

The Living Church

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NO. 4

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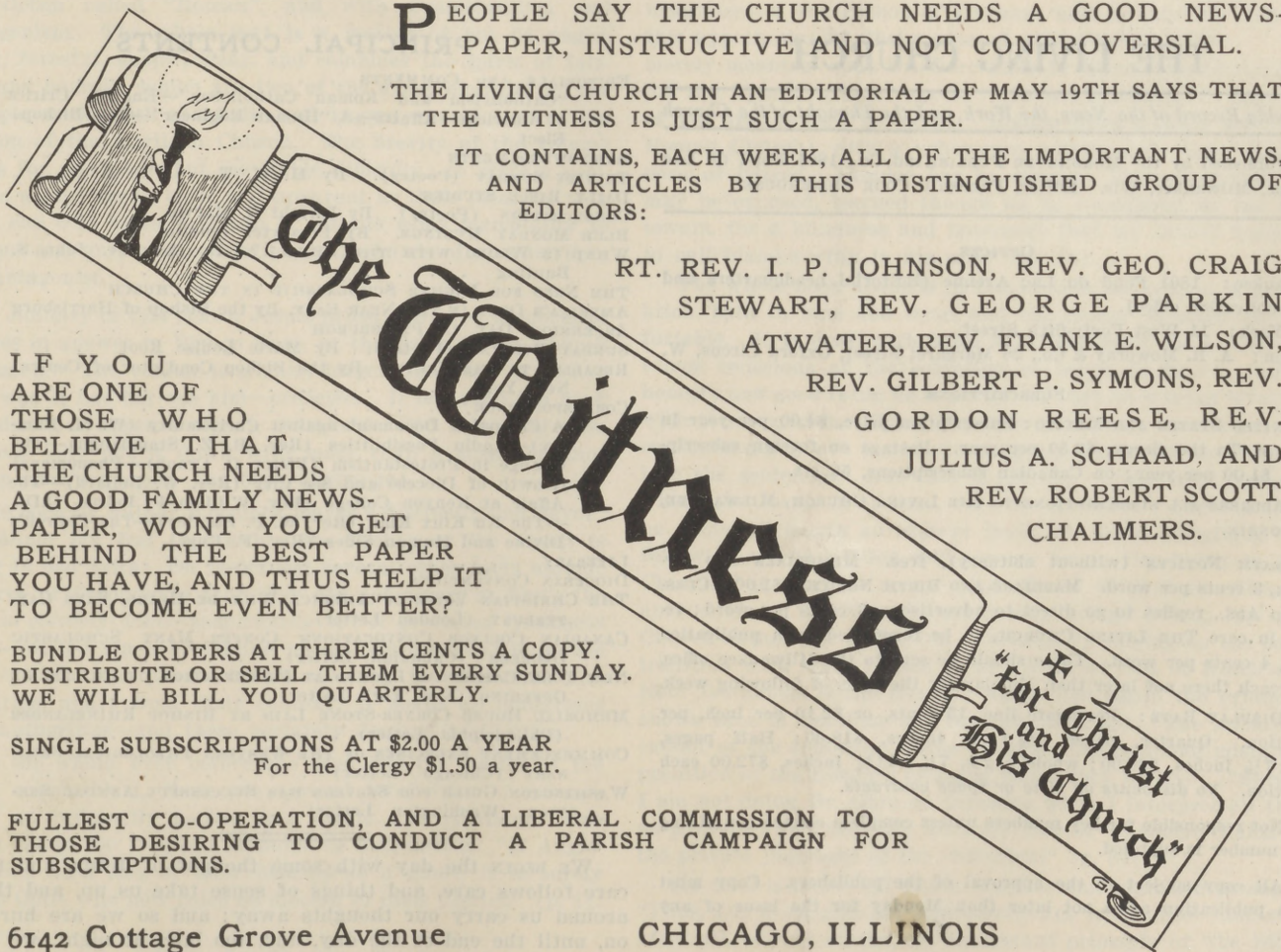
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	111
"Catholicism and Roman Catholicism"—English Critics of American Affairs—A "Human Engineer"—Two Bishops Elect.	
ACKNOWLEDGMENTS	113
TRINITY SUNDAY (Poetry). By H. W. T.	113
DAILY BIBLE STUDIES	114
CONSECRATION (Poetry). By Dwight E. Marvin	114
BLUE MONDAY MUSINGS. By Presbyter Ignotus	115
WHAT IS WRONG WITH THE CHURCH? By the Rev. John S. Bunting	116
THE NEED FOR HIGHER SCHOLARSHIP IN THE CHURCH	116
AMERICA'S DUTY IN THE NEAR EAST. By the Bishop of Harrisburg	117
ASCENSION DAY IN PITTSBURGH	118
SUNDAY EVENING (Poetry). By Marie Louise Root	118
RECALLED TO THE TRUTH. By the Bishop Coadjutor of Central New York	119
CORRESPONDENCE	121
A Campaign Document against Christianity (W. M. Ramsey)—Radio Possibilities (Rev. B. Z. Stambaugh)—The Change in Protestantism (Victor D. Cronk)—Phenomenal Growth of Diocese and See City (Rev. W. Bolland)—The Affair at Kenyon College (Rev. William F. Peirce, D.D.)—The Ku Klux Klan (Rev. W. P. Stanley)—The Church's Divine and Human Sides (Rev. F. Ruge).	
LITERARY	123
DIOCESAN CONVENTIONS	127
THE CHRISTIAN VOICE OF AMERICA WILL BE HEARD, SAYS CANTERBURY (London Letter)	130
CANADIAN COLLEGE CONVOCATIONS CONFER MANY SCHOLASTIC DEGREES (Canadian Letter)	131
NEW YORK CATHEDRAL PACKED AT PRESENTATION OF CHILDREN'S OFFERING (New York Letter)	132
MEMORIAL HOUSE CORNER-STONE LAID BY BISHOP RHINELANDER (Philadelphia Letter)	132
COMMENCEMENT EXERCISES OF THE WESTERN THEOLOGICAL SEMINARY (Chicago Letter)	133
WASHINGTON GUILD FOR SERVERS HAS SUCCESSFUL ANNUAL SERVICE (Washington Letter)	134

WE BEGIN the day with some thought of Jesus, and then care follows care, and things of sense take us up, and those around us carry our thoughts away; and so we are hurried on, until the end of the day, and, too late, at night, we find that we have been living to ourselves, not with Jesus.—*Dr. Pusey.*

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EDITORIALS AND COMMENTS

"Catholicism and Roman Catholicism"

UNDER the title above, has appeared a small volume of three addresses delivered by Bishop Gore in Advent of 1922.* The learned Bishop's purpose is sufficiently indicated in the opening words of his first address: "I wish in these addresses to distinguish Catholicism broadly from a special development of Catholicism which is rightly identified in history with the Roman Church; and I mean by Catholicism . . . that way of regarding Christianity which would see in it not merely or primarily a doctrine of salvation to be apprehended by individuals, but the establishment of a visible society as the one divinely constituted home of the great salvation, held together not only by the inward spirit, but also by certain manifestations and external institutions" (p. 1). The three lectures deal with the divine foundation and establishment of the Catholic Church, that type of Catholicism called "Roman", and with Protestantism and Anglicanism. The whole text is a matter of but 54 pages, direct, forceful, simple, clear, and combines the spirit of fairness and honesty, which are two of the great qualities of the Bishop's work, with a definite and rugged enunciation of the position of the Anglican Church. The brevity of the volume makes for one slight but inevitable difficulty: to state a position in a few words, clear and apparent as their meaning may be to one who seeks to grasp it, affords some plausibility to captious and unfair manipulation at the hands of an unscrupulous antagonist.

In January of this year a Jesuit priest delivered a course of lectures in answer to Bishop Gore, at the Farm Street Church in London.† The volume is slightly larger than that of Bishop Gore, and it has but one aim—criticism. If one read the book at a sitting it appears cogent, reasonable, and fair. Yet even then one may put it down with more than a suspicion that Bishop Gore's honesty has been challenged.

The book by Father Woodlock leaves a distinctly bad flavor; one cannot but feel that either the Bishop or the Jesuit is acting in bad faith. On re-perusal several other facts assume a degree of prominence that they did not assert at first: the work is cleverly done—suspiciously so; it professes frankness itself—but too much profession makes one dubious; it quotes Gore—yet isolates phases of his meaning for dissection and refutation, apart from their context; it heaps up quotations from authorities—and these certainly demand verification.

On the whole, even before one goes into the matter of the Jesuit counterblast, there are several infelicities of manner which an ordinarily honest man would find repellent. One cannot relish too frequent recourse to insinuation: "If Anglo-Catholics trust *any* of their bishops as a guide, it is surely Bishop Gore, who now rules no diocese in their Church" (p. 1).

"Bishop Gore has used *his* private judgment to remain in the Church of England; he seems to deny to his followers the right to use *their* private judgment to leave her" (p. 2). After quoting a passage from Gore's *Belief in God* ("I have ever since I was an undergraduate been certain that I must in the true sense be a free-thinker, and that either not to think freely about a disturbing subject or to accept Ecclesiastical authority in the face of the best judgment of my own reason, would be an impossible treason against light"), the Jesuit booklet says: ". . . in spite of his protests against Protestantism in his Church, Bishop Gore is a Protestant-thinker . . . (His) 'free-thought' has, to the scandal of many and to the delight of the pioneers of modernism, allowed him to use the word 'myth' to describe the early narratives of Genesis" (pp. 3-4). This curious person then goes on to set down some of the utterances of the Bishop of Durham, and to conclude that on this hypothesis, "if Christ uttered (the Petrine texts) . . . merely meaning what Dr. Gore finds in them, then Christ has led the Church astray" (p. 5)! In his summary at the end of his first lecture he says: "Bishop Gore attacks her (the Roman Church) with a vehemence which might seem almost born of hatred. Despise her he cannot. God grant that he may be excused, learned though he be considered by his followers, for a blindness and ignorance that we should hesitate to call blameworthy in his case" (p. 14).

The whole book abounds in insinuation, suggestion, depreciation, both in tone and style, and the reader becomes uncomfortable. It is done with some skill, for until the reader becomes conscious of the corrosion of doubt as to Dr. Gore's honesty and good faith, he is not aware that he is being infected with this suspicion. Even then it is not so easy to analyze the cause, so deftly are insinuations lightly suggested and slipped into the sentences. But this is not all. There are passages where the Jesuit is at least very disingenuous. For example, he quotes at length an excerpt from Dr. Gore, containing the following words: "God will always be by His Spirit in the Church, but there is no security offered us that the Church authorities of the New Covenant may not go wrong, like the Church authorities of the Old Covenant, by relying on the bare tradition with scant regard to the Word of God of which the New Testament is the record. Again and again the evidence shows that it has done so" (quoted on p. 33). The apparent candor of the following words disguises the complete misinterpretation of the Bishop's meaning which they involve: "Surely I am not doing Dr. Gore an injustice when I interpret all this as a declaration that the *ultimate* test of Christian Faith is the private judgment of the individual" (p. 34).

He then launches off into a buoyant and fantastic passage: "Thus, Dr. Gore, and the Anglo-Catholics who follow him, are, after all, relying on the old Protestant principle of 'the Bible and the Bible only' . . . The unity of the Church of England is admitted by the Roman controversialist, if by no one

*Mowbray and Co., 1923, Morehouse Publishing Co. Price 40 cts.

†Rev. F. Woodlock, S. J., *Constantinople, Canterbury, and Rome*, Longmans, Green & Co., London 1923, \$1.25.

else; but it is the unity of agreement in the Protestant principle of belief in the Bible alone interpreted by the private judgment of the individual. This follows logically from what Dr. Gore says above about Church authority" (pp. 34-35). On the contrary it is beyond question that Bishop Gore at least means that of the two sources of Catholic authority, the living tradition and the written Word, either apart from the other is both dangerous and unsound; he does, in short, condemn by implication just that view of authority, mechanical and magical, on which the Papal position rests; that tradition apart from its substantiation from the Bible is no sure guide in religion. This is surely the Catholic principle. Dr. Gore's critic is not justified in misunderstanding him.

Aside from incidental and accidental blemishes, further examination shows that the book is fundamentally and seriously wrong in other ways. As an illustration, the second chapter ("The Papal Supremacy and the Eastern Church") will do as well as any. The author amasses a number of quotations, the purpose of which is apparent in the conclusion drawn: that "the East once believed what the pre-Reformation Church at one time believed, and what all true Catholics still believe—the Supremacy of the Roman Pontiff, the Successor of St. Peter, over the whole Church" (p. 30). One might suppose that a Jesuit would be aware that most Anglicans are weary of the constant reiteration of the peculiarly modern and untraditional interpretation of the "Petrine texts". Fr. Puller has gone into the whole matter of the patristic interpretation of St. Matt. 16:17-19. He writes: "Hardly any of the fathers connect the building of the Church on St. Peter with any successors to St. Peter in the see of Rome. . . . Apart from the popes and their entourage, I only know of two such passages anterior to the age of St. Leo (*circa* A. D. 450)." On the passage in St. John (24:15-17), what with the clearest possible exegesis of it by such fathers as St. John Chrysostom, St. Gregory Nazianzen, and St. Cyril of Alexandria, how can the author say that "the thrice repeated commission is again no re-institution of Peter in the Apostolate"? (p. 19) On the next page he quotes Dr. Fortescue's partial, inaccurate, and acidulous book on the Orthodox Church, and in fact draws upon it for several mistaken statements. He makes much of St. John Chrysostom's words on the passage in St. John, italicizing such phrases as "He (our Lord) made Peter the teacher not of that See (Jerusalem) but of the world"; "God allowed him to fall because He meant to make him ruler over the whole world", and the like. He does not tell us that the same father calls St. John "the pillar of all the Churches throughout the world, who hath the keys of heaven" (*Hom. 1. in Joh. Evang. i*), and says of St. Paul that he "had the care not of one household, but also of cities, and of peoples, and of nations, and of the whole world" (*Hom. xxv in Ep. ii ad Cor. 2*). His third quotation is based partly upon an incorrect text and partly upon a grave misinterpretation, which it is impossible to discuss here. (It may be found in Puller, *The Primitive Saints and the See of Rome*, appendix, note F.)

Misinterpretations of passages abound in the next few pages. For example, the author quotes from a letter of St. Basil to St. Athanasius: "We have thought it expedient to write to the Bishop of Rome that he should examine our affairs, and advise him, since it would be difficult to send anyone thence, by the common decree of a synod to use, himself, his lawful authority in the matter, choosing men . . . fit to correct all perverse people in our parts, gently and firmly" (p. 24). Father Woodlock does not say that previous to this St. Basil had described Meletios of Antioch as the one "who presided over the whole body of the Church, so to speak" (*Epist. lxxvii*), and had used such language to St. Athanasius as might, had it referred to the Pope, be construed to mean almost anything in the way of proofs of extravagantly high pro-papal doctrine: "Such concern (*cura*) is thine for all of the Churches" (*Epist. lxxix*). Before he referred the matter of the difficulties with which his see (Caesarea, in Cappadocia) was beset, to the Bishop of Rome, he asked St. Athanasius' aid, and used expressions which might fit well, had they been said of the Pope, with Ultramontane pretensions: "As to the apex of all, to thy perfection, do we run for succor" (*ibid.*). The result of the appeal to Rome spoken of in the quotation given first, was that he got nothing at all; St. Basil spoke sadly of the visit of his brother, St. Gregory Nyssen, to Rome, and suspected that that would not

meet with proper consideration from the Bishop (*Epist. ccxv*), and five years after this first appeal, wearily turns to a second (the first having proved fruitless), on the probable principle that he ought to leave no stone unturned in trying to bring an end to his difficulties (cf. *Epist. ccxxxix*). But the excerpt given at the beginning of this paragraph, which is from St. Basil's letter to St. Athanasius announcing his intention to send on a priest to Rome, is simply not properly translated. There is nothing which remotely suggests "to use, himself, his lawful authority in the matter", for the Greek words in this place mean "to concern himself with the direction of the matter"—which St. Basil was requesting in this letter, and in the hope of which he was disappointed completely. He got no help from Rome when he most needed it.

Two of the earliest texts—St. Clement of Rome (95?) and St. Irenaeus, *Adv. Haer.*, iii, 3, 3 (180?)—are subjected to unwarranted and illegitimate constructions on page 25. The quotation from the former is used as a proof-text, which, when in its proper context, will not bear the meaning imputed to it. It is quoted as of St. Clement, the Bishop of Rome—which has long been the traditional ascription of the Epistle to Corinth, despite the fact that St. Clement's name is not mentioned or even implied; it is professedly a letter of the Roman Church to that of Corinth, warning the latter community of the danger to themselves in tolerating certain abuses. After heaping up biblical references and parallels, the significance of which is to indicate, beyond peradventure of a doubt, God's attitude to the sort of sins ascribed to the Corinthians, the text reads: "If some be disobedient to the words which have been spoken by Him through us, let them know that they will entangle themselves in transgression and no little danger, but we will be innocent of this sin", having given our witness against it (lix. 1). The author quotes it this way: "If any should disobey the things spoken by Him through Us, let them know that they will involve themselves in no light transgression and danger" (p. 25). Notice the insertion of the plural in capitals—as if the sentence were necessarily the words of the Pope—and the substantial change in implication, when the last part of the text is omitted.

The Latin of the passage from St. Irenaeus reads as follows: *Ad hanc enim ecclesiam, propter pot(ent)iore[m] principalitatem, necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quae est ab Apostolis traditio.* The plain meaning of this passage is, that "to that Church (that of Rome), because of its greater preëminence, it is necessary that every Church should resort—that is to say, the faithful, who are from all quarters; in which (Church) the tradition which is from the Apostles has ever been preserved by those from all quarters." Rome was a great clearing-house in the ancient world, as we know from history, ecclesiastical and civil, and this was its great "preëminence". If travelling Christians from the four corners of the world were always at hand, there would be a kind of court always in session, in which the tradition preserved in the whole world could always be investigated. It is probable that the "preëminence" is to be referred to the city of Rome, not to the Church there; it is practically certain that *convenire ad* can mean only "resort to". Now this not very obscure text is presented by the author in the following extraordinary guise: "The superior preëminence of that Church is such that every Church, I mean the faithful of any country whatever, necessarily agrees with her" (p. 25)!

The samples here given constitute but a small fraction of the objectionable features of this latest Jesuit anti-Anglican polemic. There are many more, which, doubtless, Bishop Gore will take up and deal with, if indeed he deems the little volume worthy of refutation.

It may be sufficient to say that this kind of service to the Roman cause is actually the worst disservice. When sources and materials for verification are available to anyone, and when the reader becomes aware of the fact that it would be well for him to check references and investigate for himself, one cannot but deplore the uncharitable, unfair, unkind, and, shall we say, dishonest, methods used to advance the cause of a venerable and glorious branch of the Church Catholic. Better even than efficient organization, more excellent than zeal and blind devotion, is the search for, and adherence to—the Truth.

ONE of the embarrassments attending the recent discovery of America by our English cousins is that they are good enough to take us at once into the society of civilized nations by proceeding forthwith to express their views about our affairs and to favor us with their advice as

English Critics to conducting these affairs, in momentary forgetfulness of the general desirability of American Affairs of discovering their facts intelligently first. The unhappy expedition by the *Modern Churchman* into the Grant case has been sufficiently repudiated by its own embarrassed constituents in this country. As to a second expedition in the same troubled waters by Mr. C. F. G. Masterman, whose studies have conspicuously not specialized in American affairs, the (London) *Church Times* is good enough to apologize for him in the following tactful statement:

"The real points at issue between the Bishop of New York and a priest of his diocese, Dr. Grant, were clearly explained to our readers by our American correspondent in our issue of March 2d. We learn that American Churchmen deeply resent an article on the controversy which, under the title 'Heresy and Heresy Hunts', has been contributed to the *New York Churchman* by Mr. C. F. G. Masterman. If Mr. Masterman had read no more than our American correspondent's letter he would have been in possession of facts which would have made him hesitate before plunging into the fray on Dr. Grant's side; and if he had read what the Bishop of New York has written he would have refrained from charging the Bishop with 'a demand for violence and terror' on the strength of a little jest about the Fascists which—addressed to Yale students and understood by them—has been misunderstood by Mr. Masterman. A fuller acquaintance with the record of Dr. Grant and the opinions of those who are using him as their mouthpiece might have stayed Mr. Masterman from hastening to confer upon him a certificate of orthodoxy. When American Churchmen have recovered from their natural irritation at the appearance of Mr. Masterman in a purely American controversy of which he does not begin to understand the facts and the issues, they will be amused; and they will not fall into the error of supposing that he expresses the view of English Churchmen."

If other English critics made such an attempt to understand American issues before making comment, as is invariably made by the editors of the *Church Times*, the two great Anglo-Saxon nations would not be subject to such frequent attacks of mutual misunderstanding.

IT is an exceptional pleasure to learn that so disinterested a body (as to missions) as the Columbia University School of Mines has selected the Rev. John A. Staunton, missionary at Sagada, in the Philippine Islands, to receive its triennial medal "for distinguished service in human effort."

A "Human Engineer" Father Staunton went to the Philippines nearly a quarter century ago, and under the sympathetic guidance, first of Bishop Brent and then of Bishop Mosher, has built up what is probably both the most successful and the most unique of all our missions. Its very unusualness has, quite naturally, caused many Churchmen to view it with some suspicion, while its remoteness makes it difficult even for interested travellers to visit it and appraise its value. THE LIVING CHURCH has, from the beginning, believed in it and supported it, looking upon Father Staunton as one of the great figures in modern missionary annals. It is a pleasure to learn that in the sphere of human engineering, this opinion now receives such distinguished backing.

THE election of Bishop Henry St. George Tucker to be Bishop of Michigan will, if it be accepted, bring Virginia Churchmanship of a sterling character to the Middle West, where its depth of spiritual insight is greatly needed and will be appreciated. Son of the Bishop of Southern Virginia, his whole ministry has been spent in Japan, where he succeeded Bishop Partridge as Bishop of Kyoto in 1912. Bishop Tucker will find the most cordial welcome from every part of the Fifth Province.

Two Bishops-elect And the Middle West delights at the same time to contribute to the episcopate of the Third Province in the election of Dr. Z. B. T. Phillips to be Bishop Coadjutor of Bethlehem. Dr. Phillips is, at the present time, rector of the Church of Our Saviour, Philadelphia, but until he accepted that position last autumn, his whole ministry had been spent in the Middle West—in St. Louis, in Chicago, and in Ohio. We

shall hope that in exchange for Bishop Tucker, Dr. Phillips will carry the best traditions of Middle Western Churchmanship to Pennsylvania, from which the Church in this section was chiefly founded.

Transfers of this sort from section to section are for the benefit of the Church, if only each section may always count on receiving the best from another section, coupled with a readiness to imbibe what is good in the distinctive *ethos* of a new home-land.

ACKNOWLEDGMENTS

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TRINITY SUNDAY

Almighty, everlasting God, who hast
To us, Thy servants, given grace that we,
Confessing Thy true faith, may all agree
In holding Triune glory ever fast;
And by Thy Godly power, unsurpassed,
To worship everlasting Unity:
Both steadfast in this faith make us to be
And keep us from all harm unto the last,

For Thou art One, our God, one Lord, and Thou
Dost reign supreme o'er all, who dost create,
O Father, dost redeem, O Son, who dost
E'er sanctify, O Holy Ghost: Grant now
To us, who in Thy power alone do trust,
Eternal mercies in Thy heavenly state.

H. W. T.

INTO THE industrial world, Christianity should impart influence of idealism. Putting the premium of distinction upon service, it may bring to industry a touch which transmutes while it illumines, and makes for the moralization of capital, the ennobling of labor. The Church is not to identify itself with particular platforms, programs, and propaganda. Certain principles, however, the Church ought to stand for: first, the value of personality, in any issue the preciousness, of personality above property, the man more than the machine or its product. It is the felt effect of modern industry upon personality, that is, I believe, inarticulate in much industrial unrest. In order that work be, as the best work must be, an expression of personality, it is of first importance that the worker should be more than a cog in the machinery or "a hand" in the operating of it, that he should have some recognition, some voice as to the conditions under which he works, that he have personal interest in his work. All this is so increasingly recognized by captains of industry as to seem commonplace. It is well, however, to remember why we are, and ought to be, becoming more keenly alive to these considerations.

For industrial life there is also untold efficacy in the Christian principle of fellowship. Fraught with portentous menace, is anything like an impassable barrier or distance between employer and employed. There is promise in any getting together, man to man, as about a table of conference. In more of humanly fraternal fellowship and mutual understanding lies the safety of the nation as against the peril of class antagonism. Threatening evils might best be met not by more of government but by more of brotherhood between man and man and between class and class. Christian principles, if practised, would tend toward a re-integration of society as an organism, a social order transcending Socialism in the one direction, and the other more intensively democratic in its recognition of personal liberty, more widely democratic in its recognition of some fundamental unity deeper than all distinctions of class or fortune.—*The Rt. Rev. C. B. Brewster, D.D.*

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

May 28.

READ Genesis 3. Text for the day: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Facts to be noted:

1. The temptation.
2. The fall and punishment.
3. Man's ultimate victory over sin through Christ.

Read this chapter again. It is the account of man's temptation. "The grave is the only place where there is no forbidden fruit. Forbidden fruit is not necessarily bad fruit; it is often fruit that belongs to some one else, or to us at some future time. When, however, we take anything that belongs exclusively to others, we have eaten the forbidden fruit, and the curse is upon us. 'In the day thou eatest thereof thou shalt surely die!' This is the infallible word of God, spoken to our first parents, to us, and to all mankind . . . Temptation may appear anywhere to surprise or charm you. If you could be as good as the Master, temptations would assail you . . . everywhere you will be tempted by serpents of monstrous size striving in every possible way to beguile you" (Swain). By what power, then, shall we combat temptation? By the power of Him who fulfilled in Himself the prophecy, "It shall bruise thy head".

May 29.

Read Genesis 4: 1-16. Text for the day: "What hast thou done?"

Facts to be noted:

1. "Adam" translated by "the man" in Revised Version.
2. This account presupposes the institution of sacrifice.
3. It assumes that there is already a considerable population in the world.

"The narrative, which forms part of the primitive document, impressively shows how sin, having once appeared, became hereditary in the human race, and speedily developed into its most revolting form. Its details enable us to see how jealousy, when indulged, leads to hatred and murder, and violates not only the ties of humanity but those of family affection: how the sinner casts off all regard for truth and for his natural obligations; how progress in sin adds to the misery of man's lot; and 'conscience doth make cowards of us all'. The truths taught are, that God looks on the heart of His worshippers, seeks to restrain the sinner ere he yields to passion, marks the death of the innocent, and graciously mitigates His punishment when His mercy is sought"—*Dummelow*.

May 30.

Read Genesis 6. Text for the day: "And the Lord said, I will destroy man whom I have created from off the face of the earth."

Facts to be noted:

1. Stories of abnormal unions were common to many nations of antiquity.
2. "The religious conception of the passage is that the wickedness was too great to be entirely of human origin."
3. Preparations for the flood.

From the very earliest times, men have had to pay the price of their sins. Today one hears discussions as to whether sickness and death are the direct result of sin committed. In so many cases it is hard to understand why such sickness and suffering are allowed, but in many, many others it is not hard to understand why sickness and death must be the inevitable result of the violation of the laws of God and man. And how often men and women, who have been stricken with some awful disease as the direct result of their own wickedness, rebel against God and forget their own personal responsibility. It is God's wish for us that we should have our health and strength, but if one deliberately puts his hand on a hot stove, he can hardly blame God for the result. And not only are many responsible for their own sickness and suffering, but to the sins of the race must be traced much of man's sorrow. The violation of the laws of God must be paid for. Read again the Second Commandment.

May 31.

Read Genesis 7. Text for the day: "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation."

Facts to be noted:

1. Traditions of a deluge exist in the annals of many nations besides the Hebrews.
2. The story emphasizes the righteousness of God and his stern punishment of sin.
3. This narrative illustrates the composite nature of Genesis; the account of the Flood is drawn from two sources.

"This narrative records the judgment of God upon the sinful forefathers of mankind, and His preservation of a righteous family, in whom the divine purposes for men might be carried out. The spiritual teaching of Noah's deliverance has always been recognized by Christians, who see in the ark a symbol of the Church into which they are admitted by baptism, God thereby graciously providing for deliverance from wrath and destruction due to sin. The story of the Flood was fittingly used by our Lord and the New Testament writers to convey lessons of judgment (St. Matt. 24:37; St. Luke 17:26), righteousness (2 St. Pet. 2:5), repentance (1 St. Pet. 3:20), and faith (Heb. 11:7)."

June 1.

Read Genesis 8. Text for the day: "And Noah builded an altar."

Facts to be noted:

1. God does not forget those who serve Him.
2. "Ararat" may mean "highlands".
3. Verse 1 is a common expression for the favorable acceptance of an offering.

Noah's first act on leaving the ark is significant. Without delay he shows his gratitude to God for his deliverance by building an altar and offering a sacrifice. How easy it is to forget to be grateful! You remember how our Lord Himself felt when only one of the ten lepers returned to thank Him for what He had done for them. "Were there not ten cleansed, but where are the nine?" It is easy to complain of our "trials and tribulations", it is so easy to talk about our hardships and bad luck, but how hard it does seem for so many just to say "Thank you" for all that God does for them. How rarely people ask for a prayer of thanksgiving in church, but how often they ask that a prayer be offered for some one in sickness or some other adversity. We are very queer Christians at times. Here is a suggestion: Every night take just two or three minutes to look back over the day and call to mind the many ways in which God has helped, and then, when you say your prayers, add a word of real gratefulness.

June 2.

Read Genesis 11:1-9. Text for the day: "So the Lord scattered them abroad."

Facts to be noted:

1. Here we have the ancient Hebrew explanation of the diversity of language.
2. The principal building in every ancient city was the temple.
3. God is concerned in the doings of men (v. 5).

"The story emphasizes the supremacy of the One God over all the inhabitants of the world, and ascribes to His wisdom that distribution into languages and nations which secured the dissemination of mankind . . . and provided for the dispersing of civilizing influences into different quarters of the globe. Above all, it teaches that rebellion against God is the original source of discord. The gift of Pentecost, as the Fathers saw, is the converse of the story of the tower of Babel. The true unity of the race, made known in Christ, is confirmed by the utterance of the Spirit which is heard by all alike. The believer 'journeys' not away from God's presence, but draws nigh to Him by faith"—*Bishop Ryle*.

CONSECRATION

Dear Saviour, I am Thine,
And pray that Thou wouldst be to me
A Master to refine
My character by grace,
In grief, or joy, or rest, or strife,
Or cumbering cares that fret this life,
Till Thine own image Thou canst see
As in some holy place.

DWIGHT E. MARVIN.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



IT was a relief to get to Santa Marta. They call it the oldest city in South America, having been founded in 1525. We came in, round two volcanic islands, where the semi circular beach curved round the best harbor in Colombia. At the extrem-

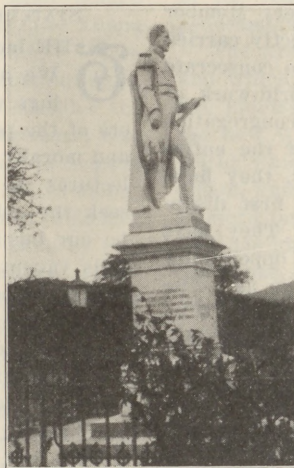
ities are signs of American enterprise; the docks of the Fruit Company, east, and the pretty houses of its employees, with the hospital and the wireless plant, west, under shelter of the grove that flourishes there. Midway, the little city shows its best self on the sea-front, the twin towers and dome of the eighteenth century Cathedral rising conspicuously. But, as soon as one leaves the front, the same narrow streets, naked children, dreadful dust, and roads almost impassible for holes, appear. It is a great relief to lift up one's eyes to the hills.

Ah, what a lifting-up that is! There are low volcanic hills, fifteen hundred or two thousand feet high, in the immediate foreground, pressing close to the city. A higher range, perhaps five thousand feet high, is a little farther back. And then, remoter, though still amazingly near, the Sierra Nevada de Santa Marta towers almost eighteen thousand feet, menacing, unconquered by the foot of man. One never thinks of the Andes as coming over to the Atlantic; but this outlying branch ranges east, and its great snow-fields afford water for the irrigation of the banana-plantations at the bottom. For miles and miles, it stretches along the coast, till at last it bears inward and disappears from sight. I never saw mountains more august.

Up among the foothills, some miles out of Santa Marta, and reached by a road which degenerates into the dry bed of a little river, is the *hacienda* of San Pedro, Bolivar's homestead, where he died. It is a place of pilgrimage: and the Colombian piety has preserved it, just as it was ninety years ago, when the Washington of South America breathed his last. Unlike so many *haciendas*, it is set among magnificent trees; an iron fence protects it from the jungle; and, in front of the main house, there is an admirable statue of the hero. Servants' quarters, a distillery, and all the necessary outbuildings are there. In the midst, low, white-walled, with a wonderful *patio* full of flowers and blossoming shrubs, is the home itself. It is empty, except for the tributes paid by admiring friends—not always in the best of taste, but patently sincere. One has

WHEN I ENTERED the Cathedral, the first thing to greet me was a large episcopal proclamation, printed and signed and posted near the west door. Two couples had been civilly married: and they were accordingly singled out for excommunication by their chief pastor. He declared that the step into which they had entered was "only legalized concubinage"—a very dubious theological proposition—and called upon all Christians to refrain from social intercourse with them. In a country where so often, for reasons of ecclesiastical fees, men and women live together without troubling about any marriage, I should think that the Bishop of Santa Marta might rather have blessed *gratis* than cursed.

Forty miles away, lie the great banana-fields of the United Fruit Company; near the coast, across the eastern mouths of the Magdalena, past Cienaga. The railway runs a little farther, but we got off at Rio Frio to explore the country in bullock-carts. I acquired much information about banana-culture, which I spare you.



STATUE OF BOLIVAR, AT SAN PEDRO

We stole away from Santa Marta in the early morning, kept on for six days across the Caribbean and up to the coast of America, touching at Jamaica. There was a Colombian family of the highest sort on board, bringing a little girl to put at school in New York: and it was pathetic to see how that adorable child wanted to talk with us all, and could not. I made a mental resolution to study Spanish when next I had a free month. Up to within two days off New York, the summer weather and summer seas continued; then the ship was covered with ice, and all the woolen garments laid aside were brought out again. Maundy Thursday night we docked; and Good Friday saw me homeward bound, convinced that quite the best prescription for the gripe is a voyage through the silver seas of the Caribbean and along the Spanish Main.

THE PLYMOUTH CONGREGATIONAL CHURCH of Syracuse, is in the throes of controversy as to its creed; and the *Syracuse Journal* prints what it is pleased to call "the Anglican Apostles' Creed" as used at present, together with a proposed new formula:

"THE ANGLICAN APOSTLES' CREED
(Now in Use by Plymouth Church.)

"I believe in God, the Father Almighty;—and in Jesus Christ, His only Begotten Son, Our Lord, who was born of the Holy Ghost and the Virgin Mary, who under Pontius Pilate was crucified and buried, and on the third day arose from the dead, ascended into Heaven, and sitteth at the right hand of the Father, whence He is coming to judge the quick and the



BOLIVAR'S HOME AT SAN PEDRO

something of the feeling that Mt. Vernon gives, that it would be better to have the building occupied and homelike rather than desolately memorial.



A COLOMBIAN VILLAGE

dead; and in the Holy Ghost, the Holy Church, the remission of sins, the resurrection of the flesh, everlasting life."

"AN ETHICAL CREED
(Proposed for Use in Plymouth Church.)

"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the Righteousness of God."

I don't recognize the first symbol as "Anglican", and should think that after taking such liberties with an ancient document anything else might be winked at.

WHAT IS WRONG IN THE CHURCH?

By the REV. JOHN S. BUNTING

RECTOR OF THE CHURCH OF THE ASCENSION, ST. LOUIS

WE believe the answer to your interesting statement in the editorial "Something Radically Wrong", lies in the deep background of the life of the people composing our numerous congregations. The Church's Program of our Forward Movement comes to a people living on one plane while the ideals of the Movement itself operate on another. The Movement contemplates heroic endeavor for Christ, while too many of our people are living lives lacking in any heroism for God. They are too complacent and self-satisfied, and look upon the Church and her Sacraments and her work of World Missions in a careless and casual way that reads in it no martial and no militant urge.

Unless the life of the people can be lifted to the higher level of the Program, things are in danger of breaking in two. The snapping point is not far off now.

Too many rectors, and bishops, and people, have looked upon the Forward Movement as a call to an Every Member Canvass, a money campaign, more or less imperfectly carried out, and have failed to see in it a thrilling call to consecrate heart and life as well as substance unto the world-work of Christ. It was, and is, an opportunity for every congregation to re-vision Christ unto the minds and hearts of the entire congregation. Looking upon it in a smaller way, they have come to reap as they have sown—small results, first disappointment, then irritation, and at last despair. They have listed the Movement of World Missions not as an opportunity to bring the world to a knowledge of Christ, but as being merely one more "thing" which a congregation is to do. Why can we not look upon it as a great Life to live and not just a certain "thing" to be done?

Multitudes wrongly conceive the very meaning of the Church and her Sacraments and this basic fault must be corrected if we ever are to put over this Program successfully, or anything like it. They believe that the Church is a means of "getting something", some help of divine light and strength, of comfort and peace, for their own individual living. This is true, but true in a larger sense than they suppose. They come into the Church believing that Christianity means "get" and there the voice of this Movement meets them and says "give". Of course there is a clash, but this clash carries a magnificent prophecy, for it means that this great Enterprise has thrown the weight of its splendid appeal against the contented phalanx of widespread self-satisfaction and calls it back to God and His Christ. And there never has been anything like it.

"The grave defect of our age", says one, "is the lack of definite purpose and method in the nurture of our inner life, and we are smitten with penury of faith." We are baptized, at baptism, in the life of God so that His plan becomes our responsibility and His will and His care become our consecrated obligation. To see this and to do it is to live a Godly life. "Christ's faithful soldiers and servants unto our life's end"—that is to say, world-servants for the Master, and we ought to be able to show some scars in that service; but can we? It means that we ought to be willing to be made weary, to spend and be spent; to risk health and strength, and a man's bank account be hurt for the sake of the cause. But is it so? The very word "sacrament" means a soldier's oath of service. But to what an extent have we let this martial and panoplied intimation of the Sacraments disappear! Let anyone read the Consecration Office and then rise from that reading and be oblivious to the fact that it is meant to equip and inspire us with divine life and power for the great world-work of God and not for personal and private solace—a willingness to do and dare and venture all for humanity's rescue.

Our people have lost in great degree this sense of divine hazard for Christ, so that when a Program, like this, is put into their hands, bristling all over with valor and daring for God, they do not "get it".

For remedy, we suggest that we do what the Department says: Use the Parish Conference at the beginning of each year, and use it as a re-consecration of the people, all the people unto a knowledge of the Lord's world-wide work. Let a rector spend himself for it, toil ceaselessly to get the people out, and then let him devote himself exclusively to this

parish enterprise. Let the money canvass follow later on and in its place, but do not make the mistake of omitting those early autumn days in prayer, and in teaching what it all means and what it is about.

Use the method of Parochial Missions. The writer recently did this at Fort Smith, Ark., and into every mission sermon he wove phases of the Program and details of the work, and with the blessing of good results. It can be done, because it is being done.

Something is radically wrong, but the wrong does not lie in the Movement or in its procedure, but in the background of the people's spirit and life today. But the same Holy Spirit which has shaken down walls of complacency and melted indifferent hearts in centuries gone, is still alive with all the power of God.

THE NEED FOR HIGHER SCHOLARSHIP IN THE CHURCH

STATEMENT BY THE HEADS OF FIVE CHURCH COLLEGES

THE lack of scholars in our Church is a reproach to us. We are not producing first-class thinkers whose writings would instruct and inspire the pastors and teachers of the people. Neither are we training men, intellectually and morally fitted for high vocations, to become professors and lectures in our seminaries. Consequently we are driven to seek the enlightenment in foreign literature which it should be our business to provide, and when a chair in a seminary falls vacant, more than likely a competent occupant must be sought abroad.

It is the duty of Church institutions of learning to remove this reproach by securing facilities and creating conditions that will stimulate research and first-grade scholarship. The Church colleges should take the initial steps in the reform by encouraging likely students to devote their lives as scholars to writing and to teaching. Steps to this end are being taken through the adoption of honor courses.

But alone the Church college is unable to accomplish much. When it has done its best in foundation work for high scholarship, the seminary has no definite plan for continuing what the college has begun. The seminary sets out to train pastors, as though this were the whole instead of a part of its business. It does not afford graduate school facilities for men planning to devote their lives to scholarship and teaching. In our judgment theological education is not an undergraduate affair in either substance or method. The graduate in liberal arts ought to move into the same academic surroundings in the seminary that he does in the case of the graduate schools of the great universities.

We must be frank. As things are, we cannot get our best men to enter our theological seminaries. They are either going to other institutions, where they can get what they seek, or else they are drifting away from what should be their vocation. The reason is clear, and it is the Church's business to meet it. Perhaps we cannot hope to raise all our seminaries to the level of graduate schools, but certainly some of the larger seminaries, at least, should establish graduate schools or provide graduate school facilities equal to those of the best universities, open only to those possessed of a bachelor's degree, and leading to a doctor's degree of the highest order.

Until such a course is pursued we must continue to suffer from dearth where there ought to be plenty. The seminaries, we are convinced, will look with favor on our proposals, especially if they receive the strong backing of the bishops of the Church in such a greatly needed reform.

JESUS, by an instinctive sympathy, never went into any neighborhood without finding at once the sick, the poor, the bedeviled. We live in our secluded social circles; we do not know even the maids in our kitchens, the workmen in our factories, the bootblacks, and the newsboys, who serve us. We deal with our fellows on a cash basis, not on a basis of human interest. And as for the conditions of life in the slums of our own communities, in the jails and asylums, among the sick, the vicious, the homeless, the unemployed, the mentally defective, how little do many of us know—or care!—HARRY EMERSON FOSDICK in *The Meaning of Service*.

America's Duty in the Near East

From a Convention Address by the Rt. Rev. James H. Darlington, D.D.,

Bishop of Harrisburg

WITH the cordial approval of our Diocesan Council and of the authorities of the General Church, I visited the lands bordering on the Mediterranean Sea, and investigated social and religious conditions in some of the countries of the three continents of Europe, Asia, and Africa. I can only say, in brief, that all these people seem looking to the United States for assistance and direction. The \$70,000,000 given to the Near East Relief, and the large sums contributed by our government to starving Russia, famine-swept China, to the rebuilding of war-destroyed sections of France and Belgium, to the Smyrna refugees, and to the Russians, Armenians, and Greeks, driven from their homes, through the Red Cross, the Friends' Relief Society, the Young Men's Christian Association, and the Young Women's Christian Association, and the Patriarch Meletios, of Constantinople, have encouraged these war-disturbed sufferers to consider the United States as a nation with a heart and a conscience, who is a friend who will aid without using his influence to acquire their property or exploit their resources. United States money is most in demand, and American people are most welcome. These small, weak nations have been deceived so often by pretended friendship in the past that they refuse to accept European leadership, and look to America as alone altruistic and unselfish. They hope and pray that the United States will deem it a privilege to extend to them her good offices as mediator in boundary disputes, and in their own state internal improvements, such as canals, railroads, hospitals, and public schools. They will pay for these advantages themselves, but they wish to keep their own governments and not lose their independence.

The building up of stable, law abiding governments will not only give us millions of profits by the purchase of our goods, but is our bounden duty as Christian men. Here we have almost a continent, with forty-eight state governments, each larger than most European nations, with no customs duties interfering with the free flow of trade; while there, every little principality, with warfare and jealousy, is preventing its neighbor from selling its products where they are needed. "The war to prevent war", of which we have heard so much, must be carried on by peaceful means, by lessening and explaining away of hatreds, and the gradual reduction of armies to a size sufficient merely to act as a police force to protect against robbery and crime. One-fourth of the manhood of Europe is under arms or under drill, we are told, and these nations are kept poor paying for such immense military establishments. Could France, Italy, Russia, and Great Britain, save the upkeep of their armies and navies for a year, the cruel taxes on land and business would all be paid, and poverty would almost cease. What is wanted is not soldiers, but school teachers, physicians, instructors in agriculture (like graduates of our State College), who will help them to make the most of their cattle, their land, and their water power. They want more railroads and canals, and better houses in which to live.

It is, therefore, the part of our land, as a sister, to take her share in some world-wide Association, and by advice, when requested, aid in bringing order out of chaos. It should be not a party matter, but a national movement, like that inaugurated by Secretary Hughes last year in Washington, for the withdrawal of Japan from China, and the lessening of armaments, which has already done so much good, and promises more. I hope our fellow Churchman, George Wharton Pepper, senior senator from this state, will keep on urging this matter, and that this commonwealth will support him in showing that we really believe, as our Prayer Book puts it, that God has "made of one blood all nations of men for to dwell on the face of the whole earth", and that, when we are asked to aid, by the smallest states, we will not turn with the excuse of the first murderer, Cain, "Am I my brother's keeper?"

What we did for Cuba and the Philippine Islands must

be repeated in showing the war-destroyed and hostile nations of the old world that "peace hath more victories than war". This we cannot do by standing aloof. We seem to have won the world's confidence, and now, in the conference of nations, we must do our part not to make war, but to end war by suggesting kindly adjustments and compensations, so that all may feel fairly and justly treated. This means not submarines, guns, and murderous gasses to destroy life, but more food and better raiment, juster laws, common schools, Church and State separated, telephone, telegraph, and wireless communications, established to unite far away nations as friends and neighbors in the reasonable rivalries of friendship. "Blessed are the peacemakers, for they shall be called the children of God."

The great outstanding lesson which remains in my mind, and which, from conversation, I find in the thought of nearly five hundred Americans who journeyed with us, is that we of the new world must send back the dove of peace to the old world which is sailing on an angry deluge of hostility, suspicion, and warfare, and that it remains for us to teach these Eastern nations to dwell in amity with their neighbors where God has placed them. Swords are not being beaten into pruning hooks, and civilization in the East is retrograding, unless we can give them the open Bible and the pure Gospel, with sanitation, education, and brotherly love.

When President Washington urged that this nation should not entangle itself in European feuds, he certainly did not mean that we should not act the good Samaritan and help heal the world's sores and sicknesses. The Christian faith demands not alone joining a League for Peace, but also giving help to the nations who are physically and mentally starving, by any means, public or private, which may be presented, whether it be by the Red Cross, the Near East Relief, or the Young Men's or Young Women's Christian Association.

The Patriarch Meletios, of Constantinople, Pope of the Eastern Church, said, dramatically, that the Seven Churches of Asia have been wiped out in 1922. The first three chapters of the Book of Revelation have been changed into past history, rather than present. When our American excursionists passed close by the rocky island of Patmos in the Mediterranean Sea, with Europe on the north, and Africa on the south, I saw its mountain top surrounded by clouds, and recalled that it was in the latter part of the first century that the Apostle, St. John, penned the wonderful message to the Seven Churches of Asia Minor, and when we recalled the fact that the city of Smyrna had recently been cleared of its Christians to the last believer, we all felt, as Americans, that the remnants of the Seven Churches, now many of them refugees in America, have brought us the communications first given to them. Those Churches are called by St. John, "the seven candlesticks of the Lord", the seven stars in His right hand. The summons to them are now passed on to us. As I leaned on the rail and looked up to Patmos, I could almost hear Christ say, as to the ancient Church of Smyrna, "Be thou faithful unto death, and I will give thee the crown of life." With forty-eight stars on our flag, nearly seven times seven, let us take the torches dropped by the seven devoted Churches of Asia, and make ours the message to carry on, by living and teaching the pure Gospel as delivered to them. This is now our responsibility, duty, and privilege.

The great world-wide Campaign of our Episcopal Church is a vital part of this program for bringing in the reign of the Prince of Peace. "For their sakes", said our Lord, "I sanctify myself." So, to help the helpless along the road, we must make ourselves fit first—must set an example of sacrifice by winning our own land from materialism, and consequent hatred, to spirituality and brotherly love. Every dollar spent to help the Churches and schools of America, or to evangelize the heathen, helps on the day of Christ when He shall reign as Lord of all, and "the earth shall be filled with the Glory of God as the waters cover the sea."

Ascension Day In Pittsburgh

ASCENSION DAY was chosen by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, and the clergy and Churchmen of the diocese, as the time at which to make a step forward in the affairs of the diocese in a spiritually practical manner. As a result, the diocese received an inspiration from a great service at the Church of the Ascension, the Diocesan Headquarters at Trinity House—the business offices of the diocese—were formally blessed by the Bishop, and arrangements were made whereby a threatened deficit for the general work of the Church would be paid.

At the Church of the Ascension, the Bishop began with the challenge of the Gospel, saying, "that the presence and power of the risen Christ is conditioned on the loyalty with which we obey His last command, 'Go ye into all the world'. Vision and power—the two stand or fall together."

In the afternoon, the service of benediction of the Diocesan Headquarters was held, at which seven commodious business offices were set apart for the service of God and His Church. And the practical people of Pittsburgh appreciated the iteration of the note, "the spiritual and the practical".

The dinner of the Churchmen's Club which brought great reaction of the day, promised at first to be slimly attended; but the Rev. A. W. S. Garden, by the powers of his personality, saw that there were 125 members present. The presence of Mr. Lewis B. Franklin, Treasurer of the National Council, was to be explained by the deficit in pledges of \$28,000 on the diocese's apportionment for 1923; but every one wondered what he could do or say as regards the matter.

Mr. Franklin's address appealed to those present as a series of dramatic pictures flashed upon the screen of their imaginations.

First of all, there was an African native's hut; poles thrust into the ground and bent over in a half circle, and roughly thatched to form the roof. The interior of the hut shows a Mohammedan mullah, or priest, squatting cross-legged on the mud floor with his boy, a lad of six or seven years of age, who is scanning with delight a picture book some trader, bound for the interior, has brought in from the coast. The father angrily jerks the book away from the boy and flings it into the fire; for, to Moslems, pictures are forbidden. On second thought, he picks the scorched pages out of the fire, and begins to look at them himself.

The scene, three years later is at a mission school at Cape Mount, Africa. The boys are at play. A baseball game is in progress. The school bell rings, and the children troop into the school courtyard.

The Mohammedan priest is seen bringing his boy to the principal. After a conference, they bid each other farewell. The new boy in his novel surroundings finds a real friend, who tells him of the greatest friend of all, and finally he is baptized.

Then came the Cuttington Divinity School at Cape Palmas. The boy, now a theological student, is seen at work. The Koran has been given up for the Bible. He receives a visit from some of his old Moslem friends, who revile him as an apostate and an infidel; but one, impressed by his Christ-like bearing, stays behind to ask about the strange new faith.

The final scene was in a great church in New York City, and showed a solemn service in progress. In the chancel a group of bishops are in a circle bending over the candidate who kneels with bowed head to receive the Apostolic laying on of hands. It is the supreme moment in the young African's life. A moment later the face looks up; it is the face of the Mullah's son, now the Rt. Rev. T. Momolu Gardiner, Suffragan Bishop of Liberia.

In application, Mr. Franklin said:

"Really it would be nothing short of sheer stupidity to let the African jungle come creeping down over the ruins of deserted school buildings, and to lose Islam boys with possibilities of service like that of Gardiner."

The pledge of \$43,000 for 1923, from the Diocese of Pittsburgh—it began to look small to many present—and the additional \$28,000, which would keep work like this going on, did not loom up so big as before.

Mr. Franklin paused, and then spoke directly to the business men of the audience.

"On December, 1915, I was sitting in our bonding department offices in New York. Long distance called. I went to the phone. The Pittsburgh agent of our bonding company said over the line that he had bad news for me.

"A big savings bank in Pittsburgh has failed. 35,000 school children and young people have lost all their savings. \$160,000 of their savings has been wiped out; they will never see a penny of it."

"How does that affect us?"

"Not at all. Only, I feel terribly about it."

"I hung up the receiver. I could not get those 35,000 school children out of my mind. I did not sleep a wink that night. In the morning, I went to the directors' meeting with a proposition. I put it in terms of self-interest. I had to. Pittsburgh was too far away to do otherwise with any chance of getting the thing across. The board of directors agreed that I was right. Looking to the future market for bonds in Pittsburgh, it would be suicidal for our company to let 35,000 children—prospective customers, possible investors—have their faith in the integrity of banking institutions forever shattered. I called up Pittsburgh at once. This was the proposition to our agent: 'If you can get three other Pittsburgh firms to go along, our firm is willing to underwrite one-fourth of the total loss; the four of us guaranteeing to the children their entire \$160,000.'

"The next morning a telegram was handed me. I tore it open. It read, 'The whole amount underwritten here. New York's help not needed. Pittsburgh will pay its own bills.'"

Mr. Franklin held up a photograph of the first page of the Pittsburgh *Dispatch* of Dec. 23, 1915. There it was in big headlines, "Pittsburgh Pays Its Own Bills".

He concluded by saying: "It is a clear case. Can the Church afford to lose her children's faith in her? No! Then some one else must pay not only his own share, but that \$28,000 also—the deficit here in Pittsburgh. Is the Church not as sensitive for her honor as the business world? WILL PITTSBURGH LET SOME ONE ELSE PAY HER BILLS?"

After Mr. Franklin's address was over, the Bishop made a strong appeal for immediate action. The little company of 125 at the Fort Pitt Hotel, before it left that night, pledged \$7,500 as an earnest for more to come. PITTSBURGH WILL PAY HER OWN BILLS: not only because it has a bishop with a world vision, but because it is awakening to that vision itself.

SUNDAY EVENING

The day of rest is now far spent
And twilight steals across the sky;
The sun's last rays die in the West
And night is nigh.

The shepherd leads his homeward flock
Along the peaceful water side,
Where vessels, anchored, gently rock
Against the tide.

The nightingale, his wondrous voice
Uplifts to Heaven his sweetest praise.
The moon, now rising, sendeth down
Her silver rays.

Across the hills the church bells ring
Upon the silent evening air;
Their sound brings peace to many a heart,
Weighed down with care.

The gentle night wind's murm'rous voice
Soft stirs the air and seems to tell
To bird and beast and human kind,
That all is well.

The moon long since has gone to rest,
The stars shed forth their fitful gleam;
While o'er the brooding solitude
God reigns supreme!

MARIE LOUISE ROOT.

Recalled to the Truth

A Charge to Clergy and Laity

By the Rt. Rev. Charles Fiske D. D., LL.D.

Bishop Coadjutor of Central New York

II.

THE PATHWAY TO FAITH

WE needed, I say, to be recalled to the truth of Christ's human life and example. The preaching and teaching of this truth has been very real and very moving. The life of Christ, as it has been pictured for us of recent years, has indeed a haunting beauty; it casts a spell upon the mind; it hushes the heart. We see Christ as we never saw Him before, in relation to the world's life and the world's need. We appreciate much in His words that had been forgotten. We find in His example inspiration that had been almost lost. The thought of His cross as the greatest act of heroism and self-sacrifice in history has made the world know Him, not simply as "Jesus, meek and gentle", but as the "Strong Son of God." We know now that He never came to make life easy; He came to make men strong and great.

WHAT IS NEEDED

Yes, it was needed, and it is all very beautiful. But it is not enough. We can never build a real and vital faith on only a human Christ. We must see the value of Christ's teaching, realize the worth and wonder of His example, know His solution of life's problems, see the power of His human faith and love to set in order a confused and distressed world, but we need more. Unless His voice is the voice of God, how can we know that His system will ever work? His teaching may be very beautiful, His life very wonderful, His thought of God very moving; but how can we be sure that He is not a dreamer whose dreams can never come true? Unless we have the conviction that His voice is the voice of God for us, His leadership can never be a sure leadership for all ages.

More than that. What is our greatest need, the real hunger of our hearts? Is it not to know what God is like and be sure? If Christ is only a man, what does He know of God more than the rest of mankind? His thought of God is high and splendid because He was the best and noblest of men; but He may have been mistaken. Indeed, apart from the resurrection, which declared Him to be Son of God with power, was not His whole life built upon a mistaken theory and therefore bound to end in failure? His faith would not stand the strain of contact with a rough world. He tried it out and it proved to be a mistake—a glorious mistake, but a tragic one in its ending; a dream—a dream of beauty and splendor, but an impossible dream, notwithstanding. No; it is one thing to have wonderful teaching about God; but it is another thing to have a Christ who speaks, and has a right to speak, with the authority of God. If His voice is not God's voice, it cannot come to us with assurance. If His cross is but the world's worst tragedy, instead of God's adventure for a lost race, the spring of hope is gone from our hearts. If His proffered forgiveness and help is not by God's authority, we have heard but a swan song of gracious kindness from a visionary lover of mankind. If those who have seen Him have not seen the Father, then nobody knows what God is like and nobody ever will know. *I cannot see any stopping place between faith in Christ's divinity and blank agnosticism.* All this, of course, is no proof of what the Church proclaims. But neither is it a mere threatening gesture of protest. It is the solemn truth, expressed in a dilemma: Christ, or nothing; the certainty of God as Jesus proclaimed the Father, or blank uncertainty. I don't want any God but the God of Jesus Christ, nor do you; and if we cannot be sure that our Lord spake that which He knew and testified that which He had seen, we are all at sea again in our thought of God and I can find across the barren waste of waters no course to a safe harbor.*

*That the end of Modernism is agnosticism seems to me to be clearly shown in *Creeds or No Creeds*, by Dr. Charles Harris (Dutton). The book traces the fundamental thought of Modernism through Pragmatism and Hegelianism to Kantian agnosticism. English Modernism is a curious mixture of the pragmatist's requirement, not that

What, then, is the road by which we come to our faith in the essential Deity of Christ? By the same road along which the apostles reached their faith. They lived long enough with Christ and close enough to Him to discover, at last, the secret of His personality. It seems to me that in Bishop Gore's latest book, *Belief in Christ*, we have one of the finest pieces of Christian Apologetics in all Anglican theology. He gives us a very vivid picture of the life of the apostles with their Master, and shows how the wonder of their experience grew until Christ came to have for them "all the values of God." They do not appear, at first, he says, to have asked themselves questions about Christ's person, and you cannot imagine His breaking in abruptly with any statement of His Godhead; but He came to hold in their lives and in their minds that place which is the place of God only. He even claimed to be the ultimate and infallible judge of their lives. He declared that God had given to Him the right to judge men, that men might honor Him as they honored God. "He deliberately trained the disciples to trust in Him utterly. For a man to put himself towards any other human soul in the very place of God would be supreme presumption, the sin of all sins, and yet that is exactly what Christ did of set purpose. He led the disciples so to believe on Him as that they must discover Him to be either God or one usurping God's place." He made upon them an impression of unbounded authority and power which absorbed their souls. Is it any wonder that gradually they came to see that He was all that He asserted Himself to be? Their belief in Him, but half formed at His death, was confirmed in His resurrection, through which He was seen as Lord of life and victor over the grave and was "declared to be the Son of God with power." In other words, the disciples came to believe in Christ's Godhead through their experience of His human life. Coming so to believe, they passed on their faith as an inheritance to the Christian Church, an inheritance which the perpetual experience of Christ's power in those who believe has made continually more credible.

Again, Bishop Gore points out that this faith of the apostles was simple and unquestioning. It remained for St. Paul to give it form and expression as that became necessary, as of course soon happened; but when St. Paul set forth the truth on which they were already acting, it was received without question. It is indeed the same fully developed faith as that of the Gospel which we call St. John's.

I wish I could feel that the clergy were reading such books as those of Dr. Gore, in order that they might give a reason for the hope that is in them. I wish the laity would read his simpler and smaller book, *The Deity of Christ*. I would urge the clergy also to make a study of the history of the four great councils which clearly defined the truth about our Lord. Nothing more discouraging has come to me in all my ministry than the knowledge, gained since I became a bishop, of the utter inadequacy of scholarship or doctrinal exactness on the part of many of the clergy. I know what prejudices there are against doctrinal sermons or doctrinal study; yet my own experience has been that men are longing for truth and hungrily accept it when it is offered. They do not want what I have already called pestilent pellets of dogmatic instruction, but they do want an authoritative voice to tell them what the faith

we should believe, but only that we should *act as if we did*; of Hegel's confusion of identity and immanence, and of Kant's theory of the relativity of knowledge. Dr. Harris shows that Modernism substitutes for a real Incarnation the idea of Immanence—i. e., not that God *became man*, but that God *dwelt* in a particular man, who thus became God-possessed, God-inspired, and God-sanctified. English Modernists are nearly half a century behind the age. They demand permission to affirm the Virgin Birth and the Resurrection in a "symbolic" sense, while yet protesting faith in historic Christianity. German Liberalists tried to do this, nearly half a century ago, and ended in the rejection of the Incarnation. They have continued their downward career, and morality has slipped with faith.

is, how it affects their lives, how it solves their difficulties, how it comforts their hearts, and they welcome gladly any one who comes to them with such a message.

THE NEED OF A CREED

A study of the great councils of the Church will show the clergy, and help them to show the laity, that creeds are but the careful expression of the facts of Christian experience. The doctrines of Christianity are the logical exponents of its facts. We somehow have the idea (even the most thoughtful of us) that to regard creeds as of real importance is narrowly dogmatic, and to urge acceptance of them brings into religion the spirit of the drill sergeant. On the contrary, as Dr. Fosdick once reminded us, every statement of the creeds is the expression of a tremendous spiritual experience, and we need to be on our guard lest we reject any credal expression before trying to make the experience out of which it grew our own.

So the doctrinal decrees of the councils came to be adopted, not as one would build a fence to shut out unbelievers, but because belief both in the complete deity and in the real humanity of Christ had to be preserved if faith in Him were to be retained. When Arius denied the true deity of Christ, making Him less than God and more than man, the Christian society would really have relapsed into paganism had this teaching prevailed, for Christ would have been but one more demi-god among an already extended list. When Nestorius became confused and declared that the Babe of Bethlehem was born a human person, Jesus, who afterward became controlled by the God, Christ, Christianity would have meant nothing had not his error been discovered and rejected. The very purpose of our Lord's coming is to lift humanity into the life divine. The deification of one man could never have meant this, any more than had other so-called apotheoses. Every error of every council has its parallel in our own time, and the clergyman who has not given thought to the problems the councils decided can never be a safe guide to his people in the intellectual difficulties of the present day.

Take, for example, the question of the virgin birth of Christ, about which there is frequent doubt and difficulty. Of course, faith in Christ's deity does not rest upon faith in His virgin birth. On the contrary, we believe in the virgin birth because we believe in Christ. If we have definitely made up our minds as to the Lord Christ's divinity, then we know that His entrance into human life was something without equal or likeness in the annals of earth. The fact of Jesus Himself is so unique and miraculous, the standing, continuous miracle of His life and character is so wonder-compelling, that we may rightly expect the method of His entrance into human life also to be unique. Indeed, if we are sure that the Personality of Christ is the Eternal Personality of the Son of God, I do not see how we can possibly imagine His birth of a human father. A study of the council which considered the Nestorian doctrine would be a revelation to those who think there is anything new under the sun, especially any new error.*

Young men come to me now, even as candidates for Holy Orders, with the dimmest sort of knowledge of what they believe or why. Leaving homes where they have been taught nothing about God, they go to colleges where they must face unprepared the problems of faith. If they come through with any real religion, it is at best vague and colorless. Despite these spiritual handicaps, some feel the desire to serve and to be of use to their fellow-men. They offer themselves for the ministry, with high purpose but with small knowledge. The true priest of God must do more than minister as a sort of glorified Y. M. C. A. secretary. He cannot do real social service even, unless through the power of the Holy Spirit. He

*See Harris: *Creeds or No Creeds*: "For nine out of ten ordinary men the outward sign of the Virgin Birth makes the Incarnation far easier to believe, and that for an obvious reason. If the Incarnation was a fact, it follows, of course, that the personality of Jesus was both continuous and discontinuous with ordinary human nature—that is, continuous because He was true and perfect man; discontinuous, because it was the Eternal Person of the Son who became man. Again: Modernists deny the Virgin Birth, as part of their elimination of miracle; but, says Harris, "the strange thing is that they do not perceive that, if the Incarnation is a fact, the conception of Jesus, whether His mother was a virgin or not, was a divine miracle . . . If the result of the marital intercourse of Joseph and Mary was not a purely human, but a *divine-human* offspring, then we have to assume an interference with the physical and psychical order of the universe (in other words, a physical and psychical miracle) quite as the Virgin Birth itself." Dr. Harris' treatment of this whole subject (p. 291-299) is most illuminating.

cannot save men unless he can bring God to their hearts, and he cannot possibly make God real for any one else unless he knows God himself.

We think, some of us, I presume, that a right faith is of no special importance. There could be no more disastrous error. Let me repeat what I said in my Lenten pastoral letter, that I have no doubt whatever in my own mind that the chief cause of the moral laxity of modern life runs back into indefiniteness of belief. It cannot be questioned, I think, that in general (that is, taking people in the large) the way in which men behave depends on their attitude towards spiritual verities. If there be in general no definite belief as to the meaning and purpose of life, men are bound to lower their moral standards. If there can be found no real authority in the teaching of Christ, it will have less hold on men than it has now—and God knows that is little enough. If we have no certainty as to what God is or what He does, we shall have small incentive to serve Him. If Christ be regarded only as a human teacher, we shall have strange interpretations of His teaching—stranger even than some we have already. It is, to me, a sort of tragic coincidence that a pulpit which sounds an uncertain note of faith should be the pulpit from which apology comes for the execution of Russian bishops and clergy.†

BEGINNING AT THE HOME

I said that this charge was for the laity as well as for the clergy. Have we not discovered this in some of the words I have just read? If the lack of knowledge among the clergy runs back into the lack of religion in the home, if we can make clergymen only out of such material as your homes send, in the persons of your sons, to university and seminary halls, then with you laymen and laywomen rests the first responsibility for renewal and reform.

May I make a very practical suggestion? Few of you have family prayers and devotions of any sort. Even in the families of the clergy it is a forgotten custom, if I am to judge by the rarity with which I am asked to conduct such worship. Could you not begin with some simple family devotions? If you hesitate to begin because you have had experience of the possible conventionality and stiff formality of such devotions in the home, could you not buy some popular life of Christ (such as that of Giovanni Papini, or the simpler volume by Paterson-Smyth) and every day have a chapter read in the family circle and privately by those who can not be present at the common reading? Then close with one short prayer, with only the Lord's Prayer, if you will. If even that seems stilted and unreal, you can at least talk about what you read of the Great Life. What we really need, above everything else, is in some way to make vivid again Christ's life and teaching. Such vivid realization is itself an antidote for doubt.

Nor can we exaggerate the importance of public worship, if the pathway to faith is through a life lived close to Christ. Dr. Lacey, in a recent lecture on faith, reminded us that the Church is for religion what a social order is for civilization—it is an environment. Our difficulty now is that we have stepped outside the shelter of a general habit of religion and for that very reason lie open to every attack, because the spiritual life has not been nourished and strengthened for resistance.

Let religion, then, begin its life anew in the family and strengthen itself through public worship. Gradually faith will grow. Gradually you will find it easier to talk naturally about religion. Gradually you will be moved to ask also what religion can do for the community. Eventually, perhaps, you will ask what it can do for the nation and the world. For does not Christianity give the only hope of world order in place of our present world confusion? Is it not the only hope of national life? Are we not growing stolidly selfish and self-seeking here in America, just because we refused to do the work of Christ for the world when the war was over? It is not worth while now to renew mutual recriminations and attempt to distribute the blame, but is it not a fact that America has been sitting content with its privilege, just as Israel sat in days of old, in-

(Continued on page 122)

†See, in this connection, Clutton-Brock, in *Faith and Freedom*, with his declaration that "the Church must welcome sinners *without asking questions of them* and must not refuse its sacraments to any sinner, *however open in his sin*". Christ required sinners to repent which is very different from admitting them to the sacraments *without repentance*.



CORRESPONDENCE

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

A CAMPAIGN DOCUMENT AGAINST CHRISTIANITY

To the Editor of *The Living Church*:

DR WILLIAM M. BROWN, formerly Bishop of Arkansas, resigned his bishopric on account of ill-health years ago, but he is still a bishop of the Church. Since he resigned, he has written a book in which, according to statements made in the public press, he expressly renounces the Christian religion, and accepts the unbelief of Socialism. It is said that this book has gone through ten editions and that nearly one hundred thousand copies of it have been put in circulation by the enemies of the Church and of Christianity, and they are now sending it out as "a campaign document" against the Christian religion. Today I saw in a daily paper of large circulation an article relating to this book. It is doing harm to the Church and religion, because its author is still a bishop of the Church.

The last General Convention appointed a committee, I believe, to investigate Bishop Brown and this book, but I have not seen any account of what they have done. It was claimed by some that the mind of Dr. Brown was affected, and that he was not responsible for what he wrote in that book, but, if this is so, it should be ascertained, and the facts about it should be published, so that the public may know them.

Every bishop, when he is consecrated, takes an oath to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and he swears that he will do this "with all faithful diligence", and, as a layman of the Church, I urge that the bishops take all proper and prompt measures to rid the Church of the scandal caused by the writing and publishing of this book. Give Bishop Brown a fair trial, and, if he is not guilty of heresy, acquit him, but, if he is guilty, depose him; but by all means put an end to this scandal, in a legal and canonical way.

I have Bishop Brown's book, *The Church for Americans*, written while he was Archdeacon of Ohio, and before he was made a bishop, and I regard it as a good and sound book; but if this book on Socialism is what it is claimed to be, there would seem to be no reason or excuse for permitting him to retain the title of bishop longer, and it is strange that he should want to retain that title.

W. M. RAMSEY.

McMinnville, Ore., May 13.

RADIO POSSIBILITIES

To the Editor of *The Living Church*:

IT HAS been interesting, not to say surprising, to observe the reaction to radio for broadcasting Church services, as expressed in the columns of *THE LIVING CHURCH*. It is a matter which must be faced, not only in its theoretical aspect, but also in its practical phases. One is naturally reluctant to multiply mechanical features. Yet there might be found a measure of similarity between the introduction of radio, in our age, and the first uses of the railways, automobiles, and even the parish mailing list and the printed message (which did away with the necessity of hand-copying).

This is merely a suggestion, but is the difference one of kind, or merely of degree, between non-communicating attendance at a celebration of the Holy Communion and hearing the celebration by radio? Of course, I am not discussing the matter of the reverence in which one participates in such a service, or the laziness and self-indulgence often involved in the use of radio as a substitute for church attendance, a convenient alibi.

I am rector of a small church about seventy miles from the best broadcasting stations in the country, where our own Cathedral is fully equipped for the broadcasting of its services every Sunday. In our community, as in nearly all communities, radio fans are swarming everywhere, and the dean's sermons are topics of frequent conversation. Yet I have not found that the broadcasting of the Cathedral services, with all the marvelous music which accompanies them, and with the splendid preaching by the dean, has in any way reduced the attendance in our church. On the contrary, I have found that there are people who had been living in the community for many years, who had never revealed their Churchmanship to my predeces-

sors or myself, had been apparently without interest in the Church, who have been aroused by what they have heard through the ether, and have made the effort to come to the parish church, thus giving us an opportunity for reaching them, which we would never have had otherwise. Then, too, I have been especially pleased to find that men—especially men—who have never been in an Episcopal church before, and who have rebelled against the dullness and the narrowness of their early training in non-conformity, have been aroused by the reasonableness and convincing power of the sermons they have heard in their own homes, have found that religious subjects are interesting, after all, and have been consumed by curiosity as to how the Episcopal Church service looks and feels. And they have come to church. Some of them have continued to come, surprised to find that they liked it.

Very few modern people go to church through a sense of duty. Our forefathers, in the good old days, thought that they would be damned if they didn't, and, besides, it was not considered good form—it was not respectable—to stay away. So the churches were filled. One's social prestige and one's chance of doing business in the community depended on one's attendance at the church or the meeting-house. Nowadays nobody is afraid of any consequences to himself for staying away from church. It is only those who fear the consequences to their usefulness in the Kingdom of God and those who really desire to worship, who do not stay away from church. There is very little social prestige and almost no business advantage to be gained by church-going. The motives of those who fill our pews are generally high. They *want* what a radio broadcast could not give them. So they will not be tempted to stay away if the parish Church is in any degree faithful to its trust, and if the parish priest is not too lazy to prepare sermons worth listening to. The sermon alone is no substitute for worship, but worship without the accompaniment of instruction and exhortation, in these days, is not coping with the situation that the average man and woman must face.

Now, if a broadcast from some great church can reach this vast multitude of self-indulgent, worldly-minded people, that does not attend the parish church—to say nothing of the sick and shut-in to whom the radio church services are a priceless boon—is it not a splendid opportunity for the Church to extend her influence and her message? We have in our diocese a "church-on-wheels", which travels into the neglected communities. The missionary tells me that he intends to secure, if possible, an amplifying receiving set, so as to bring the wonder of the cathedral music and services into places that have known nothing better than a jazz orchestra for years. Tell it not in Gath, but no religious body in America can profit so much by radio as our Church. Those who hear know that the elements which intrigue their curiosity are to be found duplicated in the ceremonial of their own parish church. They know that they are not getting it all when they merely hear, that there is something to see, and something to share in the doing. Moreover, our preachers are giving out to the same people who hear the harangues of the Fundamentalists (for we must know that there is no scruple against the use of radio among the proponents of freak religion and paganism) a sane, constructive, and practical interpretation of the Christian faith.

We are facing, in this matter, not a theory, but a condition. People are going to hear a great deal of propaganda of all sorts over the radio. If the clergy of our Church do not take advantage of such opportunities as are offered, I cannot feel that they are being true to the trust reposed in them by One who sought the multitudes on the sea-shore and on the crowded streets, who called one man out of a tree where he had climbed, like a small boy, to gratify his curiosity, who called another from his office at the custom house, and who sought disciples when they were mending nets, and probably did not care to concern themselves then about religion. Possibly some of our clergy would not mind giving addresses for the radio divorced from the offices of worship. Yet there is missionary value in the offices, and it is our Church that will suffer and the cause of reasonable religion in general, if we do not offset, with our own teaching, the floods of oratory that are broadcasted by such people as Mr. Bryan and Dr. Straton.

Christ Church Rectory, Adrian, Mich. B. Z. STAMBAUGH.

THE CHANGE IN PROTESTANTISM

To the Editor of *The Living Church*:

I AM sorry that the Rev. Elmer S. Freeman mistook the tone of my letter of April 7th. My appeal was in the nature of an act of faith, and it was directed not even to the Episcopal Church as a whole, but to those of her people who are not afraid to be called Catholics. It had no reference to present numbers or past accomplishment. Who, in 1765, would have said that the century then to come was to belong to a handful of obscure Methodists, rather than to the Church of England in America, or to the Puritans? Yet it was so.

Mr. Freeman quoted, but I think did not sufficiently consider, the word "compelling". One who knew, from the inside, of the remarkable work of Methodism can never forget that word. Practically whole communities were evangelized, even within my recollection—and I am not old—by the direct, downright preaching of the itinerants. But—times changed.

The Bible was no longer quite the final authority that it had been. The theology of the revivalists seemed to go out of date, and with it went the note of authority. Meetings are still held on some of the old camp grounds, but I cannot find that they establish any contact with the unchurched, nor are they now expected to do so.

I think the story of Methodism is substantially that of the older denominations. I am sure I have too much respect and affection for the Church of my youth to speak uncharitably of Protestantism, but if one will compare the message of Congregationalism or Presbyterianism with that of former years, he will find that much has been watered down, or quietly dropped, and that the old aggressiveness is gone.

Protestantism, both within and without the Anglican Communion, still appeals to people of certain attainments, but as for compulsion laid upon men of all sorts and conditions, I cannot find it.

But the Catholic religion doesn't change, nor does the human heart.

VICTOR D. CRONK.

Chicago, May 15, 1923.

PHENOMENAL GROWTH OF DIOCESE AND SEE CITY

To the Editor of *The Living Church*:

THE Diocese of Los Angeles having now two Bishops with 110 priests, in the year 1880 had, within its present limits, but two priests and one deacon, the latter the Venerable Archdeacon Emery, of San Francisco, recently deceased, who in said year was deacon in charge of Anaheim, the late Rev. Dr. Trew being rector at San Gabriel, the Rev. Wm. Bollard, the only survivor, being in charge of Santa Barbara. Early in 1881, the Rev. Dr. Birdsall became rector of Los Angeles, its population then numbering 11,000, where today there is 1,025,000.

Can there anywhere be parallel? Great things surely our eyes have seen.

National City, Calif.

May 9, 1923.

W. BOLLARD.

THE AFFAIR AT KENYON COLLEGE

To the Editor of *The Living Church*:

THE newspapers have published a very sensational account of the sophomore hop at Kenyon College. May I present through your columns the actual facts in the case?

On the night of May 11th, during the course of a large ball, at which four or five hundred persons were present, four dry enforcement officers, after a quietly conducted search of several hours, arrested seven men, and brought them before the mayor's court. Three of these men were strangers, who had never been in any way connected with Kenyon. Of the four Kenyon students involved, two had manifestly been drinking; a third had been found with liquor in his possession; while the fourth paid no fine, as it could not be established that he had either been drinking or had liquor in his possession. I was myself present in the court room, and know these to be the facts.

As to the attitude of the college authorities, which has been greatly misrepresented, let me say that, in the first place, the rules of Kenyon College, which forbid the use and the keeping of intoxicants either in the buildings or on the grounds of the College, long antedate national prohibition, and that, in the second place, far from protesting against the action of government officers, we welcome any aid in enforcing law and order among our students.

The college faculty has already expelled the two students

who were found to have been drinking and has dismissed the man who was found with liquor in his possession. Against the fourth man, as no misconduct was established, no action was taken.

May 14.

WILLIAM F. PEIRCE,
President of Kenyon College.

THE KU KLUX KLAN

To the Editor of *The Living Church*:

IN THE issue of May 5th, you said what you thought should be the attitude of the Church towards the Ku Klux Klan.

It is not my desire to "rush into print", but I cannot refrain from acquainting you with my sincere commendation of your attitude.

God, alone, knows what we suffer in the South because of the tacit encouragement given to the K. K. K. It is sad, but true, that some priests not only approve the methods of the K. K. K., but are active members of it.

Thanking you for your unequivocal stand and trusting that some day a more definite stand will be taken by the Church, I am, yours sincerely,

W. P. STANLEY.

St. Clement's Mission, Houston, Texas, May 10.

THE CHURCH'S DIVINE AND HUMAN SIDES

To the Editor of *The Living Church*:

YOUR editorial on "Something Radically Wrong" suggested to me that the wrong must be in the conception which our people have of the Church. The members of the sectarian Churches are taught that they are the Church, that there is nothing in the Church, and to the Church, except what they put in. Their Churches are democratic; they stand or fall with the loyalty and generosity of their present members; therefore is the greater feeling of financial responsibility.

Our people are taught that the Church is an institution coming from above and maintained in the past and assured of the future by the Lord Himself. Whatever cries may arise from the treasurer's heart the Churchman knows that his Church is safe in the hands of the Lord.

I was talking with one of my members about the splendid attendance and condition of the sectarian churches in town, compared to our own, when he said: "Yes, that is all true, but when all those churches will have vanished from the face of the land, our Church will still stand."

The appeal to history which our Church makes, works like a pageant, upon the imagination of the people rather than upon the will; it does not even reach the imagination of the majority of our people, which is only occupied with the future and prompts them to give with boundless liberality to the causes which visibly have the largest future before them.

Could you not elucidate the question of what is radically wrong in the Church by an article on the Divine and Human sides of the Church? I am sure all loyal Catholics would be thankful to you for it.

F. RUGE.

Pittsburgh, Pa.

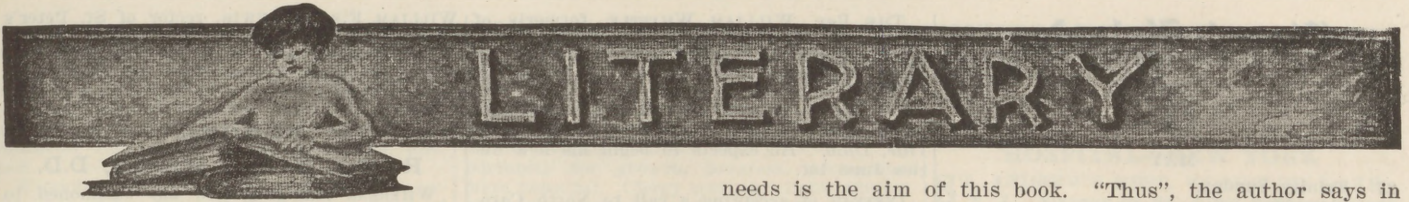
RECALLED TO THE TRUTH

(Continued from page 120)

stead of bringing to the world the knowledge of God and the power of service in His name? You laymen can do something towards creating the public opinion which may lift us out of our selfish isolation. You won't do it, however, unless you yourselves believe with all your hearts in Christ and Christ's plan for the world. Do you so believe? If not, may some words of the many I have spoken today arouse you to the endeavor to know Him in truth. If you do believe, but with vagueness of faith, God give you grace to seek with all earnestness to know Christ better. God bring to your minds and hearts the Forgotten and Unappreciated Christ, whose teaching is not for men alone, but for communities and for the world; who can do marvellous things if we but give Him free scope because really believing in His divine power.

A NOTEWORTHY TESTIMONY

"ALL THAT I have taught of Art; everything that I have written; whatever greatness there has been in any thought of mine; whatever I have done in my life, has been simply due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."—*John Ruskin.*



SOCIAL PROBLEMS

- Peace and Bread.* By Jane Addams. Price \$1.75.
Causes and Cures for the Social Unrest. By Ross L. Finney, Ph.D. Price \$2.00.
Labor and Democracy. By (Judge) William L. Huggins. Price \$1.25.
The Reconstruction of Religion. By Charles A. Ellwood, Ph.D. Price \$2.25.

These four new Macmillan books all have in common a certain fresh and welcome intimacy. Even Prof. Ellwood's, which is hortatory in manner, and objective in its presentation, never lapses into the dryness of complete impersonality. It is the new type of text book, modern in outlook and sympathy, scholarly, direct—and yet not failing to convey something of the quality and personality of its writer. Miss Addams' book is frankly one of her memoirs and reactions on the peace movement of 1914 and its late fortunes. *Peace and Bread*, she tells us, have become inseparably associated in her mind. To the world of 1914, "bent on change, for it knew that the real denial and surrender of life is not physical death but acquiescence in hampered conditions and unsolved problems" (p. 51), its promoters had hoped that the appeal to the liberals of all nations against recourse to world war would have some deterrent effect. But the time was not ripe. Disillusionment at the President's tergiversations was only one of a whole series. Miss Addams' motives were partly logical and rational, and partly mystical; the latter note is apparent frequently in the book. The hope of the author and of her companions in their most sincere and courageous work is voiced in the *finale*, on p. 222.

In the recent foregathering of the Unions in the East, one of the matters which came in for consideration was the Kansas Court of Industrial Relations. The father of the act, and presiding judge of the Court, is the writer of the essay on *Labor and Democracy*. In view of the recent strikes and their present indefinite (rather, postponed) settlement, there is much worthy of study in the industrial court of Kansas. It is interesting to note that the opposition to it was as strong from the employers as from union labor, which is a good indication that it was a non-partisan measure. In any such strike as has been inflicted on us recently, no matter whether the owner or the laborer wins, the public loses. As in all cases where the interest of men is jeopardized to unjust situation, the author believes that judicial provision should be made to protect it. The futility of courts of arbitration is demonstrated by many examples. The submission of questions at issue, before a strike declaration should be allowed, not to arbitration but to adjudication, is a sane and wise precaution to protect all three interests—employer, labor, and the public. The general reader will find this volume of great interest. Perhaps the Kansas experiment might be copied in a national scale; who knows?

The Causes and Cures for the Social Unrest, Prof. Finney discovers in the social, educational, and economic situation of the "working classes". His solution is so to develop their standards, and educate their needs that the equalization of demands and interests will help to stabilize and further social equilibrium. The whole book is a reasoned appeal to the "middle classes", not devoid of power, fervor, and feeling. His sanity is not of the "safety-first", ultra-conservative type; new provisions must be made to meet new situations. Since the situation is complex, no simple panacea is possible. The author makes a forceful case for his thesis.

Professor Ellwood's book comes with very strong recommendations from professors of sociology, economics, and Biblical literature. His reconstruction is simply the reaffirmation of principles and axioms inherent in the clear teaching of our Lord. As in the case of any "discovery", all that is done is simply the uncovering of what had lain hidden from human realization, so, in an essay such as this, the emphases of the writer are placed on aspects and meanings latent in the message of Christ which have escaped definite realization and concrete application. A close analysis of the needs of the modern world, from the standpoint of sociology, and a clear exposition of the way in which Christianity can meet these

needs is the aim of this book. "Thus", the author says in summary, "the church might permeate institutions as well as individuals with the Christian spirit and create a Christian social environment, in which . . . the Christian life would seem as "natural" as the life of greed and selfishness now seems. Thus the Christian spirit might permeate and gradually transform . . . the family life, the political life, the life of pleasure, and even the economic life" (p. 304). "The Reconstruction of Religion" would really be only a reapplication of our Lord's teaching, in its straight forward directness—a need the more sharply emphasized by the cravings of modern social life acutely aware of the gulf between the profession of democratic ideals and their practice.

SCRIPTURE STUDY

- Texts Explained, or Helps to Understand the New Testament.*
 By Dean F. W. Farrar, D.D. New York: Geo. H. Doran & Co. 1922. Price \$1.50.

This is a reprint and rearrangement of Dean Farrar's book, published during his life-time, in 1889. The putting together of difficult or significant verses from the New Testament, with the acute and devotional comments of Dean Farrar, renders this volume a useful compendium of Biblical information in very brief compass.

- The Apostolic Age.* By William Bancroft Hill, D.D. New York: Fleming H. Revell Co. \$2.00.

The author is professor of Biblical Literature at Vassar. His viewpoint and conclusions are sane and conservative as to New Testament criticism. The book covers the same ground as the late Dean Farrar's *Early Days of Christianity*. It tells in an interesting way the story of the Acts of the Apostles, drawing also on the Epistles to complete the record of the early missionary age of the Church. While accepting the general Protestant theory of Church government, and the sacraments and ministry, it shows a fuller appreciation of the corporative character of Christianity than would the usual Protestant teacher.

PHILOSOPHY

- English and American Philosophy since 1800, a Critical Survey.*
 By Arthur Kenyon Rogers.

In any text on philosophy, one's tastes and preferences will often predetermine the estimate he forms: whether he likes a *Literary Digest* method of presentation, in which the task of the writer is coextensive with that of a compiler, or whether he prefers an expression of opinion and an expressed point of view on the data advanced. This work belongs to the second category: it is an interpretation and a criticism, not (what it does not profess to be) a history of philosophy of the past century. As against both the "psychological" and "logical" conceptions, the author would present as his idea of the business of philosophy; "to clarify and bring into harmony . . . the fundamental beliefs that are implicated in our normal human interests . . . this reference to the needs of living . . . furnishes the touchstone by which alone the sanity of philosophical reasonings and conclusions can be tested" (p. vi). Scottish Realism, the Utilitarians, the theological disputes of the "Liberals" and the men of the Oxford Movement, Naturalism and Evolution, Absolute Idealism, Realism, Pragmatism, and Neo-Realism,—all pass in review. The author considers typical exponents of each school, fastening upon the salient features of the thought of each, and in every instance, explicitly or implicitly, submits the ideas discussed to his own evaluation and criticism. It is not overwhelmingly brilliant, but it is sane, clear, and with the limitations of its purpose kept in mind, objective and free from the distortions of bias. For practical use it would demand parallel reference to a history of philosophy or to the original sources.

A VERY PLEASING little volume of religious verse is the anonymous *In the House of my Pilgrimage* (Longmans, Green & Co.) An introductory letter from the late Fr. Congreve confirms its Catholic tone.

ANOTHER IMPRESSION of Dr. C. Ernest Smith's *Altar Devotions* (Longmans, Green & Co.) attests the popularity of this little book.

Church Kalendar



MAY

27. Trinity Sunday.
31. Thursday.

JUNE

3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. St. Barnabas.
17. Third Sunday after Trinity.
24. Fourth Sunday after Trinity.
29. St. Peter, Apostle.
30. Saturday.

CALENDAR OF COMING EVENTS

- May 29—Diocesan Convention, Southwestern Virginia.
May 31—Special Convention, Washington, West Virginia.

Personal Mention

THE Rev. STEPHEN H. ALLING, rector of St. James' Church, Sault St. Marie, Mich., has accepted a call to become rector of the Church of the Resurrection, Fernbank, Cincinnati, Ohio, and will begin his new duties June 1st.

THE Rev. CYRIL H. BODDINGTON has resigned his position as assistant at St. Paul's Cathedral, Los Angeles, to take work at Okanogan, Wash., beginning June 1st.

THE Rev. C. F. BROOKINS, for many years chaplain of Bethany Home, Glendale, Ohio, has accepted a call to a parish at St. Thomas, Virgin Islands, West Indies.

THE address of the Rev. FREDERICK J. BUTTERTY, lately of Vergennes, Vermont, is now New York Ave., Baldwin, L. I., N. Y., where he has accepted new work.

THE Rev. MAURICE CLARKE has resigned as rector of St. Luke's, Marietta, Ohio, and will become rector of St. Peter's, Delaware, Ohio, June 1st. Mr. Clarke will give part of his time as Educational Secretary of the Diocese.

THE Rev. RICHARD B. DOHERTY, formerly curate at St. Peter's Church, New York City, has been appointed to assist the Ven. Roelif H. Brooks, rector of St. Paul's Church, Albany, N. Y., and has entered upon his new duties.

THE Rev. DAVID FERGUSON, for the past sixteen years rector of St. Paul's Church, Creston, Iowa, has accepted the rectorship of St. Mark's Church, Maquoketa, and St. Mark's Church, Anamosa, Iowa. His address will be St. Mark's Rectory, Maquoketa, Iowa.

THE Rev. H. M. HYATT, priest in charge of St. James' Church, North Columbus, Ohio, has resigned, and has sailed to England, where he expects to take a post graduate course in Oxford University. St. James' Church has been placed in charge of the Rev. David Barre, rector of St. John's Church, Columbus.

THE Rev. DAVID McDONALD has resigned St. Philip's Church, Circleville, Ohio, and has accepted a call to St. John's Church, Lancaster, Ohio, with the charge of St. Paul's mission, Logan. He will begin his new duties September 1st.

THE Rev. MARK G. PAULEN, of Big Rapids, Mich., has accepted a call to St. John's, Cambridge, Ohio. He commenced his duties May 1st, and was instituted as rector by Archdeacon Dodshon on the second Sunday in May.

THE Rev. GILBERT L. PENNOCK, rector of Newton, N. J., has accepted a call to the rectorship of Trinity Church, Hamilton, and of Holy Trinity Church, Oxford, Ohio, and will take charge of his new duties Sept. 1st.

THE Rev. IAN ROBERTSON, has resigned the rectorship of the Church of the Holy Trinity, Hartwell, Cincinnati, Ohio, and has accepted the rectorship of St. John's, Youngstown. He assumed his new duties May 1st.

THE Rev. OLIVER RILEY, rector of the Church of the Ascension, Springfield, S. D., has been called to become rector of Trinity Church, Pierre, S. D., and will begin his work there June 1st.

THE Rev. EDWIN WEARY, of Texarkana, Tex., has become priest in charge of St. John's Church, Sawtelle, Calif.

THE Rev. WILLIAM WHITTLE, formerly of St. Paul's Church, Clay Center, Kansas, has become priest in charge of Grace Church, Estherville, Iowa.

THE Rev. JESSE S. WICKS, of Miami, Okla., has accepted a call to St. Paul's Church, Greenville, Ohio. He expects to begin his new duties June 1st.

INSTEAD of accepting a call to North Carolina, as previously reported to THE LIVING CHURCH, the Rev. C. P. WILLCOX, has left Cedartown, Ga., and will assist the Rev. C. B. Wilmer, D.D., at St. Luke's Church, Atlanta, Ga., from June 1st to October 1st, and should be addressed at 412 Courtland St.

THE address of Mrs. G. MOTT WILLIAMS, widow of the late Bishop in charge of the European Congregations, is 421 Spruce St., Marquette, Mich.

THE Rev. JOHN WILLIAMSON, until recently rector of St. John's Church, Lancaster, Ohio, will sail from San Francisco, June 4th, for Honolulu and the Philippines. He has undertaken work in behalf of the Seamen's Mission in New York.

THE Rev. F. E. WILSON, rector of Christ Church, Eau Claire, Wis., and his family will sail for England on June 16th, to return by the end of August.

ORDINATIONS

DEACONS

CALIFORNIA—Dr. ARTHUR BONNER, professor in the Methodist College of the Pacific at San Jose, was ordained to the diaconate by the Rt. Rev. Edward L. Parsons, D. D., Bishop Coadjutor of the Diocese, in Grace Cathedral, San Francisco, March 22d.

Dr. Bonner will be vicar of the Church of the Holy Saviour, Santa Clara, where he has been lay reader during his preparation for orders.

On April 11th Bishop Parsons ordained Mr. ARTHUR LITTLE to the diaconate in the Cathedral. He is in charge of the Church of the Advent, East Oakland.

PRIEST

IDAHO—On Sunday, May 6, 1923, the Rt. Rev. Frank Hale Touret, D.D., Bishop of the District, advanced to the priesthood the Rev. B. C. d'EASUM who has been for several years deacon in charge of Trinity Church, Rupert, Idaho. The candidate was presented by Archdeacon Stoy, and the sermon was preached by Dean Roberts. The Rev. L. P. Nisson, Director of Religious Education in the District, assisted in the service.

The Rev. Mr. d'Easum will continue in charge of the work at Rupert.

DEGREES CONFERRED

UNION THEOLOGICAL SEMINARY OF VA. (Richmond)—D.D. (in course) upon the Rev. HUGH W. SUBLETT, rector of St. John's Church, Richmond, Va.

TRINITY COLLEGE, TORONTO—D.D. (in course) upon the Rev. PHILIP W. MOSHER, rector of St. Peter's Church, Niagara Falls, N. Y.

DIED

FLOY—Entered into rest, April 26, 1923. SARAH A. FLOY, of Elizabeth, New Jersey, widow of the late James Floy, in the eighty sixth year of her age.

"Blessed are the pure in heart."

HEPPELL—HARRIET HOUGHTON, widow of Richard William HEPPELL, and eldest daughter of the late Richard and Catherine Blackham Houghton, entered into rest on Sunday evening, Apr. 29, 1923.

The funeral service was said at her home in Dunkirk, N. Y., the Rev. Edmund Sills, rector of St. John's Church, officiating. The interment was in Forest Hill cemetery, Fredonia, N. Y.

"May perpetual light shine upon her."

JACKSON—Entered into rest, in Middletown, Conn., on the eve of Ascension Day, CHARLES EBEN JACKSON, aged seventy-four years, youngest son of the late Hon. Eben and Hannah Sage Jackson, and husband of Evelyn Quintard.

He was for many years vestryman and warden of Holy Trinity parish, and for 54 years secretary and treasurer of the Berkeley Divinity School.

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

LEWIS—Died suddenly on Sunday, May 6, 1923, at St. Peter's Rectory, Peekskill, N. Y.,

WILLIAM FISHER LEWIS, rector of St. Peter's parish, Peekskill. The interment was at St. John's Churchyard, Waverly, Baltimore, on Ascension Day.

MEMORIAL

Rt. Rev. G. Mott Williams, D.D.

WHEREAS Almighty God has summoned to his reward, the Rt. Rev. G. MOTT WILLIAMS, D.D., First Bishop of Marquette:

BE IT RESOLVED, by the Standing Committee of the Diocese of Marquette that we place on record:

(1) Our profound sorrow at being parted, for the present, from one who earned our respect as an administrator; our reverence as a bishop; our gratitude as a benefactor; and our affection as a true Father in God.

(2) Our profound gratitude to Almighty God for the blessings that the Diocese enjoyed for so many years, under the loving administration of Bishop Williams, while he was our Bishop, and under his continuing generosity and unfailing interest in our welfare, while Bishop emeritus.

Done, this 30th day of April, A.D., 1923.

REV. C. G. ZIEGLER, President.

C. J. SHADDICK, Secretary.

REV. WM. REID CROSS.

REV. WILLIAM POYSEOR.

THEO. E. BISSELL.

F. P. NEEDHAM.

H. St. John Webb

THE DEATH of H. St. JOHN WEBB of Montclair, N. J., on the morning of May 5th, though not unexpected, came as a distinct shock to his many friends.

Endowed with sterling integrity, possessed by few, he was always governed by the highest motives and guided by a sound judgment. With unfailing courtesy and consideration for others, and with true Christian spirit he gave most generously of himself to many worthy causes. His loss will be felt not only by his associates, but by the community in which he lived and served. Born in China, his early childhood was spent in that country, and later in Brooklyn where he received his education at the Polytechnic Institute graduating in the class of '88. (He was prominently identified with shipping and stevedoring interests in New York.) Twenty-five years ago Mr. Webb made his home in Montclair where he has since resided. He was a member of St. Luke's Church, Montclair, N. J., having served on the vestry and was always intimately associated with the work of that parish.

At a meeting of the Vestry held in St. Luke's Parish House on Monday evening, May 7th, the following resolutions were unanimously adopted: That

WHEREAS, this Parish has been deeply bereaved in the passing into eternal life of H. St.

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.

John Webb, a devoted and much loved member and former vestryman of this parish, and

WHEREAS, we shall always hold in affectionate remembrance and constant memory the unflinching helpfulness and spirit of service, high purpose, patience, and steadfastness of character that attracted all who knew him, and

WHEREAS, we are conscious of the fine service he rendered our nation in her hour of need, and gave himself a sacrifice for her national integrity, be it

RESOLVED, That we, the rector, wardens, and vestry of St. Luke's Church in Montclair, express our sorrow and consciousness of the loss that has been sustained by his being taken from us, and we hereby extend to his family our affectionate sympathy, with the confident hope that our Heavenly Father will comfort them in this hour of their bereavement.

POSITIONS OFFERED

CLERICAL

CATHOLIC PARISH, NEW JERSEY. Requires priest for July and August. Light work, pleasant surroundings. Room and board and \$75.00 per month, or \$125 per month, and find your own. Only single man, or one who, would come without family can be accommodated. Address, 883, care LIVING CHURCH, Milwaukee, Wis.

WANTED—RECTOR FOR WELL ESTABLISHED Mid-west parish. Good opening for man in rural work. Adequate salary, good rectory. Address Senior Warden-870, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED WOMAN IN CHURCH Embroidery business, New York, to wait on customers, distribute orders to workers, and do stamping. State experience, wages expected. Address, C-859, care LIVING CHURCH, Milwaukee, Wis.

WANTED: A TEACHER FOR BOYS' school in Institution on Long Island. One with some experience preferred. Good home, and fair salary. Address Teacher-872, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A VICAR, LARGE CITY PARISH would accept light duty during July. City work preferred. Best references. Address R-871, care LIVING CHURCH, Milwaukee, Wis.

A PITTSBURGH (BOROUGH) RECTOR will take supply work, East, month of August. Moderate remuneration. Box 879, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST DESIRES summer charge in city. East or Mid-west preferred. Address G-882, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES TO MAKE A CHANGE to a parish, or teaching. Address B. D. 873, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUNDAY DUTY. OR locum tenancy for four weeks, July or August. Near New York City preferred. Address P-878, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, \$2,000 WITH RECTORY. Desires change. Reason climate. Second Province preferred. Or supply July or August. References. Address Y-880, LIVING CHURCH, Milwaukee, Wis.

RECTOR WELL KNOWN SOUTHERN parish desires supply work for the month of September. New England coast preferred, but not essential. Living expenses. Address, H-884, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

ORGANIST AND CHOIRMASTER (BOY choir) of one of the large Episcopal parishes of New York for a number of years, now playing, desires to make a change to another good parish of the same Church, with a good organ. Choir of men and women preferred. Notable references. Address Box 886, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WANTS position in parish where devotion to duty, Church ideals, and efficient, successful, reverent choir work counts. Expert trainer, male and mixed choirs. Opportunity to teach music, languages, choral society and community singing desired. Salary necessary, opportunity for growth, progress, permanency more essential. Clergy seeking reliable Churchman organist write immediately. Address FREDERICK 885, LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

AUSTIN ORGANS—THEY ARE INVARIABLY constructed of first grade materials and are always guaranteed. Maintained at a lower cost than any other because of their simplicity of construction and quality of workmanship. Nearly 1,200 Austins in American churches, auditoriums, and concert halls. There is nothing better than a fine Austin. AUSTIN ORGAN CO., Hartford, Conn.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY 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, Complete Sets of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—stoles with crosses, \$7.50; plain, \$5.50; handsome gift stoles, \$12.50 up. Burse and veil, \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity for trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

UNLEAVENED BREAD AND INCENSE

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

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

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

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

HOSPITAL—NEW YORK

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

EDUCATIONAL

CHURCH CAMP FOR BOYS UNDER PERSONAL supervision of clergyman and his wife. Camp located on beautiful lake, within 20 miles of Boston. Moderate charges. Address REV. J. ATTWOOD STANSFIELD, Stoughton, Mass.

CHURCH PEOPLE ARE INVITED TO share the privilege of the Conneaut Lake Summer School, July 5th to 14th. Excellent courses, fine fellowship, recreation a reality, rates exceptional. Young people especially welcome. For circular address REV. ROBT. MEADE, 5720 Darlington Road, Pittsburgh, Pa.

LAKE CHAMPLAIN. TWO SHORE FRONT camps, for rent, furnished. Magnificent lake and mountain view. Sand beach for children. Finest section of lake, New York side. Rentals \$275 and \$375. For floor plans, etc., address C. H. EASTON, Box No. 1, Scarborough, Westchester Co., N. Y.

FOR SALE

ODELL ORGAN, TWO MANUALS AND PEDALS, 666 Pipes. For specifications and price apply SEAMEN'S CHURCH INSTITUTE, 25 South Street, New York, N. Y.

MISCELLANEOUS

MANUSCRIPT TYPING AND REVISING. Simple copying, \$1 per thousand words; revising and typing \$1.25. Box 134, Mt. Pleasant, Mich.

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

REV. F. B. BARNETT, Wrightstown, Pa.
REV. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

REV. A. M. FARR, Whippany, N. J.

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

TRAVEL

EUROPE. TOURS AT THE MINIMUM cost, sailing July 7th, with EDGAR C. THOMPSON, Alpena, Michigan.

BOARDING

Atlantic City

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

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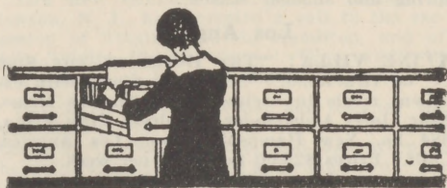
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Week days: 7:30 A. M., 5 P. M.

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Madison Ave. and 35th Street, New York
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Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30

St. Peter's Church, Chicago

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

BOOKS RECEIVED

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

Fort Wayne Printing Press. Fort Wayne, Ind.

Adventures in Social Welfare. By Alexander Johnson.

Bobbs, Merrill Co. Indianapolis, Ind.

Leadership of Congress. By George Rothwell Brown.

E. P. Dutton & Co. 681 Fifth Avenue, New York, N. Y.

Christian Education and the National Consciousness in China. By James B. Webster, Ph.D., Department of Education, Shanghai College, Shanghai, China. Price \$2.50.

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

The Creed for the Twentieth Century. By C. G. Harrison, author of *The Transcendental Universe*. Price \$1.50 net.

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

Economic Problems of Democracy. By Arthur Twining Hadley.

Selected Poems. By John Masfield. Price \$2.00.

The Scudders: A Story of To-day. By Irving Bacheller. Price \$1.50.

The Threshold. By M. W. A. Price \$2.00.

The Cathedral Church of England. By William Burnet Tuthill, M.A., architect. Essays on Architectural Art. Price \$2.50.

Small, Maynard & Co. Boston, Mass.

American Democracy. By Willis Mason West.

BULLETINS

Carnegie Endowment for International Peace. New York, N. Y.

Annual Report of the Director of the Division of Intercourse and Education. March 21, 1923.

The Chaplains' School. Fort Wayne, Michigan.

Commencement Number. Seventh Session. April 3, 1923.

PAMPHLETS

Hebrew-Christian Publication Society, Inc. 83 Bible House, New York, N. Y.

The Sure Word of Prophecy. By B. A. M. Schapiro, managing director Hebrew-Christian Publication Society. Foreword by Rt. Rev. Arthur Selden Lloyd, D.D., president of the Hebrew-Christian Publication Society.

The St. Catherine Press. Stamford St., Waterloo, S.E., England.

A Book of Courtesy for the Clergy, or Deportment for Deacons. By the Rev. Campbell B. Hulton, M.A., Oxon., Vicar of Holy Trinity, Southport.

From Rev. John A. Staunton, Jr. Sagada, Philippine Islands.

The Growth of a Mission. Sagada 1904-1922. By the Rev. A. E. Frost.

BOOKLETS

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., W. 1, and The Abbey House, Westminster, S.W. 1, London, England.

A Simple Life of Our Lord. By Leonard Prestige, B.D., rector of Upper Heyford, Oxon., examining chaplain to the Bishop of Oxford, late Fellow of New College. The Congress Books: No. 10.

The Use of Creeds. By F. H. Brabant, Fellow of Wadham College, Oxford, examining chaplain to the Bishop of Ripon. The Congress Books: No. 14.

Confession and Absolution. By Fr. Vernon, S.D.C. The Congress Books: No. 31.

Marriage, Orders, and Unction. By B. W. Randolph, D.D., Canon of Ely. The Congress Books: No. 32.

Sacerdotalism in the Primitive Church. By W. J. Sparrow-Simpson, D.D., chaplain of St. Mary's Hospital, Ilford, Hon. Canon of Chelmsford. The Congress Books: No. 36.

Vocal Prayer. By G. W. Hockley, rector of Liverpool. The Congress Books: No. 43.

DELAWARE GIRLS' FRIENDLY SOCIETY

"THE GREATEST PROGRESS in Girls' Friendly work in any diocese of the country", was the tribute paid the Delaware Society by the national president, Miss Frances W. Sibley, at the annual diocesan gathering which opened with a celebration of the Holy Communion in St. Andrew's Church, Wilmington, Sunday, May 6th. In the afternoon a service was held in Old Swedes Church with the Rev. Z. B. T. Phillips, D.D., as the preacher. An informal conference for leaders followed, addressed by Bishop Cook and Miss Sibley.

On Monday evening the annual business meeting was held in Trinity parish house. The business was suspended while three addresses were made. Miss Sibley again spoke of the history and work of the Society. The Rev. Karl M. Block, who had come up from Roanoke, Va., to deliver a message, spoke particularly of the young people's work. He accused the home, the school, and the Church, of failing to meet the need today.

There have been several new societies organized and old ones revived in Delaware largely as the result of the interest Bishop Cook has taken in the society and of the efforts of two trained workers whom the Bishop has placed on the diocesan staff, Miss Isabel Wagner, of New York, a former missionary among the Indians and the mountaineers, and Miss Frances Hagner, of Baltimore.

The diocesan G. F. S. is arranging for a Holiday House at Rehoboth during the session of the Penninsular Summer School.

DIOCESAN CONVENTIONS

NORTH CAROLINA TO PAY BOTH QUOTAS

THE LAY DELEGATES to the annual Convention of the Diocese of North Carolina, which was held in St. Stephen's Church, Oxford, May 8th and 9th, outnumbered the clerical delegates by about three to one. This is taken to indicate the interest the laity is taking in Church affairs, and to explain the reason why the Church in the Diocese is making progress.

An important feature of the Convention was the attitude of the Diocese towards the Program of the Church. The Woman's Auxiliary, at their meeting in April, pledged itself to raise \$1,500 of North Carolina's 1922 deficit of \$6,000. The balance was very quickly covered by parishes and individuals. It was reported that only 87 per cent of the quota had been pledged for 1923, but the report of the mission's treasurer showed that, with a little extra effort, the Diocese would be able to pay its full quota for 1923.

Several important and far reaching resolutions were adopted by the Convention. Steps were taken to give the present Executive Committee canonical standing. After an address on methods of Church Publicity, a diocesan committee was appointed in that department. In accordance with a conference held recently in Chapel Hill, a committee was appointed to prepare plans for courses in Religious Instruction at the State University. The Social Service Committee of the Diocese was instructed to cooperate with the State Commission on Farm Tenancy, in striving to remedy this growing evil.

DIOCESAN CONVENTION CENTRAL NEW YORK

GREAT INSPIRATIONAL MEETINGS and impressive services marked the annual Convention of the Diocese of Central New York, which met in Grace Church, Utica, May 14th, 15th, and 16th. Large attendance both on the Convention and on the meeting of the Woman's Auxiliary, which was held at the same time, was the rule.

Among other actions taken by the Convention was legislation completing the consolidation of the business affairs of the Diocese. A resolution commending the action of the Convention of the Diocese of New York in directing that an amendment to the Religious Corporations Law allowing women to act as wardens and vestrymen, and as delegates to the Convention be introduced in the next meeting of the State Legislature, was decisively voted down.

Bishop Fiske's report to the Convention, showed that the Diocese had made a very substantial growth in the last ten years, and his Charge to the Diocese, Recalled to the Truth, which is being published in full in THE LIVING CHURCH, made a profound impression.

MICHIGAN ELECTS BISHOP H. ST. GEORGE TUCKER

AT THE special convention, called to meet at St. Paul's Cathedral, Detroit, Mich., the Rt. Rev. H. St. G. Tucker, D.D., Missionary Bishop of Kyoto, Japan, was elected Bishop of the Diocese.

The Convention opened with a celebration of the Holy Communion, at which the Rt. Rev. T. I. Reese, D.D., Bishop



BISHOP TUCKER, OF SOUTHERN VIRGINIA, AND HIS SON, BISHOP TUCKER, OF KYOTO, JAPAN, NOW ELECTED BISHOP OF MICHIGAN

Coadjutor of Southern Ohio, preached a sermon in memory of the Rt. Rev. C. D. Williams, D.D., late Bishop of the Diocese.

The nominations for Bishop were as follows:

Dean Warren L. Rogers, of St. Paul's Cathedral, Detroit; the Rev. John Howard Melish, of Holy Trinity Church, Brooklyn, N. Y.; the Rev. S. S. Marquis, D.D., St. Joseph's Church, Detroit, Michigan; the Rt. Rev. Henry St. G. Tucker, Bishop of Kyoto, Japan; the Rt. Rev. Herman Page, Bishop of Spokane; the Rev. William D. Maxon, D.D., Christ Church, Detroit, Michigan; and the Rev. John C. H. Mockridge, St. James, Philadelphia, Pa.

Bishop Tucker was elected on the fifth ballot by a vote of 48 clergy and 84 lay delegates. In this ballot 27 clerical votes and 57 lay votes were for Dean Rogers. Bishop Tucker received a vote of the majority of the clergy in the fourth ballot.

Bishop Tucker has lately returned from Japan and accepted a call to be professor in the Virginia Theological Seminary, resigning his missionary episcopate by

reason of the health of his family. He is a son of the Bishop of Southern Virginia and was born at Warsaw, Va., July 16, 1874. He received the degree of M.A. at the University of Virginia in 1895 and that of B.D. at the Virginia Theological Seminary in 1889, from which latter he also received the degree of D.D. in 1911. Ordained in 1899, both as deacon and as priest, by Bishop Randolph, he went at once to Japan and was placed in charge of missionary work at Sendai. Later he became president of St. Paul's College, Tokyo, where he served from 1906 until 1912, in which latter year he was consecrated Bishop of Kyoto. He served with the Red Cross Commission in Siberia as major during the war, in charge of civilian refugee work, in which capacity he was very successful.

BETHLEHEM ELECTS COADJUTOR

THE REV. Z. B. T. PHILLIPS, D.D., rector of the Church of the Saviour, Philadelphia, was elected Bishop Coadjutor of the Diocese of Bethlehem, at the meeting of the annual Convention of the Diocese held in Christ Church, Reading, May 15th and 16th.

The election occurred in the fourth ballot. The vote in the third stood 28 clergy, 88 lay, for Dr. Phillips, 12 clergy, 26 lay for the Rev. H. W. Diller, of Pottsville, Pa., 4 clergy, 4 lay for the Rev. A. E. Clattenburg, of Hazelton, Pa., and 18 clergy, 39 lay for the Rev. F. W. Sterrett. At the close of this ballot, the Rev. Messrs. Diller and Clattenburg withdrew their names and seconded the nomination of Dr. Phillips. As the Convention was about to take the fourth ballot, the Rev. Mr. Sterrett also withdrew his name, and moved that Dr. Phillips be elected unanimously.

Dr. Phillips is a graduate of Wittenberg College, from which he received the degree of A.B. in 1895 and that of A.M. in 1896, and in later years took his B.D. at the General Theological Seminary. He was ordained by Bishop Vincent of Southern Ohio as deacon in 1899 and as priest in 1900, and served the first two years of his ministry at St. Mary's Church, Hillsboro, Ohio. He then spent a year as rector of the Church of Our Saviour, Cincinnati, after which, from 1902 until 1909, he was rector of Trinity Church, Chicago, and from 1912 until 1922 rector of St. Peter's, St. Louis. He was the provincial member of the Presiding Bishop and Council from the Seventh Province during its first triennium and until his acceptance of the rectorship of the Church of the Saviour, Philadelphia, in 1922.

CONVENTION OF HARRISBURG

THE OUTSTANDING FEATURE of the annual convention of the Diocese of Harrisburg held in St. Luke's Church, Altoona, Pa., May 8th and 9th, was the statesmanlike address of the Bishop, the Rt. Rev. James Henry Darlington, D.D., excerpts from

which appear in another column of THE LIVING CHURCH.

At this Convention, Maj. Gen. Chas. M. Clement, who has served as secretary for twenty-eight years, first for Central Pennsylvania, and then for Harrisburg, declined reelection. The Rev. Archibald M. Judd was elected to the position. Gen. Clement was later elected Chancellor of the Diocese in virtual succession to the late C. LaRue Munson.

At the Churchman's banquet, held in connection with the Convention, Major Lynn G. Adams, head of the Pennsylvania State Police, was one of the chief speakers. He announced that he would make a "dry" talk, in which he asked for support in his duty of enforcing the prohibition laws in Pennsylvania.

NEWARK'S GREAT INCREASE

DIOCESAN STATISTICS, made public at the annual Convention of the Diocese of Newark, held in Trinity Cathedral, Newark, N. J., show an increase of nearly 12 per cent in the number of communicants in the Diocese. The increase is said to be due to a concerted effort to look up and bring back lapsed communicants to the Church. The number of postulants and candidates, also, has nearly doubled. And the various activities of the Diocese indicated a vigorous life throughout the Diocese.

The Ven. F. B. Carter, to whom the Convention gave a hearty vote of congratulation and good wishes upon his completion of fifty years of service in the Church, declined to serve longer on the Standing Committee, and the Rev. Luke White was elected in his place.

The Rev. Dr. Walker Gwynne presented resolutions concerning marriage and divorce, and the Convention gave its hearty approval of all the efforts that are being made to restrict the evil of divorce.

ATLANTA COUNCIL INSPIRATIONAL

THE MEETING, or meetings, in conjunction with the annual Council of the Diocese of Atlanta, which was held at St. Luke's Church in the see city from May 1st to the 3d, show a trend to inspirational and educational work at the time of these gatherings. With the meeting of the Council there was a meeting of the Woman's Auxiliary, a Conference of Church School Workers of the diocese, and other meetings at which various matters of interest to the Church was discussed.

The Woman's Auxiliary, among other benefactions, gave the Bishop \$1,200 for education of candidates for the ministry, and \$500 towards the Ramsaur Memorial. The United Thank Offering for the Diocese for 1922 amounted to \$1,660.

The meeting of the Council showed the Diocese to be in a healthy condition. In financial matters, besides what was raised for the Program of the Church, \$50,000 had been raised for the Appleton Church Home at Macon, and each parish and mission had been assessed for the endowment fund of the University of the South.

The Very Rev. T. H. Johnston, Litt.D., Dean of the Cathedral, was elected to the Standing Committee.

OPPORTUNITY AND GROWTH IN NORTHERN INDIANA

OPPORTUNITY and growth were the keywords of the Council of the Diocese of Northern Indiana, which was held in St.

Thomas' Church, Plymouth, May 2d. A large number of the members of the Council were present at service the evening before, at which the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, was the preacher.

The Bishop's address showed that every parish and mission of the Diocese was being regularly served at the present time, and that he had confirmed the largest number in the history of the Diocese. A healthy beginning in the duty of caring for the foreign-born, who have come in such great numbers to the Diocese, has been made in the Hungarian mission in South Bend, and the Italian Mission in Gary.

The reports of the various departments and committees of the Diocese revealed a determination to continue all possible advancement of the Church.

The Church Service League meeting convened April 30th, and on May 1st, St. Philip and St. James' Day, the 28th anniversary of Bishop White's consecration, had a corporate communion, at which the Bishop was the celebrant.

This being the twenty-fifth anniversary of the founding of the Woman's Auxiliary of the Diocese, a Book of Remembrance has been prepared, in which the history of the Auxiliary has been recorded, and in which also memorial pages have been set aside for the various parishes.

SOUTH CAROLINA TO PAY ON PROGRAM MONTHLY

THE ONLY MATTER which provoked lengthy debate at the annual Convention of the Diocese of South Carolina, held in St. John's Church, Florence, May 15th to the 16th, was the proposal to ratify the amendment to the constitution passed last year, permitting the election of women delegates to the convention, such women delegates, not to exceed in number one-half the delegation from each parish. Ratification of this amendment was lost, the clergy voting against it nine to thirteen and the laity, voting by parishes, five to eighteen, with four parishes divided.

Among the more important actions taken by the Convention, under the courageous leadership of the Bishop, was the passage of a resolution by unanimous vote instructing the treasurer of the Diocese to remit each month to the treasurer of the National Council the proportionate amount of all receipts, which represents the proportion between the diocesan budget and the quota of the National Church. This proportion amounts to 28 per cent. This action was taken in view of the critical need of the Church for funds with which to carry out the Program; and it was taken with full recognition of the fact that, as a sum much less than the combined Diocesan and general Church Budget has been, as yet, pledged by the parishes, it may mean that the Diocese will have to borrow some part of the money required to maintain its own work. This action of the Convention amounts to a recognition of the principle that the Diocese is responsible to the National Church for its proportion of the cost of maintaining the Church's work, and it is hoped that when the individual parishes also recognize this obligation the amount pledged will be sufficiently increased to make borrowing unnecessary.

An opportunity to expand the work of the Church among the negroes in this diocese was presented by the Bishop when, in his annual address, he told of the overtures made to Bishop Finlay, of the Diocese of Upper South Carolina, by the pres-

ident of the Voorhees Normal and Industrial School, looking toward the placing of that institution under the control of the Church on a plan similar to that on which the Church has already taken over the Ft. Valley School in the Diocese of Atlanta, and the Okolona School in the Diocese of Mississippi. The school is located at Denmark, S. C.; has a student body of 594; owns land and buildings worth approximately \$300,000, and possesses an endowment of \$100,000. It has a high scholastic standing, and its officers and faculty have the entire confidence of the white people of the community in which it is located. The Convention approved the plan in general, and referred the matter to the Executive Council.

Bishop Lloyd, of New York, at the closing service of the Convention, spoke on the subject of Christian Unity, with special reference to the preparation to be made for the proposed World Conference on Faith and Order to be held in 1925. Following this address, a motion was passed requesting the clergy of the diocese to offer special prayers for the unity of the Church, on Whitsunday, and to preach on that subject. A resolution was also adopted expressing appreciation of the patriarchates of Constantinople and of Jerusalem in officially recognizing the validity of Anglican orders, and calling upon our clergy and people to seek a closer bond of fellowship and helpfulness with the increasing number of members of the Holy Orthodox Eastern Church in this diocese.

The Rev. A. S. Thomas, who has served as secretary for twenty years, having declined a further nomination, the Rev. Wm. B. Sams, rector of Christ Church, Mt. Pleasant, was elected.

UPPER SOUTH CAROLINA PROGRESSING

THE FIRST ANNUAL convention of the Diocese of Upper South Carolina, which was held in Christ Church, Greenville, S. C., May 15th and 16th, showed that the Diocese, now eight months old, was functioning in a very satisfactory manner.

Reports showed that the Diocese was meeting its obligations promptly; that a dwelling had been provided for the Bishop, that \$40,000 had been subscribed for endowment, and a proportionate part had been paid in; and that the assets of the Diocese were well invested.

Plans were made for a summer camp for girls and boys in the mountains between Greenville and Spartanburg, to train them for leadership in the Church.

The matter of a diocesan paper was taken up at the Convention, and sufficient guarantees were received to make it a certainty.

All officers were reelected.

MONTANA TO ELECT COADJUTOR

STEPS WERE TAKEN at the Convention of the Diocese of Montana, held in the Church of the Incarnation, Great Falls, May 13th, 14th, and 15th, to provide for the election of a Bishop Coadjutor for the Diocese. This election will most likely take place at the next annual Convention.

The Convention, by a decisive vote, eliminated the word "male" from the Constitution. Henceforth women are eligible equally with men to all of the offices in the Diocese. After hearing of this action, a committee of the Women's Parochial and Missionary Society came into the Convention and presented a resolution thanking the Convention, and venturing

a hope that the men would so carry on the work of the Diocese that there would never be any necessity to elect a woman as a delegate to the Convention.

A canon was passed providing for an Executive Council to take charge of the work of the Diocese, along the lines of the National Council of the Church. It is composed of the bishops and officers of the Diocese, four clerical and four lay members.

TO FINANCE HOSPITAL BUILDING

THE CONVENTION of the Diocese of Long Island, which met in the Cathedral of the Incarnation, Garden City, May 15th and 16th, approved of the plan of the Board of Managers of the Church Charity Foundation to raise \$300,000 in addition to more than \$500,000 now in hand, for the new St. John's Hospital. It is expected that the hospital will be erected without much delay.

Other important action was the refusal to amend canons so as to permit women to become members of the Diocesan Convention.

DESIRES CATHEDRAL AT CONCORD, N. H.

THE BISHOP of NEW HAMPSHIRE, the Rt. Rev. E. M. Parker, D.D., brought before the Convention of the Diocese, which met at St. Paul's Church, Concord, May 15th and 16th, his desire to see the church, in which it was meeting, put upon a Cathedral foundation. Experience in a number of matters indicated the strong advisability of this course.

Encouraging reports were made by the two Diocesan schools, Holderness and St. Mary's. The further increase of the salary of the clergy was also stressed.

NORTH DAKOTA'S CONVOCATION IMPORTANT

THE ANNUAL CONVOCATION of the Church in North Dakota completed its sessions in All Saints' Church, Valley City, May 18th. In many respects, this is the most important Convocation of the Church in the District that has been held.

This first thing worthy of note was the first annual gathering of the Girls' Friendly forces in the District on Saturday afternoon and evening preceding the opening of the Convocation. Miss May Case Marsh, one of the National Extension Secretaries, spent sometime in North Dakota and she has established eighteen branches and seventeen candidates' classes, with a total membership of almost 500 members. At this meeting there were twelve branches represented by 100 delegates. The establishment of this fine society throughout the District means much in developing the future womanhood of the state.

This Bishop, in his annual address, made a very thorough and searching survey of the work and growth of the Church during the past convocational year. He stated that during the nine years of his episcopate he had ordained eight men to the diaconate, seven of whom had entered the ministry from the District of North Dakota; and that he had ordained eight men to the priesthood, four of whom were of the seven from the Church in North Dakota. At the end of the year 1922 there was one candidate for Holy Orders, and four postulants.

The growth of the Church in the District during the year was noted especially in the growing efficiency of the Church

school work, particular mention being made of the Home Department which is reaching many scattered families; over 150 children receiving Church instruction through this method, who would otherwise be without any Church teachings. Also the splendid beginning in the work among the young people in the Young People's Service Leagues and the Girls' Friendly Society.

MAINE STANDS BY ITS BUDGET

MUCH OF THE TIME of the session of the Convention of the Diocese of Maine, held in Portland, May 15th and 16th, was taken up with a discussion of the financial condition of the Diocese. There was a deficit from last year to meet, and there was one of two courses to pursue; either to reduce appropriations until the deficit was met, or to adopt the budget as presented and appeal to the people of the Diocese to meet it. The latter course was adopted.

In his Convention address, the Bishop made a plea "for the recovery of that international mind which (during the War) swept us to the heights of idealism", and asked, "Has not the time come for the Church to pass from generalities to particulars, and to lead public opinion towards our participation in the existing League of Nations, or, if possible, some better Association of Nations? This would be," he said, "but one step in making the Golden Rule the Universal Law of Nations, but it would be one step." The Convention adopted, by a vote of 39 to 34, a resolution commending this appeal of the Bishop.

THE MICHIGAN WOMAN'S AUXILIARY

THE OUTSTANDING FEATURE of the annual meeting of the Michigan Branch of the Woman's Auxiliary, in St. Paul's Cathedral, Detroit, May 7th, and 8th, was the retirement of Mrs. Frederic B. Stevens, its president for fifteen years. Mrs. Stevens, because of her unusual and admirable qualities as an executive, has won national fame in the Church, having been more than once called upon to preside at a Triennial Convention of the Woman's Auxiliary.

The executive committee and the members of the Michigan Auxiliary expressed their personal esteem for her, and their appreciation for the splendid growth of the branch under her administration by presenting her with a jewelled pin, and by establishing a scholarship in her honor to be known as the Anne E. Shipman Stevens Scholarship.

The meeting was overcast by the death of Bishop Williams whose report regarding his expenditure of the Bishop's Fund was always the most interesting part of the program, as well as by the death of Bishop Tuttle, for whom a memorial was said at the celebration of the Holy Communion on the second day of the meeting. Flowers were sent in memory of Bishop G. Mott Williams, whose funeral was occurring at Christ Church on the same day.

VIRGINIA WOMAN'S AUXILIARY MEETING

THE THIRTY-THIRD annual meeting of the Virginia Branch of the Woman's Auxiliary was held in old St. George's Church, Fredericksburg, on Tuesday to Thursday, May 2d to the 4th. The opening service was on Tuesday evening and the sermon was preached by the Rt. Rev. Wm. Cabell Brown, D.D., Bishop of the Diocese.

Other speakers during the meetings were Dr. Wm. C. Sturgis, Educational Secretary of the Department of Missions, the Rev. J. Armistead Welbourn of Japan, the Rev. R. Cary Montague, the Social Service Secretary of the Diocese, and the Rev. Frank S. Persons, II, minister in charge of the Mountain Work in Rockingham County, in the Diocese.

A number of addresses were made also by workers in the different districts of the Mountain Work.

In the Junior Auxiliary meetings, Mrs. Miller, a graduate of the Recreation School of Chicago, spoke of the need of activity in work with children, and how helpful the spirit of play and handwork could be in making the Junior Auxiliary meetings interesting.

The next annual meeting of the Woman's Auxiliary will be held in Leesburg, in May, 1924.

MAINE WOMAN'S AUXILIARY MEETING

THE ANNUAL MEETING of the Maine Branch of the Woman's Auxiliary was held in the Cathedral parish hall, Portland, on Thursday, May 17th. Mrs. Herbert Payson, of Portland, was reelected president, Miss Marguerite Ogden, of Woodfords, was chosen first vice-president, Mrs. Frederick Drake, of Bath, recording secretary, Mrs. K. C. M. Sills, of Brunswick, treasurer, and Mrs. H. vonB. Nash, of Wiscasset, president of the junior Department. It was voted to provide for a room and its maintenance in the proposed building at New York for the use of returning missionaries who are furthering their studies, and of students who have not completed their course, as a memorial to the late Anna B. Ogden, widow of Canon Charles T. Ogden, for many years president of the Diocesan Branch, and at the time of her death its honorary president. The meeting was addressed by Mr. and Mrs. C. F. Remer, of the Chinese Mission.

PRESIDING BISHOP HAS NOT DECLINED

A STATEMENT printed in the daily papers last week to the effect that the Presiding Bishop, Dr. Garrett, had declined to accept that office is incorrect. The Presiding Bishop states, in response to an inquiry, that the report was false and that he has entered upon the full duties pertaining to the office of Presiding Bishop.

COMMENCEMENT OF THE GENERAL THEOLOGICAL SEMINARY

THE COMMENCEMENT EXERCISES of the General Theological Seminary, New York, begin with Evensong, Monday, May 28th, at which time the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, preaches the Baccalaureate Sermon. The next day is Alumni Day, when there is a celebration of the Holy Communion in memory of the deceased alumni and former students of the Seminary. The Alumni Essay, on the subject Church Unity, will be read by the Rev. Augustine Elmendorf, '95, and the faculty reception begins at four o'clock.

The commencement exercises begin at eleven o'clock, Wednesday, May 30th. The address is to be given by Professor John Erskine, Ph.D., LL.D., D.S.M., *Chevalier de la Legion d'Honneur*, Professor of English in Columbia University.

The Christian Voice of America Will be Heard, Says Canterbury

The Russian Persecutions—Elementary Religious Education—The New Order of Things.

The Living Church News Bureau }
London, May 4, 1923 }

CONVOCATION of Canterbury opened its May group of sessions on Tuesday last at Westminster, with a less formidable agenda than usual.

The Archbishop of Canterbury, who presided in the Upper House, referred with satisfaction to the fact that all three Houses of the National Assembly had given "general approval" to the Revised Prayer Book Measure. His Grace then went on to remind those present that at their last session he spoke of the communications which had passed between the Patriarch of Constantinople and himself with reference to the validity of Anglican Orders. Since then he has received a letter from the Patriarch of Jerusalem declaring the adherence of that patriarchate also.

The Archbishop, reviewing the general situation in Europe, said that politics and ecclesiastical matters were often intimately related. That was so in regard to the position of the Patriarch in Constantinople, and he had, not on behalf of the Church, but from the position he held, done all he could in connection with the Conference at Lausanne to secure support for the proposition that the Patriarchate of Constantinople should not be changed, but retained as heretofore. With regard to the trouble in the Ruhr and on the Rhine, he did not think anything would be gained by their trying as an Anglican Communion to intervene in the political issues raised. They were too complicated, too difficult, and lay far outside the ecclesiastical region. They must all feel disappointed that such a conflict should not have been capable of being dealt with by the League of Nations. As far as he understood the American position in regard to these questions—he spoke with all reserve and care—he thought there was beyond all doubt a very large growth of opinion in America in favor of that country bearing its full part in dealing with world problems, when recognized as world problems, contrasted with international problems calling for local action, in Central Europe or elsewhere. They need have no fear that the Churches in America, as a whole, would be backward in securing that the Christian voice of America, as well as England, should be heard in regard to the large questions and problems which were now prominent.

THE RUSSIAN PERSECUTIONS

Later on in the session, the Bishop of Chelmsford moved the following resolution with reference to the Russian persecutions:

"That this House appreciates thankfully the efforts which have been made in different countries on behalf of the persecuted bishops, priests, and members of both the Orthodox and the Roman Catholic Churches in Russia, and desires to give its support to any wise and well-considered action which may be taken to secure liberty and quietness for all religious communities either in Russia or elsewhere. The House expresses its deep

sympathy with our suffering fellow-Christians in Russia, and urges upon the whole Church the duty of continuous and earnest prayers on their behalf."

Dr. Watts-Ditchfield said they had hoped that they had reached a stage when such persecution was not recognized among any civilized communities in the world. Tens of thousands of Christians of this country had little imagination of the things happening in Russia at this moment. He did not think there was anything in history which quite corresponded with what had taken place in Russia in recent years.

The Bishop of London, in seconding the motion, said it was intolerable for them to sit there in peace and security without saying anything about their persecuted brethren in Russia. He deprecated the association of the Socialistic party in England with the methods of the Soviet Government.

The Archbishop of Canterbury pointed out that, even in the midst of their just protests against religious persecution under the Soviet régime, they must not forget the grievance which Liberalism had against the old régime, and the silence of the Orthodox Church when non-Orthodox creeds, especially the Jewish, were penalized or persecuted. Recollections of Siberia were ineradicable. Whilst it might be the case, that the charges brought against the Patriarch Tikhon and others were ostensibly political rather than religious in character, the Soviet Government had sought to enforce against them laws and regulations which it was impossible for Christians to obey without the sacrifice of the elementary principles of their faith. His Grace brought a scathing indictment against the spurious and fraudulent Church which the Bolsheviks had set up. Its Assembly was a "packed" body, and it was the merest tool of the Soviet Government.

After a short discussion, the Bishop of Chelmsford's resolution was carried unanimously.

The Lower House discussed, among other matters, Prayer Book Revision, the Order of Deaconesses, and Proletarian Sunday Schools. There is, however, nothing of importance to chronicle concerning the debates. The ever-dwindling agenda is ominous, and if the double strain of attendance at the National Assembly and Convocation is not to result in deplorably thin Houses, it will be necessary to make the proceedings of the latter once more a reality.

ELEMENTARY RELIGIOUS EDUCATION

For more than a twelvemonth past a committee of representatives of various religious and educational bodies have been considering the vexed question of religious education in elementary schools. They have failed to come to an agreement. Consequently a majority report and a minority report have now been issued, and these show that the old lines of cleavage still exist.

An official memorandum accompanying the report says: "The committee regret that, after several meetings, they are unable to report any agreement. At the same time they do not believe that their labors have been altogether fruitless. Although no one of the three schemes submitted could be accepted by all parties

in the Conference, there is some ground common to them all which may afford a basis for further discussion and possibility for legislation."

Simultaneously, a memorandum on the subject has been issued on the joint authority of the Education Committee of the National Assembly of the Church of England and the Standing Committee of the National Society. After detailing the situation this memorandum concludes with the following advice to Churchmen: "It is important that Trustees, Owners, and Managers of Church schools and the Parochial Church Councils should, at the present time, keep the front firm and unbroken throughout the country. In the interests of religious education generally it is important that no proposals for closure or transfer of a Church school should be thought of, and that no isolated action should be taken by any school in regard to schemes proposed by local education authorities under the Act of 1918, or otherwise.

"Unification of the National System can be accepted by Churchmen only if it be embodied in statutory enactment which takes full account of, and makes adequate provision for, the ideals for which the voluntary schools were founded, and for which they stand."

THE NEW ORDER OF THINGS

Dr. Hough, the Bishop of Woolwich, who seems equally at home in Convocation, in the pulpit, or speaking from a coster's barrow, began a new series of open-air addresses in the Borough Market, Southwark, last Tuesday, which are to be continued, in coöperation with the Bishop of Kingston, for several weeks. Dr. Hough's audiences on these occasions are composed of a heterogeneous assembly of market porters and other workers, and, alas, many of the unemployed. The Bishops said that everyone was perfectly dissatisfied with the present conditions of life; he himself was most dissatisfied. The whole of the bishops intended trying to bring about the necessary change in the economic system. He did not wonder in the least that people were beginning to lose hope. They were either unemployed or had to work under arduous conditions, and the iron was entering into their souls. The Bishop concluded his homely and sympathetic address in the following words: "I simply long for the new order of things when we shall get rid of that injustice, and when we shall give to every man what God meant him to have—a fair opportunity to live decently. I have a strong faith in human nature—it is a good thing, and there is good in every man and woman if you can only get at it."

THE SOUTH INDIAN UNITED CHURCH

Another stage has been reached in the negotiations for union between the Church of England in South India and the "South Indian United Church," at a recent conference at Pasmalia, an American mission station in the Madura District. The Church of England was represented at the conference by ten members, including the Bishop of Madras, the Bishop of Dornakal, and Father Shore, head of the Oxford Mission to Calcutta. Considerable divergence of opinion was manifested in the reports of the Church Councils of the S. I. U. C., though all seemed agreed that there should be no reordination of ministers as a condition of union, and that after union there was to be no distinction whatever between those who had been episcopally ordained and those who had not.

This position was one which could not be accepted as it stood by the Anglican members of the conference. Eventually, however, the S. I. U. C. members agreed to what they had formerly rejected, a joint commissioning service on the lines suggested by the Lambeth Conference. A tentative form of the essential parts of such a joint commissioning service was then drawn up, and accepted by the conference. This, it suggested, should be the last separate act of the two Churches prior to union, and should be followed on the next day by the consecration of the new bishops of the United Church.

This decision represents the most important work of the conference, which agreed that a commissioning service somewhat on the lines arrived at would give to the whole ministry of the United Church a character which would preserve the fundamental ideas contained in the ministries of the uniting Churches. It was generally

felt that the work of the conference marked a real step towards that union which the Indian members of the Church are demanding with no uncertain voice.

ARCHBISHOP OF YORK HONORED

The King has bestowed a well deserved distinction upon the Archbishop of York by conferring what is known as the Royal Victorian Chain. The Royal Victorian Chain ranks above all the five classes of the Royal Victorian Order, with which it is generally associated, but of which it does not form part. The Order was founded by Queen Victoria in 1896. The Chain was created by King Edward VII as a personal decoration for sovereigns, princes, and other royal personages, and also for a few eminent British subjects. Dr. Lang is the second ecclesiastic to be thus honored, the Archbishop of Canterbury receiving the Chain in 1911 (the year of King George's coronation).

GEORGE PARSONS.

Canadian College Convocations Confer Many Scholastic Degrees

An Episcopal Ring Presented—Miscellaneous News Items.

The Living Church News Bureau }
Toronto, May 19, 1923 }

THE annual convocation of the faculty of Divinity of the University of Trinity College, Toronto, was held in the Convocation Hall of the College. The Chancellor, J. A. Worrell, Esq., K.C., D.C.L., presided. Others on the platform were the Bishops of Toronto and Ontario, the Rev. Dr. Seager, Provost and Vice-Chancellor, and others.

Three doctors' degrees were conferred in the course of the evening. The Rt. Rev. Dr. Bidwell, Bishop of Ontario, presented for the Degree of Doctor of Divinity (*honoris causa*) the Rev. Arthur Huffman McGreer, O.B.E., M.C., M.A., the principal of the University of Bishop's College, Lennoxville, P.Q., and formerly Assistant Director of Chaplain Services for the Canadian Corps in France.

The degree of D.D. (in course), was conferred upon two others of Trinity alumni, the Rev. Philip Wheeler Mosher, B.A., B.D., and the Rev. Archibald Law, B.D., who were presented (the latter, who is working in Melbourne, Australia, *in absentia*) by the Rev. Prof. F. H. Cosgrave, M.A., B.D., the Dean of Divinity.

Following the conferring of the degree by the Chancellor, Dr. McGreer, acknowledging the honor, spoke briefly on education. He referred to the place which Trinity had for years occupied in education in the province, and urged the necessity for preserving the small college.

Prior to the presentation of degrees, the Bishop of Toronto addressed the graduating class, emphasizing the difference between selfishness and the Christian idea of selflessness.

WYCLIFFE COLLEGE CONVOCATION

Sheraton Memorial Hall, Wycliffe College, Toronto, was filled on the occasion of the annual convocation, N. W. Hoyles, Esq., K.C., LL.D., the president of the corporation, was in the chair, and with him on the platform were Principal O'Meara, LL.D., DD., the Ven. Archdeacon

Ingles, M.A., Provost Seager, M.A., LL.D., D.D., of Trinity College; the Rev. Dyson Hague, M.A., D.D.; the Rev. Canon James, M.A.; F. C. Jarvis, Esq., the treasurer of the college, and others.

The principal reported a very satisfactory year, with seventy-five students in regular attendance at the lectures in divinity. The treasurer, Mr. Jarvis, reported that the financial year of the college had been closed with every debt paid, and also that the interest and dividends on all securities held by the college had been received. The honor list which was read showed the high standing taken by many of the students in their examination.

Diplomas in theology were presented to seven members of the graduating class, three of them being Japanese students, who took their preliminary training in Japan, and are returning thither this year. The graduating class was presented by Prof. Horan.

For the degree of Bachelor of Divinity (in course), Prof. Dyson Hague presented the Rev. Thomas Daniel Painting, M.A., curate at St. Aidan's, Toronto; the Rev. Edward George Robinson, of Lloydtown; and the Rev. Alexander Christopher Sargent Trivett, M.A., of China (Mr. Trivett *in absentia*).

The degree of Doctor of Divinity (in course) was conferred upon the Rev. Edward Alexander McIntyre, M.A., B.D., Professor of Systematic Theology and Apologetics in Wycliffe College, and Editor of *The Canadian Churchman*.

ENCAENIA AT KING'S COLLEGE, WINDSOR

The Encaenia at King's College, Windsor, Nova Scotia, received added interest this year as it is probable that ere another Encaenia the College may have been removed to Halifax, and federated with Dalhousie and possibly other Maritime universities. The whole matter of federation was fully discussed at the meeting of the Alumni Association.

The clause in the report of the Executive Committee pertaining to College Federation and the removal of the College, after slight alteration, was finally adopted as follows:

"Your committee recognizing that this Association was first formed, and con-

tinues to exist, only for the defence and maintenance of the honor and privilege of King's College, would urge upon the governors the vital importance of securing a definite assurance, before entering into a confederation with the Universities, that the Confederating Art Colleges shall be on an equal footing, that King's College shall not be merged in one of the existing Universities, and that a new Central University set up shall have a neutral name."

At the meeting of Convocation, honorary D.C.L.'s were conferred on the Rev. W. H. Bullock, the oldest living graduate, who served many years ago as a chaplain in the Egyptian campaigns: the Rev. T. S. Boyle, D.D., President of the College; the Rev. A. W. Harley, M.A., formerly professor of English Literature for many years at the College, and the Rev. W. W. Judd, M.A., headmaster of King's College School. Fifteen M.A.'s, two M.Sc.'s, eight B.C.L.'s, twelve B.A.'s, and two B.Sc.'s were also conferred.

AN EPISCOPAL RING PRESENTED

At the close of a drawing room meeting, held in the house of Miss Mary Williams, the sister of the Bishop of Bangor, the chairman, the Rev. John Robbins, vicar of St. George's Church, Camden Hill, London, presented the Bishop of Saskatchewan with a gold episcopal ring, engraved on the inside, "To George Exton Lloyd, Bishop 1922, from John Robbins." The Rev. J. Robbins was the treasurer of the Fellowship of the Maple Leaf when that work was begun by Bishop Lloyd in 1916.

Bishop Lloyd sailed for Canada on the C.P.R. *Montcalm*, from Liverpool, on Friday, April 20th. On the last two days in England he addressed six meetings in Cumberland on behalf of Miss Hassell's work in giving the Sunday school van to Saskatchewan.

The last meeting for the Colonial and Continental Church Society was held in York Minster and York City on Sunday and Monday, April 15th and 16th.

MISCELLANEOUS NEWS ITEMS

The death occurred at the home of his son-in-law, Lt.-Col. Frederick Gilman, Toronto, of Mr. George Patrick Reid, for eight years the secretary-treasurer of the Synod of the Diocese of Toronto. The late Mr. Reid, who was in his 76th year, was for some years general manager of the Standard Bank of Canada and later of the United Empire Bank, until the latter was amalgamated with the Union Bank, when he accepted the important post in the service of the Church, which he occupied at the time of his death. He was for six years a warden and for many more a valued vestryman of the Church of the Holy Trinity, Toronto.

The Ven. J. C. Davidson, M.A., Archdeacon of Peterborough, has been appointed Church of England chaplain to the Police Court, Toronto Jail, and the Men's and Women's Industrial Farms. The Archdeacon succeeds the Rev. G. A. Kuhring, lately deceased, and filled the position temporarily during Mr. Kuhring's illness.

It has been announced that the Rt. Rev. Dr. Roper, Bishop of Ottawa, will conduct an eight days' Mission at St. Bartholomew's, Toronto, beginning on Sunday, Nov. 25th. This year, being the jubilee of the parish, the first Sunday in December was set apart for the festival, at which the Bishop of Ottawa will again officiate, with other prominent clergy taking part.

The Bishop of Montreal was the principal speaker at the luncheon meeting of the Lions' Club held in the Mount Royal Hotel, Montreal, and officially opened the Big Brother Campaign. Bishop Farthing wished the Big Brother Movement all success in their campaign, and stated that they were undertaking a great thing.

The Bishop of Toronto preached on the evening of April 22d in Christ's Church Cathedral, Hamilton, Ont., to the members of the St. George's and kindred Societies at their annual service. The Bishop of the Diocese, the Dean of the Cathedral, and the Rev. Canon Spencer, took part in the service.

writers, that the main object of the Tyson Lectureship Foundation is to "revise" the Bible. Nothing of the kind is even contemplated. Dr. Tyson has no intention either to "revise" or to "bowdlerize" the canon of Scripture. All he hopes and is planning to do is to try to "reinterpret" the message of Christianity in accordance with the accepted facts of modern Science and research; to present a constructive interpretation of Christian truth to the youth of this generation in the modes of its thinking and in the language of its current speech; to supply a series of statements, not of what a Christian denies, but of what he affirms; a reasoned, constructive basis for the faith by which he is to live.

New York Cathedral Packed at Presentation of Children's Offering

To Present a Constructive Interpretation of Christian Truth—General News Notes.

The Living Church News Bureau }
New York, May 11, 1923 }

NEW YORK'S Cathedral simply will have to be completed! For one thing, it was quite inadequate to house the outpouring of the Sunday school children which marked the annual Presentation Service of the Missionary Offering on Saturday afternoon last, May 12th. Always a red-letter day in the diocese and with the children, this year's service was no exception. Uncertain, but, ultimately and fortunately, favorable, weather, did not make any difference. The crowds were there. Over 140 schools were represented and more than 100 clergy and 1,318 vested choristers preceded the Bishop in the long procession which sang three hymns before the last person was seated. Decorated with choristers clad in every color of the rainbow and with banners, the Cathedral put on gala attire as the children took their places, filling every available seat and, with the clergy, crowding right up to the sanctuary itself. The congregation proper, had to be satisfied with what it could find, and hundreds remained standing throughout the entire service. The Bishop's pleasure was evident as he surveyed the truly inspiring sight and listened to the wonderful volume of sound as the well-known hymns were sung with all the ardor and enthusiasm of youth. He voiced his pleasure and gratification in a brief address of welcome, congratulating the children upon their splendid response to the missionary appeal and assuring them of his hope and wish soon to have room enough in the cathedral to house them all in the future.

The brief service was in charge of the Rev. H. P. Veazie, precentor, and the master of ceremonies was Mr. Frank H. Merrill, the enthusiastic promoter of the Stewardship Ideal and assistant Secretary of the diocesan Nation-wide Campaign Committee.

Canon H. Abye Prichard, rector of St. Mark's, Mt. Kisco, and the indefatigable executive secretary of the diocesan Nation-wide Campaign Committee, made the eagerly waited for announcement of ratings and awards.

Bishop Manning presided in the sanctuary, made the only address, received the offering, said the concluding prayers, and pronounced the benediction.

The reading of the list of ratings, honors, banners and medals by Canon Prichard was, next to the announcement of the total offering, the great event of the service. The results can only be summarized: Twenty schools gave over \$500, the largest being \$1,796, from the Intercession; 31 schools made per capita offerings of more than \$2, the highest being \$22.38 from St. Mary's, Mohegan Lake,

whose pupil membership is under 10. This school won the banner for three years in succession and now owns it permanently; 17 schools gave twice as much, or more, than in last year, the highest percentage of increase being \$367.90 reached by Grace Church, Hastings-on-Hudson. The banners in Classes A, B, and C were won by the Atonement, New York, with \$393.26; St. Peter's, Port Chester.

Medals for prize Stewardship essays were awarded as follows: Girls: Charlotte Norris (bronze), St. Faith's Cathedral School; Emma Anna Odell (silver), Ascension, Mount Vernon; Myrtle Castor (gold), St. Thomas' Chapel, New York City. Boys: Harold A. Schirman (bronze), Manhattanville; Alder M. Jenkins (silver), Grace Chapel, New York City; Malcolm Haight (gold), St. Thomas' Chapel—this school thus carrying off both gold medals; Honorable mention: Herbert Laber, Holy Trinity (St. James' Parish, New York City); Alice Lowe, St. Mary's, Manhattanville, New York City; and Dorothy Hammond, St. John's, Yonkers. The Bishop presented the banners and medals to the winners.

But the announcement that thrilled everyone, because everyone had a personal share in it, was the total of the offering. It was \$36,025.29, the largest in the history of the diocese and a substantial increase over last year. Well might the Doxology be sung, as it was, with the full organ and every voice upraised in triumphant thanksgiving! And then the long procession marched out into the sunlight and the great service was over for the year. But its power was not dissipated as the throngs separated. They are determined to do better next year!

TO PRESENT A CONSTRUCTIVE INTERPRETATION OF CHRISTIAN TRUTH

A wrong impression has been created, chiefly by careless reporters and headline

GENERAL NEWS NOTES

Bishop Manning visited the Church of San Salvatore, the center of the City Mission's Italian work on Broome St., on Sunday afternoon, May 13th, to administer confirmation, to dedicate Ogden Hall, and to unveil the tablet to Mr. Charles W. Ogden. This fine hall, in the basement, leads to the new playground recently bought for the use of the children of the parish.

St. John's Newburgh, was consecrated on Sunday, May 13th, by Bishop Manning. Besides freeing the church of debt, the congregation has redecorated it and put it in excellent repair, under the energetic leadership of its rector, the Rev. J. Gilmer Buskie.

St. George's, Stuyvesant Square, is planning improvements to the basement of the church, to accommodate its large choirs more comfortably. There will be an assembly hall, a library, lockers, and a laundry in the new equipment. There will also be some other improvements made in the church and clergy house.

Mr. John Cushing, organist of Calvary Church, has gone to Holy Trinity, Harlem, succeeding Mr. Lawrence Munson, who has removed to Brooklyn. Calvary gave Mr. Munson a purse of \$525 on his departure. Mr. Charles L. Safford, organist at St. George's, will leave for Williams College in the fall to take charge of its musical department. It is reported that Mr. George W. Kemmer, organist of Grace Church, Orange, N. J., will go to St. George's.

Messrs. Mercer and Hadley have been conducting a mission at the Church of the Holy Apostles. The churches of the Chelsea-Pennsylvania Responsibility Area have been co-operating, as has also the New York Federation of Churches.

FREDERIC B. HODGINS.

Memorial House Corner-Stone Laid by Bishop Rhinelander

Meetings of Convocations—Other Meetings.

The Living Church News Bureau }
Philadelphia, May 17, 1923 }

BISHOP Rhinelander officiated at his first public service (with the exception of the Convention) since his return to the Diocese.

In the morning he administered confirmation at the Memorial Church of the Advocate, and in the afternoon laid the corner-stone of the new parish building at St. Paul's Church, Chestnut Hill.

This building will be a memorial to the late Arthur E. Newbold, for many years a vestryman of St. Paul's, who gave

generously of himself and of his means to the work in the parish and diocese, as well as in the general field of the Church. For many years, Mr. Newbold was one of Philadelphia's leading financiers, and at the time of his death was Treasurer of the Diocese.

When completed, the parish building will contain an auditorium and stage with guild room and Church school room, and will have rooms specially fitted for the use of men.

MEETINGS OF CONVOCATIONS

A missionary mass meeting was held in the Church of the Incarnation, last Sunday evening, when the Rt. Rev. Thomas F.

Gailor, President of the National Council, made the principal address.

This service is part of a movement that has been producing increased cooperation and interest in the missionary work of the Church in the Convocation of North Philadelphia, of which the Rev. Dr. Levis is Dean.

Virtually all the parishes and missions of the Convocation were represented at the service, and many of the parishes suspended their own services in order to attend this mass meeting.

The Convocation of Germantown held its last meeting at the County Center Mission near Wrightstown, Bucks County. There was an all day meeting with a conference for clergy.

The County Center Mission was organized by the Rev. Samuel B. Booth some years ago, and is the headquarters for religious work in the farming and rural districts of Bucks County. Mr. Booth purchased a farm, and, in addition to his missionary duties, works on the farm. With him, are associated several priests.

The mission has been rapidly growing in religious influence in the community, and has provided a center in which the various small centers of population may be brought into closer touch along social and educational lines.

The Convocation of West Philadelphia met last Thursday in the Church of the Transfiguration, where, under the leadership of the Rev. John R. Hart, Jr., in

charge of the Church students at the University of Pennsylvania, an important Community Center work is being conducted.

The work of the League of West Philadelphia Church Women was described by Mrs. T. N. Walker, Mrs. John Loman, Mrs. Davis, and Miss Smith, and the missionary Budget explained by the Rev. G. Pember, the Rev. Percy R. Stockman, and Mr. Reynolds D. Brown.

The Convocation of Norristown will meet next Thursday in Christ Church, Pottstown, at which time the Rev. F. C. Hartshorne, rector of St. Peter's Church, Phoenixville, will be the preacher at the service preceding the business session.

OTHER MEETINGS

The spring meeting of the West Philadelphia Branch Sunday School Association of the Diocese is scheduled for Saturday afternoon, May 26th, at the Washington Memorial chapel at Valley Forge.

The topic, Shall Church Schools be Closed in Summer? will be discussed, the Rev. Dr. F. M. Taitt, rector of St. Paul's Church, Chester, being the chief speaker.

The annual meeting and eighty-seventh Local Assembly of the Daughters of the King was held on Tuesday at Christ Church, Germantown, the speakers in the afternoon being Mrs. S. Naudain Duer, and the Rev. Clarence H. Reese.

In the evening the sermon was preached by the Rev. Thos. S. Cline.

FREDERICK E. SEYMOUR.

lowing officers for 1923: the Rev. N. B. Clinch, president; the Rev. J. S. Cole, vice president; the Rev. Harwood Sturtevant, secretary; the Rev. Garth Sibbald, treasurer.

At a meeting of the Board of Trustees, held on Wednesday, May 16th, it was voted to sell the present Seminary property on Washington Boulevard to the Chicago Lutheran Bible School, now at Cortez Ave., for the sum of \$125,000. The Lutherans take possession on August 1st. And so the grounds and buildings dear to many Church people, sacred to many who prepared for the ministry there, and to many of their teachers, pass out of the Church's hands, and the Seminary takes another step on in its progress to Evanston.

THE CHURCH CLUB MAY PARTY

The climax of a most successful year was seen in the May Party given by the Church Club of the Diocese at the Auditorium Hotel on Tuesday evening, May 15th. The bishops, the clergy, and their wives, were the guests of the Club. There was an enthusiastic company of nearly 500 persons present. Mr. Curtis B. Camp, under whose able leadership the splendid results of the past year have been attained, presided. The evening was enlivened by the singing of hymns, and original songs composed by members of the Club. In a brief and modest report, Mr. Camp said that the membership of the Club had increased 300 per cent during the year, from 200 to 550. A strong effort is being made to reach the 1,000 mark before the new year. Seventeen meetings have been held, with an average attendance of between 175 and 200. Five of these meetings were remarkable as being in the interest of diocesan institutions, and some of them were held at the institutions themselves. The Lenten noon day services sponsored by the Club, and of which Mr. Courtenay Barber was chairman, were even more successful than those of last year. The treasurer, Mr. F. D. Hoag, reported total receipts for the year of more than \$4,100, and a balance on hand of nearly \$700. The officers and members of the Board of Directors, were unanimously reelected. The speaker of the evening was the Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis. His subject was Radio and Worship.

CATHEDRAL SHELTER EXHIBIT

A most interesting and attractive exhibit and sale of work for the blind was held at the Cathedral Shelter on May 16th to the 17th. The exhibit and sale was directed by and under the auspices of Mrs. C. A. Goodrich and Miss Ruth Barton Gibson: The Division of Visitation of Adult Blind (Mr. Chas. E. Comstock, division chief); and the Social and Mutual Advancement Association of the Blind (Mr. J. M. Ferguson, Chairman of the Employment Committee). Besides the sale, there was a special exhibit of a blind girl working at a loom, one typewriting, one operating a sewing machine, one tatting, one knitting, one crocheting. There were also blind musicians performing, and blind basket makers at work.

Each year there are about sixty adults stricken with blindness in Illinois. There are approximately 4,000 blind in this state, three quarters of whom have become blind in adult life. The profits for the sale and exhibit were given to those who took part.

NEW RECTORY BLESSED

The Rt. Rev. S. M. Griswold, D.D. Suffragan Bishop of the Diocese, blessed the

Commencement Exercises of the Western Theological Seminary

The Church Club May Party—A Cathedral Shelter Exhibit—New Rectory Blessed.

The Living Church News Bureau }
Chicago, May 19, 1923 }

HAREWELL to the old, hail to the new! was the note sounded by the Bishop in his address at the last closing exercises of the Seminary, in its present buildings, held in the chapel on Thursday afternoon, May 17th. It was this note that characterized the services and exercises of the day. The Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, whose son, Harry Sherman Longley, Jr., was one of the graduates, was the preacher.

He, Bishop Longley, commented on the sadness of leaving the old scenes, and went on to tell of the advantages of moving to Evanston. The sermon set forth the object of the theological school, as an institution to train fit persons for the ministry of the Church, men who will be prophets, priests, and personal examples to their people; cultured men, trained men, executives, students, pastors, who will meet the challenge of a marvelous and complex society which today is largely indifferent to religion. The first thing to do is to put the idea of God into the consciousness of men, to make them realize that they are sinners by teaching and preaching Jesus Christ.

Bishop Anderson in his address bade his hearers say good-bye to the old, to look back with thankfulness on the history of the Seminary, to "praise God for the fathers that begat us"; to have a grateful remembrance of the founders and of the first teachers and professors. Passing on to the second chapter of the

Seminary's life, he asked them to recall the organization of the Seminary, of the election of the faculty of the present Dean the Very Rev. W. C. De Witt, and of his "indefatigable and persistent labor" for the institution, and to think, too, of the increase in the number of noble and generous friends made for the Seminary. The next chapter, said the Bishop, begins today. "Hail the new! Keep in mind the noble new buildings which it is planned to raise at Northwestern, and do what you can to realize them! If you want them, you can have them!"

The following graduates presented by Dean De Witt, received their diplomas from the Bishop, as President of the Board of Trustees: Isaac Victor Brook, Harry Sherman Longley, Frank Reuben Myers, and Nicholas Spellarsen.

The degree of Bachelor of Sacred Theology was conferred upon the Rev. Leo Gay McAfee, the Rev. Frank Reuben Myers, the Rev. Harwood Sturtevant, and the Rev. Garth Sibbald.

The first Bible prize was awarded to Donald H. Wattley; the second to Neil E. Annable. The first D. R. Cameron Sermon prize was awarded to Chadaveyl Thomas Eapen, and the second to Mr. Harold Brown Hoag.

The students of the senior and middle classes will continue their courses at other Seminaries as follows:

Of the seniors, N. E. Annable, C. T. Eapen, H. B. Hoag, and W. J. Weaver, will go to the General Theological Seminary. W. P. Crossman will go to Bexley Hall, and D. H. Wattley to Cambridge. Of the middle class, C. W. Marty and H. A. Pardue, will go to the General, C. D. Hering to Bexley, and E. M. Pennell, Jr., to Virginia.

The Alumni Association elected the fol-

new rectory of Christ Church, Waukegan, on the afternoon of Monday, May 14th. The service was said in connection with a meeting of the Northeastern Deanery. The rectory is a handsome and well-equipped structure of red brick, and cost about \$22,000.

At the morning session of the deanery, Col. A. V. Smith, the present State's attorney, gave an address on Law Enforcement, and the Deanery passed a resolution approving and endorsing Col. Smith in his stand for the enforcement of law.

In the afternoon, the Rev. George H. Thomas gave a talk on the Church's work

in China, which country he visited last year.

DEATH OF MRS. D. E. GIBSON

The loving sympathy of the clergy and Church people of the diocese is extended to the Rev. David E. Gibson and his family, on the death of his wife, the third week after Easter. Mrs. Gibson, and her husband, were members of the old Cathedral Shelter, she helped him there, and was well known by those who worked in, and by the many who shared in, the benefits of this noble institution.

H. B. GWYN.

Washington Guild for Servers Has Successful Annual Service

Ascension's Forty-ninth Anniversary—Masonic Memorial Service—Sunday School Institute Meet.

The Living Church News Bureau }
Washington, D. C., May 16, 1923 }

THE seventh annual service of the Washington Guild for Servers and Lay Readers was held at Trinity Diocesan Church the night of Ascension Day at eight o'clock. The service was the best attended by the general public, with the largest representation from the parochial branches, and the most enthusiastic, that has been held so far. The Rev. Dr. George W. Atkinson was master of ceremonies and the Rev. Enoch Thompson, Director of the Guild, was in general charge. In addition to these, eight other clergymen of the Diocese were present. The sermon, Sacramental Reverence, was preached by the Rev. David Ransom Covel, Superintendent of the Episcopal City Mission. In addition to the annual Ascension Day service, the Guild has a yearly corporate communion the Saturday following All Saints' Day and an annual social meeting in February. The corporate communion will be held in St. John's Church, LaFayette Square, this year, while the place for the social meeting, which includes music, refreshments, dancing, and entertainment, has not yet been decided upon.

The objects of the Guild are: the promotion of reverence and holy living; the encouragement of frequent attendance at the Holy Eucharist and careful preparation for its reception; the promotion of friendship and brotherhood among the members of the Guild.

ASCENSION'S FORTY-NINTH ANNIVERSARY

The Church of the Ascension has just celebrated the forty-ninth anniversary of the laying of its corner-stone. This service was somewhat in the nature of a preparatory one anticipating the golden anniversary next year. There was special music by the choir and the rector, the Rev. Thos. W. Cooke, preached a special birthday sermon. He referred particularly to the many distinguished clergymen who have officiated in the Church of the Ascension during past years. The Rt. Rev. William Pinkney, Bishop of Maryland, was rector of Ascension Church from 1865 to 1870. In 1908 the late Bishop Satterlee, first Bishop of Washington, selected Ascension to become the Pro-Cathedral of the Diocese of Washington, and it remained such for many years.

MASONIC MEMORIAL SERVICE

A special memorial service was held in Trinity Diocesan Church the night of Sunday, May 13th, with an attendance that packed the large structure. The occasion was in honor of the members of the Masonic Fraternity and Order of the Eastern Star who have died during the past year. An unusual touch was added by reason of the fact that Bishop Harding's was one of the names read out by Hiram Lodge, of which the Bishop was an interested member. About sixty representatives chosen by the different Lodges and Chapters were present, dressed in white, or in full dress, to read the list of the dead and to place in the cross or star a white rose or carnation for every name read.

SUNDAY SCHOOL INSTITUTE MEETING

The May meeting of the Sunday School Institute was held in St. Paul's Church, Rock Creek parish, the night of May 15th. This was the annual demonstration of the Sunday School forces of the Diocese in behalf of the suburban parish. The Rev. Charles H. Boynton, D.D., of the General Theological Seminary was the speaker for the evening, and spoke on two topics: Sunday Schools and Their Benefits, and How to Make the Recitation Succeed. Previous to the addresses there was a demonstration of work with boys by Mr. Lewis T. Miller, Superintendent of Rock Creek Sunday School; while after the addresses there was a social hour with refreshments.

GENERAL NEWS NOTES

The Girls' Friendly Society formally opened Holiday House on May 12th. There was tea from four to seven o'clock, and the dedication and flag raising took place at 5 P. M.

Expressions of regret have come from the social service world of Washington at the death of Miss Mary Gwynn, a member of St. John's Church, LaFayette Square, and prominent in local social service circles. She was president of the Washington Council of Social Agencies and of the Child Welfare Society of the District of Columbia. She was also a member of the Board of Managers of the Associated Charities and was active in the work of the Cornelia Aldis Center at Freedman's Hospital for colored persons. Funeral services were held at St. John's the morning of May 12th at ten o'clock.

Dean Bratenahl has announced that the gifts toward the National Cathedral during the past year have amounted to \$334,683.68. This money was secured in contributions made as the result of no

especial campaign. The cathedral, when finished, is to be one of the two or three most beautiful in the world. The charter for it was secured just twenty-five years ago.

The National Cathedral School for Boys is to have its yearly commencement exercises under the direction of the Dean and Chapter of the Cathedral and the Headmaster of the School. On Sunday, May 27th, there will be a corporate communion of the school in the Little Sanctuary at ten o'clock. The annual open air service will be held around the Peace Cross on the afternoon of the same day, and the dedication of the class window in the Lane-Johnston building will follow. At 4 P. M. on May 28th, the commencement exercises will take place in Bethlehem chapel, and at five o'clock there will be the graduates' reception. The annual field day will be held May 30th, followed by luncheon at one o'clock, in the woods. The annual prize day is Friday, June 1st, at the last chapel. Immediately following the chapel exercises comes the annual declamation contest, the award of prizes for the year, and the dismissal of those boys who have no conditions.

HOUSE OF BISHOPS WILL MEET

THE PRESIDING BISHOP has summoned a special session of the House of Bishops to meet in Dallas, Texas, his see city, in October, for the purpose especially of considering the resignation presented by the Bishop of Pennsylvania.

AN IMMEDIATE NEED IN JAPAN

EVERYONE will recognize how unfortunate it is that sanitary conditions in our mission buildings in Japan should be far below the standard required by that progressive nation on whose behalf our work is conducted.

Bishop McKim writes that since his return to Tokyo in December, the sanitation officials of the city have called his attention several times to the necessity for replacing the old and wornout sewage and drainage system of all our residences, and of St. Luke's Hospital and St. Margaret's School in the Tsukiji section, Tokyo.

This system, installed many years ago, is so far below present-day standards and has reached such a stage of decay, that conditions are created which are dangerous to the health of missionaries, patients, and pupils. Bishop McKim has done his best to explain that the Department of Missions has no funds available for that purpose, and that the falling off of \$440,000 in contributions in the year 1922 has seriously embarrassed the National Council. The sanitation authorities have been patient and have listened politely.

Writing on April 11th, Bishop McKim says: "They have now sent us plans drawn according to city regulations and have ordered us to install sanitary sewage not only for the three buildings mentioned above, but also for Nos. 30, 40, 53, 54, 55, and 56 [resident, etc.]. This is more than a request; it is an order, and I do not see how we can disobey it. I do not know what the penalty will be if we refuse to obey, but rather think they will go ahead themselves and send the bill to us. They are willing to approve of what we think a more satisfactory system, which will cost no more than the plans they submitted to us."

The estimated cost for the new installation is from \$8,000 to \$10,000. The De-

partment of Missions of the National Council hopes that many friends of the Church in Japan will be glad to help in meeting this emergency. There is no provision for it in the appropriations for 1923; therefore special gifts are necessary.

WEST VIRGINIA TO ELECT COADJUTOR

THE BISHOP and the Standing Committee of the Diocese of West Virginia have called a special meeting of the Diocesan Council to be held May 31st, in Christ Church, Fairmount, for the purpose of electing a Bishop Coadjutor, and the transaction of such other business as may come before it.

FOR ACHIEVEMENT IN "HUMAN ENGINEERING"

THE CLASS of 1889 of Columbia University School of Mines once every three years awards to one of the graduates of the School a medal "for distinguished service in human effort." This year a number of men highly distinguished for their work in scientific research or practice were considered for the award, but the committee's choice fell upon Father Staunton, of Sagada, a graduate of the School of Mines in the class of 1887, for his eminent achievements in "human engineering." Besides members of the Class of 1889, several of Father Staunton's classmates were present at the meeting on May 9th, when the award was made, and all were much interested in hearing him tell of his mission work. The medal is usually awarded on Commencement Day but was presented earlier this year as Father Staunton is shortly returning to his field.

Pages 146 and 147 in *The Story of the Program* will refresh the memory in regard to the work at Sagada.

AN APOSTOLIC TOUR

THE RT. REV. G. ASHTON OLDHAM, D.D., Bishop Coadjutor of Albany, and the Ven. Roelif H. Brooks, Archdeacon of Albany, have recently inaugurated a plan which, because of its initial success, will doubtless be carried through the entire Diocese of Albany. During the week of May 6th, they visited every parish and mission in Columbia County, holding services and conferences with congregations as well as with vestries in Lebanon Springs, Stottville, Stockport, Chatham, Copake Falls, Philmont, Claverack, Clermont, Kindermont, and Hudson. Dormant missions were revived through plans made for summer services, and everywhere stress was laid upon every member canvasses as a means for stimulating interest in the Church's work. The week closed with a layman's dinner in the parish house of Christ Church, Hudson, when seventy-five men from all the parishes visited attended. This was the Bishop's first visit to most of the places in the county, and everywhere he was enthusiastically received.

PUBLICITY CONFERENCE IN GEORGIA

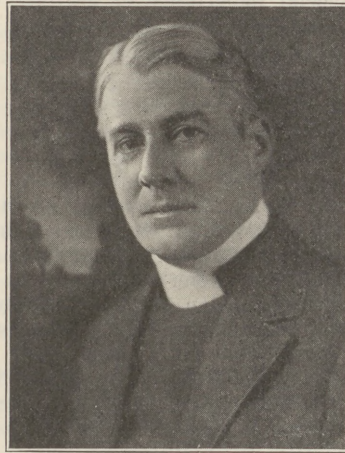
A PUBLICITY CONFERENCE, the third in the series of eight arranged by the Publicity Department of the National Council, was held in Savannah, Ga., on May 8th, and was conducted by the Rev. Robert F.

Gibson, Executive Secretary of the Department. Accompanying Mr. Gibson was Mr. William Hoster, Director of the National News Bureau. Those who attended the conference were representatives of the Dioceses of Atlanta, Alabama, South Carolina, and Georgia. The arrangements were in charge of Miss Edith D. Johnston, publicity director of the Diocese of Georgia.

RECTOR'S TENTH ANNIVERSARY

THE TENTH anniversary of the coming of the Rev. E. Reginald Williams as rector of St. Mark's Church, Milwaukee, Wis., was celebrated by the parish and congregation at Whitsuntide, at the parish's annual festival.

The celebration began with a corporate



THE REV. E. REGINALD WILLIAMS
Rector St. Mark's, Milwaukee, Wis.

communion, on Whitsunday, of those whom the Rev. Mr. Williams had presented for confirmation during his ten years of service. At the later service a special service was sung by the combined choirs of the parish, at which time Mr. Williams preached an anniversary sermon.

On Whitsun Monday morning the *Messe Solennelle de Ste. Cecillie*, by Gounod, was sung by the choirs of the parish, and a sermon preached by the Rev. George Craig Stewart, D.D.

After the service a luncheon was served to the visiting clergy and others, at which brief addresses were made by Mr. Herbert N. Laffin, the Rev. Arthur H. Lord, the Very Rev. B. F. P. Ivins, Dr. Stewart, the Rev. Charles L. Mallory, the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, and the Rev. Mr. Williams.

TO CELEBRATE CENTENNIAL OF CHARTER

TRINITY COLLEGE, Hartford, Conn., will celebrate the anniversary of the granting of its charter by the General Assembly of Connecticut, on May 16, 1823, in a series of services and celebrations. Among the first of these will be the service held the afternoon of Trinity Sunday at Trinity Church in New York City.

President Livingston Farrand, of Cornell University, will be the speaker at the service. A special order of service has been adapted to the needs of the occasion by the rector, Dr. C. R. Straton. This will be the only phase of the centennial celebration to be held away from the college campus, making the hundredth anniversary of the founding of Trinity Col-

lege by the Rt. Rev. Thomas C. Brownell, third Bishop of Connecticut.

An academic procession, composed of members of the faculties of the colleges and universities in and about New York, will lead. Younger graduates of the college will act as ushers. President R. B. Ogilby, of Trinity, will assist in the service.

BISHOP REESE'S TENTH ANNIVERSARY

IN ADDITION to the services in connection with the tenth anniversary of the consecration of the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio, to the episcopate, which have already been announced in *THE LIVING CHURCH*, an important function was deferred until after Easter. This was the social banquet attended by about 400 of the clergy and laity of the Diocese, which was given at the Athletic Club, Columbus. Bishop Vincent made an admirable chairman and toastmaster. The principal address of the evening was made by the Very Rev. William Scarlett, Dean of Christ Church Cathedral. The other speakers were Dr. W. O. Thompson, President of Ohio State University, Mr. Fred C. Croxton; Mayor Thomas, Prof. Joseph A. Leighton, Mr. J. B. McGrew of Springfield, the Rev. E. A. Powell of Portsmouth, and Archdeacon Joseph A. Dodshon.

The Rev. E. F. Chauncey, rector of Trinity Church, Columbus, and chairman of the Anniversary committee, closed the program of speeches, and presented the Bishop with an embossed copy of the resolutions, which he read, and also presented the Bishop with a gift from the clergy and the people of the Diocese as a token of their love and esteem for him.

The dinner closed with a response from Bishop Reese himself, in which he paid tribute to the wonderful kindness and fatherly counsel of Bishop Vincent and to the ever increasing spirit of fellowship and coöperation on the part of the clergy and laity which have blessed the first decade of his episcopate.

Bishop Reese has been given a leave of absence of several months, and several confirmations in May and June will be taken by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis.

MASSACHUSETTS U. T. O. PRESENTATION

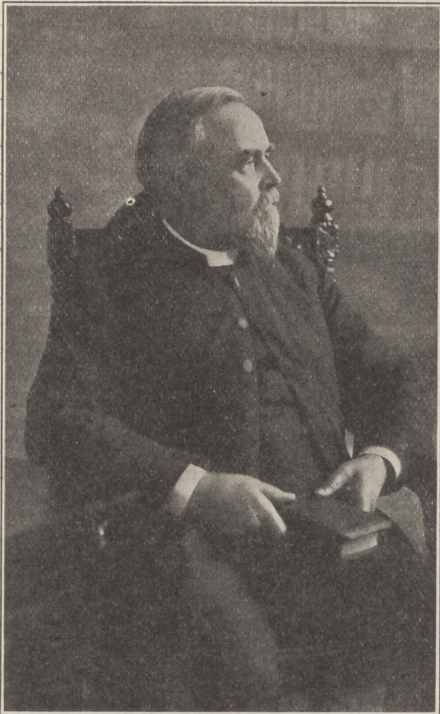
THE ANNUAL presentation service of the United Thank Offering was held in St. Paul's Cathedral on Thursday morning, May 17th. Bishop Slattery celebrated the Holy Communion. The Rev. Harvey F. D. Huang of Hankow, China, preached the sermon. Mr. Huang has been spending this past year in special study at the Cambridge Theological School.

Mrs. Ann Brown, of China, gave an address in the Cathedral Rooms in the afternoon.

Previous to the service, the monthly missionary meeting for the women of the Diocese was held at Pilgrim Hall, 14 Beacon Street. Miss Eva D. Corey, president of the Massachusetts Church Service League, gave a splendid address on The Annual Conference. Miss Corey's stirring leadership during the past year has made a profound impression upon practically every parish in the diocese. She has unselfishly and most generously given the best that is in her to the service of the Church.

MILWAUKEE CATHEDRAL'S FIFTIETH ANNIVERSARY

THE SEMI-CENTENNIAL of All Saints' Cathedral, Milwaukee, observed on Whitsunday, was the occasion of the return of the second Dean of the Cathedral, the Rev. Charles L. Mallory, who preached the anniversary sermon and told the interesting story of the founding of the Cathedral. Mr. Mallory had been present as a deacon attached to the Cath-



REV. C. L. MALLORY

edral staff fifty years ago and was connected with the work until 1889, when he resigned. His connection included the various stages from deacon assistant to Dean. His visit was a great gratification to the older members of the congregation, who greeted him with much pleasure. A large corporate communion of the congregation was made at the early Eucharist, and the church was crowded for the high celebration, at which a solemn *Te Deum* of thanksgiving was rendered. The Bishop of the Diocese was present through the services of the day, and a reception was given to the former Dean at the Bishop's house in the afternoon.

FIFTEENTH ANNIVERSARY OF DEAN MAC CORMACK

ON THE first Sunday in May, the congregation of St. Paul's Cathedral, Los Angeles, celebrated the fifteenth anniversary of the incumbency of the Very Rev. William MacCormack as dean. The special services took place in the Scottish Rite auditorium, in which the Cathedral congregation has been worshipping since the old St. Paul's was torn down.

When Dean MacCormack came to the Pro-Cathedral from All Saints' Church, Pasadena, in 1908, there were 900 communicants. The congregation found the old wooden church quite adequate. At the present time there are over 1,200 communicants at St. Paul's. Last January the full title of St. Paul's Cathedral was given by the Diocesan Convention. An ample church site, still in the downtown section, has been purchased and the

foundations are now being laid for the new \$300,000 Cathedral. St. Paul's is known for its excellent evening congregations.

The Los Angeles *Times*, commenting in its editorial column on Dean MacCormack's anniversary, said:

"It is highly fitting that St. Paul's Cathedral should commemorate his leadership, for under his guidance it has enjoyed an amazing growth, both in membership and in wholesome influence.

"On the other hand, the celebration cannot but take on a wider significance than that of a mere parochial gathering. The dean's friends in Los Angeles and in Southern California far outnumber the actual membership of his parish or the seating capacity of any structure in which he has ever conducted services. They, as well as the parish membership, will attach special importance to the fact that for fifteen years he has served this city and this section faithfully and well."

ACOLYTES' SERVICE AT CLEVELAND, OHIO

FORTY-FIVE ACOLYTES, and six priests of parishes in Cleveland, Ohio, and vicinity, gathered at St. James' Church, Cleveland, the Rev. V. A. Peterson, rector, on the evening of Ascension Day for an acolytes' festival. Solemn Evensong was said, which was followed by a procession, and a festival sermon, delivered by the Rev. L. E. Daniels, rector of Christ Church, Oberlin, Ohio. The officiant at Evensong was the Rev. W. I. Rutan, of Trinity Cathedral, assisted by the Rev. G. H. Trickett, and Mr. J. J. R. Lawrence, as deacon and subdeacon respectively. Mr. Joseph M. Story, of St. James' Church was Master of Ceremonies.

At a meeting held after the service a permanent committee was chosen to arrange for next year's festival.

FOR YELLOWSTONE TOURISTS

REQUEST is made by the Rev. W. Friend Day, missionary for the Upper Yellowstone, that tourists intending to visit the Yellowstone may be informed of a mission maintained by the Church at Emigrant, Mont., where services are held during the park season, June 20th to September 20th. The park chapel is national property, has seating accommodations for three hundred, and is of an excellent and Churchly form and furnishings. The missionary would be glad to be notified of any of our clergy who may intend to visit the park during the coming season and who might be willing to take a service and preach in that beautiful place.

OKLAHOMA SCHOOL OF METHODS

THE ANNUAL SUMMER SCHOOL of the Missionary District of Oklahoma, known as the School of Methods is to be held at Norman, Okla., the seat of the State University, June 14th to 21st. The work of the Church in Norman is under the care of the rector of St. Johns' Church, the Rev. B. N. Lovgren, who is the host of the gathering.

Mrs. Templeton, the Executive Secretary for the Church schools of the District, is actively planning for the school and, as in the past, there will be courses for all phases of women's work. In addition, efforts are being made this year to reach

the laymen, and a special program has been prepared for them. Mr. Spencer, the new Executive Secretary of the District, is to conduct a period, each weekday of the conference, on how to organize Men's Bible Classes, and on how to interest more people in attending the services of the Church. The Rev. Dr. Gardner, of the Department of Religious Education, and the Rev. Rolfe P. Crum, rector of Trinity Church, Tulsa, Okla., will each have courses which it is hoped the laymen will later teach in their own class this fall and winter.

On Sunday afternoon, June 17th, the Bishop is planning for a mass meeting for laymen. It is hoped to interest a large number of the laymen in this particular part of the school program, and to have at least one representative from among the laity of each parish and mission attending the school sessions proper.

BROTHERHOOD CAMP IN IOWA

PLANS for a Brotherhood of St. Andrew camp for boys have materialized. For years this has been the hope of the Brotherhood men in Iowa. Camp Morrison, named after the Bishop of Iowa, is located on the banks of the beautiful Cedar River, near Waterloo, Iowa. The period will be ten days, from July 23d to August 1st, inclusive. An experienced camp director will be furnished by the National Office of the Brotherhood, the Rev. Thomas Casady, rector of All Saints' Church, Omaha, is Camp Chaplain; The Rev. LeRoy S. Burroughs, student pastor at Ames, Iowa, Mr. Russell Lamson, experienced as a leader at Camp Houghteling, Dr. Chas. M. Whicher, camp physician, are a few of the camp leaders.

Camp Morrison, while located in Iowa, aims to serve the Province of the Northwest, and to have delegates from many of the surrounding dioceses, as it is the only Brotherhood camp in this province. Further information may be had from C. O. Lamson, 205 West 5th St., Waterloo, Iowa.

SUMMER SCHOOL OF CHURCH MUSIC

THE SUMMER SCHOOL OF CHURCH MUSIC will hold its ninth annual meeting at Wellesley College, Mass., from June 25th to July 5th. A new feature of the school will be a course on Music in the Church School. With the growing realization that the School of today is the Church of tomorrow, and in line with advance in educational methods in allied subjects, Church school superintendents of all departments will get much help from the course to be given by Reginald L. McAll, organist and Director of Music of the Church of the Covenant, of New York City. Mr. McAll has been called to give a similar course at Columbia University, and his experiences with the French Army, and as Secretary of the American Seamen's Friend Society, guarantee the human service and helpfulness of the course.

A successful trainer of choir boys and choirmasters is Mr. Lewis A. Wadlow of St. Mark's Church, Philadelphia. He has been secured to give a demonstration course on the training of choir boys and choir directing, and his wide experience is placed at the service of leaders in this important branch of Church work.

The work in service playing and repertory will be taken by Richard G. Appel. Having begun his education with J. Fred

Wolle, of Bethlehem, Mr. Appel studied with Ralph Kinder, of Holy Trinity, Philadelphia, Walter Henry Hall, of Columbia University, and with Wallace Goodrich, of Boston. His training and experience make him an authority on the liturgical use of the organ and its literature.

Linking up the school with the official plans of the Church, will be Wallace Goodrich, of the New England Conservatory of Music, who will outline the Report of the Commission on Church Music of the General Convention, of which he was secretary.

Lectures, demonstrations, conferences, and recitals are open to all members of the Conference for Church Work with which the school is held.

The registration fee is \$5 and should be sent in advance to Miss Marian DeC. Ward, 415 Beacon Street, Boston, Mass.

LIVE YOUNG PEOPLE IN SOUTHERN CALIFORNIA

OVER A HUNDRED young delegates from all over Southern California gathered at Christ Church, Ontario, on the morning of Sunday, April 29th, for the corporate communion which opened the Spring Conference of the Young People's Fellowship of the Diocese of Los Angeles. Some of the delegations, such as those from San Diego and Santa Barbara, traveled well over one hundred miles each way to attend the conference. The Rev. Neal Dodd was celebrant at the Eucharist.

Following breakfast at the unique Hotpoint Club, the delegates motored to San Antonio Canyon. Here, in a grove of eucalyptus trees, the conference was held. There were addresses by the Rev. C. B. Scovil, diocesan executive secretary for religious education and social service, by Fenton Barrett, of Long Beach, president of the diocesan Fellowship, and Mrs. Edward W. Carrol, of Hollywood, diocesan secretary. A picnic lunch concluded the valuable and spirited conference.

MEMORIALS TO BISHOP TUTTLE, THE MISSIONARY

IN BOISE, Idaho, two memorial services were held for Bishop Tuttle. On the day, and at the exact time of his funeral, a Celebration of the Holy Communion was made in the old Christ Church, Boise, Idaho, which Bishop Tuttle found standing when he came to Boise, as the first church building in Idaho, Utah, or Montana, and in which he officiated many times. Connected with this church was the school in which the Bishop also frequently taught. The celebrant was Bishop Touret, who was assisted by Dean Roberts.

On Sunday evening, May 6th, a memorial service was held in St. Michael's Cathedral at which the speakers, besides Dean Roberts and Bishop Touret, were Mrs. Ella C. Read and Mr. W. H. Redway, both of whom had been pupils of Bishop Tuttle, and in whose homes Bishop Tuttle frequently stayed on his visits to Idaho in the early days.

MEMORIAL TO BISHOP EDSALL

AS THE CULMINATION of St. Mark's Week by St. Mark's parish, Minneapolis, on Sunday April 29th, the Rev. Phillips E. Osgood, D.D., rector of the parish, dedicated a mural tablet as a memorial of the Rt. Rev. Samuel Cook Edsall, D.D., late Bishop of Minnesota, and former

rector of the parish. The tablet, which has a very satisfying medallion portrait in bronze, has been placed near the front door of the church.

MARBLE ALTAR BLESSED

THE SUNDAY in the octave of Ascension being the Sunday in the octave of the anniversary of the consecration of St. Luke's chapel of Trinity parish, New York, there was blessed on that Sunday in the chapel, a new marble altar given in memory of Catherine Ritter by her descendants. It was in Mrs. Ritter's house that the work of the Church was organized in Greenwich village over a century ago. The altar is of red Verona marble.

At the time of the installation of the altar, the congregation put in a new stone pavement in the sanctuary. The border of this is composed of old marble tombstones originally in St. Luke's churchyard, which had been discovered in an old stoneyard behind the chapel. In this way there will be preserved in the sanctuary the names of most of the old families connected with the original church edifice, and with the building-up of the city.

The remainder of the pavement is all of old stones gathered from old buildings connected with Trinity parish, a large part coming from the old Church of the Intercession. The communion rail, from

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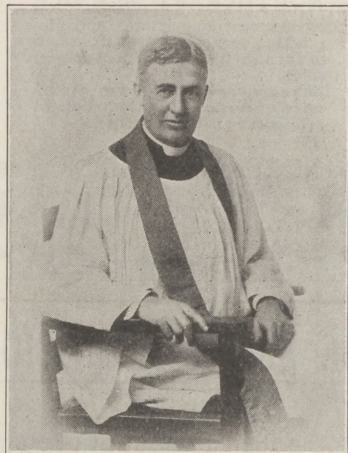
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DEATH OF THE REV. ROBERT TALBOT, D.D.

THE REV. ROBERT TALBOT, D.D., rector of St. Paul's Church, Washington, D. C., died suddenly at ten o'clock on the morning of Thursday, May 17th. He had



THE REV. ROBERT TALBOT, D.D.
(Photograph taken in 1909)

been complaining of a heavy cold for a week previous, but was able to be about the night prior to his death.

Dr. Talbot was the younger brother of the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, and was born in Fayette, Mo., in 1855. He was in attendance on Central College, Fayette, in 1875, and went to Leipsig, Germany, to study in 1878. Returning to this country, he was ordained deacon in 1879, and priest in 1882, by Bishop Robertson. His first work was in Missouri, being rector of Trinity Church, Kansas City, for twenty-six years, until he was called to succeed Bishop Harding at St. Paul's. He was awarded the degree of Doctor of Divinity by St. John's University in 1917.

Dr. Talbot sat in the General Convention from 1892 to 1907 as a deputy from Western Missouri, and from 1916 to 1922 as a deputy from the Diocese of Washington.

He is survived by a son, Ethelbert Talbot, an officer in the United States Marine Corps.

BEQUESTS IN THE DIOCESE OF NEWARK

IT IS ANNOUNCED that by the death of Mr. T. King, a former resident of Jersey City, N. J., a will of long standing becomes operative, giving one-third of \$50,000 to Grace Church (Van Vorst), Jersey City, and a like amount to Christ Hospital. A further bequest, at the end of life interests, will come to the Hospital.

The announcement is made that by the will of Mr. George W. Butts, of Hoboken, N. J., recently deceased, provision is made, with a very considerable sum of money, for a permanent home in the Diocese of Newark for the care, support, and education, including healthful and social pleasures, of orphan, half-orphan, and

and destitute children. The corporation holding the property, and carrying out the will, is to be constituted from vestries of parishes in the Diocese.

A bequest of \$20,000 made by the late William S. Dilsworth for St. Thomas' Church, Newark, of which parish he was a very devoted officer, has been received, and with it a rectory near the church, a very desirable possession, has been purchased.

NEW CHAPEL AT OHIO STATE UNIVERSITY

A TEMPORARY CHAPEL for the Mission of the Holy Spirit at Ohio State University has just been completed at a cost of about \$15,000. The building contains the chapel proper, two large social rooms, a kitchen, and the pastor's office. The building stands at the rear of the lot and overlooks the University campus. The early completion and the opening of the building was hastened by two gifts. The shingles for the roof were given by Mr. John M. Richardson, of Cincinnati, and the pews were purchased by funds contributed by the members of the faculty and student body of the University. The mission is in charge of the Rev. F. C. F. Randolph, who is also student pastor at Ohio State University.

HEALING MISSION IN COLUMBUS, OHIO

THE REV. FRANKLYN COLE SHERMAN, President of the American Guild of Health, conducted a week's Mission at St. Paul's Church, Columbus, Ohio. The services were attended by large congregations who were intensely interested in the practical message which the Rev. Mr. Sherman delivered. The subject of the Mission was, God and Spiritual Healing, and a large part of Mr. Sherman's addresses dealt with the Christian conception of God as fundamental to health of mind and body. A great emphasis was placed upon the fact that all healing comes from God and that every method of healing should be used, that physical, mental, and spiritual means all have their places, that there is no conflict between religion and science, and that there should be the utmost coöperation between the doctors and the clergymen.

CONNEAUT LAKE SUMMER SCHOOL

THE INTEREST of many Church people in the Dioceses of Erie and Pittsburgh is turned toward the coming session of the Conneaut Lake Summer School. This year the program offers much to attract the Churchman and Churchwoman, providing exceptional courses for the Clergy, the social worker, the leader of young people, the woman of the Auxiliary, the Church school teacher, the organist and choir director. The rates are very low. The fellowship of the school is noteworthy.

This year the directors of the school have decided to admit fifty persons from outside of the two Dioceses which sponsor the school. It is believed that within a year or two, this privilege for the outsider will not be possible, owing to the very rapid growth of the school. Miss Charlotte E. Forsyth, 325 Oliver Ave., Pittsburgh, is the Executive Secretary of the School. The dates are July 5th to the 14th.

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**DEATH OF THE
REV. W. F. LEWIS**

ON SUNDAY, May 6, 1923, the Rev. William Fisher Lewis, rector of St. Peter's parish, Peekskill, N. Y., died suddenly at the age of 80 years. The funeral office was said by the Rev. Robert MacKellar, of Red Bank, who was brought into the ministry by the Rev. Mr. Lewis, and by the Rev. Frank N. Simmons, of White Plains. Owing to the session of the Diocesan Convention, Bishop Manning was unable to be present. The Holy Eucharist, said at the time of the funeral, was celebrated by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, assisted by the Rev. C. N. A. Pooley, of St. Mary's Convent. The Rev. Fr. Hughson, O.H.C., celebrated the Eucharist at an early hour for the family and parishioners.

The Rev. Mr. Lewis was born in Baltimore, Md., March 14, 1843, and baptized in St. Paul's Church where, in 1867, he was ordained to the diaconate. He then went to the General Theological Seminary where he was graduated in 1872, and was immediately ordained to the priesthood. While at the Seminary he was assistant to Dr. Lundy, rector of the Church of the Holy Apostles, and also chaplain at Governor's Island. His first charge was St. Luke's Church, Cambridge, N. Y., where he stayed until Advent 1873, leaving there for St. Peter's, Peekskill, N. Y. In 1881, he left Peekskill for Emmanuel Church, La Grange, Ill., whence, after four years, he went to St. Stephen's, Baltimore, Md. He was recalled to St. Peter's, Peekskill, returning on Low Sunday, 1888, and serving there until his death. Mr. Lewis was one of the Grand Chaplains of the Masonic body of New York, and was present at their conference a few days prior to his death. He was married to Mrs. Mary C. Magruder, of Baltimore, and left three children, the Rev. Canon Lewis, of the Diocese of New Jersey, and the Misses Mary H. and Elizabeth H. Lewis. The interment was in the churchyard of St. John's Church, Waverly, Baltimore, on Ascension Day, the Rev. William D. Morgan, the rector, officiating.

Mr. Lewis' long ministry won him innumerable friends in the community, and this was marked by a suspension of business during his funeral, and the half-masting of the flag on the Municipal Building.

**DEATH OF THE
REV. B. J. BAXTER**

THE REV. BENJAMIN J. BAXTER, a retired priest of the Diocese of Michigan, died at Durand, Mich., May 4th, at the age of seventy years. He was buried from the Church of the Good Shepherd, Lexington, Mich., the following Tuesday, the Rev. John Munday, rector of Grace Church, Port Huron, officiating. At Durand, where he had been rector of St. John's Church for three and one-half years until his retirement in 1917, and where he had since made his home, there was a service at the house on Monday afternoon and a Requiem attended by his former congregation at St. John's Church on the morning of the burial, the celebrant being the Rev. Howard B. Ziegler, rector of St. John's Church. This beloved priest had been resident in the Diocese of Michigan for twenty-four years, at one time being rector of St. Paul's Church, Port Huron. Almost up to the time of his death, he had officiated occasionally at St. John's Church, Durand.

BEQUEST

THE WILL of Mrs. Helen Hughes Taylor, who was a devoted communicant of the Church of the Advent, provides for the division of \$500,000 between the Univer-

sity of Cincinnati, and the Children's Hospital. The recent death of George W. Hughes, one of Mrs. Taylor's brothers, has made this bequest available immediately.

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GIFTS AND MEMORIALS

AT ST. MATTHEW'S, Kenosha, Wis., a beautiful brass baptismal ewer has been presented by friends of the parish, which was blessed by the rector at the celebration of the Eucharist on Ascension Day. A duchess point lace superfrontal and credence cloth, and a green burse and veil have also been presented.

NEWS IN BRIEF

IDAHO—A new venture has been made in Idaho. The appearance of a District paper, *The Idaho Churchman* of which the Rev. H. H. Mitchell of Moscow, is the editor. The first number, which appeared in April, points to a splendid opportunity for service throughout the district.—The Bishop Tuttle Memorial House in Boise has recently been improved by the building of a woman's guild room and the making of a Dean's office.—St. Michael's Cathedral has recently been enriched by the presentation of a beautiful dossal and eucharistic candle sticks by Mrs. C. O. Davidson.

IOWA—The Girls' Friendly chapter of St. John's parish, Keokuk, have placed in Triangle Park of that city a Dog and Bird fountain. The acceptance by the city was the occasion of a service in which the rector, the Rev. Wm. S. D. Lamont read the prayers, the Mayor of the city accepted the gift, and the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor, gave an address.—The Rev. R. Alan Russell, priest in charge of St. John's, Garden Grove, has begun work in Mystic, Iowa, where he has succeeded in gathering together a number of Church families, and holding services in one of the homes.—The colored mission of St. Mary the Virgin, Keokuk, now has a colored priest in charge. This is the only organized work of its kind in the Diocese. For years, this mission has been carried on with the assistance of the rectors of St. John's parish, and the Brotherhood Chapter of St. John's parish. The priest in charge, the Rev. E. M. Wright, has come from Kansas City, Kansas, where he was priest in charge of the Church of the Ascension.—To encourage attendance at the Summer Schools of Religious Education, the Diocesan Board of Religious Education is offering ten partial scholarships to teachers and officers of the Church schools.

LOS ANGELES—The Los Angeles Clericus met at SS. James and Barnabas' Church, Los Angeles, on May 7th. Chaplain Curtis H. Dickins, U. S. N., a priest of the diocese of New Hampshire, and fleet chaplain of the Pacific Fleet, and Chaplain B. F. Huske, U. S. N., a priest of the Diocese of East Carolina, and chaplain of the U. S. S. *Arizona*, spoke on The Church and the Navy.—A chapter of the Guild of St. Vincent for servers has been organized at All Saints' Church, San Diego.—The laying of foundations for the new St. Stephen's Church, Hollywood, has been beset with difficulties. In the first place, neither rock nor hardpan could be found twenty-three feet beneath the level of the proposed foundations. It was therefore necessary to drive piling for foundations. No piles could be completely creosoted closer than on Puget Sound. They recently reached the port of Los Angeles, only to be tied up by a longshoremen's strike.—The Rev. Charles B. Scovil, diocesan secretary for social service, has been named as the Church's

chaplain for the Travelers' Aid Society of Los Angeles. The Stevens Club of the Southern Branch of the University of California, and the Episcopal Club of the University of Southern California, and the Episcopal Club of Pomona College, joined in a student conference at Switzer's Camp, near Pasadena, on the morning of Sunday, May 6th. The various groups of students reached the trail early in the morning. A portable army chaplain's altar was carried in by muleback, to the camp where the Rev. Charles B. Scovil celebrated the outdoor Eucharist with which the conference opened.

MILWAUKEE—The Bishop of the Diocese, at his recent visitation exactly doubled the communicant list of St. John's, Sparta, by confirming 42 persons.—Immanuel Church, Racine, has purchased the property to the north of the church, and is erecting a duplex flat, which will bring in quite an income for the parish. The guild hall has been rebuilt and enlarged, the church has been redecorated and is now very attractive. In the past three years they have spent \$21,000 in purchasing new property and improving the old.—The sewing school of St. Matthew's, Kenosha, recently closed for the summer, after having completed one of the most successful years of its history. The school is composed of girls of all nationalities, and from all parts of the city. They are taught the art of sewing, beginning from the most simple rudiments up to making and completing garments for themselves.—On Tuesday, May 15th, a successful Conference on religious education was conducted at St. Matthew's, Kenosha, by the rector, and Mrs. Hannah B. Bishop, of Chicago. In the fall the school will be entirely reorganized with a new secretarial system, and the entire Christian Nurture Series is to be used. A normal school of in-

struction for teachers is part of the program.

MICHIGAN—The new rector of Trinity Church, Bay City, the Rev. Harold McCausland, assumed charge on Low Sunday, April 8th. Mr. McCausland comes from Toronto, where, for some years prior to the war, he was associate rector of St. Augustine's Church. He spent three years overseas as chaplain with the Canadian forces, and returned with the rank of Colonel. Mr. McCausland is a graduate in Arts and Divinity of Trinity College, Toronto. At a special meeting of the vestry it was decided to rebuild the old parish house at a cost of approximately \$50,000 half of which amount has been pledged at the present time. Work on the building will commence in June.

MASSACHUSETTS—Churchhaven in Nantucket is again open for the summer, and the fact that numerous reservations have already been made is evidence that the house is becoming better known and more popular among the clergy and their wives.—The annual service for the Presentation of the United Thank Offering was held in the Cathedral on Thursday morning, May 17th. The special preacher was the Rev. Harvey F. D. Huang, of Hankow, China, who has spent this year in special study at the Cambridge Theological School.—The following interesting note was given by Dean Rousmaniere from his report to the Cathedral Chapter: "In 1922, the amount of the Apportionment was \$50,000; \$18,972 for the work of the Cathedral, and \$31,028 for the Diocese, and the General Church. In addition the Cathedral congregation gave \$24,761."—The Rev. Alan McLean Taylor on Easter Day observed the fifteenth anniversary of his coming to the Church of the Holy Spirit, Mattapan, as rector. Previous to the 11 o'clock service, General Samuel D. Parker, for the parish, presented the rector with a purse of \$500 in gold.

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WEST PARK, N. Y.

NORTHERN INDIANA—The members of Trinity Parish, Peru, have recently paid off the indebtedness upon their church, which will be consecrated soon. The church is a substantial structure, and with the parish building erected some years ago, the plant is well equipped for doing excellent work. The Rev. A. Worger-Slade is now the rector, and the people are entering heartily into the work under his leadership.—The Rev. Cassius G. Hunt, formerly curate at All Saints' Cathedral, Milwaukee, has succeeded the Rev. W. B. Reed, and is now in charge of St. Alban's Church, at Indiana Harbor. The people have given him a hearty welcome, and the outlook for the future is most encouraging.—The Church school of St. John's Parish, Elkhart, is enjoying the distinction of having given the largest Lenten Offering for Missions of any school in the Diocese. It is not the largest school in point of numbers, having but about ninety pupils, but it presented the very creditable offering of \$350. Bishop White, and several of the neighboring clergy, united with the people of St. James' Church, Goshen, in celebrating the tenth anniversary of ordination to the priesthood of the Rev. Duncan Weeks, rector of the parish, April 17th. There was an early celebration of the Holy Communion by the rector, largely attended by the members of the parish. Later there was a choral Eucharist, at which the Rev. Chas. H. Young, was the celebrant; the Rev. W. G. Studwell, of Battle Creek, Mich., deacon; and the Ven. Howard R. White, sub-deacon. The sermon was preached by the Rev. Edward L. Roland, formerly rector of the parish. After the service an informal reception was held at the rectory, and a luncheon was served by the ladies of the church. The rector was the recipient of many handsome gifts, among them a gold watch presented by the vestry through the senior warden, Mr. M. V. Starr, in a complimentary address, to which the rector responded feelingly. Nearly six years of his priesthood have been spent by him in Goshen.

NEBRASKA—A mission for the deaf has been organized in Omaha with the Rev. J. H. Cloud as priest in charge. The services are held in Trinity Cathedral. There are 120 in the congregation. The Diocese has been divided into four deaneries. Conferences on Missions and Religious Education will be held in the respective deaneries twice a year. The south-west deanery, the Very Rev. L. D. Smith, Dean, will convene at Nebraska City, June 6th.—Miss Mae Marsh, Field Secretary of the Girls' Friendly Society, has recently visited all the branches, twelve in all in the diocese.—There are seven large Young People's Service Leagues in Omaha. Recently the young people met and organized themselves into a City Fellowship.

NEW JERSEY—The Rev. H. A. Linwood Sadtler, rector of St. Paul's Church, Rahway, N. J., was recently elected President of the Rahway Federation of Churches. This organization includes most of the churches of the city, and is tending to greater and greater unity and understanding among the Churches; the spirit of coöperation and fraternity is such that it has the respect of all classes, so that its leadership in all matters of civic welfare and righteousness as well as in things tending to a deeper religious atmosphere is remarkable.

OREGON—A series of resolutions were passed at the recent meeting of the Convocation of the Central Deanery of the

Diocese at Corvallis, that call upon the members of the convocation to adopt fully the methods found to be of value of late years by the Church, that a greater emphasis be placed upon the teaching mission of the Church, and that the Bishop of the Diocese be asked to request the President of the United States to intercede so as to procure a cessation of the organized attack on Christianity in Russia.

PITTSBURGH—On the eve of St. Mark's Day, the Rev. Charles L. Strombom was instituted into the rectorship of St. Mark's Church, Johnstown, by the Bishop of Pittsburgh. Bishop Mann also preached.

SOUTHERN OHIO—Plans for a parish house for Christ Church, Ironton, the Rev. J. P. Attridge, rector, have been approved by the authorities of the Diocese. Work will begin soon and be completed this summer.—The Rev. W. J. L. Clark, D.D., General Missioner under the National Council, recently preached a week's mission in Trinity Church, Newark, Ohio. During Lent, Archdeacon Dodshon conducted missions at St. Mary's Waynesville, St. Philip's, Cincinnati, and the Church of Our Saviour, Mechanicsburg.—Miss Mary L. Cook, who has been director of Religious Education of the Diocese for the past five years, has resigned to take effect July 1st. She has accepted a similar position in the Diocese of Kentucky.

SOUTHWESTERN VIRGINIA—Grace Church, Woodville parish, Botetourt Co., Va., celebrated the 29th anniversary of its consecration by inviting the Rev. C. C. Randolph, now of Richmond, Va., its founder and builder, to be present and preach the sermon. A Virginia dinner was served on the grounds.—St. John's Church, Bedford, is erecting a new church, which, when completed, will have cost \$30,000. The plans for next year call for the erection of a parish house.

UTAH—Two substantial gifts have come within the last week to St. John's, Logan, for its organ fund. One is for \$500, from a banker, formerly of Logan, now living in England; the other for \$100 from a Boston friend. The rector of St. John's is the Rev. Allen Jacobs, who was ordained over twenty years ago by Bishop Lawrence of Massachusetts.

MAGAZINES

THE FACT that the *Anglican Theological Review* has, as is understood, a large number of subscribers outside the Episcopal Church, notably among Methodists and Roman Catholics, is a striking tribute to its worth. It deserves and will doubtless receive an increasing support from our own Church people. Prof. Vida D. Scudder gives us in the last number an interesting study entitled *Franciscan Parallels*, the fruit of her long and scholarly investigation of the history of the Franciscan movement. Of the Franciscan Spirituals she writes "Their handicaps were of the age, while their wisdom is eternal. Mocked, imprisoned, torn asunder, they remained free men: cut off from all the normal incentives and ambitions which we assume as necessary to social welfare, they roused Europe to new life." Prof. Easton has a characteristically scholarly paper on Jewish and Early Christian Ordination. The Editor, writing on *Fresh Light on the History of the Flood*, concludes that "our earlier Biblical account of the flood is far superior in literary style, character, and religious spirit" to the parallel accounts which have been found in Babylonian sources. The



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Rev. L. W. Snell writes on The Life-Method and the One Religion, and the Rev. Dr. George C. Stewart on The Menace of the Sermon.

A PIANO PROVIDED

THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL, at Monteagle, Tenn., has received a piano, bought through the personal efforts of Miss Evelyn Spickard, of Jackson, Miss. Miss Spickard attended the summer conference at Sewanee in August, 1922, and remained on the mountain for several weeks. She became greatly interested in the unique "adventure for God" at Monteagle, and greatly concerned because the household, many of them of unusual musical ability, had no musical instrument at their service except the organ in the chapel. On her return home, she began at once to tell the story of DuBose School and of the need of a piano. The contagion of her earnestness and enthusiasm had its usual result, and gifts from individuals and a few Church organizations soon came in. It developed that another Sewanee visitor, Mrs. Waddell of North Carolina, a secretary of the Church Periodical Club, had seen the same need, and the amount which she had collected was merged into Miss Spickard's fund. The piano reached the School early in April.

A UNIQUE RESOLUTION

AMONG THE MANY beautiful resolutions passed in regard to Bishop Tuttle's death is the following, transmitted through Bishop Burleson to Bishop Gailor; and which is the only one we have ventured to select for publication in our news columns:

Mission, S. Dak.,
Trinity Chapel,
April 29, 1923.

Rt. Rev. Hugh L. Burleson, S.T.D. Bishop,
Sioux Falls, S. Dak.
Our Dear Bishop,

The Brotherhood of Christian Unity of Trinity Chapel held a meeting at Henry Turkey on 26th day of April, 1923. A revolution was pass at this meeting. That we extend our deep sorrow over the death of Presiding Bishop Daniel S. Tuttle. We wish to ask you to present this our wishes to proper person or persons through you, That it shall be known that us poor Indians. We remember him in our poor prayers well done and faithful servant of God.

Please forward this Revolution for us.
We are remain as your faithful friends.
MORRIS W. JANIS,
President of Trinity Chapel.
ROBERT DRIVING HAWK, Sec'y.

ANECDOTE OF THE LATE DR. HOUGHTON

VARIOUS INCIDENTS and anecdotes are being told of the late Dr. Houghton, for so many years rector of the Church of the Transfiguration, New York. Following the English requirement, he always made a practice of reading the banns of matrimony before the marriage of any of his parishioners. On one Sunday, having a very considerable number of such notices to read, each being written out on a separate sheet of paper, he placed one and another at the bottom of the pile as fast as they had been read. At length, having finished the number, he continued, "I publish the banns of marriage between—" then paused, realizing that he had gone through the list and was rereading the first. Looking up, with a delightful smile,

he continued, "between a great many persons in the course of the year." On another occasion, in announcing the services for the week, after "Daily celebration, Daily Morning Prayer, Daily Evening Prayer," he said, quite simply and quietly, "ours is a daily religion".

THE DANGEROUS RADICAL

IT IS WELL KNOWN that among seamen there are a number who are extremely radical in their economic views, and who are capable of expressing themselves logically and forcibly. One of the brightest of these men came into the House Mother's Bible Class the other day. He is a man who, at the meetings of the Seamen's Fellowship, addressed by a University professor, puts the keenest and most pointed questions. When she had finished her talk, Mrs. Roper, as usual, asked if any of them had anything to say.

This radical arose and said, "I would like to say something."

Wondering what sort of an attack would be made upon her, and whether she would be able to answer him, she said, "We should be glad to hear it."

The radical looked around the room and at Mrs. Roper, as if defying contradiction, and said, "I just wanted to state that I agree with every word Mrs. Roper has said."—*Seamen's Church Institute.*

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