Missions expends yearly over \$400,000, in assisting the work of the Church in Kiangsu.

Delegates were elected to the General Synod which meets next May in Canton, the Rev. Drs. Pott and Nichols, and the Rev. Messrs. T. M. T'ang and P. N. Tsu, and Messrs. David Yui, Archie Ts'en, D. C. Jui, and M. S. Sung. It was decided to raise a sinking fund of \$2,000 for the Diocesan Board of Missions and to meet the expenses of the Synod by an assessment on each parish and mission church. A canon on the discipline of the clergy was passed, which is similar to the law of the Church at home. As the pension fund for the widows and orphans of deceased clergy and catechists has not been working well, a system of insurance with one of the large insurance companies was explained, and a committee of three was appointed to investigate the matter with a view to its adoption as a substitute for the present system. Finally the Synod voted that the Church should set before its eyes the goal of complete self-support in the year 1945, which will be the centenary of the establishment of the Church in Kiangsu and a strong committee was appointed to plan the necessary means toward this end.

PENNSYLVANIA ASSEMBLY, B. S. A.

THE PENNSYLVANIA Diocesan Assembly of the Brotherhood of St. Andrew held its annual meeting and conference Saturday, June 9th, in the Church of the Epiphany, Sherwood, of which the Rev. W. N. Parker is rector. Over three hundred persons were present, making this conference the best attended in many years, giving promise of renewed activity on the part of the Brotherhood in this Diocese.

Forty Years of Brotherhood Life was the keynote of the conference, at which considerations of what the Brotherhood has meant to men and to the Church in the forty years of its existence and reminiscences of early days were profitably discussed.

The meeting opened with choral Evensong, at which Bishop Garland was the speaker, reviewing briefly the history and the influence of the Brotherhood.

After supper, and a business meeting, there were separate conferences for the Seniors and for the Juniors present, and later a joint conference was held.

Addresses were made by the Rev. Floyd W. Tomkins, D.D., the Rev. Stanley R. West, the Rev. Stanley Wilcox, and Messrs. Longshore, Whittington Sladen and other "veterans" of the Brotherhood.

The Rev. Z. B. T. Phillips, D.D. was elected chaplain of the Assembly.

SESQUICENTENNIAL OF POHICK CHURCH

THE ONE HUNDRED AND FIFTIETH anniversary of the building of Pohick Church in Truro Parish, Fairfax County, Va., was celebrated on Sunday, June 10th. A tremendous crowd was present from

Washington, Alexandria, and from other parts of the country.

The service was conducted by the Bishop of the Diocese, the Rt. Rev. William Cabell Brown, D.D., and addresses were made in the morning by the Rev. S. A. Wallis, D.D., a former rector, who gave a historical account of the old church. After a bountiful luncheon served by the ladies of the congregation, in the churchyard, another large congregation filled the church.

At this service, the Rev. William Meade, the son of the Rev. Everett Meade, D.D., a former rector of the church, made an address, selecting from notes left by his father, interesting incidents connected with the restoration of Pohick Church. Other addresses were made by the Rev. A. Campbell Tucker, the minister in charge of the church, and also by the Rev. E. W. Mellichampe, rector of St. John's Church, Halifax, Va., a former rector. A most interesting address at this service was made by the Hon. R. Walton Moore, member of Congress from this district, who took as his subject The Three Georges, who were intimately connected with the early history of the church, George Johnson, who was probably the greatest lawyer of his day in Virginia, George Mason, the author of the Virginia Bill of Rights, and George Washington, the architect and the builder of the church, and for many years a vestryman of the parish.

The service was closed with an address by the Bishop of the Diocese.

COMMENCEMENT AT ST. ALBAN'S

NEXT WEEK is commencement week at St. Alban's School, Sycamore, Ill. On Sunday morning a tablet in memory of the late Rev. Benjamin F. Fleetwood, D.D., will be unveiled, Bishop Griswold officiating. A choral Eucharist follows, at which the celebrant will be the Rev. Frank St. Clair, '15, and the preacher the Rev. Charles H. Young, rector of Howe School. The tenth anniversary of the reorganization of the school by the present efficient headmaster, the Rev. L. B. Hastings, will be commemorated on the lawn in the afternoon, if weather be favorable, Bishop Griswold presiding. The alumni dinner will be given in the evening.

CONFRATERNITY OF THE BLESSED SACRAMENT

THE FIFTY-FIFTH annual council meeting and conference of the American branch of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ took place at St. Mark's Church, Philadelphia, on Thursday, June 7th, the octave of Corpus Christi. The solemn high Mass was sung by the Rev. Robert Cornell, the Rev. Dr. Frank L. Vernon being deacon and the Rev. Vincent F. Pottle, sub-deacon; the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia, and the Rev. Sydney Atmore Caine, rector of St. Timothy's Church Roxboro, Philadelphia, being deacons of honor. The Rev. Dr. Wm. P. McCune, rector of St. Ignatius' Church, New York City, was the preacher.

The council met almost immediately after the conclusion of the Mass, and the conference was held in the afternoon in the parish building of St. Mark's Church, where a luncheon was served to the clergy and lay associates of the Confraternity. Bishop Weller was again elected

superior general, and Rev. Wm. Alfred Grier, of the Church of St. Edward the Martyr, New York City, formerly secretary-general, was elected treasurer-general and the Rev. Henry R. Neely, rector of Calvary Church, Chicago, formerly treasurer general, was elected secretary-general. But little change was made in the members of the council.

Y. P. S. L. FOR ALABAMA

AT AN ENCAMPMENT of young people at Magnolia Beach, near Mobile, Ala., recently, the Young People's Service League of the Diocese of Alabama was formed and constituted by the election of officers. Miss Doris Alexander, of Mobile, was elected president, Levin Foster, of Gadsden, vice president, Miss Virginia Wilson, of Mobile, secretary, and Miss Minnie Lee Agee, of Birmingham, treasurer. The



THE ALABAMA YOUNG PEOPLE'S SERVICE LEAGUE

Rev. Messrs. E. C. Seaman, P. N. McDonald, and George Ossman, Mrs. S. H. Smith, of Mobile, and Miss Abbie Hubbard, of Mobile, were elected Councillors.

It is the intention of the League to make the Magnolia Beach encampment an annual affair, at which time the League will have its regular annual meeting.

CORPUS CHRISTI IN DENVER

FOR A NUMBER of years St. Andrew's Church, and the Church of the Holy Redeemer, Denver, have united in the observance of Corpus Christi; the morning service being held in one church, and the evening service in the other; but this year everything was held in St. Andrew's. The principal service was at eleven o'clock, a sung mass (Merbecke), followed by a solemn procession, and benediction. The Rev. Arthur H. Austin, of Epiphany Church, Denver, was celebrant; the Rev. T. J. Haldeman, of St. Andrew's, preacher; and the Rev. H. E. Rahming, of the Holy Redeemer, master of ceremonies.

On the following Sunday the Mass of Corpus Christi was repeated in St. Andrew's, with the proper hymns, and other special music. The evening service was closed with Benediction.

ACTIVITY IN THE EIGHTH PROVINCE

DESPITE the fact that it covers an area larger than that of any other province, the Province of the Pacific has probably developed the greatest provincial consciousness of them all. There is a feeling that all Church problems on the Pacific slope are very similar.

An illustration of the fine spirit in this widely scattered province is seen in the third annual Conference of the Southern Section of that province held at All Saints' Church, Monticello, Calif., from May 15th to 17th. The rector of that parish, the Rev. George F. Weld, is vice-

president of the President and Council of the Province, and ex-officio Chairman of the Southern Section, which includes the dioceses and districts within the states of California, Nevada, and Arizona. From each of these had been invited the delegates to the synod, and the diocesan chairmen and executives for missions, religious education, and social service. In addition to Bishop Johnson, Bishop Parsons, and Bishop Stevens, there were thirty priests and laymen present. Considering the fact that the southern section of this province is six times as large as the Province of New England, the representative attendance was remarkable.

The Conference opened on Tuesday, May 15th, with a celebration of the Holy Eucharist. Bishop Johnson was celebrant, assisted by Bishop Parsons. The Rev. Mr. Weld presided during the sessions, and the Ven. J. R. Jenkins, of Phoenix, acted as secretary. The conference was separated into prearranged committees on Missions and Nation-wide Campaign, Finance and Publicity, Christian Education, Social Service, and Christian Healing. These committees met each morning, and presented their findings in compact form at the afternoon session.

Under the head of Missions, the Conference petitioned the National Council to provide more frequent missionary speakers on the Pacific Coast, and voted to back up the effort of the Council to eliminate the deficit of the Church. Acting on the recommendation of its committee on Social Service, the Conference emphasized the fact that social service is an essential part of Christianity rather than being optional or accidental, requested that each summer school within the province include annually a complete course on social service, and requested the program committee of the Synod to place the Church League for Industrial Democracy upon its program next autumn.

On the matter of Christian Healing, the Conference requested that the weekly leaflet published on this subject by Grace Cathedral, San Francisco, be enlarged to serve the entire Pacific Coast as a means of meditation between the various advocates of spiritual healing. The Rev. Charles M. Addison, of Cambridge, made a splendid address on this subject.

The committee on Christian Education looked for some excitement when it introduced the now well-known Omaha resolution of the Rev. William E. Gardner on "Unshackled Thought". This was passed however, without discussion, but with great enthusiasm. The Conference also requested diocesan educational boards to make greater efforts to reach Church school teachers in isolated missions, urged upon these boards the value of teacher training classes in communities where college and normal schools are located, and recommended a meeting of all examining chaplains at the time of provincial synods.

One of the features of the Conference was the report of the Rev. H. H. Powell, D.D., on the Church Divinity School of the Pacific, at San Francisco, which is a provincial institution. Although there is only one resident professor, the school is drawing specialists from the leading parishes, the University of California and Leland Stanford University. It is operating on a budget of only \$5,000 a year. The Episcopal Theological School, at Cambridge, is to send out an annual lecturer from its faculty. Bishop Parsons reported similarly for the School for Christian Service, at Berkeley. In addition to its regular student body, there are many

girls from the University of California who take some courses at the school.

The Conference recommended the appointment of a provincial committee on Preaching Missions. It rejected the suggestion of employing an executive secretary for the province, on the grounds of excessive area.

The work of the Conference will add greatly to the efficiency of the Fifth Annual Synod of the Province, which will be held at Fresno, Calif., next October.

Members of the conference were guests of All Saints' parish during their entire stay at Montecito.

CONSECRATION OF ST. GEORGE'S, CLIFTON PARK, N. Y.

ON WEDNESDAY, June 13th, the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, consecrated St. George's Church, Clifton Park, N. Y., which had been erected in memory of the late William Edgar Thorne. The Rev. David C. Huntington, rector of the parish, read the instrument of donation and endowment, and the Bishop preached. He called attention to the fact that, along with the gift of Mrs. W. E. Thorn, the church was made possible by the contribution of the personal services and labor of the members of the congregation.

Later, at a luncheon served to the visitors, Bishop Nelson called attention to the fact that three churches had been consecrated in the Diocese within the month.

MINNESOTA CHURCH'S 50TH ANNIVERSARY

ON THE Sunday after Ascension, May 13th, the parish of St. John the Divine, Moorhead, Minn., celebrated the 50th anniversary of the beginning of the work of the Church in that city. Mr. B. F. Mackall, senior warden of the parish since 1876, began the work May 13th, 1873, under appointment of Bishop Whipple. The Presbyterian chapel was rented and later purchased and used until 1898, when the present beautiful church was built. On this anniversary there was an early corporate celebration of the Holy Communion, and at Morning Prayer, later, Mr. Mackall read the lessons just as he did fifty years before. In the evening a public reception was held, at which Mr. Mackall spoke on Reminiscences of Early Days in Church Work. The Rev. S. T. Sorenson, of Trinity Lutheran Church, and the Rev. Dr. Hall, of the Presbyterian Church brought greetings from their respective churches. The rector, the Rev. S. J. Hedelund, spoke last on Hopes for the Future.

DEGREE IS DECLINED

IN THE LIVING CHURCH of June 9th it was stated that among degrees recently conferred was that of D.D. by the Greek Seminary of St. Athanasius upon the Rev. Thomas Burgess head of the Bureau for Work among the foreign-born in the Church Missions House.

It is now stated, on behalf of the Greek Seminary, that the degree was voted, but that Mr. Burgess declined to accept it. "The honor was voted", says the representative of the Seminary, "as a mark of our appreciation of his good work and friendly relations with the Greek Orthodox Church in America." It is well understood that the declination involved no failure to recognize the high honor bestowed by that appreciation.

The same degree was, however, conferred upon the Rev. Thomas J. Lacey and the Rev. Henry V. B. Darlington, on Sunday, May 27th, in the Church of the Redeemer, Brooklyn, by the Most Reverend Archbishop Alexander, the Very Rev. Philaretos Johannides, and Prof. Cann Cornell.

ST. LOUIS CHURCH SUMMER CAMPS

SUMMER CAMPS have been opened by three St. Louis churches, Christ Church Cathedral, the Church of the Holy Communion, and St. Stephen's Church. The two latter camps are especially operated for mothers and children living in the congested districts where the churches are located, and for a number of years these camps have been boons to many poor women. The Cathedral Camp is used for week's outings by organizations of the Cathedral, including club for girls, boys, and women, and these also draw heavily from people living in the downtown closely populated districts near the Cathedral, which is in the heart of business St. Louis. The Little Girls' Club of the Cathedral, composed of about seventy-five children of foreign-born parentage, has a week at the camp, and all during the summer has the use of the swimming pool at the Cathedral house on Saturday afternoons.

OREGON SUMMER SCHOOLS

THE EIGHTH annual summer school will be held from July 24th to the 31st on the banks of the Clackamas river, where Kipling found his first forty pound salmon. Christian Social Service, Missions, Religious Education, and Group Leadership will be among the topics. The faculty is a strong one and includes the Rt. Rev. W. P. Remington, D.D., the Rev. Herman Page, Mrs. Thomas Kirby, Mrs. Wilson Johnston, the Rev. Thos. Jenkins, Archdeacon Jay Claud Black, the Rev. Dr. H. H. Powell, of San Francisco, and Jamieson Parker and John W. Lethaby. Daily Eucharist at the out-of-doors altar and meditations will mark the period. The Rev. J. A. Cleland, Oregon City, is the secretary, and will gladly give full information. Fifteen dollars should cover all expenses.

THE RACINE CONFERENCE

THE RACINE CONFERENCE, to be held from July 2d to the 13th, has never offered a more attractive program than this year. The devotional Bible Class on The Parables of our Lord will be given by the Rev. F. D. Tyner, whose Bible class was so much enjoyed at the last Conference. Bishop Irving P. Johnson and Bishop Burleson will be speakers at the noon lecture hour; the talks at the Sunset service will be given by Bishop Burleson and the Rev. J. A. Schaad. Mrs. Biller and Miss Elizabeth Matthews will be present for courses of special interest to women; Miss Agnes Grabau comes from St. Luke's chapel, Trinity parish, New York, for a course on A Parish Program for Girls, including the work of the Girls' Friendly Society. The program is unusually strong in courses for young people, and will be of great practical help to those active in young people's societies. The Rev. Morton C. Stone has plans of much interest for the work in pageantry. The courses in religious education are in excellent hands, and splendid courses in

Christian Social Service ought to attract many to the Conference. The subjects dealt with in this department are: Social Service in the Parish, Principles of Family Case Work, Suggestions for Jail Work, and The Return of Christendom. Courses of special interest to the clergy will be given by the Rev. M. Bowyer Stewart and the Rev. J. A. Schaad. Mr. Charles L. Dibble will give a course on How to Make the Faith Intelligible to Young People. Dean Lutkin is again in charge of the work in music.

Rooms can be reserved for a part of the Conference by those who find it impossible to be present for the whole. Registrations should be made with Miss Anne Caryl, Bishop Book Shop, 180 N. Wabash Ave., Chicago.

MEMORIAL ORGAN DEDICATED

THE REV. CARROLL M. DAVIS, Domestic Secretary of the Department of Missions, and former Dean of Christ Church Cathedral, St. Louis, spent several days last week in St. Louis, and on Sunday afternoon, June 17th, he dedicated a handsome organ in the chapel of the St. Louis City Hospital, which was given to the City Mission, of which the Rev. F. J. F. Bloy is the director, by the Woman's Auxiliary of Missouri, in memory of the late Miss Mary Triplett, well known to Churchwomen throughout the country. The organ bears a memorial plate, inscribed as follows: "In loving memory of Mary W. Triplett, organizer and secretary for thirty-five years of the Woman's Auxiliary of Missouri."

CAMP MORRIS FOUNDED

THE BROTHERHOOD OF ST. ANDREW has made a venture of faith, and this year is conducting a Boys' Camp under the name of the famous western bishop, Benjamin Wistar Morris. The inclusive cost will be \$12.00, and this will cover food, tent, swimming, hikes, talks on travel in Africa and Brazil, and a host of attractions. The \$1 registration fee should be sent to Mr. John W. Lethaby, Ainsworth Bldg., Portland, Ore.

POSSIBILITIES AS TO ACOLYTES

THE VALUE OF ACOLYTES is shown in a new light in connection with a group of young men at St. Paul's Church, Marinette, Wis., in the Diocese of Fond du Lac, who had been trained for their work by the rector, the Rev. Claud Reader. The rector had trained them personally in reading and speaking, and on more than one occasion during his rectorship the boys had led in Evening Prayer. Fr. Reader's rectorship terminated in April, since which time the boys have carried on the daily services, reading Morning Prayer on Sunday mornings, and doing so with marked reverence and ability, bearing witness to the excellent training given them.

BISHOP SUMNER BUSY

FOR THE NINTH consecutive year, the Rt. Rev. Dr. Walter T. Sumner, D.D., Bishop of Oregon, has visited the University of Oregon at the invitation of the President. He addressed 2,500 students, members of the faculty, and visitors at a convocation, and gave over twelve formal and informal talks to groups. The differ-

ent fraternities and sororities invited the Bishop to lunches and dinners.

On account of the baccalaureate sermon at St. Helen's Hall, the Bishop was forced to decline an invitation to give the baccalaureate address at the Oregon Agricultural College. For the same reason, he was not able to speak to the State Normal School at Lewiston, Idaho. In addition to the above events during the month, the graduation address was given at Gresham High School and the baccalaureate sermon at Toledo. Owing to his visit to the East, Bishop Sumner will be unable to participate in the exercises marking the Oregon Trail, at which President Harding and Governor Pierce will be present.

ANNIVERSARY OF REV. J. A. WILLIAMS

ON ST. BARNABAS' DAY, the Rev. John Albert Williams, rector of the church of St. Philip the Deacon, colored, Omaha, Neb., celebrated the 32d anniversary of his ordination to the priesthood. His entire ministry has been spent in the one church. "Father John Albert," as he is familiarly spoken of in the city and diocese, has held some of the most important offices in the Diocese of Nebraska, serving for a number of years as secretary of the Diocese, editor of the *Crozier*, the diocesan paper, and was one of the examining chaplains of the Diocese. In addition to his clerical work, Father Williams is editor of the *Monitor*, a national weekly devoted to the interests of colored Americans.

MORTGAGED HIS OWN PROPERTY

A VETERAN CLERGYMAN, the Rev. Vincent Brande, in charge of the congregation of the Church of the Redeemer in the city of Porto Alegre, Brazil, has been so eager to secure a new church building that he has mortgaged some of his private property to secure the necessary funds.

Bishop Kinsolving writes: "I sincerely trust that \$3,500 may be secured to clear off this debt of clear-visioned faith and make the consecration, soon, possible. He is meeting the interest and slowly, very slowly scaling down the debt out of his private income and the intake from his parochial school. This is an act of self-sacrifice to inspire like adventure for God."

ST. JOHN'S, GREELEY, COL.

THE COMMENCEMENT exercises of St. John's College, Greeley, Col. were held Friday, June 1st, the Rev. Harvey Watts preaching the commencement sermon.

St. John's has closed a very successful year. Twenty-four were enrolled. A new three story building is now well under way, and will be ready for use in September. The present building is to be stuccoed, and the two buildings are to be connected with a cloister.

PUBLICITY AND THE CHURCH

THE SUBJECT of Church Advertising was given considerable attention at the annual convention of the Associated Advertising Clubs of the World at Atlantic City, June 3d to the 7th. A number of men trained in modern publicity methods spoke at the Church advertising departmental conferences, and gave their expert opinions on the proper methods of bring-

ing the Church to the attention of the people at large.

Arthur E. Hungerford, Publicity Manager of the Federal Council of Churches, called attention to the fact that the Bible was news when it was written and that it is still news. The four Evangelists, he said, were the greatest reporters the world has ever known, and are the ones whose work has influenced the world the most. St. Paul, he said, was the greatest editorial writer. The most important of present day Church news, he stated, was the record of the vital doings of the Church, as there is no news where there is no life. Along with Church news, he added, must go Church advertising.

The problem in Church advertising, said E. P. Beebe, of New York, was, to use business terms, to get back old customers, to line up prospects, and to get after new customers. Different methods of advertising are needed to reach these varying groups. The advertising of the individual church should not be made paramount, but the message of the Church must be emphasized, and its service to humanity, what it offers for the uplift and happiness of mankind. This advertising must be cumulative.

Norman H. Parrott, of Baltimore, advised that professional publicity agents learn the principles and methods of Church work, and that clergymen and Church officials learn the art of advertising.

"Newspapers are studying more than ever the question of Church advertising, and are now seeking to make more effective the copy furnished them by local churches, which usually consists merely of the announcement of the topic of the sermon", was the statement of Herbert H. Smith, of Philadelphia.

"The announcement of the sermon is not sufficient to draw to any church the man who has decided to go somewhere to church. Something must be done to attract the unchurched man. Newspaper advertising managers are realizing this fact more and more, and are talking this thing in conferences on Church advertising in their solicitation of church copy.

"Scores of daily and weekly papers in all parts of the country have used quarter pages, half pages, and full pages, in an effort to attract more people to their local churches. They have also largely stimulated the use of more space by individual churches.

ST. STEPHEN'S COLLEGE COMMENCEMENT

AT THE COMMENCEMENT exercises of St. Stephen's College, Annandale-on-Hudson, N. Y., the principal address was made by the President of the College, the Rev. Dr. Bernard Iddings Bell, who took occasion

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to combat vigorously the modern tendency in American colleges of permitting men to take specialized and technical work for which they received the Bachelor's degree. He said in part, "Our American colleges and universities are turning out vast numbers of people who know nearly everything except the one thing needful for the survival of American institutions. That one thing needful is sufficient knowledge of the bases of human life, social, artistic, philosophical, which alone enable people to understand one another and to cooperate with one another. Concerning the things that unite men, the things which all men share, the ordinary graduate of most American colleges is densely and complacently ignorant. It is a dreadful thing to consider a college education from any other angle except that it may make possible a larger vision of one's fellow men, a finer, more sane, more humble love of humanity. Teaching a man how to make a living is a purely incidental part of a real college training. A college is a place for maturing men, for enlarging mental vision, for developing philosophical understanding, for bringing about a humanized urbanity.

"One would think that this was axiomatic, yet it is along this line that the college which holds to its ideal purpose must expect attack—from a small-visioned public and from short-sighted students. 'Why,' ask many undergraduates, 'should I take merely cultural studies. Since I am to be an artist let me study art. If I am to be a medical man, let me live in laboratories. If I am going into business, let me devote my whole time to finances. If I am to be an engineer, let me give up this rubbish and study engineering. I have not the time for cultural pursuits. I must acquire some trick technique somehow speedily to accumulate a pile of money for myself and my girl.'

"To meet this demand, many of our institutions of reputation and honorable history have been transforming themselves, of late years, until they are little more than glorified trade schools. Their bachelor's degrees mean next to nothing of real culture. Their possibility of contributing anything much to the restoration of a civilization which is perishing is mighty small indeed. If among the eminent Dives's of one sort and another, amidst their alumni, there are occasional persons who have any vision of human life except in terms of cash and pleasure, it will not be the fault of these eminently degenerate institutions. One thanks God that there still remain some colleges whose insistent aim it is to produce men rather than technicians. The place for technical study is not the college. In the case of men of inferior intelligence, it is a trades school. In the case of clever men, it is a post-graduate school. At the present time, the college has all it can do to avoid being squeezed out itself and having, with it, squeezed out the bases of true culture, between the upper mill-stone of cupidity and the nether mill-stone of stupidity. As for St. Stephen's College, it understands the tendencies of the time in American higher education and it would die rather than conform to them."

LARGE GIFT FOR KENYON

MR. SAMUEL MATHER has presented Kenyon College with \$100,000 for the erection of a dormitory in memory of the wife of Bishop Leonard. He has also assumed the chairmanship of a committee to raise a second \$100,000. The ground has been broken for this structure.

DEATH OF THE REV.

A. H. BRADSHAW

THE REV. ARCHIBALD H. BRADSHAW, rector of Trinity Church, Easton, Pa., died at the Braeburn Sanitarium, Clifton Heights, Pa., Friday, June 8th.

The Rev. Mr. Bradshaw was ordained to the diaconate by the Rt. Rev. Ethelbert Talbot in 1904, and to the priesthood the following year. He was at first assistant at the Church of the Atonement, Philadelphia, going to Calvary Church, Conshohocken, Pa., in 1907. He went to Trinity Church, Easton, in 1910, where he found a congregation of 383 communicants. The church now has 608.

DEATH OF MRS. A. M. RANDOLPH

MRS. SALLIE G. HOXTON RANDOLPH, widow of the Rt. Rev. A. M. Randolph, D.D., late Bishop of Southern Virginia, died at the home of her daughter, Mrs. James F. Wright, 812 Stockley Gardens, Norfolk, Va., June 6th.

Mrs. Randolph was universally loved and admired, and was a woman of unusual charm. She was the daughter of Dr. William Hoxton, a surgeon in the United States Army, and Eliza Griffith, and the great-great-grand daughter of the Rev. David Griffith, the first Bishop-elect of Virginia. Dr. Griffith was chaplain in the Revolutionary army and pastor of old Christ Church, Alexandria, at the time George Washington, who was an intimate friend, was vestryman.

Mrs. Randolph was born January 25, 1840, in Alexandria, where she spent her girlhood. She married Bishop Randolph in April, 1858. She is survived by four children.

DEATH OF MRS. C. B. COLEMAN

THE SUDDEN DEATH ON Saturday, June 9th, of Mrs. Carrie B. Coleman, of Cambridge, Mass., removes one of the best known and most revered Churchwomen of that section. Mrs. Coleman had long been a student of Church theology and history, and, several years ago, was a member of the first class of women—the only American woman—to take the Archbishop of Canterbury's degree of L.Th.



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after a severe examination. She was for many years associated with the work of the Sisters of St. Margaret, and was a worker in St. Stephen's, Boston, in its early days under Father Brent and Father Torbert. In later years she was connected with Christ Church, Cambridge. Mrs. Coleman had lectured and given classes on various phases of Church teaching at many places, and was exceptionally useful in such work. In her younger years, during the seventies and eighties, she was a frequent writer for THE YOUNG CHURCHMAN, especially in Church history, and was associated with that magazine from its foundation in 1870 through many years, keeping up her interest in and attachment to that magazine and its younger sister, THE LIVING CHURCH, to the end. A deeply cultured, scholarly woman of the old school, she will be greatly missed, and nowhere more than in the office and the home of THE LIVING CHURCH.

The burial service was at Trinity Church, Niles, Mich., on Thursday afternoon, June 14th.

GIFTS AND MEMORIALS

ON THE OCCASION of the visitation of the Rt. Rev. G. G. Bennett, D.D., to the parish of St. John the Divine, Moorhead, Minn., the Bishop blessed, in memory of Oscar W. Rustad, who was, for fourteen years, treasurer of the parish, and was suddenly killed in an automobile accident a year ago, a pair of Eucharistic candlesticks, and then a large memorial window, Christ Knocking at the Door. The parish will soon erect a new guild hall as a thank offering for the fiftieth anniversary of the founding of the parish.

NEWS IN BRIEF

ALABAMA—Recently a bronze tablet to the memory of the late Governor Thomas G. Jones, and of Georgena Bird Jones, his wife, was unveiled in St. John's Church, Montgomery, of which they were devoted and faithful members.

CENTRAL NEW YORK—The Rev. Dr. Percy T. Fenn, of St. Mark's Church, Syracuse, N. Y., preached the commencement sermon at Wallcourt Hall on Sunday, June 3d, at St. John's Military School, Manlius, N. Y., on Sunday, June 10th, and at St. Faith's School, Saratoga Springs, N. Y., on Sunday, June 17th. He was also one of the special preachers at Seabury Divinity School, Faribault, Minn., on the night of May 1st.

CHICAGO—Shortly after his arrival to take charge of St. Bartholomew's Church, Chicago, the vestry presented the Rev. Howard R. Brinker with a sedanette. The W.Y.A. Society has installed a new typewriter and a full line of office equipment for his use. The parish also provided a secretary and a parish visitor.

EASTON—The southern convocation of the Diocese was held in All Hallows Church, June 5th and 6th, at which plans were made for the further development of the rural work of the Convocation.—Canon Virgin has completed his arrangements for the opening of Camp Davenport on the Choptank river, and over a hundred applications have come from boys and girls for entrance to the camp.—The Very Rev. F. J. Bohanan, D.D., Dean of the Cathedral, has been elected executive secretary of the Diocese with official membership in all departments of diocesan work. This duty he will assume in addition to

his work at the Cathedral; and to this end he has opened executive offices in the chapter house of the Cathedral, and will in this way centralize the work.—St. Paul's by the Sea has received a beautiful window, from the studios of Gettier of Baltimore, in memory of Mr. Arthur L. Shreve; and a friend has also installed a bronze tablet to the memory of Mrs. Rosalie Tilghman Shreve, his mother, who was one of the founders and most loyal supporters of the church.—Mr. Felix E. Cloman, a student at the Alexandria Seminary, has been appointed lay reader in charge of the rural work of Worcester and Wicomico counties, comprising a large part of the southern convocation.

GEORGIA—During the commencement of the University of Virginia, the Bishop of Georgia was initiated into the Phi Beta Kappa Fraternity on Monday, June 11th. When Bishop Reese graduated from the University this fraternity was not in existence.—Mr. J. N. Stephen, of London, a layman of the Church of England and secretary of the Barnardo Homes, spoke in the pulpits of Christ Church and St. John's, Savannah, May 29th and June 3d, and later in the month in the parish churches in Augusta, by permission of the Bishop of the Diocese. Miss Effie Bentham, in charge of the Homes, and Mr. Stephen, her secretary, are making a five year tour of the world, in the interest of the Barnardo Homes for destitute children, telling the appealing story of the origin of these 156 homes in the British Isles, and other parts of the British Empire, founded sixty years ago by the late Dr. Barnardo.

KENTUCKY—The Social Service Commission of the Diocesan Church Service League held a get-together luncheon-meeting at the Cathedral House, Louisville, Saturday, June 2d, at 12:30, with the

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feet on the Delaware river, and stretching clergy of the Diocese and all welfare workers who are members of the Church. The program was short, the luncheon closing at two o'clock. The new program for the year's work, accepted by the Church Service League, was read. A number of other addresses were made. It is the intention of the Commission to hold such a luncheon-meeting annually, and, judging from the general interest evidenced, the plan will certainly be warmly welcomed.

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LONG ISLAND—St. Paul's School for boys and St. Mary's for girls, at Garden City, L. I., have had a most successful year. The baccalaureate sermons were given by the Very Rev. Oscar F. R. Treder, in the Cathedral of the Incarnation. At the school exercises, the addresses were made by Bishop Burgess, who also awarded the diplomas. Prizes were bestowed by the Dean.—The Rev. Vernon D. Ruggles, City Missionary of Los Angeles, Calif., is taking Sunday services at Grace Church, Brooklyn Heights.—The annual out-of-town-meeting of the Woman's Auxiliary of the Diocese of Long Island was held this year at St. George's, Flushing, L. I., the Rev. William E. Cravner, rector. After the celebration, addresses were made by the Bishop of Cuba, Archdeacon Bambach, and others.

LOS ANGELES—On Whitsunday the choir of St. Matthias' Church, Los Angeles, sang Mozart's famous Seventh Mass, seldom heard on the Pacific Coast.—Friends of the late Rev. Charles H. de Garmo have purchased and presented to Christ Church Redondo Beach, a two-manual Estey organ in his memory. It was dedicated at a musical service on May 22d, Father de Garmo's birthday.—Bishop Johnson was the recipient of many congratulations on June 7th, the occasion of his 76th birthday.—Bishop Johnson delivered the Chaplain's address at the commencement of California Institute of Technology, Pasadena, on June 8th.—The Rev. W. A. A. Shipway, rector of Holy Trinity Church, Covina, preached the commencement sermon of the Covina High School on June 10th.

NEBRASKA—The South West Deanery convened at Nebraska City, Wednesday, June 6th. Religious Education and the work of the Church Service League were the principal subjects discussed.—The closing exercises of Brownell Hall, the Diocesan school, for girls, were held from June 8th to 11th. The baccalaureate service was held in Trinity Cathedral, Monday, June 11th. Brownell Hall has been a school for the training of young women for more than half a century. The school will be housed this fall in the club house at Happy Hollow, one of the exclusive clubs of Omaha, until the new buildings, in which the school in the future will be housed, are completed.—The patronal festival of St. Barnabas' Church, Omaha, began Sunday evening, June 10th, with solemn Evensong. The preacher on this occasion was the Very Rev. Dean McGinley, of Trinity Cathedral, Omaha.—The semi-centennial of Christ Church, Beatrice, Neb., was observed June 10th and 11th. Sunday morning there was an early corporate communion for the parish. Later there was a high celebration with sermon by the Rev. Charles Smith, D.D., rector of St. James' Church, Buffalo, N. Y. In the evening, the Bishop of the Diocese confirmed a large class, after which a dinner was held at which the Hon. Adam McMullen was the toastmaster.—Bishop Beecher, of Western Nebraska, preached the graduation sermon for Brownell Hall at Trinity Cathedral, Omaha, Sunday, June 10th, and the Bishop of the Diocese, Dr. Shayler, made the commencement address on Monday, June 11th.—Miss Alice Hann, who for the past year has been on the Cathedral staff of workers and since the first of the year the Diocesan Educational Secretary of the Woman's Auxiliary, because of ill-health has been obliged to return to her home in Grand Rapids, Mich.—In the will of Mary Wilkins Rustin, the Bishop Clarkson Memorial Hospi-

tal, Omaha, is a beneficiary to the amount of \$1,000.

NEWARK—On the first Sunday in June, the Rt. Rev. E. S. Lines, D.D., Bishop of the Diocese, held a service of dedication for the new parish building of St. John's Church, West Hoboken. Under the Rev. Allen Greene the church has gone on prosperously, and the parish house, which has cost \$32,000, and is an excellent building, is a great possession for the work of the parish.—On the last Saturday in May, nearly 100 people, representing many parts of the Diocese of Newark, came together for the opening of the new year at Eagle's Nest Farm on the Delaware river, just below the Water Gap. Much has been done in the way of building and clearing up the grounds, with a full schedule of summer conferences, appointments for church choirs, boy scouts, and also meetings of men for missionary conferences. These two farms of 180 acres with 600

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back on the high ground, were given to the Diocese by two women representing families which have been living in the parish for several generations, Mrs. Sarah E. Albertson and Miss Ellen M. Cummins. Both were at the meeting, and greatly pleased with the thought that their old homes and the farms belonged to the Diocese.—On St. Barnabas' Day, the annual service of Commemoration of the Benefactors of St. Barnabas' Hospital, Newark, was held in the chapel, with the reading of the names and a bidding prayer by Bishop Stearly. No year has seen such large extension in the way of building and development of the hospital, and further work is projected. The only shadow over the annual meeting of the Trustees and the Memorial service was the knowledge that the Sisters of St. Margaret feel obliged, for lack of sisters to care for the work, to withdraw from the care of the hospital after forty-two years of service.

NEW YORK—The Rt. Rev. Herbert Shipman, D.D., Suffragan, Bishop of New York, visited personally each of the patients at the Sunset Park Tuberculosis Sanitarium, when he made a visitation there Saturday, June 9th.

PENNSYLVANIA—Following the parochial custom, St. James' Church, Evansburg, had its twenty-second annual reunion June 7th. Among the speakers during the day were the Rev. Crosswell McBee, and the Rev. Dr. Louis F. Washburn, of Christ Church, Philadelphia.—The Open Air Services, under the auspices of Bishop Rhinelander, have been resumed for the summer season on the site allotted for the purpose on the Parkway. The opening service was conducted by the Bishop of the Diocese. The other speakers will be the Rev. Charles Townsend, on June 17th, the Rev. J. H. Lever, on June 24th, the Rev. Louis C. Washburn, D.D., on July 1st, the Rev. Dr. Z. B. T. Phillips, on July 8th, the Rev. Wood Stewart, on July 15th, the Rev. B. J. Rudderow, on July 22d, and the Rev. Thos. S. Cline, on July 29th, the closing date.

SACRAMENTO—All communications for the secretary of the Diocese of Sacramento should be addressed to the Rev. H. V. Harris, Grass Valley, Calif.

SOUTHWESTERN VIRGINIA—On Friday, June 1st, the Rev. Wilfred E. Roach, rector of Christ Church, Martinsville, Va., preached the sermon in connection with the graduating exercises of the High School at Stuart, in Patrick County, Virginia. Patrick is one of the counties in this diocese where the Church is not represented even by a mission station, and this is said to be the first sermon preached in that county by a clergyman of the Church in thirty years.—On Sunday, June 3d, Mr. Roach also preached the baccalaureate sermon at Montvale High School in Bedford County.—In connection with the Diocesan Summer School to be held at the Virginia Episcopal School, Lynchburg, June 18th to the 23d, there will be a one day conference of representatives of Young People's Societies in the diocese, with a view to the promotion of interest in all the parishes in this essential feature of the Church's activities.

WESTERN NEW YORK—The Girls' Friendly Society of Rochester will observe the day of intercession and thanksgiving for the Girls' Friendly Society all over the world, as appointed by the English G.F.S., by a special celebration of the Holy Communion, in Christ Church, Thursday morning, June 21st.

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