

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 22, 1922

NO. 12

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$4.00 per year. To the Clergy, \$3.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$4.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$5.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

Triennial General Convention Protestant Episcopal Church Portland, Ore., Sept. 5-23

On your way to and from the Convention, plan to see all you can of the great west.

A ticket via the Union Pacific covers, without additional cost—

Colorado, the Rockies, beautiful Echo and Weber Canyons, Salt Lake City with its wonderful tabernacle and organ, the Snake River Region and the mighty Columbia River along which the Union Pacific runs for 200 miles.

Do not miss seeing San Francisco and Los Angeles. It costs only little more to take them in via the Union Pacific.

Through limited trains from Chicago, Omaha, St. Louis, Kansas City and Denver afford service of the highest class.

Very Low Round Trip Fares

Special Episcopal Convention folder and booklet, "Pacific Northwest and Alaska," together with complete information, are yours for the asking. It will be a pleasure to help plan your trip.

Address
A. L. CRAIG, Gen'l Pass. Agent,
Omaha, Neb.

Union Pacific

Daily Vacation Bible Schools

In many cities throughout the country, Daily Vacation Bible Schools are being held and are attracting wide attention. These schools should be encouraged.

But what of our boys and girls when the vacation period is over? Our school children are given 25 hours a week of secular training, which is compulsory, and only 1 hour a week of religious training, provided parents see that their children go to Sunday School.

Week Day Schools in Religious Education held in coöperation with the Public Schools solve this problem.

In 1920 such schools were held in 5 cities in 3 different States. In 1922 they were held in 57 cities and 16 States.

Is Your city giving Your boys and girls this opportunity?

What other cities are doing your city can do. Full information on the aims and methods of these week day schools may be had by writing to the

Department of Religious Education

Church Missions House, 281 Fourth Ave., New York City

Dependable Investments

An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and Chicago real estate bonds which we are now offering at prices to net the investor from 6% to 7%.

¶ For those individuals who like to invest their savings promptly in order to obtain the maximum return from them, who have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase. to 7%.

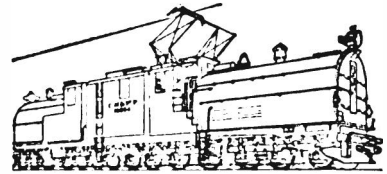
Ask for Circular A-G

PEABODY, HOUGHTLING & Co.

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago



PACIFIC NORTHWEST THE WONDERLAND

Travel over the World's Longest Electrified Railroad. Enjoy scenery without soot. Cross the Rocky, Bitter Root, and Cascade Mountains in open observation cars.

Mighty electric locomotives haul the luxuriously equipped trains of the Chicago, Milwaukee, & St. Paul Railway through America's scenic wonderland.

See Mount Rainier National Park—America's Switzerland—San Juan Islands, Olympic Peninsula, and a thousand other points of interest.

All steel—electric lighted official special train for Portland, through without change of cars, will leave Chicago (Union Station) 10:15 P.M., September 1st.

In planning your trip to the General Convention at Portland, Ore., let your choice be the Official Route—the

Chicago Milwaukee & St. Paul Railway

TO PUGET SOUND—ELECTRIFIED

Geo. B. Haynes, General Passenger Agent, Chicago. For reservations write F. N. Hicks, 620 Marquette Bldg., Chicago, Ill.

18904

THE LIVING CHURCH

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

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

OFFICES

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

New York: 11 West Forty-fifth Street.

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

SUBSCRIPTIONS

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

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

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages, 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts.

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

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	399
Retired Clergy and the Pension Fund.—Pacifists, Turks, and Duty.—Terminology and Reunion.—The First Monastic Deputy.	
ACKNOWLEDGMENTS	402
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas, Mus.D.	403
DAILY BIBLE STUDIES.	403
RELIGION AND LIFE. By the Rev. Thomas F. Ople	404
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	405
THE CHURCH'S ADMINISTRATION. The Presiding Bishop and Council.	406
A YEAR OF UNIVERSITY CHURCH CLUB HOUSE, Pt. II. By Mrs. Lois Kimball Mathews Rosenberry.	407
IN THE IMAGE OF GOD. By Laura A. Williams.	408
RECEIPTS CONTINUE TO DECREASE.	408
WOMEN OF THE CHURCH AT PORTLAND. By Ada Loaring Clark.	409
SAVING THE ASSYRIAN CHURCH AND NATION.	410
PROPOSED REVISION ANALYZED. Pt. IV. By the Rt. Rev. James DeWolf Perry, D.D.	411
WORK IN THE PHILIPPINES. By Graham Taylor, LL.D.	412
CORRESPONDENCE.	413
Revision of the Prayer Book. (Rev. L. B. Ridgely, D.D.; Rev. C. B. Wilmer, D.D.) Libraries in Portland. (Rev. Edward H. Clark.) Life Insurance of the Clergy. (Sidney Webber.) A Correction. (Rev. Robert Holmes.)	
THE NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND (London Letter)	417
CANADIAN CHURCH SPIRIT GROWING IN EARNESTNESS (Canadian Letter)	418
RELIGIOUS CONFERENCE AT COLUMBIA SUMMER SCHOOL (New York Letter)	419
BROTHERHOOD BOYS' CAMP NEAR PHILADELPHIA (Philadelphia Letter)	420
MANY IMPROVEMENTS IN DIOCESE OF CHICAGO (Chicago Letter)	420
WASHINGTON PARISH AND ITS ACTIVITIES (Washington Letter)	421

You MAY preach ethics till your hair is white but, unless you preach the crucified Christ, you are not serving the interests of true ethics.—Rev. Dinsdale T. Young.

The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, JULY 22, 1922

NO. 12

EDITORIALS AND COMMENTS

Retired Clergy and the Pension Fund

WE have so often expressed our appreciation of the administration of the Church Pension Fund, especially after examination of its annual reports, the fourth of which now lies before us, that—in pursuance of our promise to review those reports annually—we desire now to present only one phase of the operation of the Fund which, in our judgment, is open to serious criticism.

We refer to the administration of what is termed in the reports "The General Convention of 1907 Account". This is a fund raised by direction of General Convention in the year mentioned, for the relief of the aged clergy, to be administered by the (then existing) General Clergy Relief Fund trustees.

When the (more recent) Church Pension Fund was formed and came into operation, it made no provision for pensions or relief for clergymen retired before the beginning of its operation, March 1, 1917; except that grants already made by the (older) General Clergy Relief Fund were continued by the new organization, being disbursed from the fund turned over to it by the older one, supplemented by an amount, deemed sufficient, from the reserve of the new corporation.

The omission of other aged clergy, already retired, from the automatic benefits of the new Pension Fund, came as an unhappy surprise to many of these and to such other Churchmen as were not familiar with the scope which the new organization was assuming, and it developed that there were a considerable number of such clergy beyond those carried on the G. C. R. rolls; while the grants from the latter, in many instances, were very inadequate indeed.

That the Church had an obligation to those already retired, quite as truly as to those who should subsequently retire, was very generally maintained, and the Pension Fund trustees sought to discover a way in which to meet at least the most urgent part of the demands on behalf of these retired clergymen. In the Journal of General Convention, 1919, there is printed an extended report on the subject which was submitted by the standing committee of the House of Deputies on pensions (pp. 516-521), the substance of which, we are informed, was framed by a committee of the Church Pension Fund in the summer of 1918. This report, recognizing the need for which no provision had been made, suggested that the fund raised in accordance with the directions of the General Convention of 1907, amounting to something in excess of \$400,000, to which, it was stated, other funds in hand could be added so as to make a total of about \$600,000, should be applied to the relief of these retired clergymen.

"There are 276 such cases", states the report. "It would cost \$1,300,000 to give pensions of a minimum of \$600 to each of these clergy. It would cost \$500,000 to provide for their widows, and for other cases of increased grants that would naturally follow there would be needed an additional amount. It is therefore estimated that the cost of providing pensions for the 276 clergy retired before March 1, 1917, for their widows, and for the additional grants necessarily following the granting of such pensions, would be approximately \$3,500,000."

That the Church "must" take care of these retired clergy was emphasized by the report. It proposed, therefore, a resolution authorizing the use of the fund mentioned, "to provide relief for those clergy who may be in need and who had retired before March 1, 1917, when the pension fund of the Church began operation, and their families."

Before that resolution came up for action, however, the House of Deputies was informed that the House of Bishops had adopted a resolution in terms exactly identical with that contained in the report, except for a change in the words which we have quoted above. That resolution, framed by the Bishop of Massachusetts (Journal, p. 111), was passed concurrently by both houses in Bishop Lawrence's language, as follows:

"Resolved, the House of Deputies concurring, That the Church Pension Fund be authorized to take the necessary steps to use the Fund known as the 'General Convention of 1907 Fund' amounting to \$400,000, or thereabout, and any other money received through the merger with the General Clergy Relief Fund, or from other special funds that may be available, to provide, so far as possible, grants for those retired Clergy who were aged or infirm when the Pension System of the Church began operation on March 1, 1917, and their families, and that the Church Pension Fund be authorized to dispense these moneys for such purposes through the agency of a separate Board or Boards, or in any other manner that seems advisable."

The only difference between the recommendation of the H. D. committee and the resolution adopted, therefore, was to eliminate from the latter every suggestion of the fund as being a charity; thus, "to provide relief for those Clergy who may be *in need* and who had retired", etc., was altered to: "to provide, so far as possible, grants for those retired Clergy who were aged or infirm when the Pension Fund of the Church began operation . . . and their families."

So, just as the principal Pension Fund is administered, not as a charity, but as a vested right, on behalf of those clergymen who come within its terms, so this 1907 fund, supplemented, if need be, to the possible amount of about \$600,000, is equally a vested right on behalf of other clergy, subject, however, to the lim-

itation, "so far as possible". And, obviously, it is not possible to administer a fund of \$600,000 in precisely such manner as—if the figures of the committee, borrowed from the Church Pension Fund figures of 1918 are correct—would require a total expenditure of "approximately \$3,500,000". That the latter amount is an extravagant over-estimate of what would be required to give a flat pension of \$600 each to all the clergy retired previous to 1917 and a smaller pension to their widows seems quite probable, but the amount required would certainly be in excess of the \$600,000 available.

The administration of this special fund was delegated by the Church Pension trustees to a special administrative board. We now refer to the Pension Fund reports of 1920 and 1921—the last just at hand—in order to discover precisely how that fund is being administered, and to what extent the clergy retired prior to 1917 are receiving its benefits.

THE 1921 REPORT shows (p. 15) that 51 grants have been made from the 1907 fund, being those to clergy retired before 1917 and their families. There have also been charged against the fund 47 "annual automatic grants at age of 64", amounting to \$17.39 each, which are held to be payable under the conditions of the original trust; so that the average amount disbursed to the 51 pensioners (apart from these 47) is a fraction under \$325 per year; and the remainder of the 276 who were reported as in that class in 1919 are evidently left out entirely. No doubt many of them have died.

The amount of the principal of that fund is placed in the 1920 report (p. 11) at \$435,761.80, and in the 1921 report (p. 65) at \$437,207.42; the possible supplemental fund of \$200,000, mentioned in the H. D. report, not having been added to the sum. Thus in the calendar year of 1921, when it ought to have been possible for the circumstances relating to all of the retired clergy to have been so analyzed as to admit of the due administration of the fund "so far as possible", the administrators were actually disbursing (a) less than the income of the fund, instead of principal and interest plus the supplemental \$200,000; (b) to 51 pensioners (including families) instead of to a possible 276 clergy retired in 1918 (less deaths prior to 1921) plus the families; and (c) in an average amount only slightly in excess of half the desired \$600 minimum.

The administrators were justified in granting pensions from this fund only with caution. They could not at once put the 276 clergy—let alone families—on an annual pension of \$600 each, although a little figuring, plus an actuarial calculation as to the probable expectancy of life of those who, in 1921, have attained a minimum of 71 years of age and therefore an average considerably beyond that, will show that they could approximate that for the entire number, if the uncertain but not large number of families of such retired clergy be eliminated.

But obviously, since the death rate of men past seventy is very high, and since the number of possible pensioners from this fund cannot increase, it ought to have been possible to find a proper way to distribute, not \$17,387.33 among those pensioners during 1921, but at least \$150,000, a quarter of the augmented fund; and the remainder of that fund would still have been more than sufficient, on an actuarial basis, to protect them during the remaining expectancy of life.

Why, then, is not this fund being administered, except to this preposterously trivial extent?

The two annual reports seem, in part, to afford the answer. The administrators of this fund seem to believe that instead of administering it, "so far as possible," for the benefit of a specified class of clergy, all of whom will be dead and buried long before the administrators get around to them at the rate they are going, it is their duty to keep it solely for cases of extreme destitution, where *nobody* is caring for these

aged clergy, in which case a very minimum of "charity" should be extended to them. Obviously, if nobody were providing for these clergy, they would be no longer living; so that, for the most part, if they are living, it is *prima facie* evidence that somebody is providing for them; ergo, the administrators seem to argue, they are not entitled to the "charity" of this fund!

For the whole conception shown by the reports is that this is a "charity", available for extreme cases only, and for which entirely too large a sum has been assigned.

"One of the accomplishments of this Board", begins the very first report of these administrators, being that of 1920. "is an important and gratifying discovery: it is that the number of the Church's aged, retired clergy, said to be in pathetic need at the time the Church Pension Fund began to operate, was greatly exaggerated. The calculators made a miscalculation, and vainly vexed their souls therewith. The list of the clergy whose names we have on file as actual or potential applicants is very significant. For it not only shows that clergy in actual need are few in number, but that nearly all are in receipt of aid from one or more Church pension or relief organizations; and that while the money value of such aid is small, yet it is enough to save them from actual want and to acquit the Church of the oft-repeated charge of being wilfully and utterly neglectful of the temporal welfare of faithful servants no longer able, by reason of age or infirmity, to continue their self-denying labors in her behalf. We congratulate the Church on this redeeming discovery, and rejoice in the privilege of furthering her beneficent efforts in this direction."

The same utter misconception of the trust which they have been delegated to administer is shown in their report of 1921:

"But few applications for grants of relief have been received, thus confirming us in the conviction that the number of the Church clergy in necessitous circumstances had been greatly exaggerated, and that the need of those in such circumstances was not so acute as had been represented."

We then refer to the blank which has been prepared by the administrators of this fund and which is sent to every applicant for "relief" from it. The application begins as follows:

"I hereby make application for *charitable relief* from the moneys held by the Church Pension Fund in an Account known as 'The General Convention of 1907 Account', the distribution of this Account for the relief of clergymen not eligible to the benefits of the Church Pension Fund, and for the relief of widows of those clergymen, having been authorized by the General Convention of 1919. In support of this application I submit the following information."

"Charitable relief" indeed!

The applicant must then fill out blanks relating to various vital statistics, including such as the following:

"The total amount of money received by me annually (including grants and gifts) is _____ received from _____."

"I have no relatives (brothers, nephews, etc., in business), other than those mentioned above, to whom I can look for support."

So ONCE MORE we have failed in trying to provide for our aged and retired clergy. We thought we had done so in 1917 and then found it was all a mistake. We thought so again in 1919, and it is all a mistake again. We have the men, so far as they are still living five years after the Pension Fund began operations—in their seventies, eighties, and nineties—and to some extent we have the money, and have had it for from ten to fifteen years; but we are not using the money for the men, and the administrators, to whom we have entrusted it, first bind it up so securely with red tape of their own manufacture that it cannot be unbound, and then tell us that it was all a mistake about needing any such fund anyhow!

It is disheartening enough, for the veterans are dying so rapidly, before we succeed in reaching them.

that, according to present indications, the fund assigned to them will remain intact until long after they are dead, and General Convention will again have the problem of what to do with a trust fund for which the trust cannot then be fulfilled—all through the grave negligence of the Church and of those commissioned by the Church to act on her behalf. It is difficult to say what ought to be done next, or what can be done quickly enough to be worth doing at all.

This much we are bound to say. The two reports of the administration of that fund, coupled with the trivial degree in which it is being administered, and, especially, the nature of the blank that is being used, show the most preposterous misconception of the plain and mandatory directions of General Convention.

A trust has been created for the benefit of clergy retired prior to 1917. It cannot simply be divided up *pro rata* among a certain list of names. It cannot be made as automatic as are the provisions of the Church Pension Fund. There must, therefore, be a degree of scrutiny of *relative* needs of applicants such as there is not, and need not be, in connection with the larger fund. To that extent the inquiries on the blank are justified.

The number of possible beneficiaries now must be considerably less than it was in 1918 when the figures were compiled—if, indeed, they were not already several years old at the time of preparation of the report. The administrators ought, however, to have a reasonably accurate list in their possession of what is the number at the present time. The average expectancy of age for these retired veterans being now very small, an actuarial estimate could very quickly be made as to the average amount that could be disbursed to them from the principal and interest of the fund augmented to \$600,000 or more. But instead of disbursing this average amount in a flat sum to each beneficiary, we would suggest that the entire number be classified according to relative needs, and that pensions—not “charitable relief”—be paid annually in grades of from \$100—possibly from \$50—to \$600. Only for that purpose of classification are the questions of “other income” germane to the matter, and it should be recognized that the intent and desire of the Church is to assume as great a part of the support of these pensioners as its funds will permit, rather than to place the burden upon the “brothers, nephews, etc., in business”. Every retired priest should be placed in one or another of these grades as eligible to pension; but the suggestion might properly be made that since the funds at the disposal of the Church are insufficient to give adequate pensions to all, any voluntary relinquishment of his share by a possible beneficiary in fairly comfortable circumstances in favor of those more in need, would be appreciated. And of course due attention should be paid to grants from dioceses or other sources. Yet if an actuarial calculation should show that the more affluent of the retired clergy must be left out entirely in the interest of those in greater need, the entire fund being required for the latter—which seems not to be the case—no ground for criticism would be involved.

In that manner the fund would be administered; and instead of disbursing a meagre amount from the income alone, as a measure of “charitable relief” in the most extreme cases alone and tying up all the principal in a napkin, we should have, on a smaller scale than the main pension fund, a creditable system of *pensions* for the clergy retired prior to March 1917. And the Church is bound to require of the administrators of that fund, that they carry out their trust in accordance with the plain directions of General Convention, completely abandoning their policy of holding on to the principal—which, according to their plan, will never be required or used for the purpose for which it was raised—and *paying pensions* to the retired clergy, as far as they are able to do.

Instead of making the “important and gratifying

discovery” that the fund is not needed, for the most part, as these administrators naively announce to the Church, the real discovery made, which is anything but gratifying, is that after the Church has appropriated money for a specific purpose, and has appointed administrators to disburse it, these administrators are not doing it. Their conception of their duties is in direct conflict with their instructions.

CONGRATULATIONS to Jane Addams, who declines to be a slave to her own logic.

Nobody was more sure that it was wicked to fight, during all that awful time when we had to fight, than she; and nobody has been more emphatic about it than she ever since.

Pacifists, Turks,
and Duty

Yet we learn that she recently spoke at a Near East protest meeting in Chicago, urging, like the other speakers, that the nations would stop the terrors of that land of massacres. If this means anything, it undoubtedly means an appeal to force.

And, to their credit, be it said that most Pacifists, including the religious sort, really would like to have somebody request the Turks to stop the massacres, and to have the Turks reply by return mail that it would be a pleasure to do so. Which, no doubt, shows that the Pacifists have a heart. But here is the difficulty with their position. When an immoral, devil-driven government or people starts out to make war against a defenseless people, there are only two alternatives which strong nations—the parties of the third part—can adopt. They may acquiesce, with a greater or less degree of protest according to their pleasure; or they may send their armies to stop the atrocities by force. The Pacifists condemn the latter course, yet seem dissatisfied with the results of the former.

When the Germans started out against the Belgians and the French and the Serbians, the Powers met their advance by force. Jane Addams and the Pacifists thought that was all wrong.

When the Turks started out against the Armenians and the Assyrians and the rest of them, the Christian world has done exactly what Jane Addams and our religious Pacifist newspapers have been preaching. The Christian world has shown mild disapproval—and done nothing. And hundreds of thousands of Christians have been massacred, no nation offering to come to their rescue. Even America has been made powerless because the Jane Addamses and the religious Pacifist press have lulled our people into thinking that it was no longer necessary to fight in the interest of humanity; no, that it was no longer even right to do so; and certainly that is a comfortable gospel for a war-worn and war-tired people to accept.

Thank God that Jane Addams has at length revolted against her own gospel of Pacifism, and wants the nations to do something—which can only mean that they shall back up protests by ultimatums, and ultimatums by force. Even Jane Addams can scarcely suggest any other cure for the situation.

Now let our religious Pacifists and other sweet-tempered people who are urging that the Church shall never again countenance our nation going into war, face realities. Do they really think that the attitude of the civilized nations toward the massacres of the Near East is more in accordance with the mind of God than their attitude toward Germany and Austria eight years ago? If the world had adopted toward the Kaiser the attitude it has adopted toward the Turk, would not the story of the Armenians and the Assyrians have been duplicated many times over in all the lands that the Germans and Austrians overran? What, then, do they think would have been the condition of the world to-day—with the Kaiser the absolute monarch over five continents?

Perhaps Jane Addams has saved her soul by voicing a protest against the acquiescence of the nations

in the repeated massacres of the Near East, though she has indicted her own logic. But which of our religious Pacifists dares to face the Judge of all the world on that awful *Dies Irae* and find the blood of the slain staining his hands, because his gospel of Pacifism held back the nations from the forcible restraint of those who make war upon the innocent when the strong permit them to do so?

If a dozen thugs assault a defenseless wayfarer, any Pacifist in the land would call a policeman and countenance the punishment of the thugs. If two dozen thugs assault two wayfarers they would do the same; or if three dozen thugs assault three wayfarers. But if a nation of thugs assault several hundred thousand wayfarers, and another strong nation intervenes to stop it, that is war. And our religious Pacifists avow that the Church must never again countenance war!

How happy the devil must be at such a gospel!

Brava, Jane Addams, for leaving their ranks at last! But what a mess it makes of your attitude toward war during these eight years that have last past!

MORE and more it appears that, before any real advance can be made in the field of Christian reunion, there must be a definite understanding of the terminology used. The *Christian Register*, our Unitarian contemporary, in a recent leading article based upon the utterances of some loose Churchman, illustrates this necessity, perhaps involuntarily.

Terminology
and Reunion

Its text is this sentence:

"At Lambeth there was proposed a perfectly impossible condition, namely, to ordain ministers of other denominations."

And here is its comment, as confused in thinking as discourteous in phrasing:

"How these ecclesiastics love words! With what sentimentalism some of our friends go all around a subject. We mean our Episcopalian friends, in particular. Such pious, wishful words! They could have unity with the other churches on very short notice, if they would fulfill a condition as obvious as it is imperative . . ."

"This is indeed the crux of the whole thing. No denomination is going to renounce its own ordination authority. The reason is plain. The doctrine of equality among Christians is the ground of unity. It is the only ground. Episcopalians say they are better apostolically and in spiritual authority than other Christians. Their true leaders know this is pitifully silly and divisive. But they do nothing about it. It seems as much out of their hands as the weather."

Of course it is untrue to say that Churchmen claim to be "better" than other Christians. But, it is a blazingly self-evident fact that they have preserved a sacerdotal hierarchy of Holy Order which the Protestant Christians have explicitly renounced, repudiated, and abandoned. No argument is needed to prove that the ministry of priesthood is *different* from a ministry of preaching. Unitarians and other Protestants will grant this as truly as Churchmen; and it is at the moment as irrelevant to raise questions of "better" or "worse," as it would be to discuss whether a colonel or a county judge is more truly an official. It is neither "pitifully silly" nor "divisive" to say that, if the Rev. Mr. A., who has never for a moment claimed to be a priest, wishes to exercise the priestly office, *he must be ordained to that office*. No doubt some of our own people are largely in fault in avoiding explicit terms and deliberately using ambiguous terms. Take the word *minister*, unqualified, undefined, as describing adequately and exhaustively all men who are entitled by social usage to the prefix "Rev.". What wonder that a Presbyterian moderator, ripe in the wisdom of fifty years' experience and study, a Methodist missionary, aflame with enthusiasm and heartened by the marvelous fruitage of his Gospel-heralding, or an old-fashioned Congregationalist, who has led his people through a generation of hope and struggle towards the heavenly goal, should resent the idea that any "Episcopalian minister" (sans priesthood), should

be of greater spiritual authority than himself? Remove the priestly element from our ministry and these would be justified in their indignation. Yet the *Christian Register* would not use vituperative language because the Orthodox Church, or the Latin Church, distinguishes between the priesthood and all humanly devised offices and ranks. But the most superficial study shows that Anglican formulas and canons are quite as explicitly sacerdotal.

Let us be honest. We yearn for the Reunion of Christendom, when all who worship Jesus as God Incarnate shall be visibly one, visibly partakers of the One Bread. The apostolic priesthood is essential; nor can it be exercised by any not "ordained to that holy function," no matter what ordination to other functions he may have received. There must be no hoodwinking of non-priests into becoming priests without knowing it. We are not asking that Presbyterian ministers, or others bearing a prophetic office, be ordained as "Episcopalian ministers" because we especially fancy bishops as ordaining ministers. Above the portals of the City of God there is indelibly emblazoned: *Tu es Sacerdos in Aeternum*; and that Eternal Priesthood has its vitally necessary earthly type, without which no Church can be.

A CORRESPONDENT points out that we were mistaken in saying, two weeks ago, that the next General Convention will be the first in which a professed monk has sat as a member of the House of Deputies, the present Bishop of Vermont, then Father Hall, S.S.J.E., having sat as a deputy from Massachusetts in the Convention of 1889. We very gladly note the correction.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

M. G.	\$ 5.00
Collection taken at Independence Day Service, St. Luke's Cathedral, Orlando, Fla.	10.70
A small Sunday School connected with St. Paul's Mission, Lynnfield Centre, Mass.	5.00
N. A. Anderson, Chetek, Wis.	3.00
K. K., Bloomfield, N. J.	5.00
"J. Bull," St. Paul, Minn. (for children)***	10.00
Two Communicants of All Saints' Church, Trenton, N. J.	10.00
Offering taken at two early celebrations of Holy Communion at the Conference for Church Work, Wellesey, Mass. (for orphans)**	28.34
To the Memory of M. B. S. and L. H. S.**	5.00
Christ Church, Eureka, Calif.	10.00
In Loving Memory of Rev. Charles M. Armstrong, Wayne, Pa.*	5.00
Church of the Ascension, Chicago, Ill.	5.00
	\$102.04

*For starving children.

**For Armenian Christians.

***For Armenians and Syrians.

RUSSIAN CLERGY RELIEF FUND

Special offering taken at St. Andrew's Church, Wellesey, Mass., during the Conference for Church Work	\$ 72.90
Rev. E. J. Randall, Chicago, Ill.	10.00
Henry B. Galther, Natchez, Miss.	10.00
Offering taken at two early celebrations of Holy Communion at the Conference for Church Work	54.42
Trinity Parish, Woodfords, Maine	22.40
	\$169.72

RUSSIAN RELIEF—AMERICAN RELIEF ADMINISTRATION

Mrs. A. deR. Harris, Glen Ridge, N. J. \$ 4.00

RUSSIAN REFUGEE RELIEF THROUGH THE RUSSIAN METROPOLITAN

K. K., Bloomfield, N. J. \$ 5.00

CHINESE FAMINE FUND

A Parishioner of the Church of the Good Shepherd, Augusta, Ga. \$.70

JERUSALEM AND THE EAST MISSION FUND

St. Peter's Church, Detroit, Mich. \$ 25.00

BISHOP ROWE FOUNDATION FUND

St. James' Church School, Farmington, Conn. \$ 5.00

Woman's Auxiliary, Trinity Church, Tulsa, Okla. 10.00

\$ 15.00

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

NOTES ON THE NEW HYMNAL
SECOND SERIES—XXXIII

BY THE REV. WINFRED DOUGLAS

THE SEVENTH SUNDAY AFTER TRINITY

THE Eucharistic lessons of to-day continue, and develop the thought of the Sixth Sunday, that our righteousness, to exceed that of the scribes and Pharisees, must be a living righteousness developed through our Lord Jesus Christ. The Collect speaks in terms of life: divine love is to be *grafted* into our hearts; true religion to *increase* in us; we are to be *nourished* with all goodness. So, in the Epistle, St. Paul points out that the iniquity and uncleanness of our unredeemed bodily existence cannot lead to fruit, but to an end, namely, death. But the living righteousness, grafted into us, nourished, and increasing, bears the fruit of holiness, wins the gift of everlasting life. The Gospel relates our Lord's compassion in feeding four thousand from the "seven loaves and a few small fishes" a perfect parable of that divine nourishing through the Sacraments, and through all other means of grace, which, aiding the weakness of our mortal flesh, will make all our members "servants to righteousness unto holiness".

Introit, 200—Come, Holy Spirit, heavenly Dove,
or

318—O bless the Lord, my soul
or

317—The Lord my pasture shall prepare
Sequence, 167—O Paradise, O Paradise
or

516—For ever with the Lord
Offertory, 379—O Jesus, I have promised
Communion, 325—I hunger and I thirst
or

321—O God, unseen yet ever near
Final, 209—Come, thou almighty King
or

528—At the Name of Jesus

Hymn 200 anticipates the thought in the Collect "graft in our hearts the love of Thy Name". If 528 be used at the close of the service, it will round out this connection. Number 318, if chosen, expresses the subject of the day very completely in its fourth and fifth stanzas. Number 317, of course, relates itself to the Gospel. Now the choice between these three suggested Introit hymns ought to depend very largely on the subject chosen for the sermon. And, of course, on every occasion when there is preaching, the hymn after the sermon should re-echo its thought, and establish it in the minds of the hearers by their own emotionalized utterance of it in song. It is sometimes urged that, at the Eucharist, the Offertory provides the best place for an extra-liturgical anthem; and that consequently a hymn is impossible at that point. But other points in the service—those of the Introit, the Sequence, or the Communion, are just as fitting for an Anthem, both historically, musically, and devotionally. And even in case the Offertory *should* be the best place for a given Anthem on a given occasion, a hymn might well be sung after the Sermon, and before the Offertory; that the people be not passive at this point, but active, in their expression of what has been received from the preacher. Either of the hymns suggested at the Communion prays the prayer of the day. But the tune of 321, by Dr. John Gower, of Denver, Colorado, is one of peculiar beauty and effectiveness at this point in the service.

Related hymns which might be used at Evensong are the following:

- 17—The sun is sinking fast
- 220—My heart is resting, O my God
- 357—Faithful Shepherd feed me
- 14—The radiant morn hath passed away

YOU SAY, "I carry in my bosom the vices of my ancestors". No, my brother, you do not. You bring only one vice from your ancestors—a weak will, and with that you make all your vices.—*Anon.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

July 24

READ Philippians 4: 15-23. Text for the day: "But my God shall supply all your need according to His riches in glory by Christ Jesus."

Facts to be noted:

1. St. Paul commends the Philippians for their liberality.
2. He assures them that God will never fail them.
3. The assurance for us to-day.

"Why doesn't God answer all my prayers?" How frequently we hear this question, and how difficult it is to make people understand that no prayer ever goes unanswered. God does answer our prayers, but He answers them in a way that is best for us in His judgment, not in ours. The wise mother always gives the child what the child needs, not what the child wants. The child cannot understand why the mother doesn't give him just what he asked for, but a day comes when the child does understand, and is grateful that the mother did not gratify all his wishes. It is the same with ourselves in our relationship to God. Let us trust that He knows what is best for us, and the day will come when, like the little child, we shall thank Him for supplying our needs according to His riches in glory by Christ Jesus.

July 25

Read I. St. Peter 1: 1-9. Text for the day: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Facts to be noted:

1. St. Peter gives God thanks for the gift of His Son to the world.
2. And for the promise of eternal life.
3. That has its beginning in this life, through Jesus Christ our Lord.

A ship strikes a rock some distance from the land. In a few minutes she begins to fill with water, and the passengers are in danger. Rockets are sent up, and a life boat puts out from the land, and all the passengers are taken on board, and the life boat begins her journey to the land and safety. The people on board the life boat are "in a state of being saved", and this is the meaning of the word "salvation". Our Lord's name, "Jesus", means, "Saviour", and those who accept Him find that He saves them from sin, from sorrow, and from anxiety. He saves from the fear of death, and, in His own words, tells us: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

July 26

Read I. St. Peter 3:8-16. Text for the day: "And who is he that will harm you, if ye be followers of that which is good?"

Facts to be noted:

1. St. Peter reflects our Lord's own teaching.
2. Verses 10-12 are from Psalm 34.
3. His absolute confidence in God.

It cannot be over-emphasized that fear is the greatest enemy of all progress, happiness, and peace of mind. Many a man has failed in business because he was afraid to trust his own God-given ability. Fear of other people's opinion has kept many a person from doing some good deed; fear of what may happen has been the means of upsetting many well conceived plans for good. We are so often just like little children, and, like little children, we must get over all our fears, and learn our lesson that nothing can harm us, if we will only follow that which is good. When we learn to have confidence in the power of God, we shall have confidence in ourselves; we shall then be able to stand for the high things in life and to accomplish great things for God, for His Church, and for mankind.

July 27

Read II. St. Peter 2: 1-11. Text for the day: "The

Lord knoweth how to deliver the godly out of temptations."

Facts to be noted:

1. St. Peter is very clear in his distinction between the deliberately sinful, and those who try to serve God.

2. The word "damnation" is translated also by "ruin" and "destruction."

3. Help assured in time of temptation.

Parents are often distressed by the fact that their children will be tempted by others to do what is wrong. This is perfectly natural. But it isn't only the temptations that come from others that should be feared, but also the temptations that come from within. These are very real causes for anxiety, if the child has nothing more than his own strength to resist the temptation. But, if the child has been given a working knowledge of religion, and knows the sinfulness of sin, and the joy that comes from right living, and the sorrow that must inevitably follow wrong, that child is pretty well fortified to meet the problems of life. It is exactly the same with us who are older. God has given us His own power to use in this world, and if we will only take Him at His word, just as we ask our children to do, we shall know that we have within ourselves a power that cannot be overcome.

July 28

Read Psalm 121. Text for the day: "I will lift up mine eyes unto the hills, from whence cometh my help."

Facts to be noted:

1. This song was sung as the Jewish pilgrims journeyed toward Jerusalem.

2. It tells of the safety of those who trust in the power of God.

3. "The hills" are the hills on which Jerusalem is built.

The devout Jew journeyed to Jerusalem to take part in the appointed feasts in the Temple. The Temple was the very center of his life. It was there he came into close communion with his God, and received spiritual help and strength. As the pilgrims journeyed to the city, they sang songs of praise and thanksgiving, inspired by perfect trust in God's guardianship of His people. Read the Psalm over carefully; it teaches its own lesson. Then commit the text for the day to memory. Just as the chosen people received "help from the hills", so must we, and, in the lessons that follow, we shall study several passages that teach us very definitely how that help is to be gained.

"When sick of life and all the world—
How sick of all desire but Thee,
I lift mine eyes up to the hills,
Eyes of my heart that see,
I see beyond all death and ills
Refreshing green for heart and eyes,
The golden streets and gateways pearled,
The trees of Paradise."

—C. G. Rossetti.

July 29

Read Exodus 19-16. Text for the day: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine."

Facts to be noted:

1. On their journey to the Promised Land the Israelites reach Mt. Sinai.

2. Moses ascends the mount to commune with God.

3. He learns that God's blessings depend upon the obedience of the people.

The first lesson that the child who is to accomplish anything in this world must learn, is the lesson of obedience. No one, who has not learned to obey the laws of God and man, will ever be able to command and control either himself or any one else. And if we have not already done so, we must learn that fundamental lesson. Sinai, where the Commandments were given, is "The Hill of Obedience," and that hill we must all climb. Sometimes the path seems ob-

scure, and in many places the climbing is difficult, but the higher we climb, the clearer becomes the air, the more wonderful the view, and the greater our freedom from the world and greater the joy of living.

"God hath His uplands bleak and bare,
Where He doth bid us rest a while—
Crags where we breathe the purer air
Lone peaks that catch the day's first smile."

RELIGION AND LIFE

BY THE REV. THOMAS F. OPIE

MOST people treat their religion as a thing apart from every day life and its affairs, a thing to be put on or off like a garment, a conventional affair to be taken up or laid aside at will. Many put on their cloak of religion with their Sunday clothes and take it off with them at night.

Others consider religion as a habit of churchgoing, or of prayer and praise once or twice a week. These are mere expressions of religion, and must not be confused with the thing itself.

Some accede to a belief in God, and call it religion. Some worship Christ, and call it religion. Some call character religion. Many have no clear-cut idea of what constitutes religion, and find themselves wondering if they are really Christian—really religious in their living.

Religion is life. It is a principle by which we live. It is the regulation of our thinking and living processes according to the Christ idea. This principle is the idea of love and of service. It embraces all that love of God and love of humanity embrace. It comprehends all that service, efficiency, usefulness in the world signify. Christianity, properly applied, embraces everything that would be better, sweeter, or ease human living, and lift it to a higher plane. It must be a program of doing, as well as a principle of being. And here is where many practical men of affairs fail in their Christian conception.

Men do not take Christianity and the Church seriously, in respect to a program, though they do as to a principle. Suppose that five minutes, for example, were devoted to the religious idea at every meeting of men or women, wherever people are assembled for any purpose. Imagine the impetus that would be given Christ's work in the world if at every social club, every civic assembly, every business meeting, every educational or scientific convocation, every fraternal or charitable gathering, a prominent place were given, just for a few moments, to some phase of Christian teaching or Christian living!

If every family discussed God and the Church more, and their fellowmen less, Christianity would have a standing in the family life. If every merchants' association and civic organization were based on the Christian principles of justice, fairness, honesty, brotherhood, and service, and if a definite place were given the Church's program, men would begin to appreciate the Church more and to identify themselves actively with the Christ program. Religion is a vital principle of believing, living, and doing. Christ did not confine Himself to elocution and pedagogy! He went about doing things!

"I slept and dreamed that life was Beauty—
I woke and found that life was Duty."

FOR THE REAL good of every gift it is essential, first, that the giver be in the gift—as God always is, for He is love—and next, that the receiver know and receive the giver in the gift. Every gift of God is but a harbinger of His greatest and only sufficing gift—that of Himself. No gift unrecognized as coming from God is at its own best; therefore many things God would gladly give us must wait until we ask for them, that we may know whence they come; when in all gifts we find Him, then in Him we shall find all things.—George Macdonald.

BLUE MONDAY MUSINGS

By Presbyter Ignatius



WE HAVE always rejoiced that English is a living tongue; not reduced to bondage by any Academy, but enriching itself day by day. "New occasions teach new duties": the quotation is hackneyed; but a corresponding truth

goes with it, that new words spring out of new conditions and situations. They must prove their worth: but, once that is done, it is futile to reproach them as *parvenus*. Even slang (veritable slang, that is, not the imbecilities of East-side "vaudevillains" or the realm of yellow journalists), may pass into the realm of permanence. But when ignorance combines with vulgarity, and the resultant is multiplied by phonographic repetition, one fears for the sacred mother-tongue.

Let one word illustrate the danger: *hectic*. I find it in newspapers, magazines, even on the pages of so admirable a writer as John Buchan, used as if it meant *feverish*. A slight acquaintance with Greek would save one from that blunder; a moment's reference to the dictionary is conclusive. And yet the editor of a well-known magazine confessed to me the other day that he had never known its real meaning until, at my suggestion, he looked it up. The blunder has proved infectious.

This is, of course, plain ignorance; but take another example of vulgarism. In a new novel published by the Century Co., whose name used to guarantee some measure of literary distinction, the noun *suspicion* is used as a verb: "Why should he suspicion her?" Inexcusable, but lamentably common; and quite as odious as a phrase which is found in what purports to be serious writing,—"It listens well", or, more frequently, "listens good". Used first as a sort of joke, perhaps (though neither funny nor significant), the false coin is passing current: a debased coinage, indeed! And what of the hideous summons, "Listen here"?

The war left us many words and phrases, interesting and curious, whose place is in a museum of language, perhaps, but surely not in the speech of peace. When I hear a man "telling the world", or talking of "this man's" country, I incline to "suspicion" that he is echoing the A. E. F. at third-hand. What does "hike" convey that is not expressed by "march". or even "walk"? Has "win out" an ampler suggestion of victory than "win"? Just what is gained by refusing to "stand for" something instead of "standing" or "enduring" it? English is not enriched by such substitutes.

Some slang phrases may be tolerable once or twice, but grow inexpressibly vapid on frequent use, *e. g.* one of my friends spends much of his time "snapping people out of" various troubles: his kindness and his skill are, happily, far more admirable than his phraseology.

No, I doubt whether our generation has any thoughts too subtle or too original to find adequate expression in the language of Emerson and Lowell, of Pater and Symonds, of Neale and De Koven. And despite Prayer Book revision, accomplished or impending, we can hardly expect twentieth century English to surpass the exquisite melody of the old Book, or enrich the vocabulary of devotion.

THE PRESIDENT of the Commonwealth Trust Co., of Boston, has just published a statement about our atti-

tude towards Russia, which I commend to some of our sentimental sympathizers with Bolshevism:

"When people talk about trading with Russia and having our government recognize that of the Bolsheviki, they always overlook the one insuperable difficulty that should be evident at first thought. All property there belongs to the Government. It was seized in 1917 from natives and foreigners alike. It was not taken as a war measure and held by an alien-property custodian, to be accounted for, as our government took the property of Germans found in this country, but was stolen and largely disposed of to support the Bolsheviki government. Our banks that had branches there were plundered of their cash, our merchants had their stocks seized and were lucky to have escaped with their lives. Why should they expect different treatment if they were to return to the scenes of their former labors? The present government obviously could not restore their property, even if it would. It has passed to new owners either outside or inside of Russia. For the Russian government now to promise private ownership in property "unless such ownership should become contrary to the interests of the state" is no protection for the future.

"What merchant or banker in his senses would establish himself in a Russian city with goods, real money, or food-stuffs and expect to be treated otherwise than as a lamb in the midst of hungry wolves? No power on earth outside of a large army of foreign soldiers would make his trading anything but the most merciless plundering of his establishment.

"The politicians tell us that the greatest danger to the world at the present time lies in the possibility that these desperate people, driven by hunger and misery, may pour themselves out in overwhelming numbers upon the communities surrounding Russia, that something must be done by the rest of the world to improve their condition so as to prevent this catastrophe. Doubtless this is so, but for our merchants to attempt to hold back the tide through recognition and trade would be as futile as to attempt to change the natural courses of the universe by governmental decrees.

"Whatever is done to restore them to conditions of normal comfort must be done wholly by concerted action on the part of the other governments of the world and not through private efforts, which would lead merely to personal loss."

HERE ARE a few more "howlers," from *The American Child*:

"There were no Christians among the early Gauls, they were mostly lawyers."

"In 1620 the Pilgrims crossed the ocean and this is known as Pilgrim's Progress."

"Henry VIII was very fat, besides being a non-conformist."

"The Puritans drove Roger Williams out of Massachusetts because he would talk about God."

"The Pyramids are a range of mountains between France and Spain."

"Algebra was the wife of Euclid."

"Algebraical symbols are used when you don't know what you are talking about."

"Geometry teaches us how to bisex angels."

"A vacuum is a large, empty place where the Pope lives."

"The climate is caused by hot and cold weather."

"A brute is an imperfect beast; man is a perfect beast."

Here are some more, from examination papers in Baltimore:

A blizzard is the inside of a hen.

A circle is a round, straight line with a hole in the middle.

George Washington married Mary Custis and in due time became the father of his country.

Sixty gallons make one hedgehog.

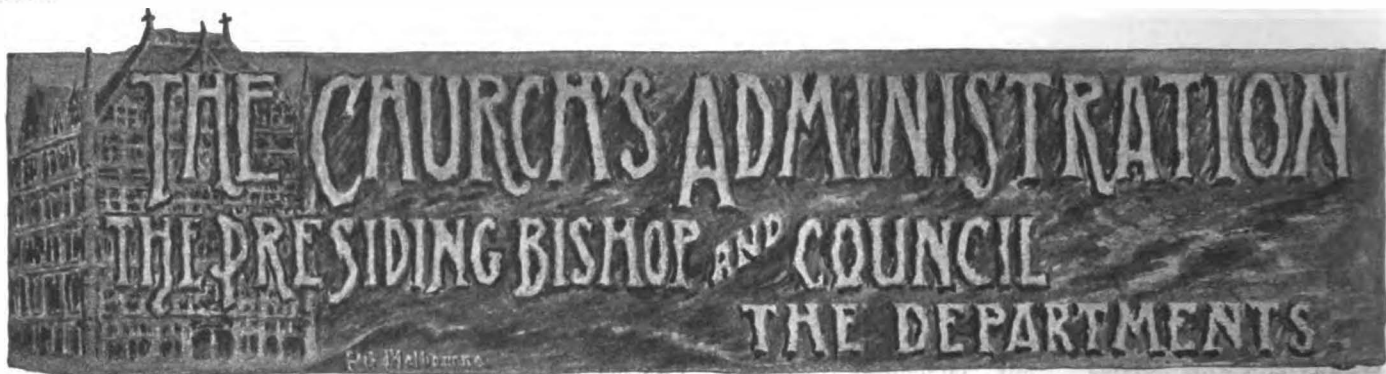
Georgia was founded by people who had been executed.

A mountain range is a large cook stove.

Achilles was dipped in the river Styx to make him normal.

Pompeii was destroyed by an eruption of saliva from the Vatican.

Typhoid fever is prevented by fascination.



New York, July 12.

ONE of the hottest days of the year greeted the Presiding Bishop and Council as it gathered in New York for its last meeting prior to the coming General Convention. There were several matters of supreme importance which demanded the attention of the Council in preparing its report for the next General Convention. Perhaps the most important of these was the consideration of the program to be recommended to the next General Convention to cover the work which the Church ought to do for the next triennium. A committee, representing all departments of the Council, has been working for more than a year on the new program. Each bishop had been requested to indicate the order of importance of the askings from his diocese or district. With this in hand the committee has been able to choose from each list those enterprises, the needs of which total the amount which the diocese or district might reasonably expect if the whole program were carried out.

The Council felt that the total of these askings should not exceed \$21,000,000; \$6,000,000 to cover the first year, 1923; \$7,000,000 to cover 1924; and \$8,000,000 to cover 1925. A book is in preparation giving a complete list of these enterprises in the order of their priority. This, with the budget for the maintenance of existing work will constitute the program for the next triennium when approved by the General Convention.

In addition to the list of priorities there will also be issued a book giving the story of the program in which each type of work will be specifically treated.

It is interesting to note that in the recommendation of the committee educational institutions appear for a much more generous appropriation than has heretofore been possible. One item alone of about \$1,000,000 for building projects in Church colleges, all of which have been clearly listed, appears in the program. This is in addition to the religious work in universities and colleges provided for in the askings of the various dioceses.

It is the earnest wish of the Council that the members of the Church, and especially the deputies to the General Convention, familiarize themselves with this program so that it may have the fullest consideration at the time of its presentation. The Council will supply to the Church papers from time to time between now and the General Convention articles dealing with the program.

AMENDMENTS TO CANONS

The next item of large importance was the proposed amendments to Canons 53 and 60, which the Council will recommend to the General Convention. The committee has had this matter in hand, and the Council has had its report before it from time to time for consideration and amendment until at this meeting the Council made its final revision. In its report the Council suggests that the name "Presiding Bishop and Council" be changed to "National Council", and that the name of the present "Department of Nation Wide Campaign" be changed to "Field Department". Other changes suggested are based upon the experience of the past three years.

BISHOP ROOTS WANTED

There was recently held in China a meeting of the National Christian Council which included all of the religious agencies working in China with the exception of the Roman Catholic and the Greek Churches. One thousand members were present at the Council. In resolutions presented to the Department of Missions, the National Christian Council asked that the Bishop of Hankow be released in order to become a whole time officer of the National Christian Council. The Department of Missions, as well as the Presiding Bishop and Council, realized that this was not a matter which could be decided by them, but must rest with the House of Bishops. The Council did feel, however, that it should acknowledge the communication of the National Christian Council and express its hope that Bishop Roots might be enabled to give his time at least for the next three years to the important work which is contemplated by that organization. The Council therefore adopted a resolution expressing (1) its appreciation of the request; (2) its opinion that Bishop Roots should not resign his episcopate for the purpose; (3) its recommendation to the House of Bishops that Bishop Roots be released for the purpose for a period of three years, retaining his title and jurisdiction and his stipend from the American Church; (4) and that the matter of administration during the three years be referred by the House of Bishops to the Chinese Church with the suggestion that the latter body nominate to the House of Bishops a presbyter to be elected and consecrated as suffragan bishop for Hankow.

MISCELLANEOUS

A statement (which will be printed next week) defining Christian Social Service, reported by the department bearing that name, was adopted by the Council for transmission to General Convention, as were two resolutions which the latter body is invited to adopt.

Dean Fosbroke was elected a member of the Department of Christian Social Service. There were appointed as general missionaries in connection with the work of preaching missions, and under the direction of the Nation-wide Campaign Department, the Rev. W. J. L. Clark, D.D., of Chattanooga, and the Rev. J. A. Schaad, D.D., of Bay City, Mich. Dr. Milton pressing his resignation as executive secretary of the Nation-wide Department, a committee was appointed to confer with his parish of St. James, Wilmington, concerning Dr. Milton's permanent release in order that he might continue the work of the general Church.

The matter of fire insurance on all Church property was referred to a committee for investigation. A report to be made to General Convention in regard to vacancies and supply of Church workers, both clerical and lay, was adopted. It was shown that there are approximately ten thousand workers giving full time service to the Church, half of whom are clergy, two thousand other workers in the mission field, two thousand teachers, and one thousand miscellaneous. The Council recommends that General Convention create an Agency on Life Service to be under the direction of the Council for the purpose of unifying and developing the work of the Church through its personnel. Details were presented concerning the work of the Commission on Registration and Reference that was established in 1920 and that is to be further developed. Resolutions were adopted expressing the "sincere and affectionate regard" of the members of the Council for their presiding officer, Bishop Gallor, and "their recognition of his fidelity to the heavy duties laid upon him by the General Church and his unflinching fairness and courtesy in all his relationships with the Council".

A Year of University Church Club House

By Mrs. Lois Kimball Mathews Rosenberry

Former Dean of Women in the University of Wisconsin

II.

ON the educational side of the work among students in the University of Wisconsin a Sunday morning Bible class has been conducted throughout the year by the student chaplain at half past nine. While the total enrollment in this course of different students has amounted to over thirty for the year, the average attendance has been low, and this problem has not yet been solved. A most interesting, though

small, group of men met until March with the student chaplain, as a philosophical discussion group. This was an entirely different group from that which attended the Bible class. One member came to confirmation after intellectual conviction in this discussion group, while another member is to be leader of the student work next year. Although small—for the group never numbered more than ten—the student chaplain has felt the work to be relatively effective. A Summer



REV. FRANK GAVIN, Th.D.

School of Religion, under the leadership of the Rev. Frank Gavin, Th.D. (Harvard), is in progress this summer during the period of the University Summer School in order to find out if there is a real demand for this type of consistent educational work. Dr. Gavin is giving an undergraduate course on Modern Thought and the Bible, and a graduate course on The History of Christian Thought and Activity. There will also be a discussion group in connection with the Short Course for Rural Pastors, which the College of Agriculture is to conduct during the summer session. Besides this, there will be a round table conference on The Church in the World To-day. After Easter, the Rev. Norman C. Kimball, rector of St. Andrew's Church, conducted once a week a training class for young women who were willing to volunteer to be Sunday school teachers. Eight took the entire course, all of them promising to teach in a Sunday school next year, either in Madison or in their own parishes.

The permanent organizations of the students have been completed and are as follows:

(1) The St. Francis' Society, the general organization of Episcopalian students, and the unit of the National Student Council.

(2) The Brotherhood of St. Andrew, University Chapter. On Sunday, May 14th, twelve men were initiated into the Brotherhood, which had received its charter and has its headquarters in the club house.

(3) The Girls' Council, which works under four departments with a student director for each—service, social work, the altar guild, the Sunday night suppers.

(4) The servers' guild, which has been described above.

(5) The cabinet of the St. Francis' Society, which consists of an executive group of nineteen students, the house mother of the club house, the student chaplain, and his wife. This cabinet insures the continuity of policy of the organization.

What work has been accomplished that can be put

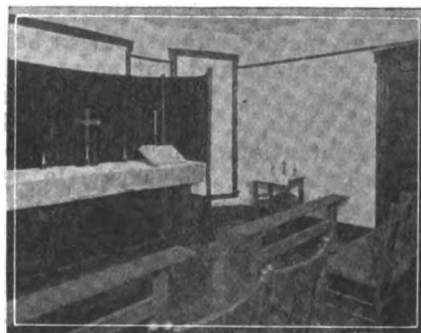
on paper? First, the Girls' Council planned and put through a survey of a district in East Madison after Easter, with a view to establishing a mission there. The section was found to be preponderantly Lutheran and Roman Catholic, so that the plan of establishing a mission was found not feasible. It is probable, however, that a mission may be established in a suburb of Madison next year through the coöperation of the students with the rector of Grace Church. There are three postulants for holy orders in the University, of whom one came to his decision this spring and another had his tentative decision rendered permanent by his connection with the work. Most students who sign up at registration in the University as being Episcopalian students have been confirmed before they come. Nevertheless, a class of seven men and one girl was confirmed with the Grace Church class in March. They were prepared by the student chaplain. Two of the girls have received Girls' Friendly Society scholarships to attend the Gambier Conference in June. So much for actual accomplishment.

What has it cost in money? In the first place, the chaplain's salary, contributions on his behalf to the Church Pension fund, the use of the house in which he lives, and a half-time secretary, form the first item. The house mother's salary forms the second, and the student helper's rooms form the third. There are, of course, insurance, interest on the mortgage, fuel, water, light, telephone, and upkeep. There is the printing of various sorts and the maintenance of an office. There is the salary of the Dean of the Summer School of Religion. There are subscriptions to magazines, etc. There has been provided an entertainment fund for two banquets during the year. The entire budget for the past year has been \$9,500, exclusive of the original expenditure to put the houses into shape for occupancy. Ten thousand dollars a year will, on the present basis, carry the work.

But outside of these tangible things, can one estimate the far greater, subtle effect of the work? No; and yet there are certain generalizations that may be made.

In the first place, a University community is not normal. There are few people in it who are under seventeen years of age or over twenty-three. Students often long, sometimes without knowing it, for contact with older people and with children. What it means to have a family side by side with the club house, one can guess readily.

It so happens that this particular home has been opened with extraordinary hospitality to the students. Students are, on the whole, shy, and have to be asked again and again before they feel themselves at liberty to go freely to a home. That is



CHAPEL, ST. FRANCIS' CLUB HOUSE

why efforts on the part of the faculty people and townspeople seem so ineffective in bringing students into contact with other than their own group. And yet, when they leave the University, the wrench and adjustment are often very great, just because of the limitation of the University membership.

Moreover, however much we may deplore certain aspects of student life, it is nevertheless in most ways

an ideal sort of life; and to that extent it is not normal in comparison with the world outside. For instance, note the way in which student life is planned—with something happening all the time, with agreeable and interesting people always available for companionship for work and for play, with a world of ideas new and stimulating, pressing constantly upon an eager mind, with the lack of reproof and restraint, with the extraordinary freedom to do as one pleases.



AN INTERIOR, ST. FRANCIS' CLUB HOUSE

All these things bring the student up with a very round turn when he goes out to make his living. Parents complain often, especially mothers, of the restlessness and discontent of the girls who go home from college and are unable to fit into the home environment again.

Business houses complain of the instability of many college men. All these things are a part of the adjustment to the real world in which college graduates go to live. If some spiritual preparation can be made by which the resources of a student, the riches of his inner life, can be enlarged, it will help not only to stabilize him or her individually after college, but to orient, perhaps, the whole future career, by giving definite ideals and a definite obligation instead of a hazy loyalty and a vaporous good intention.

If the Church is to take its share of these young idealists, it must be on the ground when they are making up their minds what their future lives will be. Students are very concrete-minded. They must actually see in some form the expression of the aspirations and the work which the Church would have them do. Even if students do not go into Church work as a career, the life in the College club house and the little student chapel will show how, after all, religion *is* life, and the touch with it can be maintained side by side with the career by which one earns one's living.

In some towns and cities the arrangement has been made with the public schools by which, on request of parents, children may go to their respective pastors for religious instruction at a particular hour on a particular day each week, such time to be taken out of the school day. The State University may have some such problem to meet and some such solution; or it may have what is known as the Illinois Plan of a School of Religion, in which certain courses given by members of the faculty shall be approved by the faculty, other courses being given by the student chaplain and not necessarily so approved. For the work of the Church has come to be, like all other social work, a concrete, specialized, definite thing. Good intentions and good will no longer fill the entire requirement. Knowledge is needed of how to approach the problem and how to solve it. The place and a definite effort to make Church Sunday schools to begin with religious education, is, of course, in the home, but the work must be continued by the Church, as good as public schools must be the work of every denomination, as it has been the work of a few in the past.

Madison has been very fortunate in the personnel of its group—the student chaplain, his wife, the house mother, and the two rectors of the Madison churches; but the experiment, each of these would agree, is bigger than any one of them or all of them together, and the year which has made a beginning is but the earnest of more and more inspiration and definite accomplishment to follow.

[THE END]

IN THE IMAGE OF GOD

BY LAURA A. WILLIAMS

WE ARE told in the book of Genesis that "God created man in His own image". I suppose that means something different to each one of us, but to me it always seems to mean that God meant us to be like Him; that He put into His creation the power (if man willed to use that power), to be truly a son of God; the power to be holy, righteous, strong, true, just, loving, kind, patient—in short, the ability to be like our Father.

But man was slow to realize these characteristics of God or to care to develop them in himself; and so, in time, God the Son came into the world, to show us the capabilities and the beauties of life that were possible to man, made in the image of God. It is a well known law that the more we see of a thing and think of its beauty, the more we desire it, and as soon as we really have a consuming desire for a thing, we set to work with every power we have to obtain the object of our desire.

The reason we do not have God in our lives is because we do not desire Him. We think so little about Him and His characteristics—we know nothing of Him. If we would only, day by day, look into our Lord's face, and think of His perfections, we would in time come to long to be like Him.

Then what a joy it is to realize that we were meant to grow into the image of God! As soon as we have this burning desire to be like God, our wills come to the aid of our desire and we really try to become like Him. Then we begin to see our lives with such new eyes. We see that these things we insisted upon as our "rights" were really selfishness—that we are mean, and little, and jealous; that we do and say hundreds of things in a day that our Father would never do, and that we ourselves would be ashamed to do if we had a real belief in the Actual Presence of God. Then, we truly begin to try to weed these wrong things out of our lives.

What we should strive for is to be so absolutely possessed by the spirit of Christ that He may have as complete control of our bodies, our thoughts, and words, and deeds, as He had of that human body He used years ago in Palestine.

Then, we shall be using our heritage. Then, we shall show that we are really "made in the image of God". Each one of us, as a "Christian", was meant to be a Christ to the world; to strive with all our might always to say and think and do what Christ would say and think and do in our place. These would be hard and impossible things for us to do alone, but Christ has the power and the will to help us, and has promised that His grace will be sufficient for us.

RECEIPTS CONTINUE TO DECREASE

THE treasurer of the National Council of the Church reports that receipts for June again are less than those for the same month last year. The receipts for the first half of the year, ending July 1st, are less than those for the same portion of the preceding year by \$118,560.65. Every Province has fallen behind except the Eighth, in which there is a small increase. About one-third of the total decrease is attributable to the Province of New England, in which no single diocese has done as well as it did last year during these six months.

ST. LUKE on nine occasions directs attention to the prayers of Jesus—after severe labors; before the choosing of the apostles; before Peter's great confession; at His transfiguration; for Peter, in Gethsemane; for His murderers; and at the moment of death. His first prayer that we hear of was at His baptism.—*Farrar*.

Women of the Church at Portland*

September 5th—September 21st

By Ada Loaring Clark

SINCE the last Triennial Meeting of the Woman's Auxiliary, many of our women, with the encouragement of their bishops and clergy, have put into effect the proposals brought before them at Detroit to enlarge the plan and scope of their work, both as members of the Woman's Auxiliary and as integral parts of the Church Service League which was formed at that time to federate all phases of woman's work in the Church. How successful the new plans have been we shall know at Portland.

At the present time the Church realizes as never before that the work her women do is of primary importance, and she is endeavoring to enlist the active service of all women rather than have their magnificent enthusiasm and ability given to the work of women's clubs and other absorbing secular activities.

Wherever the new plans have been inaugurated and carefully carried out, they have been a pronounced success. How far-reaching this effort has been, we cannot tell until we meet in convention and receive definite reports.

Plans for the program are not yet quite complete, but they embrace three all-day and two half-day business sessions; a series of study classes; conferences, and, of course, inspirational addresses by missionaries from at home and abroad.

CHURCH SERVICE LEAGUE

Two days will be distinctly Church Service League days; Thursday, September 7th, and Saturday, September 16th, the former being devoted to the United Thank Offering and the latter to the consideration of business.

The United Thank Offering of 1922—our Peace Thank Offering—will be the gift of all the women of the Church, and the plans for the service of Holy Communion at which the presentation of this offering will be made have been arranged by the Church Service League. Bishop Tuttle will be the celebrant, and Bishop Gailor, Bishop Sumner, together with several of the clergy, will take part in the service, which is to be held at 8:30 A. M. and will probably be followed by a breakfast.

The Mass Meeting, in the Auditorium, on the evening of the same day, will be presided over by Bishop Lloyd, who has been asked to make his address, in part, a memorial to the late Miss Julia C. Emery. Other speakers will be Bishop Sumner (Oregon), Bishop Mikell (Atlanta), Dr. John W. Wood, and Dr. Sturgis. Mr. Lewis B. Franklin will announce the total amount of the Thank Offering.

At the business meeting of the Church Service League, the report of the Joint Committee, appointed to consider the status of the Woman's Auxiliary and the Church Service League, will develop much interest. The fears that for a time were in the minds of many, regarding the very existence of the Woman's Auxiliary, have been allayed by the reiterated acceptance of the resolution passed in Detroit: that the Church Service League is a federation and not a merger of organizations. It is inconceivable that the missionary work of the Church could be carried on without that loyal corps of workers known for the past fifty years as the Woman's Auxiliary; women who have extended, developed, and maintained, under the leadership of

Julia C. Emery, her sisters, Bishop Lloyd, and many others, not only gifts for missions, but education on missionary lines, as well as the spiritual side of the life of the Auxiliary woman.

The question of the Church Service League and the Parish Council will also be threshed out.

New policies and further development of the Supply Department will be considered as business for the Church Service League, for the tremendous growth of this department has largely been due to the Church Service League.

The Girls' Friendly Society; Daughters of the King; Church Periodical Club; Church Mission of Help; Guild of St. Barnabas for Nurses; and the Church Woman's League for Patriotic Service, will hold conferences and display exhibits on their special phases of work.

WOMAN'S AUXILIARY

A Quiet Hour on Tuesday, September 5th, will precede the general meetings of the Auxiliary.

Study Classes will hold a prominent place in the daily routine, and will consist of Normal Training Classes and Discussion Group Classes. These will be held from September 9th to 14th, inclusive, and will be under the general direction of Miss Emily Tillotson and Miss Laura Boyer, the educational secretaries of the Auxiliary.

The Conferences will differ somewhat from those formerly held, in that they will be open to all women and will cover such subjects of general interest as Educational Plans; United Thank Offering; Diocesan and Parochial Fields of Work; Young People and Their Work for the Church.

With the organization of the Presiding Bishop and Council and its Departments, and the acceptance of the Woman's Auxiliary as an auxiliary to this body, the whole sphere of woman's work was enlarged to correspond with those departments under which the activities of the Church are carried on. So the coming Triennial is the first gathering of the Woman's Auxiliary that will officially consider subjects other than missions. Mrs. William Johnston, president of the Auxiliary in the Diocese of Oregon, will preside at the business sessions and will carry out agenda prepared by a committee of the executive board of the Auxiliary in conference with Miss Grace Lindley, the executive secretary.

Notable amongst many subjects to be discussed are:

The Spiritual Life: Definite suggestions for the further development of the spiritual life of the Auxiliary woman will be presented and considered.

Educational Plans: There is a growing realization of the importance of education both in and outside of the Church. The Auxiliary will fail to enter into its most promising heritage if it does not enlarge its plans and take its place in the great educational movements of the day.

Field Work: It is evident that much field work must be done if we are really to reach and enlist the women of the Church in an adequate way. There are great stretches of the country hardly touched in spite of what the diocesan officers and secretaries from the Missions House have done. The comprehensive reports given to the executive board from time to time by Mrs. George Biller, who has done such excellent work in the field, reveal the great importance of this.

Student Work: The Auxiliary will probably decide that it must have a larger staff for this department of work, and that the recruiting and training of women is one of paramount importance, demanding

*The author of this paper, Mrs. Ada Loaring Clark, will report the women's activities of the Church at Portland, during General Convention, for THE LIVING CHURCH. As a member of the executive boards of Woman's Auxiliary and Church Service League, she is in full touch with all phases of the work. Our readers will pleasantly anticipate very interesting reports of those activities—
EDITOR L. C.

an up-to-date policy for both permanent and temporary as well as volunteer workers.

Young People's Work: This is one of the most promising things in the Church, and the Auxiliary must be ready to help in every way in its power. It will consider the best way to encourage young people's societies, and to direct the attention of the members to the need of the Church both for clergy and lay workers.

Missionaries: The Auxiliary, through its general secretaries and other channels, will plan to do more for missionaries than has heretofore been done. A number of specific plans will be laid before the gathering for its consideration.

The Work of Women in the Church: Mrs. Graham Taylor is making a survey that is expected to give many suggestions for the development of woman's work in the Church. Definite information as to opportunities offered by the Church to women workers will be tabulated and presented.

Evangelistic Work: The unchurched condition of vast stretches of our country presents, great possibilities, and must also be considered.

United Thank Offering: There is a strong feeling that the time has come when we must take adequate care of our United Thank Offering workers in their old age or in cases of infirmity. The salary paid is too small for provision to be made for old age and it is only by providing a suitable pension fund (probably through the Church Life Insurance Corporation), which shall be the right of the worker to receive at a given age, that she can have that assurance and ease of mind which should be the right of those who are doing such important work for us.

There will also be suggested the setting aside of a sum, not only for training workers but for giving workers already in the field supplementary training, in order that they may keep up-to-date in their respective lines of work.

Position of Women in the Church: If this subject should come up before the Triennial, which is highly probable, it will doubtless provoke much discussion. The Lambeth resolution has been endorsed by the executive board and by a majority of those to whom the questionnaire on this subject has been presented; nevertheless, this majority is by no means a large one, and there is a strong feeling that if all the women of the Church were consulted, a very large majority would not be anxious to usurp the legislative duty and privilege of the male communicant, a duty and privilege that has been his ever since the foundation of the Christian Church.

Policies for Work: A program and policy will be presented by committees on Missions, Social Service, and Religious Education, which will furnish direction for work under these heads in parishes.

Reports of Standing and Special Committees: Miss Nannie Hite Winston will give the report for the executive board. Mrs. John Markoe will report for the Emery Fund. A statement of the Mary E. Hart Memorial Fund will also be made, and the fund closed.

Greater stress than ever will be laid on the need for coöperation. *Work* and not *Organization*; *Workers* rather than *Machinery*, will be the key note. Of course, social conditions will be considered, particularly in their relationship to the home, where woman's first duty lies, training her children aright, influencing her husband and sons in well-doing, and, in this way, through them, expressing herself in the upbuilding of those moral principles that underlie the home, the Church, and the Nation.

SAVING THE ASSYRIAN CHURCH AND NATION

IN the many attempts which have been made in saving the starving nations, one seems to have been more or less overlooked by the American people, although it is really within the area of the relief work which has been carried on by American relief societies. The reason for this is mainly that this people—we are referring to the Assyrian Christians—living in the mountain fastnesses of Upper Mesopotamia, is difficult of access at the best, and almost impossible to reach in the state of disturbance in which that part of the world has found itself for the last few years.

The history of the Nestorian Church and people has been similar to that of the other Christian Churches of the East; steadfast in their faith, loyal to their Divine Master, they paid the blood-price with the lives of the best of their people. The horrors of the War, with its aftermath in many a sense more dreadful than the War itself, have reduced these people to extremities and cut down their numbers to a very small percentage. Driven by the exigencies of the War from their mountain homes to the hot plains, they succumbed in large numbers to the malignant fevers. Some of the remnants have now returned home by the aid of the British government, finding their churches razed to the ground, some of which were the oldest churches of Christendom, their homes devastated, the trees cut down, and all the means of livelihood taken away from them. Those who have escaped the horrors of the War and the deadly fevers of the hot plains, are now facing a condition in the mountains which, unless it can be alleviated, may cause extermination of the race.

It should be our intention, as a sister Church, to help these stricken Christians by:

1. Aiding them in the rebuilding of their churches. Approximately \$1,000 will build a church. The church is the center of the community life in the Near East; therefore the rebuilding of one is the reestablishing of the community, the means of holding together of the people, the strengthening and continuation of the Christian faith in a non-Christian land, and the upbuilding of a moral force, the value of which we in the West cannot fully realize.

2. Providing the people with flocks for milk, their staple diet; oxen for ploughing, simple agricultural tools, and seed wheat, so that they may till and plant their soil and become self-supporting and independent of future charity.

3. Simple household utensils.

4. Cotton cloth and blankets.

5. Some staple medicines, such as quinine, etc.

There are about thirty to forty thousand Nestorians who have already returned to their mountain homes in company with their youthful Patriarch, the nephew of his martyred predecessor. It is to these that the relief is to go primarily. There may be forty to fifty thousand more scattered here and there, who when opportunity should present itself, would return at once to their old homes. By helping to reestablish the communities in their home districts, we shall make it possible for the suffering fugitives to return to a home, no longer a dreary waste, but a place with a promise of a happy and peaceful future.

The Nestorians look to our Episcopal Church of America as the only agency to save them. An unsought for and unique opportunity has now arisen for us to bring relief where others cannot reach; but our aid must be given at once.

Special contributions for this purpose should be sent, and checks made out, to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., carefully marked "For Nestorian Fund". Or they may be sent, similarly marked, to THE LIVING CHURCH Relief Fund.

Church Advisory Committee on Succor for Near East.
Caleb R. Stetson, D.D., Chairman.
Thomas Burgess, Acting Secretary.

"ASK AND it shall be given you." What a blessedness to speak to God in confidence, to open the heart to Him, and to be brought intimately near Him in prayer. Happy is the soul which is blessed in prayer by the presence of God.—*Fenelon*.

Proposed Revision Analyzed

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

IV. The Appendix Containing the New Offices Proposed for Insertion in the Volume after Family Prayer

(Report Pages 213-231)

By the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island

FOR revision and enrichment" of the Prayer Book, General Convention appointed the Commission whose Third Report has been published for examination and review. With both of these two purposes, but chiefly with revision, the main body of the volume is concerned. The Appendix, containing the new offices proposed for insertion after Family Prayer, has to do altogether with enrichment by way of addition. Whatever arguments, therefore, may be advanced for or against the expediency of revision, and whatever comments may be made upon the excellence with which that part of the work has been performed, are not applicable here. The six new offices proposed in the appendix suggest questions of another sort, viz; whether the time is ripe for adding to the Prayer Book services for such special occasions as are here contemplated, and which, if any, of these six should be approved.

In general, it may be said that there are two, and only two, conditions which, together, justify additions to the Book of Common Prayer. One is a genuine and permanent need for which rubrical and liturgical provision is not already made; the other is the general acceptance of a form of prayer or praise which, by reason of long continued use, has proved its claim to a place in the common worship of the Church.

Any attempt, on other principles than these, to enrich the Book, will result necessarily in subjecting it to the passing moods and fancies of each succeeding age, and to the constant desire for change. The danger of agitating Prayer Book reform is the opportunity it offers for giving permanent sanction to ideas and expressions which have captured the imagination awhile, but which have no lasting place in Christian thought and feeling. There are evidences throughout the Prayer Book as it now stands of such liturgical and theological phrase-making. To rid the Church of these is a worthy object of revision; to prevent such *ex tempore* insertions should be an obligation required of every Convention whose mind is set upon "enrichment".

In the proposed six offices there is to be found great diversity with respect to this point. Nearly all of them fail to conform to the two conditions suggested.

The short office of Prayer for Sundry Occasions, numbered I., is no more nor less than an abbreviated and slightly modified form of Morning and Evening Prayer. There are eleven opening sentences, no one of which appears in the daily office as at present arranged. These are well adapted to different hours of the day and to services for missions and for catechising. They are followed by the versicle and response, "Let thy merciful kindness, O Lord, be upon us"; "Like as we do put our trust in thee"; preceding the Lord's Prayer. In every other respect the service is a skeleton of Morning Prayer, omitting the *Venite* and one lesson, and providing for the use of collects at the minister's discretion after the collect for the day. Instead of II Cor. 13:14 the prayers close with, "The Almighty and merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and for evermore."

The question occurs at once why such an abbreviation as this should be inserted as a separate office. Obviously no need exists for it, because the clergy of the Church, exercising the right given them, "at any . . .

service for which no form is provided, (may) use such devotions as (they) shall at (their) discretion select from this Book, subject to the direction of the Ordinary." To mangle the daily office for the purpose indicates a certain lack of imagination, but this practice is so common that a special form is hardly necessary to encourage it.

The imagination which is lacking in the first office appears to have asserted itself without reserve in III., "An Office for Missions". The novel idea has occurred to some one to engage the minister and people, while standing after an opening hymn, in a verse to be recited in unison. Then after a few sentences appropriately said by the minister, the verse is recited again in other and longer form. (Is it an attempt at an antiphon?) Two well chosen sequences of versicles and responses precede and follow a composite reading of Scripture thrown together from all parts of the Bible, painfully suggestive of an improvised "funeral service". This is followed by the second collect for Good Friday and four special missionary prayers, two optional and two required. The service has an extemporized character, little missionary, and no liturgical value.

Of IV, "A Litany", the same criticism may be made as of the short office for special occasions. The only reason for it is its brevity. It consists of fourteen supplications, a thanksgiving, and the following brief concluding prayer:

"Satisfy us with thy mercy, O Lord, from day to day, that in fulness of joy we may walk before thee with a perfect heart; through Jesus Christ our Lord. Amen."

All that is of value in this is to be found in the present Litany or in collects and special prayers which may be selected at the minister's discretion. The opening petitions are didactic and confused, as for example the first: "Pardon, O Lord, our offences, and the offences of our forefathers. Thou hast shown us thy ways and we have forsaken thee; thou hast brought us to great honor, and we weary of thy service; yet spare us, good Lord, and all our nation, and give us grace and time for the amendment of our lives." The last four petitions are sincere in feeling and beautiful in style, but have place rather in offices of intercession and in missionary services than in a Litany.

The fifth Office is a Prayer for Intercession. It begins with a brief introductory prayer, "Almighty God, our heavenly Father, who lovest all and forgettest none, we bring to thee our supplications for all thy children". Fourteen petitions are followed by the response, "We beseech thee to hear us, O God"; the Lord's Prayer and II Cor. 13:14 concluding the office.

The Church is too well versed in the language, and too well trained in the spirit, of intercession, to find help or natural expression in this proposed form of service. It is doubtless a sincere attempt to voice a universal instinct for intercessory prayer, but it is an attempt which too evidently issues from the study desk, not from the oratory. In the effort for poetic phrase and spiritual suggestion, there is lost that directness and clarity which are essential to genuine intercession. For example, there is no excuse for such a form as this petition and response: V. "For all who are visited by worldly loss, that in the dark and cloudy day they may find the peace of God." R. "We beseech thee to hear us, O God." The response itself has a strained,

artificial quality, foreign to the great body of Church worshippers. An address to the Deity in the words "O God" is found, indeed, at the opening of sustained prayers, though nearly always attended with such attributive terms as "Almighty", "Everliving", "Merciful". Following the traditional response of the Litany, "We beseech thee to hear us", it is unfamiliar, abrupt, and unnecessarily crude. How much better it would be to follow our intercessions (though, let us hope, not these proposed intercessions) with the well known verse and response, "Lord, hear our prayer," "And let our cry come unto thee".

A Prayer of Thanksgiving, numbered VI., is phrased in much the same terms as the foregoing office, but with more reason. An act of praise is less improperly the subject of literary flights than is a form of intercessory prayer. The response taken from the opening words of the *Te Deum*, "We praise thee, O God", recurs after every sentence of thanksgiving with the same unpleasant suggestion of crudeness as in the proposed litany. Throughout the office there is an exuberant and confused delight in the beauties of nature and in personal virtues, reflecting the eloquence of the "long prayer" familiar to the meeting house. It is to be hoped, and naturally expected, that this first attempt at an act of thanksgiving, however well meant, may not find its way into the Prayer Book. As a suggestion, however, it is to be commended and pursued until the Church shall have formed the habit, and found adequate and permanent expression, of gratitude to God for blessings received.

Intentionally I have left for final mention and review the second of the proposed offices, Compline, because it belongs to a wholly different category from the other five, and calls for separate treatment. Coming as it does from long centuries of Christian experience, and answering a need of countless Churchmen by whom it is used daily in schools and seminaries, retreats and conferences, parish churches, community chapels, and household oratories, the office of Compline should have a place in the Book of Common Prayer. The only debatable question concerning it is which of the severally recognized forms should be adopted. Of them all, the Commission on Revision has made a wise choice, adhering in general to the ferial form of the Sarum use. The opening versicles beginning "Turn us again, O Lord, and quicken us", are a somewhat modified form of the original and are changed from the singular number to the plural, conforming to the plural number in the antiphons. The traditional psalms of Compline, the 4th, 31st, 91st, and 134th, are given their place, as are the hymn, *Te Lucis ante terminum* and the *Nunc Dimittis*.

For the chapter, Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and we are called by thy name; leave us not, O Lord, our God," which appears in the most ancient use, is chosen happily in preference to I. St. Peter 5:8. This occurs in its traditional place before the hymn. After the *Nunc Dimittis* and antiphon, the traditional order is preserved, the *Kyrie*, Our Father, *Credo*, confession, absolution, the ferial versicles and responses, the collect for aid, and, closing the office:

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

V. Bless we the Lord.

R. Thanks be to God.

In conclusion it may be suggested that Compline should appear in the Prayer Book more properly after the Litany or the Penitential Office than among the occasional offices before the Psalter. All the other services proposed in the Appendix may be more properly considered as material for manuals of devotion and books of offices, than additions to the Book of Common Prayer.

WHILE WE ARE true to God, darkness is always the forerunner of brighter light.—Anon.

WORK IN THE PHILIPPINES

BY GRAHAM TAYLOR, LL.D.,

PROFESSOR OF SOCIAL ECONOMICS IN CHICAGO THEOLOGICAL SEMINARY, UNIVERSITY OF CHICAGO

PERHAPS an appreciation of the work of Bishops Brent and Mosher in the Philippines by an admirer of the heroism of both, may not be unwelcome to you or the readers of THE LIVING CHURCH.

At Baguio, among the Igorot mountaineers, both these courageous pioneers unite their efforts to develop what the one planted and the other is left to sustain.

At Easter twelve years ago Bishop Brent opened the "Easter School" for Igorot boys and girls. Orphan and half-orphan children were first sought as pupils, but now both girls and boys flock there from their mountain homes, a few sent by their parents, but more led by their own aspiration or driven by repressive home life, and in many cases to escape being bartered away in child-marriage. Full to its capacity, the school now has 76 bright little people, whose minds, hearts, and hands are as responsive to opportunity as they are lacking in material resources. The girls, by their tasteful, useful weaving, and the boys, by their gardening and manual labor, earn the cost of their maintenance, some even contributing to their parents' support as a condition of permission to attend school. The American principal, and four Igorot teachers, all graduates of the school, constitute the staff, and a fairly good central building with two dormitories and a shop, both sadly in need of renovation, the scant equipment. Although an essential education center of this missionary bishopric, it receives an appropriation of only \$600 a year from missionary funds, Bishop Mosher assuming the responsibility for the balance to cover its inadequate budget. Surely the investment of \$15 to meet the average per capita annual cost of maintaining this school where primitive life and civilized conditions meet, as seldom elsewhere, is more than warranted by its far-reaching results.

Baguio, as the "Summer capital of the Philippines", appealed to Bishop Brent, as the place to establish a Christian School for the boys of American and European resident families. So the Baguio School, popularly known as "Bishop Brent's school for boys," grew into a thorough curriculum and an attractive building equipment. Then, after ten successful years, it had to suspend for the lack of teachers, due to the war. Without any source of support, except Bishop Brent's coöperation in America, Bishop Mosher reopened the school. It now has three masters and a matron, at the head of whom is Major F. W. Hackett, whose army and school record attests a rare personality, and high teaching and administrative ability. About 175 students have been sent out. Those entering American universities attest their thorough preparatory training. As sons of families having very moderate incomes, they could not furnish income from tuitions nearly adequate to meet the expense of maintaining the school. Bishop Mosher, backed by a few business men at Manila, therefore personally assumed responsibility for the operating budget, and also undertook to raise funds for badly needed building repairs. Responding to such educational faith and good works, the students of the neighboring agricultural college at Trinidad flocked to the Sunday services of the Church, and scores of them have been baptized into its Communion.

Still more overburdening, is the emergency at Manila requiring the immediate raising of \$20,000 to replace the roof and ceiling of the Cathedral which have been completely destroyed by white ants. St. Luke's Hospital appeals successfully for local support, but the medical work among the Moros is also in need of assistance from home.

Prompted only by personal appreciation for a Churchman bravely struggling against odds, too great

[Continued on page 414]



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 reserves the right to exercise discretion as to what shall be published.

REVISION OF THE PRAYER BOOK

To the Editor of the Living Church:

THE difficulties that attend the settling of the Revision of the Prayer Book at the coming General Convention are so great and so evident, as set forth by the committee itself and by the many correspondents in the Church papers, that a Churchman on the other side of the world wonders if the time has not come for the American Church at home to "sit up and take notice" of two important questions; first, whether the method is not fundamentally impracticable; second, whether the principle is not at fault.

As to the method: Can so large a body as the Convention, acting through two houses which must mutually agree, ever deal in one meeting with so large a mass of details? How far could the U. S. Congress get with a tariff bill in two weeks?

The revision of the Prayer Book in the English Church is attended with much greater complications, but even so far as consideration in the Convocations is concerned, we have not seen much to encourage belief that in America we could put a revision through quickly, or even get a final verdict on a long pursued revision passed at one meeting. And the greater the Church grows in any country, the greater, naturally, must be the difficulty, because of the greater differences in local needs and in the directions of religious development.

As to the principle: In a day like this, when the real danger of the Church lies far more on the side of irreligion and lack of all religious interest, and of materialism and scepticism, than on the side of over-development or defective development in the way of ritual, is the right principle really to act in the direction of suppressing or minimizing new developments in public worship, or to act in the contrary direction and try to evoke the fullest possible expression?

The Church in China (the *Chung Hwa Sheng Kung Hui*), at its last General Synod, took action which might be well worth while for the Church at home to consider. It was as follows:

"Resolved: That this general Synod commits to the Standing Committee on the Prayer Book the task of enrichment and variation of the Book of Common Prayer, and its adaptation to present conditions and Chinese ideals, and that such work be done in consultation with the diocesan bishops," and also: "Resolved: That, while the Prayer Book Committee is so engaged, this synod approves of further development and reëditing of the Prayer Books already in use in various dioceses, by way of experiment, provided always that those features are retained which will safeguard the unity of the Anglican Communion. Provided also, that no change from the present diocesan uses be made in the Order of the Holy Communion, except after consultation with the other diocesan bishops."

The two principles of variation and conservation seem to be fairly well provided for in these resolutions, and place left both for the development of new forms and the due coordination of all in relation to central authority and the "Faith once delivered". Could the same thing not be attained in the American Church?

There is reason to believe that it will be proposed, at the coming Convention, to accept the report of the Commission as presented, without alteration or amendment, but thereupon to reappoint the present Commission or another to be a Standing Committee on Prayer Book, and to act in consultation with the Bishops and the Church in the various dioceses, not only to observe how the new Book works, but also to encourage further development and adaptation, to watch the tide of the Church's life, and gather notes and materials, and prepare at the end of a long term of years, say twenty-five, to submit to another General Convention another Revised Prayer Book, which might be deliberated at one Convention and passed at the next or the next following, without great waste of discussion over minute details.

No formal action has been taken out here to get such a proposal before the Convention, so far as I know, but I venture to suggest it in this public way in the hope that it may commend itself to the Church at home, and that some one will bring it up for that body to consider.

It may seem a hopeless thing to dream that the Convention might accept any report in that wholesale way, but the hope may be justified. The new report of the Commission will be cast in such form, I understand, as to leave the new Prayer Book rather a Charter of Liberty than a Book of Ordained Ceremonies, a "compendium of suggestions", rather than an "enforcer of uniformity". It will leave those who love the old ways to go on in them much as before, but will not prevent those who feel the need of new from trying the new. It will, if this be so, meet the need of those, who feel the need of the new, by supplying them with new forms that are homogeneous, well-considered, and liturgically good, as well as doctrinally sound, and so save them from running off into vagaries and individualisms, of which we are really now in great danger. And so, it seems to the writer, those who are more conservative in the Convention might very well accept the Book as it stands in the final report of the Commission to this Convention, as conserving the liberty they desire for themselves, and granting to others the liberty they feel the need of, yet keeping all in due relation to a central and coordinating authority.

With that attained, and with a capable and experienced Commission established to watch out for the needs of the future, could we not very well thank the Lord and take courage, trusting above all to the constant leading of His Holy Spirit in the Church?

Very truly yours,

Wusih, China, June 19.

L. B. RIDGELY.

To the Editor of The Living Church:

THE most important thing to consider first in connection with Prayer Book Revision and the coming Convention is not the revision, but the Convention; the state of mind in which it approaches its great task. "Guard well thine heart for out of it are the issues of life", might well be our motto. If our dominant state of mind is that of impatience, a feverish haste to "get done with it", we need not expect God's blessing on our work; and even prayer for the guidance of the Holy Spirit, in such a mood, could hardly be other than a mockery. Surely another maxim is also worth our consideration at this time, the homely one that "what is worth doing at all is worth doing well".

We are dealing with what St. James called "religion", in our ordinary English translations; but the word he employed was what we are concerned with, viz., Liturgy; that is, not specifically, the Holy Communion, but the public ceremonial worship of God. And what St. James says about liturgy is this: "pure liturgy and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world".

In other words, Divine service (to use another and equivalent phrase) is not what goes on in church at eleven o'clock on Sunday morning, or even at the "early service"; but this, rather: inward purity of life, maintained by fellowship with God and the Father, and manifesting itself outwardly in deeds of helpfulness to our fellow men who may be in need. This would seem to be, indeed, but another way of saying what our Lord Himself declared: "Neither in Jerusalem nor in Mt. Gerizim shall men worship God; for God is Spirit; and they that worship God must worship Him in spirit and in truth". Surely our Lord is not here speaking of what takes place in a church building; but, on the contrary. He is trying to get us out of a building into the great world that is outdoors.

But, until we arrive at that stage of perfection which belongs to St. John's vision of the New Jerusalem, coming down out of heaven from God, a city in which there is no sanctuary, because "the Lord God the Almighty and the Lamb are the sanctuary thereof", we shall continue to need church buildings and a liturgy; and that liturgy must aim to express the "Truth" of worship in its great big, broad, out-of doors

sense. In other words, we must aim to get into the Prayer Book the principles of life.

And as for those who seem to think that this has already been done, as far as the Episcopalian version of the human, or ecclesiastical, mind is capable of doing it, or as far as Episcopalians need to have it done, I can only offer the following general considerations; that the promised guidance of the Church into all truth by the Holy Spirit does not appear to some of us to have been exhausted; and that there is much "new wine" in this our age which calls for "new wine skins".

Dropping the figure, I would try to summarize the principles of life which ought to find expression, as adequate as possible, in our "venerable book of worship", as a matter of fact, do not, under the following heads: I. Social Service; II. Missions; III. Religious Education; IV. Democracy; V. The New Psychology; VI. Spiritual Healing; VII. Improved Translations of the New Testament; and VIII. Eternal Life as a Present Possession in this World. Nothing less than that, it seems to me, is the task of the General Convention, no matter the time required, in this crisis of the Church and of the world. By this test, in the next place, Report No. III, of the Commission on Prayer Book Revision is to be judged. And applying that test, we find that the Commission has applied itself to Nos. I, II, III, VI, and VII; in other words, to Social Service, to Missions, to Religious Education, to Spiritual Healing, and to correcting mistranslations of the New Testament in the Prayer Book. How far this has been sufficiently done is a question of detail, into which I will not now enter any further than to express the opinion that they deserve the thanks of the Church for their work, though it is, I think, susceptible of improvement; and, in particular, to call attention to the fact that they have hardly scratched the surface of the numerous mistranslations of the New Testament contained in the Prayer Book as it is. But what I wish mainly to point out is that Nos. IV (Democracy), V (The New Psychology), and VIII (Eternal Life as a Present Possession) have received no attention at all.

Briefly, the Proper Preface for Whitsunday (both the old and the new) perpetuates the ancient and hoary error that the Holy Spirit was vouchsafed on Pentecost to the Apostles alone. The Holy Spirit, as given to and abiding in the whole Church, is Democracy, however much the Church must function in different ways through different orders. By the New Psychology I mean that continually calling ourselves miserable sinners and the like, has the inevitable effect, if overdone, of keeping us what we call ourselves and that there should be larger use of St. Paul's: "Reckon ye yourselves to be dead indeed unto sin but alive unto God, through Jesus Christ our Lord" which is auto-suggestion at its highest; and of St. John's supplementary truth (besides "if we say that we have no sin", etc.): "whatsoever is born of God doth not commit sin". We need to make larger use of the Power of Affirmation than the excellent closing prayer after the act of Communion: "We ARE *very* members incorporate in the Mystical Body of thy Son".

Finally, not only, does the unfortunate word "everlasting" need to be changed to "eternal"; but, it should everywhere, and especially in the Communion service, be made plain that eternal life begins, or may begin, here. Such an expression as "finally, by thy mercy, obtain everlasting life", not only lowers the quality of life, but throws it into the indefinite future. I am therefore constrained to suggest referring these matters to the Commission for report in 1925.

Atlanta, Ga., July 10, 1922.

C. B. WILMER.

LIBRARIES IN PORTLAND

To the Editor of *The Living Church*:

AS enquiry has been made as to the possibility of securing works of reference during the sessions of General Convention, it seems best to inform your readers in general, and the clerical and lay deputies in particular, that there is in Portland, besides several fine private collections, a very fine public library accessible to all. There is also a diocesan library of some five thousand volumes which is quite well supplied with standard theological works, though not many of the latest (for lack of funds).

There are full sets of the Fathers, Apostolic, Ante-Nicene, Post-Nicene, et al., the Library of Anglo-Catholic Theology, and a long list of collected works. It is also pretty well supplied with standard authorities on Church history and liturgies, so that those who need, or desire, to use what it offers them, will find much of interest.

Sincerely Yours,

Portland, Oregon, June 28.

EDWARD H. CLARK,
Registrar and Librarian.

LIFE INSURANCE OF THE CLERGY

To the Editor of *The Living Church*:

I NOTE with interest the founding of the Church Life Insurance Corporation, for the purpose of furnishing clergy and lay workers of the Church with insurance at cost. As a layman, I think that the parishes might well consider taking out insurance for their workers, in addition to the pittance which the Church Pension Fund allows in case of the disability or death of the clergy. The insurance could be kept up in the several parishes which the clergymen might serve.

It seems to me that the parishes might, at least, take out insurance to the amount of double the annual salary of the rector. This would be of inestimable benefit to the widow. For example, if a rector receives \$1,200, insure him for \$2,500. If he is 40 years old, the cost would be (Ordinary Life) \$59.35 a year. Or make it an Endowment (the principal being given the rector at the end of 20 years, a mark of esteem and affection) at a cost of \$103.55 per annum.

The rank and file of the clergy pay back to the Church, in one form or another, every year, more than the amount necessary to pay premiums on insurance. But the laity do not generally know this. Let us laymen do the decent thing, and protect the families of the leaders of our parishes, either in this new Church Insurance Corporation or in some old line company, whose rates in some instances seem to be less than those of the Church company,—if one includes dividends apportioned.

SIDNEY WEBBER.

45 Prospect St., Waterbury, Conn., June 29, 1922.

A CORRECTION

To the Editor of *The Living Church*:

Q UAY I call attention to an apparent oversight in the report of the special service marking the thirty-fifth anniversary of St. Mark's choir, Evanston, which appeared in your "Chicago Letter" published in *THE LIVING CHURCH* of June 24th? The first paragraph included the following: "For many years, Dr. Peter C. Lutkin was choir-master, and the Rev. Robert Holmes, now associated with Dr. Rogers at St. Mark's, was also at one time choir-master and organist."

Dr. Lutkin has at no time been connected with St. Mark's, Evanston, either as choir-master or as organist, though he has always manifested a kind interest in the music of the services there. My own term of office as choir-master covered a period of more than twenty-five years, but it was as choir-master only. Mr. Stanley A. Martin, as organist of St. Mark's, was my colleague from September, 1913, until my resignation in June, 1918, since which time he has filled both positions with marked success.

It is true that I am taking temporary charge of St. Mark's until the rector's return from Europe in the fall, but I am not officially associated with Doctor Rogers in the work of the parish as assistant as one might easily infer from the above.

I should hesitate to write you hereon at this late date but that I find the misstatement repeated, in part, in the current number of *THE LIVING CHURCH*.

ROBERT HOLMES.

WORK IN THE PHILIPPINES

[Continued from page 412]

to be safely met, I am moved to make this appeal for support which shall be more adequate to meet the requirements of Bishop Mosher's obligations and opportunities on this frontier of the Kingdom.

Brave as was Bishop Brent, in going out, like Abraham not knowing whither he went, just as brave is Bishop Mosher—in staying out to follow up and carry on what will amply justify the Church and its bishops in this adventure of their faith.

FRIENDS are formed by weathering the same gales of fate together, by kinship of mind and heart, by common interest in a common ideal, by basic understanding, mutual dependence, thorough respect and loyalty, that grows stronger as need grows greater. Acquaintances we may have many, but acquaintanceship is merely the grapes of possibility from which the rich wine of friendship is aged and mellowed.—W. G. Jordan.

Church Kalendar



JULY

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

Personal Mention

The Rev. BATES G. BURT, until lately dean of St. Paul's Cathedral, Marquette, Mich., has accepted a call to All Saints' Church, Pontiac, Mich.

The Rev. HARRY R. HOLE, for nearly five years in charge of St. Paul's Church, Columbus, Ind., has accepted the rectorship of St. John's Church, Bedford, Ind., and enters upon his duties there on the first Sunday in July.

The Rev. HUGH McD. MARTIN, rector of Grace Church, Canton, and St. Mary's Church, Lexington, Miss., has accepted a call to the rectorship of St. Paul's Church, Columbus, and to the churches in Ocala and Artesia, Miss., effective Sept. 1, 1922.

The Rev. C. BERTRAM RUNNALLS, who for the past five years and a half has been rector of St. Paul's Church, Marion, Ohio, has accepted a call to become the rector of Calvary Church, Syracuse, N. Y.

The Rev. GEORGE S. SOUTHWORTH, rector of the Church of the Resurrection, Cincinnati, Ohio, has accepted a call to become dean of St. Paul's Cathedral, Marquette, Mich.

SUMMER ACTIVITIES

The Rev. J. C. BLACK, rector of Christ Church, Madison, Ind., is taking the services at St. Paul's Church, Evansville, Ind., for three Sundays in July.

The Rev. WILLIAM P. DOWNES, rector of Trinity Church, Bristol, Conn., will supply at Grace Church, Norwalk, Conn., on the Sundays in August.

The Rev. W. GEIGER IRWIN, of St. Andrew's Church, Richmond, Va., is spending July in the north and is preaching at the Church of the Ascension, Baltimore and St. Matthew's Church, Philadelphia.

The Rev. A. L. LONGLEY, of Grace Church, Nyack, N. Y. will be at Hawthorne Inn, Gloucester, Mass., until after Labor Day.

The Rev. GORDON MATTHEWS, is in charge of St. John's Chapel, Merrill, N. Y., on upper Chateaugay Lake, during July.

The address of the Rt. Rev. JOHN MCKIM, D.D., Bishop of Tokyo, after July 20th, is in care Church Missions House, 281 Fourth Ave., New York City.

The Rev. JOHN C. MCKIM may be addressed from July 17th to September 1st, at Hudson, N. Y.

The Rev. WILLIAM HENRY PETTUS, rector of St. Mark's Church, Washington, D. C., will spend August and September in Massachusetts. His address will be 69 Main St., Nantucket.

The Rev. Dr. C. E. PURDY, his wife and children, will spend the month of August in Richmond and Lennoxville, Quebec, Canada.

The Rev. Dr. KARL REILAND, rector of St. George's Church, New York, who has been suffering from an infected throat since Easter, has completely recovered, and has started on a trip to China and Japan, sailing on the Empress of Russia from Vancouver on July 13th.

The Rev. KENNETH IVES RICE, priest in charge of St. John's Church, Shenandoah, Iowa, will be in charge of Trinity Cathedral, Omaha, Nebr., until September 1st.

The Rev. MALCOLM J. VAN ZANDT is to be in charge of St. Mark's Church, New Canaan, Conn., from August 6th to September 10th.

ORDINATIONS

PRIESTS

MICHIGAN.—On Wednesday, July 5th, 1922, at St. John's Church, Midland, Mich., the Rt. Rev. Charles D. Williams, D.D., Bishop of

Michigan, admitted to the sacred order of priests, the Rev. ALFRED SHAW, and the Rev. EZRA R. STEVENSON. The sermon was preached by the Ven. Edward B. Jermin. The Rev. Frank Copeland, rector of Trinity Church, West Branch, presented the Rev. Mr. Shaw, who will continue in charge of St. Paul's Church, Gladwin, and Grace Church, Standish. The Rev. Reginald E. Charles, rector of Grace Church, Bay City, presented the Rev. Mr. Stevenson, who becomes rector of St. John's Church, Midland, and continues in charge of the Community Church, at Kawkawlin. A large congregation attended and seven priests assisted the Bishop in the service.

DEGREES CONFERRED

MORRIS BROWN UNIVERSITY.—D. D. upon the Rev. A. H. MALONEY, rector of St. Philip's Church, Indianapolis, Ind.

BATES COLLEGE.—D. D. upon the Rt. Rev. W. BERTRAM STEVENS, Ph.D., LL.D., Bishop Co-adjutor of Los Angeles.

DIED

COOPER.—At Boston, on June 9th. THOMAS COOPER, senior warden of St. Margaret's Church, Brighton, for thirty-seven years a chorister, for thirty-four years a member of the parish corporation, since 1915 senior warden. A conspicuous example of service in his parish and of loyalty to the Catholic Faith. Funeral, with solemn requiem, on June 12, 1922.

"May he rest in peace, and let light perpetual shine upon him."

OWEN-JONES.—Entered into life eternal, at Norfolk, Va., on the evening of July 4th, the Rev. PERCY OWEN-JONES. The Requiem and Burial Office were said at Christ Church, where at one time, he had been associated. The Rev. Francis C. Steinmetz, D.D., officiated. The interment was at Alexandria, Va.

"A Priest forever"
Requiescat in Pace.

ROBINSON.—Entered into rest Sunday, July 9th, at her home in Denver, Colo., HARRIET J., widow of the Rev. George C. ROBINSON, Rural Dean of Aylmer, Que., Canada, in her 89th year.

"He giveth His beloved sleep."

MEMORIAL

STEPHEN HERBERT GREEN
In loving memory of STEPHEN HERBERT GREEN, priest, entered into life eternal on St. James' Day, 1919.
Grant him eternal rest.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

PRIEST FOR SUNDAYS IN AUGUST. TWO services 7:30 and 11. Fifteen dollars Sunday. Parish in Newark, N. J. URGENT 698, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

POSITIONS WANTED

CLERICAL

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

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

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

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

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

PRIEST AVAILABLE FOR SUPPLY WORK during August in Chicago. Reply to F-702, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, TEN YEARS EXPERIENCE in pioneer work, seeks position as archdeacon or general missionary. Address V. E. U. 703, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

ORGANIST AND CHOIRMASTER OF ABILITY returning to America, desires position, salary about \$1,200. Last position St. Luke's, Jamestown, N. Y. Address F. PRAVEY, care of General Delivery, New York City.

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

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

CHURCH ORGANIST WITH OPPORTUNITY for pupils, or as parish worker. Address **CLERGYMAN'S DAUGHTER 699**, care **LIVING CHURCH, Milwaukee, Wis.**

AN ENGLISHWOMAN EXPERIENCED would like Parish, Social Service, or Settlement work. G. F. S. Associate. Mrs. G., 148 Carlton Street, Toronto, Canada.

EDUCATED, EXPERIENCED PERSON, who loves children, desires responsible position as institutional matron by September. Address: Mrs. DITMOND, 1633 Chicago Ave., Evanston, Ill.

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

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.**

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

PARISH AND CHURCH

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

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

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

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address **HENRY PILCHER'S SONS, Louisville, Kentucky,** who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

VESTMENTS

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

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

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. **L. V. MACKRILLE, 11 W. Kirke St. Chevy Chase, Washington, D. C., Tel. Cleve. 23.**

RETREATS

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

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

EDUCATIONAL

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

HOSPITAL—NEW JERSEY

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

SISTERS OF THE HOLY NATIVITY

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

BOARDING

ATLANTIC CITY

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

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

LOS ANGELES

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

NEW YORK

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

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

PENNSYLVANIA

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

INFORMATION BUREAU



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

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

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

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

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

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

VACATION CAMP CONFERENCES

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

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

Address

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

TRAVEL INFORMATION

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

CHURCH OF THE INCARNATION

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

ST. CHRYSOSTOM'S, CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

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

CHRIST CHURCH

The Peace Church of Portsmouth, N. H.
Rector, the Rev. CHARLES LE V. BRINE, M.A., D.C.L.
Sundays: 7:30, 10:30 A. M., 7:30 P. M.
Daily: 7:30 A. M. All Church privileges.

BOOKS RECEIVED

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

The Cornhill Publishing Company. Boston, Mass.

"A Gnarred Autumn Sheaf." By Ernestine L. R. Collins. Price \$1.50.

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

The Finality of Christ, and other Sermons. By Rev. W. E. Orchard, D.D., minister of the King's Weigh House, London. author of *The Safest Mind Cure,* etc. Price \$1.35 net.

The Encyclopedia Press Inc. New York, N. Y.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Treating Art, Biography, Education, Exploration, History, Law, Literature, Nations, Philosophy, Raes, Religion, Science, and Sociology. Edited by Edward A. Pace, Ph.D., Conde B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. Supplement I. Volume XVII.

The Macmillan Company. New York, N. Y.

Causes and Cures for the Social Unrest. An Appeal to the Middle Class. By Ross L. Finney, Ph.D., assistant professor of Educational Sociology at the University of Minnesota. Price \$2.00.

THE NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND

S. P. C. K. 9 Northumberland Ave., London, W. C. 2, England.

Theology: A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn, M.A. Vol. IV, January-June, 1922. Price \$4.40 net.

Williams & Wilkins Company. Mt. Royal and Guilford Ave., Baltimore, Md.

The Source of Power. By Theodore Clinton Foote, Ph.D., formerly of the Johns Hopkins University, lecturer on psychology; rector of St. David's, Roland Park, Baltimore. Price \$2.00.

PAPER-COVERED BOOKS

The Churchmen's Alliance. 126 Claremont Ave., New York, N. Y.

Some Problems Before the American Church. A Series of Addresses Given under the Auspices of The Transfiguration Branch of the Churchmen's Alliance, Lent, 1922. Price 25 cts.

PAMPHLETS

Commission on Life Service of the Methodist Episcopal Church. 740 Rush St., Chicago, Ill.

The Christian Ministry as a Life Work. By William J. Davidson, executive secretary Commission on Life Service.

FENG, THE CHINESE CHRISTIAN GENERAL

UNSETTLED CHINA is seeking a strong leader who will unite her warring factions and pilot the Republic to a stable position among the nations; and in this connection not a few of the foreigners as well as the native Chinese are watching General Feng Yu-hsiang, who is described in a letter from the Rt. Rev. E. R. Graves, D.D., Bishop of Shanghai.

General Feng, who is ex-governor of the province of Shensi, came to the front recently when he led a division of troops out of Shensi, and had a signal part in the victory of Wu Pei-fu against Chang Tso-lin and the enemies of the Republic.

Feng commands the 11th Division and is known as "the Christian general", having become a convert to Christianity eleven years ago, when, attacked by a disease which native physicians declared incurable, he was restored to health by the ministrations of a Christian medical missionary.

Bishop Graves says: "General Feng is somewhat of a Cromwell in his religious ideas, but there is no question at all of his entire sincerity. He leads a Christian life and shares conditions with his men, instead of getting rich as the ordinary Chinese commander seeks to do. His soldiers pay for what they get and they have left a fine record for good conduct in every place where they have been stationed. The fact that one of the ablest Chinese generals is so uncompromisingly Christian and that his first act in becoming the military governor of Honan province is to assert fearlessly his Christianity, is a fact well worthy of notice."

Bishop Graves writes of General Feng out of long experience which he and Bishop Lushington Norris, of the Church of England, and other Christian missionaries in China have had with "the Christian General" during the past ten years.

DELEGATES TO GENERAL CONVENTION FROM DISTRICT OF HANKOW

THE DELEGATES elected to General Convention from the Missionary District of Hankow, China, are the Rev. Arthur M. Sherman, Wuchang, and Mr. Johnson Leo.

"Democratizing" the Prayer Book and the Parish—Mr. Athelstan Riley's Report—Constitutional Basis for Anglo-Catholic Movement

The Living Church News Bureau }
London, June 30, 1922 }

THE summer session of the National Assembly of the Church of England was opened last Monday in the Church House, Westminster, with the usual formidable agenda, and a long list of printed reports for consideration. The Archbishop of Canterbury presided, and there was a very full attendance of the members of the three Houses.

The first day's business was mainly confined to certain amendments of standing orders, introduced by Lord Hugh Cecil, and to a proposal, moved by Lord Selborne, that a joint committee be immediately appointed to consider the financial position, and report what additional action, if any, should be taken to raise the funds needed this year. The immediate financial outlook of the Church's central fund appears to be serious. There is a heavy overdraft at the bank, and existing commitments, especially for the Knutsford Training School, are heavy. On the other hand, money has been coming in better recently, especially from the dioceses, and if a policy of economy and caution is adopted, and no new commitments are entered into, there is hope that the Central Board of Finance should be clear of debt by the end of the year.

After Lord Selborne's proposal had been carried, the question of the New Lectionary came before the Assembly. The Dean of Canterbury (Dr. Wace) was opposed to a revised Calendar of Lessons, the effect of which, he maintained, would be to withdraw the systematic reading of the Bible in churches. It would, he said, leave the whole instruction of the Church, in respect to the Holy Scriptures, to the discretion of the individual clergyman, and it was no disrespect to the clergy to say that a certain number of them could not be trusted with such a discretion, especially in these days, when severe controversies were going on with respect to parts of the Old Testament.

There followed a spirited discussion, mainly in favor of the proposed change, the Bishop of Gloucester claiming that the new Lectionary provided for a larger amount of reading from the Canonical Scriptures on Sundays than was found in the present arrangement; while Mrs. Creighton urged that those who supported the new Lectionary had in their minds the making of the whole Bible a more living book to all those who came to church. Finally, the measure was approved by 271 votes to 55.

At the close of the first day's proceedings the Assembly agreed to the following dates for the sessions during 1923: January 29 to February 2; July 2 to 6; and November 12 to 16.

"DEMOCRATIZING" THE PRAYER BOOK

A striking incident of Tuesday's debate on Prayer Book Revision was the speech of the Bishop of Exeter. In this he claimed the determination of such matters for the spirituality—not necessarily

as wiser than the laity, though, as a matter of fact, a much more learned body of men—but rather as a divinely commissioned body, and as possessing, by the laying-on of hands, an authority and responsibility which they cannot share with their flocks. The Assembly, his lordship declared, had no such commission. In a democracy the people's will is the source of legislation, but in Christ's Kingdom it is His Will that has to be looked to, not that of constituencies of non-communicants.

"DEMOCRATIZING" THE PARISH

In consequence of the adverse report of the Ecclesiastical Committee of Parliament (in the "Further Powers" measure), the proposals which have excited so much hostility with regard to the rejection of a presentee by the bishop, at the instance of a parochial council, were formally withdrawn on Wednesday. On the motion of Lord Parmoor the question was referred to a committee. To the earlier part of the measure little exception had been taken—this gives a parochial council opportunity of making a general representation to the patron of a living as to the needs of the parish, without pointing to any individual preference of their own (which would quickly develop into popular election). But more ambitious ideas of "democratizing" the Church by putting the parish priest under the thumb of his flock have been checked. The result will doubtless be a disappointment to those parochial councils which had cherished the idea that lay control over the Church and its services was about to be set up.

MR. ATHELSTAN RILEY'S REPORT

The minority report of Mr. Athelstan Riley, a member of the Prayer Book Revision Committee of the National Assembly (whose majority report was published recently), was issued last Friday. Mr. Riley contends that the Church of England is in a state of unparalleled confusion; disruption, when restraining hands are removed, seems almost inevitable. He goes on to argue that no satisfactory revision of the Book of Common Prayer is possible under such conditions, and the general criticism he has made is that the result before the Assembly was largely the product of "log rolling".

Referring to the Athanasian Creed, Mr. Riley says that to throw over the "damnable clauses" would mean that the merciful and loving Redeemer must also be thrown over, for these are almost His very words. He expresses his intention, if no one else does, of moving a resolution at the proper place that the public recitation of the Creed be ordered at least three times a year, of which Trinity Sunday shall be one.

Mr. Riley does not deny that the proposed liturgy for the Eucharistic office shows some improvement, but personally he could be content with the existing office, for, inadequate though it be, it is a valid one. "But it is my duty to tell the Assembly," Mr. Riley continues, "that the evidence at my disposal goes to show that this revised office has not the slightest chance of acceptance in the churches for which it is presumably designed. It comes a generation too late." With reference to the method of reservation and

the anointing of the sick, Mr. Riley says that he personally has no sympathy with rites and ceremonial introduced into the Church of England from modern Roman sources, but all this seems to him hopelessly illogical and foolish, if not worse. He hopes that the Bishops may be guided by divine influence as to what they say and do in this matter.

CONSTITUTIONAL BASIS FOR ANGLO-CATHOLIC MOVEMENT

It has for some time been evident that the Anglo-Catholic Movement, so far as it has found expression in the Albert Hall Congress of 1920 and the consequences of it, must, if it is to continue with any sort of organization, be put upon a proper constitutional basis. The Committee has therefore decided to convene a two-days conference, to be held in London on November 21st and 22nd next, between the central and evangelistic committees of the Anglo-Catholic Congress and five delegates from each of the executive committees of the nine congresses of 1922. The business of the conference will be chiefly to elect a central executive, and to adopt a common policy for the ensuing year. The conference is to be held at the Church House, Westminster, and the Rev. Dr Kidd, Warden of Keble College, Oxford, has consented to act as chairman. Invitations to the conference are being issued forthwith, urging the importance of the occasion; the local executive committees are also being invited to submit, at as early a date as possible, other subjects which they consider it would be profitable to discuss, and these will be added to the agenda paper. The sub-committee which has been appointed has been further charged with the responsibility for making the local arrangements for the London Anglo-Catholic Congress of 1923.

THE CONVOCATIONS MEET

Convocation of Canterbury will meet on Tuesday of next week, and York Convocation on the following day. The principal matters for discussion by the Houses of the Southern Province will be Synods, the Order of Deaconesses, the date of the election of churchwardens, the Tithe-Rent Charge (Rates) Bill, the supply of candidates for Holy Orders, and the Mission of Help to India.

REVIEW OF ANGLO-CATHOLIC CONGRESSES

The Anglo-Catholic Congresses at Birmingham and Leeds, now that they can be viewed in retrospect, may be set down, humanly speaking, as unqualified successes, and the promoters are to be warmly congratulated. They must feel that their ventures of faith have surpassed their most sanguine hopes. They must contemplate with unmeasured satisfaction the fact that such large numbers of laymen were present at each session, that enthusiasm and an extraordinary spirit of friendliness, as well as of quiet conviction and determination in the common purpose that had drawn them together, prevailed in a very marked degree; that all the papers read and the speeches made were of the high order to be expected from men of such academic distinction and spiritual experience as the selected instructors; that the united acts of worship were not only of wonderful reverence and devotion, but also most inspiring; and that every detail of the admirable arrangements was carried through without a hitch of any kind.

If this year's nine congresses, of which

three have now been held, should result in fostering a spirit of inquiry, of study, of thought, and, still more, of prayer, they will have done a great work for the cause that all Catholics have at heart—the cause of true Christianity.

SERVICE COMMEMORATIVE OF ORGANISTS

Arrangements are being made by the authorities of Westminster Abbey to hold every year a special service commemorative of one or other of its long line of famous organists.

The first of these will be held on Sunday next, when honor will be done to the memory of John Blow. Blow, who was a pupil of the famous Orlando Gibbons, was a prolific composer of ecclesiastical music, and, as an organist, was reckoned by his contemporaries to be unequalled.

He was organist of the Abbey from 1669 till 1680, when he retired in favor of Henry Purcell (whose settings for some of Dryden's poems are much admired). At Purcell's death he again occupied the organist's seat at the Abbey until his own death in 1708.

Special commemorative services of celebrated English organists were inaugurated some twelve years ago at the Abbey by Sir Frederick Bridge, but only two were held—to Orlando Gibbons and Samuel Sebastian Wesley—when the war period and other circumstances necessitated the discontinuance of the series. A feature of these "commemorations" was that the music for the services—Psalms, hymns, and anthem—was selected entirely from the works of the composer who was thus honored.

GEORGE PARSONS.

CANADIAN CHURCH SPIRIT GROWING IN EARNESTNESS

Memorial Service for Sir George Parkin—Miscellaneous Items

The Living Church News Bureau }
Toronto, July 14, 1922 }

IN view of the frequent expressions of pessimism heard as to the state of the religious life, alike of Church and country, the following encouraging words from the Bishop of Montreal embodied in the "Bishop's Message" for the month, are both interesting and encouraging:

"It seems evident to me as I go from parish to parish, that there is a growing spirit of earnestness and devotion. It is being shown in many ways. In most places the congregations have been larger than usual, and the reports which one receives from local sources state that this is manifest from Sunday to Sunday. I am also told of the increased number of communicants. Last year we had the largest number confirmed of any year in our diocesan history, and this year is ahead of the same time last year. I notice too, a deeper spirit of devotion, and a greater and more intelligent interest shown by many of the candidates for confirmation. One feels the tension of a greater spirituality. In one remote country congregation I was informed that every available person, save one, was present at the service. I am told that this is the normal condition in this locality. After the service I visited the Church warden who has been stricken with paralysis, and a "mother in Israel" who is 96 years of age. It is significant that ours is the only church of any kind there. At another small community I had a confirmation on Monday night. The church was crowded, about 80 people being present. There is no priest in charge. We announced that I would have a celebration of the Holy Communion on Wednesday morning, and when I returned we had 31 persons present, of whom 26 communicated. It was a most reverent congregation. These are instances of what I mean by the 'growing' spirit of devotion.

"One further notices the greater care taken of the house of God. Our churches are being beautified, and greater helps for devotion and worship are being introduced. There seems to me a better spirit growing up amongst us, a wider

sympathy, a more brotherly love, and a genuine sense of personal responsibility. When my dear friend, Archdeacon Robinson, and I met a congregation in which some local difficulty had arisen; after the meeting, the man who had most cause to feel hurt promised me that he would 'turn in and help the Church as he always had in the past, and would see those who stood out for him, and bring them back.' Others who had taken sides promised the same, 'because the Church can't stand if we are divided, we must keep together.' This sense of personal responsibility is symptomatic. Brotherly love is growing amongst us. There are, no doubt, alas, places where this is not clearly in evidence as yet, but I feel sure it is spreading among us nevertheless. We must pray for its increase."

MEMORIAL SERVICE FOR SIR GEORGE PARKIN

At an impressive memorial service, held in St. James' Cathedral, Toronto, a very real tribute was paid to the late Sir George Parkin, author and lecturer on Imperial Federation, and Principal of Upper Canada College in Toronto from 1894 to 1902, who passed away suddenly in London on Sunday, June 25th.

Sir John Willison, in a brief address, said that Sir George was a devoted Churchman, and no man was more influential in the great movement in England to establish and extend the influence of the laymen in the councils of the Church.

MISCELLANEOUS ITEMS

The final arrangements for the A. Y. P. A. Camp at Cambridge, Lake Simcoe, from July 29th to August 13th, are almost complete. It is expected that over 100 young people will attend the camp. Mr. W. R. Sproule, who managed the camp last year, will again be in charge with the Rev. J. E. Gibson overseeing affairs.

The Rev. R. H. Ferguson, rector of St. Luke's Church, Hamilton, has left that parish to succeed Archdeacon Mackintosh at Guelph. At the close of service in the church at which the Rev. Mr. Ferguson delivered his final sermon to a large congregation, a social gathering was held in the parish hall, when Mr. Ferguson was made the recipient of a purse of gold.

The sermon at St. Alban's Cathedral, Toronto, last Sunday was preached by the Rev. H. N. Abhyankar, a native deacon

from India. During the month of July Dr. Abhyankar, who was a member of the Brahmin caste and a student of theology at Huron College, London, will preach at various churches in Toronto.

The Rev. J. A. Robinson, M.A., B.D., was inducted as rector of St. Philip's Church, Toronto, on Sunday morning last. The service was conducted by the Bishop of Toronto, who was himself for many

years rector of St. Philip's, and the Rev. W. L. Baynes Reed, D.S.O., Rural Dean of Toronto. The sermon was preached by the Rev. W. T. Hallam, D.D. Mr. Robinson has been vicar of St. Philip's for the past three years.

The Provincial Synod of Ontario is being called by the Metropolitan for September 26th. More detailed announcement will be made in due course.

where he has been for the past twelve years. Mr. Mitchell is a pupil of Wallace Goodrich, dean of the New England Conservatory of Music and of Alfred Hyde. Later he studied in Paris. At 17 he was organist at the Church of the Redeemer, Brookline, and at the First Church there. He has also been director of the St. Cecilia Society and the Brookline Choral Society. During the war he served as an ensign in the navy. Mr. Mitchell is only 31. He was graduated from Harvard eight years ago.

JOHN WOOD SUMMER CAMP

On the 19th of this month, the John Wood summer vacation camp for boys will begin its work, under the direction of the Brotherhood of St. Andrew, of which Dr. Wood was, for many years, general secretary. The camp will seek to train the boys in the principles of scouting, and in all outdoor sports. Their religious education will follow the courses of the Christian Nurture Series. Mr. Charles L. Willard is chairman of the Camp committee.

BRIEFER MENTION

The Rev. H. Percy Silver, rector of the Church of the Incarnation, has sailed for a trip to Norway, Sweden, Denmark, and England. In his absence the church will be served by the Rev. Charles M. Belden, the Rev. F. J. Clark, and the Rev. Artley B. Parson.

The Rev. J. Wesley Sutton, vicar of Trinity Chapel, West 25th St., is spending his vacation on the Pacific Coast in Los Angeles and Seattle.

Among the Churchmen who will speak at the Northfield Conferences are: Bishop Brent, the Rev. J. Stuart Holden, of London, and the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia.

Goodwill Industries, sponsored by our City Mission Society, reports gratifying responses to its appeals: over 30 to 40 calls a day for the truck being received. The movement is growing tremendously fast, but as yet is not quite self-supporting. Preparations are already being made to meet the inevitable season of unemployment in the Fall and Winter. Work for the handicapped is a special need which those in charge are endeavoring to supply.

The Church of the Holy Communion, of which the ever-young Dr. Mottet is rector, is devoting special attention to its summer work, which is at Ashford Hill. Three groups are being looked after: the white congregation, the colored people, and the Japanese. There is a special brief service for these groups at 9 A. M. on Sundays, after which the members meet in the parish house for breakfast and then go on hikes. Hikes are also made on Saturdays under the direction of one of the assistant ministers.

IS NEW YORK SAFE?

This is the question that many natives of, and visitors to, this city are asking. The mayor and the police commissioner say "Yes". So now does the District Attorney Mr. Joab H. Banton. Recently he said:

"New York is clean because it is law-abiding, and that is the foundation of real patriotism as well as Christian citizenship. My daily experience and observation show me that the law is enforced in New York, and that it is the safest city in the country for strangers as well as citizens. I emphasize the fact of its

RELIGIOUS CONFERENCE AT COLUMBIA SUMMER SCHOOL

A Busy Vacation—Kingsland Bequests—Vacation Schools

The Living Church News Bureau }
New York, July 15, 1922 }

COLUMBIA'S summer school has commenced its sessions. The attendance is larger than ever—over 12,000, to date. Forty-one of the forty-eight states are represented, and state clubs are being organized. The Rev. Raymond C. Knox, chaplain, is in charge of the religious exercises. Services on Sundays are at 4 p. m. in St. Paul's Chapel, and at 7:15 p. m., on the lawn. There will be special musical programs and informal addresses by such noted men as Hugh Black, of Union Seminary, and the Rev. J. Stuart Holden, of London. Daily chapel services will be held, except on Saturdays and Sundays, at 8 A. M. Other religious conferences will be held from time to time under the supervision of the director of religious organizations at Teachers' College.

Columbia will spend several million dollars this season in the erection of new buildings, among them a woman's dormitory on East field, two chemical laboratories, and a School of Business. The new stadium, given by Mr. George F. Baker, will be ready in the spring.

If the necessary funds are forthcoming, Greer House, a Church Club for women students, will also be ready for use in the fall.

A BUSY VACATION

The Rev. Dr. Ernest M. Stires, rector of St. Thomas', New York, is at his summer home at Bolton Landing, Lake George. He is busily resting, or resting busily, in his accustomed useful and helpful way. On a recent Sunday night was held the first of a series of community services in the nearby village, in which is the Church of St. Sacrament. At this service 500 were present. Dr. Stires was the preacher. The gathering took place around a monument erected a year ago to the village boys who gave their lives in the Great War. The monument is a fine one of bronze, with the figure, heroic size, of a soldier just about to go over the top, with a look of sublime resolution on his face. It has greatly stimulated the spirit of self-sacrifice and helpful cooperation in the community.

Last Sunday Dr. Stires was host to fourteen convicts who are working on a State road near his home. These men are "trusties" whose time soon expires. They had never been on Lake George in their lives and Dr. Stires took them for a pleasant boat-ride on the lake in the afternoon, landing on one of the many islands, and there gave them a friendly, encouraging talk on the new life that is

to open for them with their freedom.

On the following Sunday Dr. Stires goes to a little, rural community called New Vermont, in the mountains. Last summer the first religious service in many years in this isolated spot was held by him, and the people have requested a renewal this year, showing their appreciation of Dr. Stires' interest in them.

KINGSLAND BEQUESTS

The final accounting of the estate of the late Mrs. Mary J. Kingsland has been made. Under its findings the following bequests have been already paid, or are now available: Grace Church, \$326,000; St. Luke's Hospital \$20,000; and \$65,000 each to the Church Mission to Deaf Mutes and to the House of the Holy Comforter; \$50,000 each to the Diocesan Convention, the General Theological Seminary, and the Episcopal City Mission. A balance of \$1,947,049 still remains and will be prorated among the heirs and legatees by order of the court.

VACATION BIBLE SCHOOLS

There are now over 250 vacation Bible schools in the metropolitan area as against only 30 three years ago. Their object is to turn the summer season to good account, to give the millions of school children something they cannot get in the public schools—a little religious teaching—and to train them in healthful, recreative amusements under skilled instructors. This has been rendered possible through the cooperation of Churches which have opened their parish houses for the use of these schools. This work gives unusual opportunities for training in Americanization, citizenship, hygiene, and in other helpful directions. It had its modest beginnings in 1898 through the foresight and enthusiasm of the Rev. Howard L. Jones. The Rev. Robert G. Boville has developed it so that now it covers the entire city and has extended its good work all over the country, and has even gone to foreign lands.

There are several types of classes: the expressional, which seeks to develop the dramatic instinct through the presentation of simple Bible stories and folk-lore tales; the achievement classes teach weaving, basketry, hammock-making, sewing, and give manual training. These take up the morning sessions. In the afternoons there are supervised games, all ending with a salute to the flag, and a recessional march and song.

Among our churches interested in this work are, St. Cyprian's, St. Mary's (Manhattanville), San Salvatore, and Calvary.

NEW GRACE CHURCH ORGANIST

Grace Church is to have a new organist this Fall. He is Mr. Ernest Mitchell, lately at Trinity Church, Boston,

safety for the benefit of the various strangers here to-day from all parts of the United States. No city in the world, considering New York's cosmopolitan character, is any safer."

Mr. Banton's opinion may be taken for what it is worth. But it is interesting to refer to his recent report on the state of affairs in his office, since he took charge on January 1. There were then 281 prisoners in the Tombs, the city prison. Of these 191 were awaiting trial, 90 awaiting grand jury action and 287 with indictments pending. On July 1st, there were 187 in the Tombs, 42 awaiting grand jury action and 1,152 with indictments pending. This shows that Mr. Banton has reduced the standing calendar by 900 cases in six months. He is also vigorously prosecuting recent offenders, there being 3,000 current indictments pending. One reason for the large batch of new cases is the unprecedented number of questionable failures in the Wall Street district. Already eight brokers have been convicted of bucketing, as well as has been the American Cotton Exchange. Mr. Banton has been conducting a vigorous campaign against fraudulent credit statements, against unlicensed medical practitioners and colleges. He has also disposed of 48 homicide cases. Only 38 persons charged with crimes of violence remain to be tried, so swift has been their prosecution. This is a good record and ought to reassure the stranger in our midst that, at least, he stands as good a chance for life, liberty, and happiness as any citizen of this great city. **FREDERIC B. HODGINS.**

THE ARCHBISHOP OF NOVA SCOTIA ON THE MONTREAL PROPOSALS

THE ARCHBISHOP of Nova Scotia in a recent charge to his diocese made the following reference to the Montreal reordination proposals:

"This action in Montreal has been recently followed by a proposal on the part of five leading priests of the Church, and five prominent Presbyterian ministers agreeing to be ordained each according to the order of the other's Church. This is a thing of such momentous concern that I prefer to say nothing about it until it has been fully considered by the House of Bishops for the Anglicans, and by the General Assembly of the Presbyterian Church. I regret exceedingly that the proposal has been made public before those bodies have had an opportunity for the consideration which so important and far-reaching a movement demands. Personally I should rejoice if such a step proved acceptable to the two great Churches concerned. But I deplore any action which might tend to split either Church into opposing sections as will, I fear, be the result of the Ministerial Association of one city thus taking a course which might, by unfriendly critics, be interpreted as an effort to force the hand of the Churches. Instead of accomplishing the object, which I believe is sincerely desired, it may arouse opposition to it.

"I believe more will be done by the Church to forward this matter if a vigorous and earnest and determined effort is made to use the means of grace within the Church and so stir up the spiritual life of its members. In this way the Spirit of Christ may more fully abound, and we shall grow above small matters as we learn to look at things that are worth while."

BROTHERHOOD BOYS' CAMP NEAR PHILADELPHIA

Church Training and Deaconess House—An Interesting Film—Monthly Missionary Service

The Living Church News Bureau }
Philadelphia, July 14, 1922 }

CAMP Bonsall will open for the third year on July 17th and will continue until the 29th. This camp, under the direction of the Brotherhood of St. Andrew, and named after its president, Mr. E. H. Bonsall, is situated on the Neshaming Creek, near Wrightstown, Bucks County, Pa., about twenty-three miles from Philadelphia.

While the camp gives a vacation, with plenty of recreation, according to the schedule, its purpose is "to give the boy a healthy, happy twelve days out of doors, during which the very best in him, in the way of leadership and consecration will be developed. It aims to give the boy something definite that will clinch him for the Church.

"Each day the chaplain will lead a conference on one of the following topics: Knowing the Bible; Using the Bible; Jesus Christ; Knowing the Prayer Book; Using the Prayer Book; Holy Communion; Baptism; Confirmation; and Missions at Home and Abroad."

CHURCH TRAINING AND DEACONESS HOUSE

In order that more women of the Church may use the opportunities offered by The Church Training and Deaconess House of the Diocese of Pennsylvania for instruction and training, arrangements have been completed to make this work more generally known through the General Convention at its meeting in September.

That decision was reached in connection with the thirty-second annual commencement exercises held in the Pro-

Cathedral of St. Mary, Philadelphia. Members of the faculty were seated in the choir stalls and a large congregation filled the pews. The Rev. William H. Burk, rector of Washington Memorial Church, Valley Forge, Pa., preached the sermon. Offerings were made for the Deaconess Retiring Fund.

Diplomas were awarded by the Rev. J. DeWolf Perry, D.D., warden and vice president, who addressed the graduates announcing the fields of work to which they were called. Misses M. C. Cannell, C. R. Powell, and Helen Skiles will go to Japan. Miss Amelia H. Hill will go to Alaska, and Miss Helen E. Murdoch to the Pennsylvania Hospital to become a trained nurse. Miss Mary S. Boyden, and Miss Agnes M. Hamilton will take work in the home mission field.

The graduates were advised not to be set apart as deaconesses until, by additional experience in practical work after graduation, they have further tested their fitness and firmness of purpose.

AN INTERESTING FILM

A motion picture film, "The Power Within," has been on exhibition in Philadelphia during this present week, and has attracted much interest. The story was written by the Rev. Robert Norwood, rector of St. Paul's Church, Overbrook, and is a modernization of the story of Job, though not a Bible story in the ordinary sense.

MONTHLY MISSIONARY SERVICE

The Rev. N. B. Groton, rector of St. Thomas' Church, Whitmarsh, has set aside the first Sunday evening of each month for a missionary service, that more opportunity may be given to the parishioners to learn of the Church's work outside of the parish.

FREDERICK E. SEYMOUR.

MANY IMPROVEMENTS IN DIOCESE OF CHICAGO

Growth of Mission Church—At St. Mary's Park Ridge—Gamma Kappa Delta at Epiphany

The Living Church News Bureau }
Chicago, July 18, 1922 }

MANY improvements are being con-
ducted in the suburbs and towns of the diocese outside the city. At St. Michael's and All Angels', Berwyn, sketches have been made for a new church. "We are looking forward," says Dr. Gray, the rector, "to a really beautiful, rather than a costly building." At Grace Church, Hinsdale, \$1,000 has been spent on the rectory, and plans have been made for a new vesting room and sacristy. At Emmanuel Church, La Grange, where a beautiful memorial baptistery was finished last year, the interior of the church is to be re-decorated. At St. John's Naperville, the church is being repaired and the outside painted. Extensive alterations are being made in the property at St. Paul's, Riverside.

GROWTH OF CHURCH OF ANNUNCIATION

The Church of the Annunciation is one of the larger organized missions on the far South Side of Chicago, and has, says the priest in charge, the Rev. Arnold Lutton, about two hundred members. The mission is entirely self-supporting, and shares the services of its priest with another mission. The members of the Annunciation have a marked spirit of enthusiasm and cooperation—"everybody works for the Annunciation". Ten years ago, all that was left of the church building was a few charred and smouldering ruins. Out of the ashes arose in a short time a handsome modern building. Then an eight room brick rectory was built.

One day a visitor happened in at the services of the mission, and being impressed by the need of a new organ, went out and, largely through her own efforts raised over \$1,000 in less than a year. "And now," says Mr. Lutton, "the old organ will soon be a thing of the past. An order will be placed immediately for an organ fit for the Church of the Annunciation; double manual, 23

stop Möller organ, with 8 sets of pipes, producing a combination of 735 tones, and costing \$3,160. If all goes well, it will be used for the midnight service on Christmas Eve."

AT ST. MARY'S, PARK RIDGE.

The increase in the list of communicants from 104 to 245 since the first of October, and the enrollment of 178 in the Church school have made a new parish house necessary for St. Mary's Church, Park Ridge, and plans have been drawn for a house to be built in the fall.

GAMMA KAPPA DELTA SOCIETY AT EPIPHANY

The work among young people at the Church of the Epiphany, Chicago, has Sunday evening meetings for young people began on April 30th, and ended for the most successful and encouraging season on June 4th, with an attendance of over 30 each night. The result was the formation of a Young People's Society, one of many that have been lately organized in our churches in the

city and the larger suburbs. The Epiphany Society is to become a branch of the Gamma Kappa Delta, a society for young people which originated at St. Luke's, Evanston, and of which there are already several branches in the diocese.

CHASE HOUSE

The work at Chase House never stops. The regular session of the Kindergarten closed with a party at the National College. This work goes on for the summer in charge of Miss Kramer, a student at the College, and Miss Helen Blood. The library is in constant use and is now in charge of Miss Marjorie Peck. Mrs. Sutphen, an experienced librarian of Christ Church, is doing volunteer work for the summer. The Summer High School of Drama, to which reference has previously been made, had its opening performance in the Courtyard Theater on July 6th. The Rev. Irwin St. John Tucker is director of the school and of the plays,

H. B. GWYN.

showed nineteen different nationalities among the happy group of youngsters. It is found that many immigrants are now coming direct to Washington after being discharged from Ellis Island. Yesterday, a special car was chartered to take a group of children from Trinity Community House to a local summer resort, this party specializing in Greeks, Italians, and native Americans. Other parties are to follow, with the idea of mingling each time some foreign group with our native American children.

BISHOP KINSOLVING RETURNS

AMONG THE passengers arriving on the S. S. *Southern Cross*, of the Munson Steamship Line, on Tuesday evening, July 11th, were the Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil, with Mrs. Kinsolving and Miss Lucie Kinsolving, who returns to this country to attend the General Convention this fall. It is his first trip to New York in three years.

ST. LOUIS MASS MEETING OF PROTEST

ONE OF THE largest and most impressive services ever held at Christ Church Cathedral, St. Louis, was that of Sunday morning, July 9th, when citizens of St. Louis, joined in a mass meeting of protest against the Turkish atrocities in Asia Minor. Archbishop Alexander, of New York City, representing the Greek Church in North and South America, and Dr. Mark Hopkins Ward, former head of the medical department of the Near East Relief at Harpoot, were the speakers. The Protestant churches of St. Louis were also all represented at the meeting, at which the Very Rev. William Scarlett, Dean of the Cathedral, presided.

The clergy of the Russian, Armenian, Greek, and Serbian Churches of St. Louis as well as our own, were in the procession, and patriotic hymns were sung, with Kipling's Recessional, "Lord God of Hosts be with us yet, lest we forget", as the anthem by the Cathedral choir.

Tales of murder, devastation, children driven along the roads at bayonet point, thousands upon thousands of Christian Greeks and Armenians literally wiped out of existence, and other barbaric horrors, were told by the Archbishop and by Dr. Ward to the hundreds who packed the Cathedral and stood in every aisle for the meeting. At the close, the following resolution was adopted, copies of which were sent to President Harding and to Secretary of State Hughes:

"We, the citizens of St. Louis assembled in mass meeting in Christ Church Cathedral, the ninth day of July, 1922, unanimously resolve: Whereas, persistent reports come from reliable sources of the continuing atrocities in Asia Minor, which so shocked the conscience of the world before and during the war; whereas, the remaining Christian population in sections of Asia Minor are apparently doomed to extinction unless some decisive action is taken by the Government of the United States:

"Therefore, let it be resolved that we express our cordial appreciation of the decision of the Government of the United States to participate in the proposed

A WASHINGTON PARISH AND ITS ACTIVITIES

The City Missions Movement—Two Pitiful Cases—Many Nationalities in Washington

The Living Church News Bureau
Washington, July 14, 1922

THE Rev. Robert Talbot, D.D., brother of Bishop Talbot, and rector of St. Paul's Parish, Washington, from which Bishop Harding went to occupy the episcopal chair, has, with the cooperation of his vestry, just published an attractive year book. It shows that St. Paul's has the largest male choir, and the largest acolytes' guild, in the diocese. During the last four years, the debt of \$12,000 has been entirely wiped out, and a drive for \$100,000 as endowment is being made, in anticipation of the time when the changing constituency of the parish will make the income from such endowment necessary. Already, nearly half of this amount is in bank.

By reason of the sale of St. Michael and All Angels' Church, the former parish of St. Michael and All Angels' is being merged into that of St. Paul's, by action of the last diocesan convention.

The year book says: "St. Paul's always has been characterized by free pews, and a hearty welcome to all, rich and poor, high and low; an impressive service of the old English form with acolytes in attendance; churchly music of the highest order by a choir of men and boys; a daily Celebration of the Holy Communion; and a scrupulous observance of all historic Feasts, Fasts, and Holy Days."

Many years ago, during Bishop Harding's rectorate at St. Paul's, certain activities, which now would be known by the name of social service, were conducted, and that activities of this sort have not been given up is shown by the fact that the year book ends with a plea for parochial cooperation in improving and modernizing the plant, especially for the interests of the young people, the Church school, social functions, athletic activities, and similar collateral work.

THE CITY MISSIONS MOVEMENT

The policy pursued for some time in this diocese by Bishop Harding, in tying

together the City Mission and the Social Service activities, by having the offices of Executive Secretary of the Board of Social Service and Superintendent of City Missions reside in one person, is being followed by the Presiding Bishop and Council, which has arranged to have contact with the entire City Missions' movement through the Executive Secretary of the National Department of Social Service. With the help of Dean Lathrop, an exhibit, illustrating the City Missions idea, is to be presented at the National Convention this Fall, and Dean Lathrop will make an attempt to gather together the City Missionary Superintendents in, and adjacent to, the city of Portland. All superintendents of City Missions, throughout the country, who will forward charts, pictures, statistics, maps, and other things, which will make an exhibit interesting to those who know little of the City Missionary work, are requested to communicate at once with the Rev. David Ransom Covell, Trinity Community House, Third and C Streets, Northwest, Washington, D.C., President of the National Division of City Missions.

TWO PITIFUL CASES

Stirred by the pitiful cases of a young Chinaman, by the name of Wan, said to be a graduate of St. John's, Shanghai, and another young man by the name of Perrygo, two of our own Churchmen, who are under sentence to be hung for murder, the Prisoners' Aid Association and the City Missions Society have started on an attempt to have the sentences commuted, at least to life imprisonment, and to try to hasten favorable action on a bill to abolish capital punishment in the District of Columbia, if not nationally. The National Committee of Prisons and Prison Reforms, through its Washington executive, Oliver Hoyem, has promised full cooperation.

MANY NATIONALITIES IN WASHINGTON

Washington is not usually thought of as an assembling place for different nationalities, nor were there many such, until very recently, and yet a children's affair, held a few days ago, in connection with the program of Trinity House,

committee to investigate the situation in Asia Minor, and further, that we respectfully urge the Government of the United States to take whatever step it may deem necessary to bring this condition to an end."

CHURCH CONFERENCE OF THE PROVINCE OF NEW ENGLAND

THE CHURCH CONFERENCE of the Province of New England, which met at St. Paul's School, Concord, N. H., July 1st to 10th, is a new and promising feature of Church life in New England. The conference, which was assembled under the authority of the Province, more than met the expectations of the committee in charge. It was, moreover, marked by a number of features that are new in Church conferences in the East.

Most notable was the large percentage of young people among the delegates. The leaders of the conference believe that this is the most important group in par-

and value of the Church. In the second class, there were courses in The Principles of Religious Education, in Church School Ideals, on How to Teach a Lesson, a course on The Church School Service League, one on Christian Social Service, one on The Mission of the Church, another on Church History, one on The Bible, and a pioneer course in that interesting and rapidly spreading Young Peoples' Movement.

Among the faculty and leaders were Bishop Hall, of Vermont, Bishop Parker, of New Hampshire, the Rev. Malcolm Taylor, Executive Secretary of the Province, and Chairman of the Conference, the Rev. Henry K. Sherrill, of Brookline, chaplain of the conference, the Rev. Frederick C. Lauderburn, and the Rev. Fleming James, Ph.D., of the faculty of the Berkeley Divinity School, the Rev. John W. Suter, Jr., Educational Secretary of the Diocese of Massachusetts, the Rev. Arthur J. Gammack, of Fitchburg, Mass., the Rev. Joseph C. Ayer, Ph.D., of the Philadelphia Divinity

fields, which were made by several members of the conference. On Sunday morning, the preachers were Bishop Wise of Kansas, and Bishop Hall, of Vermont.

A series of evening addresses on the general subject of the Church in Action, were followed by a forum discussion, Religious Education, the Foreign Born, China, Pageantry, The Church Mission of Help, and Alaska, were among the subjects discussed.

The Conference Committee are much gratified at the interest taken by the dioceses of New England in this first Provincial Conference which has met a need not heretofore covered by any other conference.

GAMBIER CONFERENCE FOR CHURCH WORKERS

FOUR HUNDRED AND TWENTY persons registered at the Gambier Conference for Church Workers, held in Kenyon College from June 26th to July 7th, and with the exception of the meeting of General Con-



CHURCH CONFERENCE OF THE PROVINCE OF NEW ENGLAND

ish life, worthy of the very best efforts that the Church can make in the way of instruction and inspiration, and their endeavors to secure such delegates met with gratifying success.

Another feature of the conference was the emphasis laid on recreation, and the careful working out of a recreational program so that the ten days might be a real holiday to those present, for many of whom they were the only holiday of the summer. St. Paul's School, even with its long experience of boy life, has probably never entertained a group of people who had a better time. The school itself is an ideal location, the very best in all New England, one delegate declared, and the rector and trustees offered freely all their equipment of buildings and grounds.

Two types of courses were given, one designed to strengthen and nurture the spiritual life, the other giving definite and practical instruction in methods of teaching and work. In the first class were the courses in the Life of Christ, in Personal Religion, and in the Meaning

School, the Rev. Theodore R. Ludlow, formerly in China, Miss Adelaide Case, of the Teachers' College, New York, Miss Lucy C. Sturgis, of Boston, the Rev. Herbert L. Johnson, of Lynn, Mass., Dr. Jeffrey R. Brackett, Chairman of the Social Service Commission of the Diocese of Massachusetts, Mr. Walter J. Clemson, formerly Dean of the New England Chapter of the American Guild of Organists, Mr. Lewis D. Learned, Executive Secretary, Miss Anne T. Vernon, Social Service Secretary, and the Rev. John M. Hunter, Educational Secretary, all of the Diocese of Rhode Island, the Rev. Arthur M. Dunstan, of New Hampshire, and Miss Eva D. Corey, of Massachusetts.

The conference included two Sundays, and the services both on these two days and throughout the conference were most helpful. The sunset services, in a pine grove on the shore of the lake, with their messages of personal consecration, were helpful to all and were perhaps instrumental in leading to the definite decisions to give themselves to the work of the Church in the home or foreign mission

vention held in Cincinnati in 1910, it was the greatest gathering of Church people that has ever occurred in Ohio. The greater number of enrollments were naturally from the Dioceses of Ohio and Southern Ohio, but about seventy persons came from outside of Ohio, representing altogether twenty dioceses, Michigan and Chicago sending the largest delegations.

The plan of having what was practically three conferences in one worked very well indeed. The Gambier Summer School for Clergy, after having cooperated as an experiment this year, voted to continue the arrangement for next year. Seventy-five clergy, including six bishops, were present which is remarkable considering that this is General Convention year.

The Commission on Preaching Missions of the Presiding Bishop and Council, consisting of Bishop Johnson of Colorado, the Rev. Messrs. W. J. Loring Clark and Julius A. Schaad, and Father Hughson, O. H. C., met in Gambier during the second week of the conference and

made an unexpected and valuable contribution to the program of the clergy.

The second division was the Young People's Conference, inaugurated this year. Approximately sixty young women and forty young men came, and the presence of this splendid lot of young people was by far the most notable feature of the whole gathering. They outnumbered the clergy, and threaten to outnumber the laity at next year's conference. The Rev. F. G. Harkness, of Mansfield, Ohio, and Miss Elspeth Rattle of St. John's Cathedral, Denver, Colorado, proved themselves admirable leaders for their respective groups of young men and young women. In the classes led by Archdeacon Drane, of Alaska, Miss Dorothy Spencer, of Japan, Rev. Gordon Reese, Bishop Johnson, Miss Julia Fish, Dr. George Craig Stewart, Miss Mabel Cooper, and others, the young people were brought face to face with every field of the Church's Mission.

On Thursday and Friday, July 6th and 7th, a convention of the young people's societies of the Province of the Mid-West was held at the call of the Synod. Official delegations were present from the Young People's Union of the Diocese of Michigan, Gamma Kappa Delta of the Diocese of Chicago, Kappa Kappa Gamma of the Diocese of Ohio, the Young People's Society of the Diocese of Southern Ohio, and also representatives of the Young People's Societies in the Dioceses of Fond du Lac, Marquette, and Springfield.

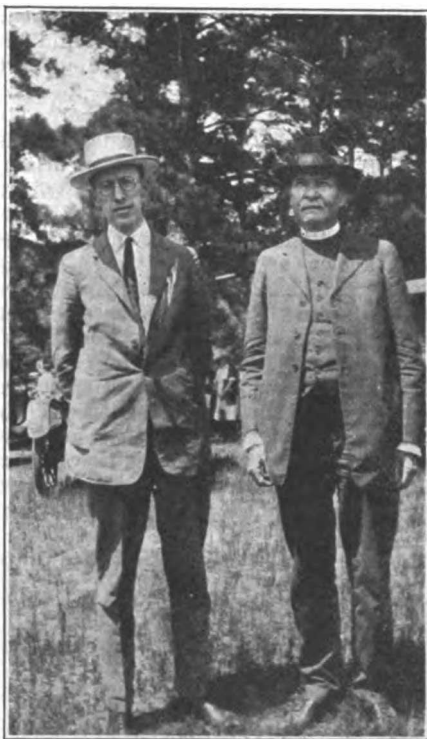
Resolutions were made by the Convention asking for the formation of a Provincial Young People's Society, or a federation of the diocesan societies, and also for the employment of a provincial secretary for the purpose of supervising and promoting the young people's organization.

It was thrilling to see and hear these one hundred young people in their classes and in their convention, and they filled one with a confidence and an enthusiasm for the future of the Church as nothing else has ever done before. If this young people's group is typical of all our Church Conferences this summer, then something great and wonderful has come into the life of the Church in America.

Sunday, July 2nd, was the anniversary of the first religious service held by Bishop Chase on Gambier Hill, and the conference commemorated it by assembling at the Prayer Cross, which marks the spot where the Bishop "climbed the hill and said a prayer", and marching in procession, three hundred strong, to the Chapel of the Holy Spirit, singing "Onward Christian Soldiers".

On the evening of the 4th of July, the annual patriotic service was held about the Prayer Cross, a great procession forming at Rosse Hall and marching to the cross singing, "The Battle Hymn of the Republic". There, with a background of trees and sunset sky, and with the full moon high over old Kenyon, Bishop Reese, standing on the stone base of the Prayer Cross, spoke words that stirred the religion and the patriotism in the soul of every one.

Under the leadership and direction of the Rev. Morton Stone, the classes in pageantry presented "Grail Fire" under the trees in the college park. An audience of nearly a thousand, included the members of the conference, automobile parties from Mt. Vernon, and the people of the village and country side. Save for the full moon and the flood of lights installed among the trees, the campus was



THE RT. REV. C. M. BECKWITH, D.D., BISHOP OF ALABAMA (RIGHT) AND THE REV. WM. G. McDOWELL, BISHOP COADJUTOR ELECT (LEFT)

dark when the pageant began. The audience maintained a reverent silence throughout, and turned to the Chapel for compline at its close.

The president and trustees of Kenyon College deserve the gratitude of the whole Church for placing at the disposal of the conference the college and the seminary buildings, as well as for the large burden of responsibility and work assumed in connection with the operation of the college commons for the feeding of the conference members. This year every building on the college campus was used by the conference, the chapel for the Bible class and for the religious services; the library for the conference headquarters, and for class rooms; Ascension Hall for classes; old Kenyon as a dormitory for men and boys; Hanna Hall, Bexley Hall, and Harcourt Place School for Girls, as dormitories for the women and girls; Rosse Hall for classes and recreation, and the college commons as a conference commons.

The conference now owns equipment costing nearly \$6,000 which includes cots, mattresses, and bedding, and a dining room tent, with dishes, tables, and silver. This equipment has been purchased with appropriations made from Nation-wide Campaign Funds by the Dioceses of Ohio and Southern Ohio. Exclusive of the expenditures for equipment, the conference was operated both this year and last without a deficit.

An analysis of the registration shows unmistakably that the Gambier Conference has not developed at the expense of the older Conference at Racine. Not more than a dozen of the 420 who registered at Gambier this summer would have remained away had Racine been open. The need for major conferences for Church workers at each end of the Fifth Province has been clearly demonstrated, and Gambier looks forward to the revival of Racine next summer.

The following is a complete list of the Faculty at the Conference just closed: The Rt. Rev. William A. Leonard, D.D.,

Bishop of Ohio, the Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, the Rev. George Craig Stewart, D.D., the Rev. Lester L. Riley, the Rev. Morton C. Stone, the Rev. Frederick George Harkness, the Rev. John R. Stalker, the Rev. Charles Hull, the Rev. Franklyn Cole Sherman, Professor Joshi of the State College of Baroda, Bombay, India, the Rev. Gordon Reese, Mr. Percy Knapp, Mr. Piper, the Rev. David F. Davies, D.D., Mr. E. A. Sargent, Miss Julia Fish, Miss Elspeth Rattle, Miss Mary L. Cook, Miss Croft, Mrs. C. E. Bigler, Miss Alice Simrall, Miss Zeilger, Miss Cooper, Miss Dorothy Spencer, Mrs. Biller, Miss Edith James.

At a meeting of the Joint Executive Committee, representing the Ohio Diocese, the Rev. Robert S. Chalmers, D.D., of St. Mark's Church, Toledo and the Rev. B. H. Reinheimer, Executive Secretary of the Diocese of Southern Ohio, were re-elected, respectively, Executive Chairman and Executive Secretary of the Conference for the next year.

It would be difficult to find a better conference chaplain than the Dean of Trinity Cathedral; Cleveland, the Very Rev. Francis S. White, D.D., who is to be credited with the marked devotional note which prevailed throughout the whole conference.

A PILGRIMAGE TO CHURCHTOWN, LANCASTER COUNTY, PENNSYLVANIA

ON THE EVE of St. John's Day, June 23rd, Churchtown was the Mecca for hundreds of people from all sections of Lancaster, Dauphin, and Chester counties, Pa., all of whom had come to participate in the celebration of the two hundredth anniversary of the settlement of the community by Welsh Episcopalians, and the beginning of Church of England services in 1718-1722. The services of the day were held in old Bangor Church, which was filled to overflowing.

The program began with a celebration of the Holy Eucharist in the Welsh language, the Rev. David Pugh Griffiths, rector of St. James' Church, Jermyn, Pa., officiating. As the first service ever held in Churchtown was conducted in Welsh. It was altogether fitting that at the conclusion of two hundred years of parish life, the service should be held in the same language. The early service was attended by Welsh Church people from West Chester and other places. An interesting feature was the appearance of a Welsh Churchwoman, who was dressed in the native costume of old Wales, and the style of dress worn by the wives and daughters of the founders of Bangor Church and Churchtown.

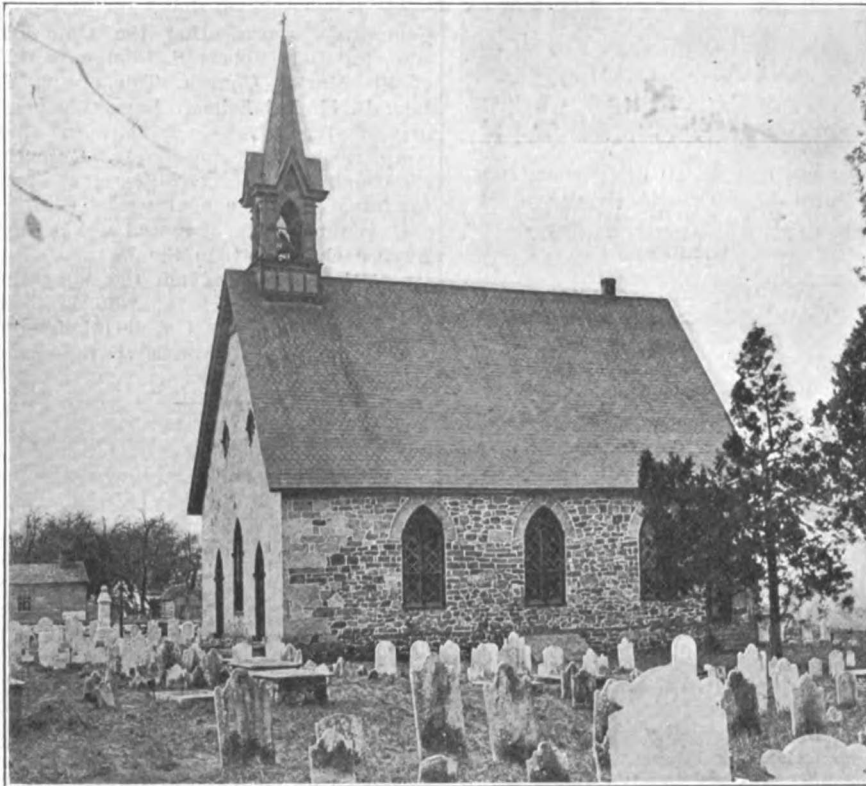
At 10:30 A. M. a second celebration was held in English. The first part of the service was taken by the Ven. William Dorwart, Archdeacon of Harrisburg, the Rev. Geo. D. Harris, vicar of Bangor Church, who read the Epistle and assisted in the administration of the Holy Communion. The main part of the service was taken by Bishop Darlington, who also preached an instructive historical sermon. The Bishop eulogized the Welsh founders of the parish, and alluded to the

glorious history of the Church in Wales, and the tenacity of the Welsh people in maintaining their language, it being both widely written and spoken in the present day, when the Irish have lost their Erse, and the Scotch their Gaelic. The Bishop maintained that this is due largely to the fact that the Bible and Prayer Book were early translated into Welsh by Bishop William Morgan, Bishop Richard Davies, the Rev. Thomas Huet, rector of St. David's Cathedral, and William Salesbury, a layman. The Bishop called the attention of the congregation to the fact that on the outside walls of the church, stones and blocks of wood from the original church building are to be found, dating from 1773, with the names of the founders of the parish inscribed thereon.

It is said that the first services held in Churchtown were conducted by the Rev. Robert Weyman, a missionary of the Society for the Propagation of the Gos-

town was settled in 1718-1722, whereas the parish register states it was 1730. The Welsh pioneers took a leading part in organizing Lancaster county in 1722, one year before they arrived there, according to the entry in the register. It is very probable that the church was originally called St. Deiniol's, and the village was named Bangor, and, as it was entirely a settlement of Churchmen, it became known as "Churchtown". Among the tombstones in the churchyard are those of Lieut. Col. Jacob Jones, of the 2nd Pennsylvania Regiment, Continental Army, and of some of the ancestors of Abraham Lincoln. The present structure is the third church building erected by the parish, and for some time previous to 1881, it was abandoned, as it was in a very unsafe condition. However, services were regularly held in the school room close by.

In the afternoon, a pilgrimage was



ST. DANIEL'S CHURCH. CHURCHTOWN, LANCASTER CO., PA.

pel in Foreign Parts. The first regular settled pastor of the church was the Rev. Griffith Hughes, a native of Towyn, Merionethshire, Wales, a Master of Arts of St. John's College, Oxford, and a Fellow of the Royal Society of England. The founders of Churchtown were formerly members of Old St. David's, Radnor, a few miles away, and they prided themselves on the fact that they were descendants of the "ancient Britons". At first, services were held in private houses, and under a large tree in favorable weather. Finally, in 1733, the congregation built a "handsome church" of square logs, which tradition says, was given the name of St. Deiniol's Church, after St. Deiniol's Cathedral in Bangor, Wales, and which surrounding people changed into "St. Daniel's". This has been disputed by some people because it is called Bangor Church in the first register of the parish, which begins with the year 1751, but it must be remembered that the traditional history of the founding of the parish, as given in the first register, has many inaccuracies, as is evidenced by the fact that civil documents testify that Church-

made to the church by the Lancaster County Historical Society. Bishop Darlington introduced the President of the Society, H. Frank Eshleman, Esq., of Lancaster, who has made a thorough study of the documents pertaining to Bangor Church. Mr. Eshleman established conclusively the fact that the church was founded in 1722. He brought to light the interesting fact that the first public school founded in Pennsylvania was opened by these Welsh Churchmen, and that they left money for its support.

At 7:30 P. M. Evensong was said by the Rev. Geo. D. Harris, and Archdeacon Dorwart. Addresses were made by the Rev. Crosswell McBee, rector of old St. David's, Radnor, the mother parish of Bangor Church, and by the Rev. George Zellers, a former pastor. Other addresses were made by several gentlemen.

JAPANESE DIOCESES PROPOSED

SIGNIFICANT ACTION recently taken in the *Kyomu-in* of the Church in Japan, which is of the nature of a standing committee of the General Convention of that

Church, includes the unanimous recommendation to the next General Convention of Japan to create two dioceses to be maintained by the Japanese Church and with Japanese bishops. One would consist of the city of Tokyo, which is now divided between our American Bishop McKim and the English Bishop of South Tokyo, Dr. Heaslett; the other to comprise the city of Osaka with surrounding country, being created from the American Missionary District of Kyoto and the English District of Osaka. Should these plans be carried into effect, Bishop McKim would be left with no see city, but with a district large in area under his direction, while the size of our District of Kyoto would be considerably reduced.

That toleration of Christianity in Japan is not yet universal is shown by a distressing incident which lately occurred.

Eighteen month ago Miss Ethel Correll, daughter of the Rev. Dr. I. H. Correll, of the District of Kyoto, died. She was a most admirable and devoted kindergarten in the mission. A temporary wooden cross over her grave was broken and abused. Lately the stone cross that had been placed there later was likewise found broken and defaced.

CAMP WISE, TOPEKA, KANS.

THERE IS NO DOUBT that Camp Wise, held in Topeka, Kansas, from June 7th to the 11th, has made a real and lasting impression in the lives of the two hundred boys and girls who were in attendance. It was four days filled with a program of Sociability, Study, Sports, Stories, Stunts, Service, Surprises, and Stewardship.

The membership of the camp was composed of two girls and two boys of high school age from each parish and mission, and were chosen because of their qualities of leadership. Each group of about ten was in charge of a counselor. The girls were housed in the dormitories of the College of the Sisters of Bethany, and the boys were encamped in army style under the beautiful trees on the campus.

Each morning reveille sounded at seven o'clock. Then fifteen minutes was given to dressing and fifteen minutes for Bible study and devotions, followed by setting-up exercises. There were four lectures in the morning. The Rev. E. A. Edwards, of Lawrence, gave a most interesting series on the History of the Church. Mrs. George Biller gave the girls much to think about in her classes. The Rev. Carl W. Nau, of Kansas City, lead discussions on the Bible, and the Rev. Otis E. Gray, Wichita, made forceful talks on Vocations. The Rev. W. A. Jonnard, of Savannah, Georgia, was one of the big leaders of the camp in every way. He emphasized especially the Young People's Service League. Miss Nellie Smith, of Chanute, assisted him in putting before the young people the value of the Church School Service League and the Young People's League. Miss Dorothy Spencer, of Emporia, formerly of Japan, but now visiting her parents on furlough, told the girls of a missionary's life as she knew it. Miss Nellie Rennyson, nurse at Bethany, presented the subject of nursing in its many branches. Dr. Helen Bowerman, Educational Secretary of the Diocese, discussed the educational work in the Church for women leaders.

The afternoons, were given over to the recreational side: on Saturday after-

noon prizes were given for the first and second places, in the sports of the week. At seven o'clock each evening, the entire camp stood at Retreat. Then followed social stunts of various kinds. After the social hour, a stereopticon lecture was given by the Rev. A. E. Hawke. Then would follow hymn singing, and a devotional talk by Bishop Wise. On Sunday morning the entire Camp made their Corporate Communion, and it was a beautiful sight to see the two hundred boys and girls going, in the early morning, to the Cathedral which stands within the campus. After the morning service the farewell luncheon was served, followed by a discussion of the merits of the Camp. Everyone declared he or she wished to come again next year. Too much cannot be said of the untiring efforts and ceaseless activity of

D.D., rector of Holy Trinity Church, Philadelphia. Addresses were made at Evensong on Personal Religion, by the Rev. Wyatt Brown, D.D., the Rev. J. A. Schaad, and Bishop Cook. Evening conferences were conducted on Work among Girls, by Mrs. R. B. Stevenson, and on Work among Boys, by Bishop Cook. On Tuesday evening Mr. and Mrs. Charles R. Pancoast gave the school an unusual treat by showing their splendid pictures of the Church's work in Japan, China, and the Philippines. Mrs. Stevenson aroused such interest in the Girls' Friendly Society that additional hours were arranged for several conferences on that topic. "Stunt Night" had its own features --which many of the younger folks (and some of the older ones, if the truth must be told) considered a sample of an ac-

the qualifications of teachers and leaders of the Church school, the needs of the pupils, and the method of the Christian Nurture Series, comprised the work of this Conference group. Mrs. John Loman, of Philadelphia, very capably handled the subject of the Primary and Kindergarten work of the church school. She helped to dispel any doubts in the minds of the hearers regarding the practical working of the Christian Nurture Series among the children. The Rev. John Cole McKim, missionary among the Japanese, gave a very interesting course in Missions. He emphasized the value of the work in Japan, illustrating, by many bits of humor, the power of the Christian religion to influence for good the character of the Japanese. In particular, he described the work under his own oversight.



PENINSULA SUMMER SCHOOL AT OCEAN CITY, MARYLAND

Bishop Wise in making this Camp a success. He was everywhere all the time, and made every boy and girl feel that he was each one's friend, ready to enter into any of their studies or games. The camp needed a name and the young people voted to call it Camp Wise in honor of their Bishop.

tivity to which summer schools might well give greater attention. At the business meeting the Rev. Thomas Getz Hill was re-elected president, the Rev. C. L. Atwater, vice president, the Rev. P. L. Donaghay, secretary, and Mr. Dudley G. Roe, treasurer.

The Conference on the Church Service League was under the leadership of Miss Winfred Maynard, of Williamsport, secretary of the Conference. She outlined the aims and objects of the League in general, and discussed the diocesan and parochial organization. Mrs. M. W. Van Horne, of Williamsport, introduced and considered the subject of the Woman's Auxiliary. Conference on the Church Service League was held under the leadership of the principles of Church music, illustrating with several tunes from the *Gatward* gave a fifteen minutes exposition of the principles of Church music, illustrating with several tunes from the Hymnal. Immediately following, a vesper service was conducted by the Rev. B. Talbot Rogers, D.D., rector of St. Matthew's parish, Sunbury, the Rev. Dr. Tyndell making the address. The Rev. A. M. Judd, Executive Secretary of the Diocese, presented a report of the Conference on Religious Education held in Chicago two weeks previous.

PENINSULA SUMMER SCHOOL

THE LARGEST ATTENDANCE in its history marked the recent session of the Peninsula Summer School at Ocean City, Maryland. Delaware had the banner attendance, with forty-nine out of a total membership of 129.

The daily program began with the celebration of the Holy Communion in St. Paul's-by-the-Sea, whose rector, the Rev. Edmund Burke, has been a helpful friend of the school since its beginning. The School opened this year with a sermon by the Rev. Wyatt Brown, D.D., at Evensong, Sunday, June 25th. The daily lectures, from the 26th to 30th, inclusive, were given in the Maryland State Normal School buildings. The curriculum included the following subjects: Child Psychology, Miss Helen I. Jennings, elementary superintendent, Trinity Church School, Pottsville, Pa.; Principles of Teaching, the Rev. Charles E. McAllister, rector of St. Matthew's Church, Hyattsville, Md.; The Great Adventure, Mrs. Charles R. Pancoast, secretary of the Diocesan Branch of the Woman's Auxiliary, Diocese of Delaware; Parish Problems, the Rev. B. T. Kemerer, Field Secretary of the N. W. C. Department of the Presiding Bishop and Council; The Small School, Miss Jennings; Mission Preaching, the Rev. J. A. Schaad, rector of Trinity Church, Bay City, Mich., and member of the National Commission on Mission Preaching; and How to Study the Bible, the Rev. Floyd W. Tomkins,

THE SUMMER CONFERENCE AT EAGLESMERE, PA.

THE SUMMER CONFERENCE for Church Workers of the Diocese of Harrisburg was begun at the beautiful summer resort of Eaglesmere Park, located in the Bald Eagle Mountain chain of Pennsylvania, July 3rd, ending Friday morning July 7th.

The actual work of the Conference began on Tuesday morning with a celebration of the Holy Eucharist, the Rev. H. D. Speakman, priest in charge of the missions at Eaglesmere and Laporte, celebrant. Hymns and parts of the service were sung under the direction of Mr. Frank Gatward, organist and choirmaster of Christ Church, Williamsport. After breakfast, Bishop Darlington conducted a Devotional Hour, which was also held on Wednesday and Thursday. The general subject was the Trinity, in its practical relationship to the needs of our modern life.

The conferences were many and interesting. The Rev. Charles N. Tyndell, D.D., rector of Christ Church, Williamsport, conducted the conference on the Senior Department of the Church School. He dealt particularly with the methods and ideals of the Church school as exemplified in the dealing of our Lord with individuals, stressing especially the method of personal association and contact. Deaconess Kate Sibley Shaw, of the Diocese of Western New York, was the leader of the Conference on the Junior Department. The general subject of

The Holy Eucharist was celebrated on Wednesday morning by the Rev. H. W. Brueninghausen, rector of St. Mary's Church, Williamsport; Thursday morning by the Ven. R. R. Morgan, rector of St. Paul's Parish, Bloomsburg; and on Friday morning by the Rev. Edward M. Frear, rector of St. Andrew's Church, State College. In the vesper service, the Rev. Malcolm DePui Maynard, rector of St. John's parish, Bellefonte, gave the address in the hotel lobby, and on Friday evening, in the auditorium, the Rev. George R. Bishop, rector of St. Luke's parish, Altoona, made the address, thereby ending the series.

This is an outline of the Conference for the three days. Special features on Wednesday included a conference for the young men, under the leadership of Mr. Spencer, of the Brotherhood of St. Andrew, concerning the value of this organization, and how it may meet the

needs of the young men of our parishes. In the afternoon, Gen. Charles M. Clement, of Sunbury, read a very interesting paper on the subject of Canon Law. He made the interesting statement that, owing to the civil legislation of the various states, and the confusion in Church regulations, strictly speaking, we have no Canon Law that is recognized as such in the United States of America, with the single exception of Porto Rico. This is due to the fact the English Canon Law was not completely in form in the American colonies, and that, at the time of the ceding of Louisiana, the Canon Law previously in force therein had been abrogated by decree of the French legislative body. The Rev. Mr. Maynard discussed the matter of parish recreations, laying especial emphasis upon those calculated to promote fellowship. In the evening, after the vesper service, the Rev. Mr. McKim gave a short talk on Missions.

On Thursday morning the Rev. Dr. Tyndell conducted a conference on Social Service which he declared, in view of the present confusion of words, is a misnomer and should be called "Christian Welfare". Gen. Clement conducted a questionnaire, which helped to solve some of the problems of the members in attendance. In the afternoon, the Rev. Mr. Judd devoted an hour to the subject of Religious Education, which was attended by the leaders in the Diocese interested in solving the many problems presented to the Church for solution by the community. On Thursday night, an illustrated lecture on the National Cathedral was given by Mr. Buck, of Washington.

The arrangement of the conference was under the direction of the Rev. Dr. Rogers, to whom the thanks of the conferees is due for his kind leadership. Recreations consisted of swimming, boating, hiking, bowling, and tennis.

On Thursday evening a final conference on the Conference was held. As a result, it is planned to present the matter of a Summer Conference next year at Eaglesmere to the other dioceses in the State of Pennsylvania, with the view of securing their active participation.

WORLD CONFERENCE REPORT

THE REPORT to be made to General Convention by the Joint Commission on a World Conference has been made public. "It is now the duty of this Church", says the report, "to practise what it has preached through the General Convention for twelve years, and to take the lead in inaugurating the local conferences which are proposed. Unless thorough preparation is made beforehand, the meeting of the World Conference will be barren.

"The Churches, and especially this Church as the originator of the movement, must be thoroughly trained in the conference method, in order that their delegates may not only give to the Conference their personal experience in that method but be supported by the whole strength of their respective Churches. Otherwise there is danger that at the World Conference there will be much repetition of high-sounding and meaningless platitudes, or hasty and dogmatic assertions provoking, inevitably, equally hasty and sectarian contradictions, and then the last state of a divided Christendom may be worse than the first."

As hopeful portents for the future the

Commission points to the continued progress of efforts for partial reunion in various parts of the world, referring to the advanced stage of the negotiations between the Church of Scotland and the United Free Church of Scotland, the agreement of the Congregational, Methodist, and Presbyterian Churches of Canada to unite, the progress toward union of the same Churches in Australia, while in both countries the Church of England has entered the negotiations.

Efforts for reunion between the Northern and Southern bodies of the Baptist, Methodist, and Presbyterian Churches of the United States are being continued and there is a noteworthy movement in the Eastern Classis of the Hungarian Reformed Church in America for union with the Protestant Episcopal Church. Mention is made, also, of the enthusiasm of his Holiness Meletios, Archbishop of Constantinople, and Ecumenical Patriarch of the Holy Orthodox Eastern Church, to bring about re-union at once among the Eastern Orthodox, Old Catholic, and Anglican Churches.

The Commission refers to the efforts to obtain a general agreement among the Churches to cease proselyting and for closer coöperation for missions among non-Christian peoples. The Holy Orthodox Eastern Church has urged the promotion of closer friendship among the Churches, including the acceptance of a uniform calendar for the simultaneous celebration of the great Christian feasts and the settlement of the question of mixed marriages.

The Commission reports that since September 12, 1919, the date of the last report, additional coöperating commissions have been appointed so that there are now 78 Churches represented in the World Conference organization. Of the preliminary conference at Geneva in 1920 the report says:

"Seventy autonomous Churches from forty nations were represented officially or unofficially, and in addition a number of persons were present as friendly observers. Greatly to our regret there were no official representatives of the Roman Catholic Church present, although two or three Roman Catholics were there as individuals and have since published sympathetic reports."

"PRACTICAL CHURCH DRAMA" AT SEWANEE SUMMER TRAINING SCHOOL

THE REV. M. P. LOGAN, D.D., director, announces that the Sewanee Summer Training School for Workers has added to its curriculum a new course on pageantry, which will be conducted by the Rev. Clarence Parker, secretary of the Department of Religious Education in the Diocese of Arkansas, assisted by Mrs. Parker. The course is based on a manual, *Practical Church Drama*, under preparation by Mr. and Mrs. Parker, a digest of their seven years' experience in religious dramatics.

To those who take the course this summer the conductors propose to render, if desired, critical or other services in connection with the production of Church plays or pageants at any time within a year.

While the origin of Church drama will be examined and copious references and bibliography provided for further study, yet the principal emphasis will fall upon the immediate practical utility

Go to the Conventions

Seattle—Brotherhood of St. Andrew, Aug. 30-Sept. 2.

Portland—General Convention Episcopal Church, Sept. 6-23.



"2000 Miles of Startling Beauty"

See the Northern Pacific Country—Double Daily Service from Chicago to St. Paul, Minneapolis, Butte, Helena, Spokane, Portland, Tacoma, Seattle, Victoria, Vancouver.

\$86.00 From Chicago and return, with liberal stop-over privileges.

See Rainer Park, Columbia River Highway, Rocky and Cascade Mountains, and Scenic Puget Sound.

Write for free books describing the wonders of the Northern Pacific Country—as fascinating as fiction.

A. B. Smith, Passenger Traffic Manager, St. Paul, Minn.

1000 Rooms
Each With Bath

Rates

44 rooms	at \$2.50
174 rooms	at \$3.00
292 rooms	at \$3.50
295 rooms	at \$4.00
249 rooms	at \$5.00
and up	

Enjoy Your Stay in **CHICAGO**
in the Heart of the Loop

Convenient to all theaters, railway stations, the retail and wholesale districts, by living at the

MORRISON HOTEL
THE HOTEL OF PERFECT SERVICE
Clark and Madison Sts.
The Home of the **Terrace Garden**
CHICAGO'S WONDER RESTAURANT

DUPLEX
Richmond, Virginia

UNLESS IT'S Duplex IT'S AN IMITATION

has made as many permanent customers by the excellence of their service, as by the excellence of the Duplex Envelope System.

of presenting spiritual truth in dramatic form. As part of their work in conference, the students will analyze specimens of religious drama, one of which they will subsequently prepare and produce before the school. Among the conference subjects are: The Dramatic Teaching Method in the Church School, Application of Primary Dramatic Principles to Selection of Church Plays and to Criticism of Original Compositions, and Choosing and Training the Players. The object of the course is stated to be "to assist in the preparation of workers desiring to make practical use of religious pageantry and dramatics."

A DISPLAY OF VESTMENTS AT PRINCETON

A VERY INTERESTING feature of the Princeton Summer School for Church-workers has been the wonderful display of Church vestments, vessels, hangings, linens, laces, etc., held in the parish house of Trinity Church. They came from nearly all the parishes in the diocese and are under the care of Mrs. Jo-line, of Merchantville, N. J.

Among those worthy of mention are three magnificent frontals designed by Cram, and loaned through the courtesy of Trinity Parish; an embroidered purple brocade chasuble, burse, veil, and maniple embroidered in passion flowers; and vestments trimmed with priceless lace, and made by the Sisters of St. Margaret, Liverpool, England.

OREGON SUMMER CONFERENCE

THE OREGON Summer Conference, to be held at Gladstone Park near Portland, Oregon, July 14th to the 21st, is attracting widespread attention and a large attendance is promised from the northwestern dioceses. Extensive Chautauqua grounds, with the most modern camping facilities and auditorium, have been placed at the committee's disposal; and many Church families, as well as individuals, are planning to spend the week at the conference. The faculty includes Dr. Powell, of San Francisco, Professor Remer, of Japan, the Rev. Wm. Bliss, of Seattle, Dr. Horace M. Ramsey, the Ven. J. C. Black, the Rev. Thomas Jenkins, the Rev. Frank Weston, Mrs. Wilson Johnston, the Rev. O. W. Taylor, Mrs. Thomas Kirby, Mr. Norman Coleman, of Portland, Archdeacon Severance, of Spokane, and Mrs. E. T. Simpson, of Corvallis. Bishop Sumner will deliver the opening and the closing addresses of the conference.

A PRIEST HONORED

A PUBLIC RECEPTION was tendered the Rev. Curtis Carlos Gove, at his home at Oakfield, New York, as a mark of appreciation of the thirty-three years that he has given to the community as rector of St. Michael's Church and as headmaster of Cary Collegiate Seminary, of that city. The reception also marked the Rev. Mr. Gove's retirement from his duties as headmaster, and from the rectorship of the parish.

The reception was marked by addresses of appreciation and esteem, by old pupils and associates in his scholastic and ecclesiastical work, and by the presentation of a nurse containing \$500.

The Rev. Mr. Gove's address will be, hereafter, 22 Thomas Ave., Batavia, N. Y.

DEATH OF THE

VEN. NATHAN W. STANTON

THE VEN. NATHAN W. STANTON, archdeacon of the Church in Buffalo, N. Y., died recently at his home in that city after a very brief illness, in the 55th year of his age.

The Rev. Mr. Stanton came to the city of Buffalo in 1895, immediately after his graduation from the Virginia Theological Seminary. In 1897 he became rector of St. Mark's Church, which post he held for twenty years. He was then appointed archdeacon with general oversight of the Buffalo district.

The body of the archdeacon lay in state in the Church of the Good Shepherd, Buffalo, Thursday, July 13th. The funeral service was said in the afternoon. The burial was at New London, Conn.

After the service, the Clericus of the city gathered, and passed a resolution of regard and respect, in memory of the late archdeacon.

ROUMANIAN ORTHODOX CONGREGATION TO USE CHURCH IN HARRISBURG

AT THE REQUEST of the Rev. Dr. Lazar Guerman, priest in charge, Bishop Darlington has given permission, with the cordial consent of the Diocesan Council, for a newly formed congregation of the Roumanian Orthodox Church to hold services, on the Fourth Sundays in June, July, August, and September, in the Hill Side Mission, 13th and Herr Sts., Harrisburg. The Roumanian children are attending our Church school every Sunday. The president of the Roumanian Society is Nicholas Storian, 608 Boas St., Harrisburg. The secretary is Eli Zara, 1129 N. Cameron St., Harrisburg.

A LOG CHURCH CONSECRATED

ON JULY 6th, the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette, consecrated the Church of St. Mary's in the Woods, at Ralph, Mich.

This church is the result of the efforts of Mrs. Hugh A. Campbell, who worked and prayed for years for it. The general missionary of the diocese, the Rev. William Poyseor, was attracted to the town and began with services in the school house. On the conversion of one of the men, the work increased to such a degree that it was possible to erect a log church.

NEBRASKA STUDENTS

ALL CHURCH students who contemplate entering the University of Nebraska this fall, and all clergymen who know of any such, are asked to write to the Rev. L. W. McMillan, priest in charge of the University Episcopal Church, addressing him at 346 North 13th Street, Lincoln, Neb. Mr. McMillan desires this, he states, in order that he may be of whatever assistance possible in the matter of rooms and registration, and so forth.

MASSACHUSETTS CLERGYMEN ON MARRIAGE AND DIVORCE

EIGHTEEN CLERGYMEN of Lawrence, Mass., have published a frank statement on marriage. The statement is as follows:

"Because there is a tendency on the

AN UNUSUAL OPPORTUNITY for a cultivated, unmarried clergyman who has demonstrated his superiority as a pastor, as a friend and leader of boys and men, and as a tireless worker, to share in the administration of a large and active city parish. Address: M-687, care Living Church, Milwaukee, Wis.

The Line is Busy

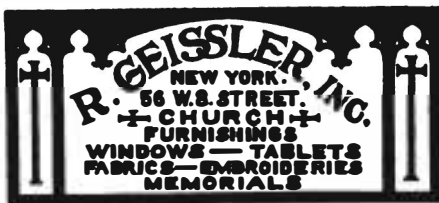
By EDGAR HURST CHERINGTON

"A book of little essays on 'The great and abiding things of religion and life.'"

—Boston Evening Transcript.

Net, \$1.25, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI



CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog F. H. E. Winters Specialty Company, Davenport, Ia.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.



Let's all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for Daisy Fly Killer

Sold by dealers, or sent by express, prepaid, \$1.00.

HAROLD SOMERS, 189 Duane Ave., Brooklyn, N. Y.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

MENEELY & CO. BELLS
WATERVLIET, N.Y.



CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 68

ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

part of many to view the bond of marriage with increasing laxity;

"Because the present facility for divorce has alarmingly increased the number of separations, and is gradually setting at naught the responsibility to maintain family life;

"Because the danger connected with divorce cannot be over-estimated, especially as, carried to its logical end, it will prove fatal not alone to family life, but to the state itself, of which the family is the foundation;

"We, the undersigned, members of the Ministers' Association of Lawrence, hereby appeal to all Christians, and especially to those who are contemplating marriage, to consider this vital subject solely in the light of the law of Christ.

"We believe that if men and women would contemplate matrimony as a part of God's law, there would be less thoughtlessness and fewer divorces; we, therefore, commend two simple thoughts for the consideration of all those looking forward to marriage:

"First, that when a man and woman marry, they enter upon a partnership for life. They should, therefore, always be careful to know each other well before taking this important step. They should be sure that their temperaments are compatible—that they can get along together. Their true characters should have been tested by friendship. They should have seen each other under stress of trouble, as well as in times of happiness. Love should have had plenty of opportunity to bind their hearts together.

"Second, that when the man and woman are thus satisfied that they are suited, one to the other, they should come to the Church for marriage, realizing that, *in the ceremony of Holy Matrimony, vows are taken before God, which makes two souls one.* This is very different from a civil contract, in which the state alone officiates. When God's blessing is pronounced upon a marriage, it lifts it into a higher field. It shows that the principals have considered their union a sacred thing and intend to keep it so."

CHURCH LEADERS AT YELLOWSTONE PARK

THE REV. DR. ROLAND COTTON SMITH, well known as rector, until recently, of St. John's Church, Washington, D.C., will give a course of five lectures on preaching, to the clergy who gather in August at the Yellowstone Park Summer School. This School is held August 20th to 26th, under the auspices of the Diocese of Montana, at Mammoth Hot Springs, near Gardiner, Montana. It is reached by the Northern Pacific road. Persons going out to the General Convention may make this part of their itinerary. A special trip through Yellowstone Park is arranged at the close of the School, and there will still be time to reach Portland before the Convention opens.

Miss Emily C. Tillotson will hold a class on Women's Work in the Church, and Miss Newbold will present the work of the Girls' Friendly Society. Most of the staff of the general Department of Religious Education will also be instructors at the School.

THERE ARE many wounded men lying by the wayside but their wounds need a little looking for sometimes.—Anon.

SERMON BY RADIO; "THE LOST WORD"

THE REV. RAIMUNDO DE OVIES, rector of Trinity Church, had the honor of being the first to send out a sermon by radio from Galveston. As a text for the concise sermon that reached the public through the radio last Sunday, Mr. De Ovies chose a passage from the First Epistle to the Corinthians: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified".

Following the announcement of the text, was the brief recounting of the old legend of Solomon's ring upon which was inscribed the incommunicable Name of God, and how this ring was lost, and the great word of power with it. With the recovery of the lost word, the sermon mainly dealt, and in it were mentioned as learned men of the times familiar with the traditions of the people and acquainted with the legend of the lost word, St. John and St. Paul. From their observation and testimony, he said that the lost word had been found, quoting St. John in his declaration that "In the beginning was the Word, and the Word was with God, and the Word was God", and as further stated in the book of Revelation, "Jesus Christ, the first and the last, Alpha and Omega, the beginning and the end". With the conclusion that "Jesus" was the lost word found, the sermon closed.

The opening sentences from Morning Prayer, the Lord's Prayer, and several collects preceded the sermon. During the day many people telephoned saying how inspiring and reverent the service by radio was. Mr. de Ovies stated that the personal equation that goes into preaching in the church would prevent the radio from ever displacing the pulpit and church attendance.

MELANESIAN MISSION CONFERENCE

THE FIRST SYNOD of the Diocese of Melanesia, which was held at Siota, the mission headquarters in the Solomon Islands, last November, decided that the Mission should be organized into two conferences, the one to consist of all the members of the staff in North Melanesia, the other, of all members of the staff in South Melanesia. Each conference is presided over by the Bishop's commissary for that portion of the diocese. Meetings of each conference were held immediately after Synod to elect officers, but the southern conference was called together on May 6th, by the Rev. H. Langley Hart, the principal of the Vureas Schools, in the Banks Islands. Vureas is the mission headquarters in South Melanesia, and consists of a school for girls (Selwyn House), a school for boys (St. Patrick's), another school for older boys who have come through St. Patrick's, a training school for teachers and a theological college. The small staff that has to cope with this work, has been very successful, but re-inforcements are needed, e. g. two laymen, one for teaching work, the other for managing the outdoor work of the station, which at present must be done by the principal. The ladies at the girls' school need help also. Vureas is beautifully situated and has been well

Plan to Attend the General Convention Episcopal Church

PORTLAND, OREGON
September 6, 1922

Double Daily Service via
CHICAGO & NORTH WESTERN RY.

Continental Limited

Lv. Chicago 10:30 a. m.
Ar. Portland 8:30 a. m.

Oregon-Washington Limited

Lv. Chicago 9:30 p. m.
Ar. Portland 7:30 p. m.

Only 72 Hours En Route

Low Road Trip Fares—Liberal Stop-
over Privileges—Choice of Routes



Apply to any ticket agent
for particulars or address

C. A. Cairns, Pass'r Traf. Mgr.

C. & N. W. RY.
226 W. Jackson St. Chicago, Ill.

GORHAM

Fifth Avenue and 36th St., New York

Designers and Manufacturers of

CHURCH FURNISHINGS

in Gold, Silver, Brass,
Marble Mosaic, Wood,
and Stained Glass

Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Ave., Knabe Building, N. Y.

AN INVITATION

CHURCH people visiting England are cordially invited to inspect the many beautiful examples of CHURCH ART in Wood, Metal, Embroidery, and Pictures on display at Messrs. Mowbray's Showrooms in London and Oxford.

Also open to visitors, and full of interest, are the workrooms at 35 Pembroke Street, Oxford, for the finest carving in wood of Church Interior Decoration, and for the working of Ecclesiastical Embroidery.

A. R. MOWBRAY & CO. Ltd.
Craftsmen in Ecclesiastical Art, 28 Margaret Street, London, W.1 9 High Street, Oxford, England

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-seven hundred churches. Every organ designed and built for the church and service for which it is to be used. References: St. Bartholomew's, New York, United States Military Academy, West Point, New York, or any other church using the Möller Organ. Booklet on request.

M. P. MÖLLER, Hagerstown Maryland

laid out. It was founded in 1905 by the Rev. and Mrs. W. C. O'Ferrall, whose work there will never be forgotten.

The *Southern Cross* gathered all the members of the mission staff in South Melanesia, and anchored off Vureas on May 5th. The meetings of conference began next morning with a celebration of the Holy Communion, and continued till mid-day on May 8th.

A hurricane, which recently visited this part of Melanesia, and destroyed the ladies' station, and the district priest's house on Raga (Pentecost) Island, together with fifty churches, the native-built mission houses on Aoba and Gava, and four native buildings at Vureas, was responsible for several hours' discussion. It was decided that the ladies' station must be re-built as soon as possible, and a cable was sent to the Bishop asking him to make a special appeal for help. In the meantime the two ladies are homeless, two priests are in very uncomfortable quarters, temporarily thrown together, and many Christians are worshipping in the open air.

Many other matters of importance were discussed, and, in answer to a question from the Bishop, it was decided that "there is at present urgent need of laymen with a trade or profession, such as carpenters, sailors, teachers, engineers, and doctors; but that laymen with no special training should seek Holy Orders or some trade or profession before joining the mission". It was also felt that offers of service from men with a trade or profession for a period of from one to five years should be accepted.

Owing to the scattered nature of the mission, working as it does from the New Hebrides through to the Solomons, it is quite impossible for the synod to meet frequently. Though provision was made in the Constitution for the summoning of Synod at any time, it will not, under ordinary circumstances, meet more often than once in five years, and so these conferences, which will be held annually, have a special value, as has been amply proven to those who were privileged to share in the one above mentioned.

MEMORIALS AND GIFTS

By the will of the late Edward N. Wead, Jr., auditor of the Du Pont Powder Co. until he retired two years ago, the Church of the Redeemer, Brooklyn, has been given \$10,000 in memory of his deceased wife. The bequest was made to increase the endowment fund, which will now total \$30,000.

Mr. and Mrs. John Otto Chace have presented to St. Paul's-by-the-Lake, Rogers Park, Ill., a beautiful set of service books for use at the altar and in the chancel. This set includes a large missal and three Oxford Prayer Books, bound in dark morocco and stamped in gold. The missal is marked as follows: In Memoriam, Hamilton Merritt Chase, 1907-1920. A server at the Altar of God. St. Paul's Church-by-the-Lake. The Prayer Books are also marked as memorials of the manly Christian boy who was called two years ago this summer, from God's service here to His service in higher realms.

A beautiful walnut and brass font cover was recently presented to St. Thomas' Church, Bath, N. Y., the Rev. C. E. Purdy, M.D., rector, and was dedicated on Trinity Sunday morning. The

cover bears the inscription "A. M. D. G. In Memory of Mother, Georgie, and Guy, presented by Retta Tobias, 1922."

The Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, visited St. Gabriel's Church, Cole's Creek, on Friday morning, July 7th, for the purpose of consecrating the beautiful new sanctuary window given in memory of the Rev. John D. Rockwell and Julia Shay, his wife, and of blessing a pair of beautiful brass eucharistic altar candlesticks in memory of John and Mary Swartout. The funds for the window were secured by the faithful and untiring efforts of Miss Kathryn Swartout. The window replaces one broken by a storm many years ago.

NEWS IN BRIEF

ALABAMA.—All communications for the Diocese of Alabama should be addressed to the newly elected Secretary, the Rev. E. C. Seaman, 156 South 9th Street, Gadsden, Ala.

CONNECTICUT.—During a severe electrical storm that passed over the city on Saturday evening, July 8th, the tower of Christ Church, New Haven, was struck by lightning and considerably damaged.—A house and lot has been purchased for a rectory adjacent to St. Paul's Church, Plainfield, the Rev. David Coombs, rector.—About \$19,000 has been contributed during the last school year by the Berkeley Associates for the Support of the Divinity School, and the purchase of the lot of land adjoining the school.

FLORIDA.—The Chapel of St. Columba, Ortega, Florida, has been organized into the parish of St. Mark, with the Rev. Douglas B. Leatherbury, rector. Up to the time of his call to St. Mark's Church, Mr. Leatherbury was assistant at St. John's Church, Jacksonville.

LOS ANGELES.—The local assembly of the Daughters of the King have instituted a central Bible class for members of the order. It is conducted by the Rev. V. D. Ruggles, chaplain.

MARQUETTE.—Fifty men, members of St. Paul's Cathedral, have associated themselves together, the better to further the spiritual work of the Church. Among other activities they expect to carry on the mission at Chocoday, a suburb of Marquette.

NORTH CAROLINA.—Preparations are already being made for the Nation-wide Campaign. The Rev. S. S. Bost, of Durham, has been appointed chairman of this work.—Much building is either going on or planned in the diocese. The most important work just completed is the parish house of Holy Trinity Church, Greensboro. A parish house is soon to be erected in Tarboro, and a new church is to be built at Chapel Hill, the seat of the State University. Mr. Hobart B. Upjohn is the architect for all three of these buildings.

OREGON.—A successful and profitable meeting of the Central Convocation was recently held at St. Mary's, Eugene, the Rev. F. G. Jennings and his congregation being the hosts.—A General Convention number of the *Oregon Churchman*, of more than a hundred pages, will be issued during the latter part of August. It will contain the Convention program and much illustrated historical material.—As a result of the conferences conducted

THE DIVINE RIGHT OF DEMOCRACY

The People's Right to Rule By CLARENCE TRUE WILSON

"This is a valuable little book on the American Commonwealth, emphasizing its fundamental Christian foundation."—The Christian Work.

Net. \$1.00, postpaid

THE ABINGDON PRESS NEW YORK CINCINNATI

SPAULDING & CO.

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in Marble and Wood given Special Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St. CHICAGO

THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. If you are not already a subscriber, the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED Sample copy sent upon request

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published" 281 Fourth Avenue, New York.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23rd St., New York

The Memorial Sublime

Deagan Tubular Tower Chimes can be adapted to any church.

ELECTRICALLY OPERATED

played from keyboard by organist. Low in cost. Write for literature. J. C. DEAGAN, Inc., Deagan Bldg. 420 Ravenswood Ave. Chicago, Ill.



MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,

Workrooms, 5438 Market St., Philadelphia, Pa.

Memorial Windows

When the only work done as *Memorial Windows* to honor you for contributions, you will be giving to much in being photographed in my great windows - Some of them are in the form of color photographs of the contributors

Charles J. Smith

in Portland by Dr. Gibson, the interest in the *Church At Work* has been increased, and plans have been made for organizing a diocesan Board of Publicity.—Preparations are being made for erecting the new edifice of St. Paul's Church, Salem, the Rev. H. D. Chambers, rector. The present church building will be converted into a parish house.—The Church school

EDUCATIONAL

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
 GENEVA, N. Y.
 101st Year opens Sept. 19, 1922.
 Hobart offers a large number of scholarships to students preparing for Holy Orders.
 Rt. Rev. Charles H. Brent, D.D., LL.D., Chancellor.
 Rev. Murray Bartlett, D.D., President.
 For information address the President.

COLLEGES—MEN

St. Stephen's College

is the only college officially owned and conducted by the Episcopal Church east of Ohio. Endorsed by General Convention, the Province of New York and New Jersey, and its constituent dioceses.
 It accepts High School graduates or those with equivalent preparation only. Courses leading to degree of B.A.
 Characterized by simple living, democratic fellowship, downright sincerity, and the highest scholarship.
 Fees: \$500 a year for tuition, board and room. Address THE PRESIDENT: THE REV. BERNARD IDDINGS BELL.
 ANNANDALE-ON-HUDSON, N. Y.
 (Station Barrytown, on the N. Y. C. R. R.)

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
 Middletown, Connecticut
 Address Rev. WILLIAM PALMER LADD, Dean

Illinois

Western Theological Seminary
 No fees; but such requirements as are necessary for strong class-work, a peaceable dormitory, and a full chapel. Address,
THE DEAN
 2720 Washington Boulevard Chicago, Ill.
 Minnesota

SEABURY DIVINITY SCHOOL
 FARIBAULT, MINN.
 Sixty Fifth Year
Standard Courses in Theology
 Preparatory Department
 Frederick F. Kramer, Ph.D., D.D., Warden

EDUCATIONAL

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
 CHELSEA SQUARE, NEW YORK
 The Academic year begins on the last Wednesday in September.
 Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
 The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA
 Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 318 S. Tenth Street, Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia
 The one hundredth session opens Wednesday, September 27th, 1922. For catalogues and other information address THE DEAN,
 REV. BERRYMAN GREEN, D.D.,
 Theological Seminary,
 Alexandria, Va.

Wisconsin

Nashotah House Theological Seminary
 Founded 1842
 For catalogue, address, THE DEAN, Nashotah, Wisconsin.

COLLEGES AND SCHOOLS FOR BOYS

Illinois

ST. ALBAN'S SCHOOL FOR BOYS
 Sycamore, Illinois. Fifty miles from Chicago. Prepares for College. Special preparation for Princeton, Yale, and Mass. Inst. of T. Honor System. Enrollment limited to 80. Summer Office, Church Club of Chicago, 180 N. Wabash Ave., Randolph 4880. Wednesdays Eleven to One and Four to Six.
 REV. L. B. HASTINGS, Headmaster.

Indiana

Howe School Recognized by colleges as being most thorough in preparing boys for entrance.
 Boys receive careful personal attention.
 Early application is desirable as the enrollment for the coming year is almost complete.
 Lower School for little boys with separate buildings, masters, and playgrounds.
 For catalogue address
 Rev. CHARLES HERBERT YOUNG, M. A.
 Box K, Howe, Indiana.

Minnesota

SHATTUCK SCHOOL
 A Church School for Boys
 Fifty-seventh year
 It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.
 A Military Boarding School of the best type. A Church School with the traditions and ideals of fifty years. Graduates prepared for any college.
 Boys may be entered at Mid-Year. Summer school on a Unique Plan.
 Address: THE RECTOR
 Shattuck School Box L Faribault, M

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

New York

IRVING SCHOOL for Boys
 TARRYTOWN-ON-HUDSON, NEW YORK
 25 miles from N. Y., in the beautiful, historic "Irving" country. 85th year. 29 years under present Headmaster. New site and buildings 1904. Prepares for all colleges and technical schools. Individual instruction. Athletic Field. Swimming Pool. New Gymnasium.
 REV. J. M. FURMAN, M.A., L.H.D., Headmaster. Box 95

SAINT JOHN'S SCHOOL, MANLIUS College Preparatory

Among the hills, 11 miles from Syracuse. Elaborate equipment. 19 Buildings. Well ordered athletics. Former students now attending 44 colleges and universities. Business Course. Also Junior School for boys 10 to 14. Ash-rondack Summer Camp July-August. For 34 years under present management. For Catalog, address
 GENERAL WILLIAM VERBECK, Pres.
 Box 207, Manlius, N. Y.

De Veaux School Niagara Falls, New York

Preparatory school for boys, superb estate, many recent improvements, graduates making exceptionally good records in college. Rev. Wm. S. Barrows, Headmaster.

New Jersey

FREEHOLD MILITARY SCHOOL

For 80 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. N. Y., 43 miles; Phila., 66 miles. "The school with the personal touch."
 MAJOR CHARLES M. DUNCAN. Box 71, Freehold, N. J.

Pennsylvania

Keystone Academy

Offers a thorough four year course in preparation for all colleges with the instilling of self-reliance, self-control, and Christian character. New thoroughly modern Gymnasium, All modern athletics. Music. Reference by permission: Rev. George Boys, rector, St. Paul's P. E. Church, 207 Campbell Ave., Schenectady, N. Y.
 For Catalogue and Information, address
 CURTIS E. COE, PRINCIPAL,
 Box K, Factoryville, Pa.

South Carolina

Porter Military Academy
 A CHURCH SCHOOL FOR BOYS
 CHARLESTON, S. C.

Development of Christian Character our First Aim.
 A Broader Preparation Than the Public School Can Give Because
 1. Prepares for all Colleges, West Point and Annapolis, and for life in a Christian environment produced by the daily influence of the Church.
 2. R. O. T. C. Unit offers commissions in The Reserved Officers' Corps.
 3. Naval Unit—Sea Trips on U. S. Vessels.
 4. A National School. 16 States and 5 Foreign Countries represented this year.
 5. Closest Possible Attention to Health and Physical Development.
 6. Unusual Training in Handling of Money and in Habits of Order.
 7. All Sports—Championship Teams.
 8. Remarkable Health Record—Out of Doors the Year Around.
 9. Rates Moderate. NOT RUN FOR PROFIT.

Virginia

Virginia Episcopal School
 LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to
 REV. WILLIAM G. PENDLETON, D. D.
 Rector.

children of St. Andrew's, Portland, recently took the main part in a community open-air pageant, at which 2,000 people were present.

SOUTHERN FLORIDA.—The chapter of St. Luke's Cathedral, Orlando, Florida, has recently purchased a new Buick car for the use of the Very Rev. C. Stanley Long, Dean of the Cathedral.

SOUTHWESTERN VIRGINIA.—The diocese is mourning the loss of two of its valued lay members. One is Mr. Charles L. Scott, an attorney at law, of Amherst, who died June 21st in the court room just as he was completing a statement in regard to some legal matters. The other is Mrs. A. E. Strode, of Amherst, who was thrown from a vehicle and fatally injured. As Miss Rebecca Brown, she sought for a number of years at Stuart Hall, Staunton, Va., and was for some time principal of St. Margaret's School at Boise, Idaho.—The diocese is preparing for intensive work in connection with the Nation-wide Campaign, to be done after the meeting of the General Convention.

SPRINGFIELD.—The Rev. W. H. Tomlins, priest in charge of St. Bartholomew's Mission, Granite City, and St. Thomas Mission, Glen Carbon, Ill., celebrated on St. John Baptist's Day the forty-fifth anniversary of his ordination to the priesthood.

CHRIST'S PRIESTHOOD

HE LIVES still, a priest forever, pleading, interceding for mankind. And so the Church, His Body, carries on this priestly work on earth. She is the source of blessing to mankind. She pleads, and intercedes, and gives herself for all mankind. Christians as a body are "a royal priesthood". Christ made them "priests unto His God and Father"; they can "enter in unto the holy place", like priests, "with hearts sprinkled from an evil conscience and bodies washed with pure water." They are "the genuine high-priestly race of God": "every righteous man ranks as a priest": "to the whole Church is a priesthood given". This priesthood is exercised throughout life, as each Christian gives his life to God's service, and the whole Church devotes itself for the good of the whole world. But it finds its expression in worship, for worship is the Godward aspect of life. It expresses, it emphasizes, it helps to make permanent the feelings that mould life. It is the recognition that our life comes from God; that it has been redeemed by God; it is the quiet, joyous resting upon the facts of His love—it is the conscious spiritual offering of our life to God; it is the adoration of His Majesty. This worship the Church leads and organizes. "In the Church and in Christ Jesus" is to be given "the glory to God unto all generations" for ever and ever.—R. C. Moberly.

ANCIENT HOURS FOR PRAYER

"IN OUR devotional life", writes an English missionary near Bombay, in describing a nucleus of native workers he is developing. "We lay special emphasis on the observance of the morning and evening 'sandhya', the periods from 'star-fade' to sunrise, and from sunset to 'star-shine', the ancient Indians hours of devotion".—The Mission Field (S. P. G.).

EDUCATIONAL

SUMMER SCHOOLS

SUMMER STUDENTS and others coming to New York VISIT GREER HOUSE Register! Send Mail; Reduced Summer Rates Apply to Social Director 123 East 28th St., New York City.

On the Way to the General Convention Attend the SUMMER SCHOOL AND CONFERENCE AT MAMMOTH HOT SPRINGS Yellowstone Park Aug. 20-26 Under the direction of the Diocese of MONTANA Stimulating Program Ample Opportunity for Recreation See the Park Apply for Information to Mr. W. Friend Day, Emigrant, Montana For Special Railroad Rates from all Parts of the United States to the Park apply to Local Ticket Agent.

DEACONESSES' TRAINING SCHOOLS New York

The New York Training School for Deaconesses Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address Deaconess Bahigen or Deaconess Gillispy St. Faith's House, 419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS Canada

Bishop Bethune College OSHAWA, ONT., CANADA Visitor—The Lord Bishop of Toronto Residential School for Girls from 6 to 18 Preparation for the University; Toronto Conservatory of Music Degree A. T. C. M. taken at the school; Complete Art Course Fine beautiful situation Winter and Summer sports. For particulars apply to Head Mistress at Oshawa, or to the Sisters of St. John the Divine, Major Street, Toronto, Canada. School reopens September 16th.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Illinois St. Mary's, Knoxville, Illinois A Boarding School For Girls College Preparatory, Advance and Special Courses. Music, Expression, Domestic Science. Separate School (St. Margaret's) for younger girls. For catalogue address the Rector.

Iowa Saint Katharine's School Davenport, Iowa Under the care of the Sisters of St. Mary Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges. Address The Sister Superior

New Hampshire St. Mary's School Concord, New Hampshire A homelike school for girls. College preparatory and General Courses. Thirty-seventh year opens Sept. 20, Miss LADD, Principal.

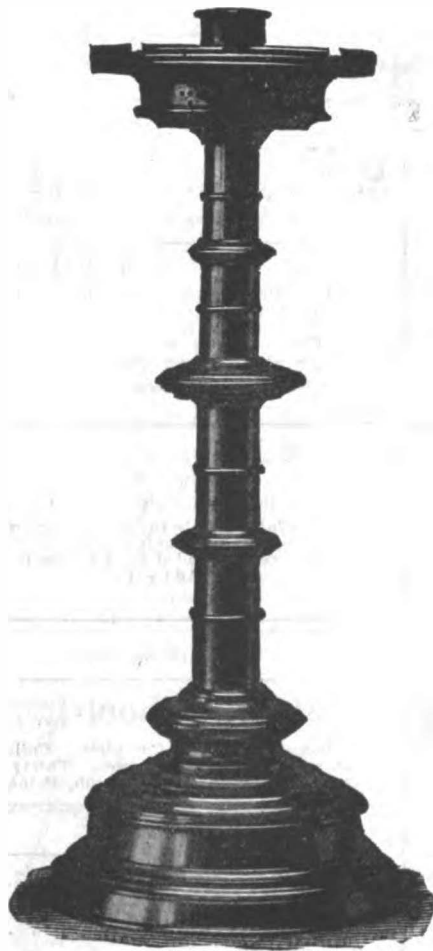
New Jersey St. John Baptist School RALSTON (near MORRISTOWN) NEW JERSEY BOARDING SCHOOL FOR GIRLS under the charge of the SISTERS OF ST. JOHN BAPTIST. College preparatory and General Courses. Terms \$750. Forty-second year begins September first. For catalogue address THE SISTER SUPERIOR

New York Saint Mary's School Mount Saint Gabriel PEEKSKILL-ON-THE-HUDSON, N. Y. Boarding School for Girls Under the care of the Sisters of Saint Mary. College Preparatory and General Courses. New Modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR

South Dakota ALL SAINTS, SCHOOL SIOUX FALLS, S. D. Home school for girls. Accredited high school. College Preparatory and general courses. Music. Art. Home economics. JUNIOR COLLEGE, two year course for high school graduates. Strong faculty. Thorough work in small classes. Beautiful campus of seven acres. All outdoor sports under trained athletic director. President, Rt. Rev. Hugh L. Burleson.

Tennessee St. Katharine's School "That our daughters may be as the polished corners of temple." Healthful location. Outdoor life. Elective and college preparatory courses. All extras. Girls from 8 to 18. Tuition and board \$280. Catalogue. Rev. C. S. WARR, Rector. Write to MISS JESSIE L. MADDISON Bollivar, Tennessee

Vermont BISHOP HOPKINS HALL RT. REV. A. G. A. HALL, President and Chaplain An endowed school for girls overlooking Lake Champlain Well equipped buildings. All outdoor sports. College preparatory and general courses. Write for booklet. Miss Ellen Seton Ogden.



ALTAR FURNISHINGS

Of Brass or Bronze

Candle Sticks and Branches
Altar Desks

ALTAR and PROCESSIONAL CROSSES
SANCTUARY LAMPS

CHALICES and CIBORIA
of Sterling Silver

HONOR and MEMORIAL TABLETS
Of Brass, Bronze or Marble

STAINED GLASS
Mosaic Panels for Altar or Baptistry

SPAULDING & CO.

Michigan at Van Buren Street
CHICAGO

Help to Circulate The Living Church

Before and during the General Convention!
The following

Special Offers

are made:

Seven Months for \$2.00

or

Three Months for \$1.00

True, every thoughtful, educated Churchman ought to read THE LIVING CHURCH all the time. These introductory offers are made in the hope that once learning to read it, the short-term subscriber will become a permanent reader.

Attractive Booklets

descriptive of the offer will be supplied for distribution in a parish on requests. Commissions will be paid to guilds or others who will solicit and obtain subscriptions in quantities.

We appeal to the personal interest of each reader to assist in obtaining these introductory subscriptions.

THE LIVING CHURCH
1801-1811 Fond du Lac Ave.,
Milwaukee, Wis.

HOLY WEDLOCK

A Book with Marriage Service
and Certificate

HOLY WEDLOCK is the title of our booklet containing the Marriage Service. It contains:



- First.* The Marriage Service from the Prayer Book rubricated, and the letterpress in a black text letter, old Miami style, very plain and yet the most attractive setting possible for the service.
- Second.* A Marriage Certificate, printed in Gold, Red, and Black.
- Third.* A blank page handsomely decorated, entitled "Bridal Party."
This page is intended for all the signatures of the Bridal Party.
- Fourth.* Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.
- Fifth.* Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in four styles of covers:

- No. 1. In heavy white paper, embossed in gold, envelope to match, 75 cts.
- No. 2. In white watered paper boards, fleur de lys design, embossed in gold, box to match, \$1.25.
- No. 3. In white watered silk, embossed in gold, in box, \$2.00. [A new style, just issued.]
- No. 4. In white morocco, embossed in gold, in box, \$4.00. [A new style, just issued.]

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.