

The Living Church

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

VOL. LXIX

MILWAUKEE, WISCONSIN, JUNE 16, 1923

NO. 7

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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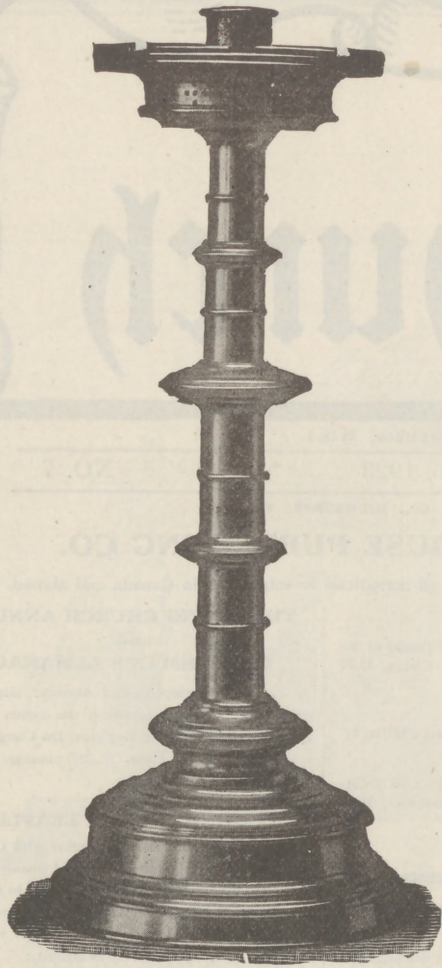
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OFFICES

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

New York: 11 West Forty-fifth Street.

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

SUBSCRIPTIONS

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

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

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

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

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

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

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

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THERE ARE, trembling in the hand of God, ready to fall into our hands, all the gifts we want—only waiting for the least touch of faith. There are wisdom, courage, strength, purity, love, held ready in the mighty hand of God: and looking down on us, He says: "What shall I give thee?"—*Bishop Winnington Ingram.*

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EDITORIALS AND COMMENTS

Commencement

AT THIS season of the year, multitudes of the young people are setting out, with varying degrees of preparation, upon what is called their "life work". We have the curious spectacle of commencement in grammar schools, and the event is there surrounded with that combination of moist solemnity and ecstatic boredom which distinguishes it in other stages of school life. Countless young people are now being exhorted to take upon themselves the burden of the world. High schools and colleges, seminaries and professional schools, are all turning out their respective quotas of graduates, with much oratory, dignified ceremonies, and fervid rhetoric. Within a few months all of these young people will have been absorbed into the stream of daily existence, indistinguishable from their fellows, save in the proximate recollection of the event which dates the beginning of this new period.

It is fashionable to view all of the accompaniments of Commencement with a certain amused tolerance or with a no less definite, if veiled, cynicism. Both attitudes reflect incipient old age, which is, after all, more a point of view than a condition of years. The tolerance and the implicit cynicism are both alike the results of an experience of life in which it has been found that the reality bears no resemblance to the program outlined at commencement. Countless thousands of us become disillusioned in the wear and tear of our ordinary work. Our ideals have had to meet the contact of realities, and, unhappily, many of us feel that the ideals are as roseate as the realities are disagreeable. The cynic is usually an idealist, just as the pessimist is normally the ex-optimist. It seems highly unfortunate that after so many years of human experience we can no better cope with the circumstances of life than to come, in the years after commencement, to the unpleasant conclusion that there is a gulf fixed between the ideal and the real, and to be forced to conclude that "ideal" must connote something impossible, though delightful, while "real" means something inevitable, though unpleasant. There is something deficient either in the content or the transmission of human experience.

We do not need to be of the Pollyanna temperament in order to be happy, nor do we need to be Babbitts in order to face the facts of our social and economic life. Why must the after-Commencement period in life be always one of disillusionment, if education has really been governed by facts? Is it the heritage of a sentimental conservatism and a benevolent parentalism which would veil facts from the young, only to have them incur the more disastrous consequence of inevitable shock and a sense of loss when facts are faced? Why should there be a shock when the young graduate begins to settle into the work of his or her life? There is some deep discrepancy somewhere. Why do we identify idealism with youth, and disillusionment with experience? Cannot the older person preserve his ideals even in the midst of daily life, and the younger generation keep realities within the purview of their ideals?

It is partly the fault of our educational system. Excellent as it is, the public school system of our country, by the very fact that it is "undenominational" and "non-sectarian", cannot do much with the very mainsprings to action which are the motives of our conduct as well as the standards of our ethical life: morals and religion. If "success" is to be the standard of our education, and nothing more specific may be aimed at as a norm for life, it is obvious that whatever ideals may survive will be either vicious or too general to be practicable. Success, and the personal ambition which it incites, are too often an appeal, subtle and covert, to the very things that are most insidiously dangerous to all ideals, both moral and religious. Since religion must needs be ruled out of education, some substitute must be found, and the cult of *success* is but a sorry substitute. If a code, ethical or religious, is to be taught as a means to success, there will inevitably be some transgression on the field of morals or religion; since this is barred out, our system of ideals will therefore inevitably be inadequate. Men need not only to learn *what* sort of good person to be, but *how* to attain it. The presentation of a hazy ideal of achievement, wrapped in a sentimental fog of luminous, enhancing adjectives, may defeat its own ends, for the most important thing about *ideals* is that they must be achievable.

Our great defect, we might concede, is not in the matter of ideals so much as in the means of realizing them. Yet most of the typical educational examples adduced, from the Old Testament heroes to Washington, who have been held up for our youthful admiration and emulation, have been emphatically denatured. The characteristic ideals they represented, by virtue of the way in which they were presented, lack attractiveness and verve. Is there anything more emasculated, more unamiable, more unattractive, than the old-fashioned and oft-reiterated maxim "Be Good"? It was not only that it was repeated *ad nauseam*; there was something intrinsically nauseous in the idea itself. Goodness was a matter of "Don'ts"; it was colorless, insipid, impersonal, woefully feeble. Of course, the very worst disservice we can do for any moral cause is to make it unattractive. If it is stale, unprofitable, and flat to "be good", we have brought the most telling indictment possible against that norm of conduct. If we denature or dilute the ideal of goodness until it is as unpalatable as Dotheboys Hall "milk", we are removing that ideal from every contact with reality, as well as robbing it of every quality which would elicit allegiance. If goodness is not an adventure, it is not worth seeking. We need some revision, in the code of the ordinary man in the street, of the ideals we would have him and ourselves follow.

WE CERTAINLY DO NEED a radical revision in the moral education of ourselves, both old and young. Disenchantment and disillusionment follow upon the discovery that the ideals hitherto held, "don't work". All of us are pragmatists to this extent. Many of us succumb and too easily advance an

overwhelmingly large credit to the experience of others. If our elders didn't make an ideal work, we are too ready to conclude that it is unworkable. That this is absurd needs little proof; the conservatism of our ancestors is not the standard which has been allowed to curb modern discoveries and their practical application. Here, in the realm of ideals, we ought to be free, as in that of applied science, to work out experiments. We can not more rightly attach too much credit to lack of success in one field than in the other. But the social temper is quite different in the two cases. Whereas a young inventor may be encouraged to make trial of his ideas, and will be generously applauded if he succeeds, the young experimentalist in ideals finds his way blocked by a dead inertia of social experience which condemns outright anything save adherence to its own, all too practical, code. The amused tolerance and the sour cynicism of the older generation are the most effective way of making this condemnation felt. The dead weight of present practice is against idealism in the concrete. Furthermore, the practice is so vastly different from profession. Business ideals, social ideals, political ideals, are all very well for Rotary and Kiwanis Club meetings, for demonstrations, and for the Fourth of July. How well do they work on weekdays?

To take one single instance: we are all very proud of being "One Hundred Per Cent Americans". It is the creed of political America, the slogan of enthusiastic meetings, and the text for many sermons. It ought, at least, to mean loyalty to the laws of the land. Like some ecclesiastical creeds, it is subject to a good deal of liberalistic interpretation, for most of us construe it in different senses. But when it comes to private interpretation of the binding force of our laws, to a selection among the number of those we will obey and those we will not obey, it is doubtful whether our professed allegiance is as deep as we would have it appear. If the younger generation see their elders openly flouting the Prohibition amendment, hear them justifying their action, watch the effects of their refusal to obey and their endeavors to circumvent the law, what more conclusive evidence would they need to indict us for dishonesty?

So it is easy for the young man or woman who has just begun to enter into the arena of life-work to conclude that there has been a good deal of hoodwinking on a large scale. Is it any wonder that ideals of all sorts may easily go the way of those of father and mother, older brother, older friends? It is not less serious in the realm of religion than in that of public, political, or business morals. A young undergraduate expressed herself on the subject of religion in a very characteristic way in the words: "I think that Religion has shot its wad." Is it anything to be marvelled at, that youthful cynicism today takes the place of the kind of idealism which we should like to attribute to youth, and, in our sentimentalism, do ascribe to it?

We need some sort of cure for the divorce between theory and practice, lacking which we can but pass on our muddle-headedness to the next generation. The man who professes Christianity on Sunday and violates it in business on Monday is no whit less reprehensible than the jingoist hyper-American who professes allegiance in public and buys "hootch" in private. If we cannot harmonize our professions, which are our ideals, and our practice, small wonder is it that we cannot but leave the great gulf fixed between the two in our educational system. We can scarcely communicate to others what we have not obtained for ourselves, except on one condition. There are people who are immune to disease who are yet "carriers". We can become "carriers" of ideals in fact, no matter how deficient our practice, if we pay them the homage of acknowledged failure on our part to live up to them. No child is completely demoralized when its parent, overtaken in a fault, acknowledges his failure: the ideal still remains. But the dangerous thing in all moral matters is to call black, white. That we do whenever we try to justify the unjustifiable, for we only paint over but do not conceal, our wrong-doing. To defend the indefensible is surely the most certain way to complete demoralization.

It is a certain lack of gameness in professing Christians which makes it hard for us to make the experiment, on a large scale, of Christian ideals. It is not that they have ever been tried and have been found wanting; they have never been tried on a large scale at all. Christianity is an honest thing,

whatever its foes may say of it; it does not call white, black, or black, white. It does not confound ideals with realities, as if to say that what is, is the best there can be, and, hence, *must* be right. Nor does it confound realities with ideals, as if to say that we are to lower our standards to fit our facts. It treats facts as plastic, not fixed, just as it views people: we are not set, concrete forms, like graven images, but growing and developing personalities, with free-will. So God sees in us, bad as we are, the germs of goodness and fineness, hidden perhaps even from ourselves, and gives us the courage of His confidence. So God sees in us, good as we may reckon ourselves to be, the hidden evil and canker of pride, the seed of sin and danger. He sees in circumstances, not the controlling factor of our lives, but the crude material which we are to fashion according to His Will and by His Power. He would have us see the Ideal, potential and in germ, within the Real, and with complete and utter honesty, face facts in faith.

And our life here is, after all, but preparation for the Great Commencement.

ANSWERS TO CORRESPONDENTS

L. T. W.—The almost universal form of announcing the Psalter is "The Psalter for the twentieth day of the month, Morning Prayer." If a congregation consists of regular Church people, it is not even necessary to use the page number, though the latter is done sometimes in missionary communities where there are many strangers.

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THE THIRD SUNDAY AFTER TRINITY

O Lord, in mercy hear our fervent prayer
 To whom desire to pray Thou dost dispense,
 And grant us, by Thy mighty aid, defence
 And comfort, and in adversity whene'er,
 All danger threatens us: be present where
 Our many foes may threaten violence;
 Confirm us by Thy grace in love immense
 That we may use the gifts Thou dost prepare.

That we must seek Thee hast Thou made a part
 Of what Thou hast created man to be,
 For Thou wouldst have us as we need to have
 Thy love, Thy mighty grace, Thyself, who art
 Creator, Saviour, Comforter, the Three
 In One combining all of us to save.

H. W. T.

WHAT OVERCOMES THE WORLD

THE FACTS OF LIFE always have been, always are, and always will be, hard to face. The better and more effectively a life is lived, the more plainly these facts appear as problems to be solved, burdens to be borne, and difficulties to be overcome. These facts constitute the world in which we live. The supreme facts of life are birth and death, its beginning and its end. Both are shrouded in mystery and both challenge all the powers of our body, mind, and spirit.

The reason why the life of Jesus Christ never fails in the appeal which it makes to us is because He faced the facts of life calmly and yet courageously, humbly and yet confidently. In a measure, we do understand why this was true during the brief but glorious years of His earthly existence. We may understand equally well how it is also true of the life He still lives today. We can even share His experience; for from His point of view death, as well as birth, is but a beginning of life, the life which began at His resurrection. "This is the victory which overcometh the world, even our faith."—*The Ascension Herald*.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

June 18

READ Genesis 37:1-11. Text for the day: "And Joseph dreamed a dream."

Facts to be noted:

1. Joseph's life reminds us of the life of our Lord in several ways.
2. Even as a youth he shows his superiority over his brethren.
3. The effect of his dreams upon his brothers and even upon his father whose favorite he was.

Joseph's mind was not "well ordered". In the judgment of his brothers he was a foolish dreamer, but it is the dreamer that makes the wheels of the world go round. What lasting effect has the man or woman with the well ordered and well proportioned mind had on the history of the world? Dr. Sperry puts it splendidly when he says: "A well proportioned mind is one with no particular bias; one of which we may safely say that it will never cause its owner to be confined as a madman, tortured as a heretic, or crucified as a blasphemer. Also on the other hand, that it will never cause him to be applauded as a prophet, revered as a priest, or exalted as a king. Its usual blessings are happiness and mediocrity. It enables its possessors to find their way to wealth, to wind up well, to step with dignity off the stage, to die comfortably in their beds, and to get the decent monument which, in many cases, they deserve."

June 19

Read Genesis 37:11-end. Text for the day: "But his brothers envied him."

Facts to be noted:

1. The conspiracy, and Reuben's effort to save Joseph.
2. This account is drawn from two sources. Compare verses 21 and 22 with verses 26 and 27.
3. Deceiving Jacob, who himself deceived his father, and tricked his brother Essau.

From the beginning of the Bible to the very end there runs the same story, the story of evil's hatred and envy of the good. It was jealousy and envy that killed Abel; here we have Joseph's brethren hating him because he was better than they were; Saul does his best to get rid of David: because David had sinned? No. Because Saul had sinned and David's very presence was a rebuke to that sin. And it is stated very clearly in the New Testament that it was for envy that they delivered our Lord to be crucified. Surely there are two lessons to be learned. First, beware of your feelings towards those whom you know in your heart of hearts are living better lives than you are living. Never allow the slightest bit of envy to find root in your heart. If you do you will soon find that it has grown beyond your control. And the second is this: If you are trying to live a life that you believe will, in some measure, be acceptable to God, be prepared to lose some of your so-called friends, and also be prepared to stand ridicule that, at times, will cut to the very quick.

June 20

Read Genesis 39:1-7; 21-end. Text for the day: "The Lord was with him, and that which he did, the Lord made it to prosper."

Facts to be noted:

1. Joseph's popularity in Potiphar's house.
2. He resists temptation.
3. And is placed in prison.

"So now we see him (Joseph) at the lowest ebb of his fortunes, flung down in a moment from the height to which he had been slowly climbing, having lost the confidence of his master, and earned the unslumbering hatred of a wicked woman. He had wrecked his career by his goodness. 'What a fool!' says the world. 'How badly managed things are in this life!' say the doubters, 'that virtue should not be paid by prosperity.' But the end, even the nearer end in this life, will show whether he was a fool, and whether things are so badly arranged; and the lesson enforced by the picture of Joseph in his dungeon, and which young beginners in life have special need to learn, is that, come what will of it, right is right, and sin is sin, that consequences are never to deter from duty, and that it is better to have a clean conscience

and be in prison than to do wickedness and sit at a king's table. A very threadbare lesson, but needing to be often repeated."—*McClaren*.

June 21

Read Genesis 41:37-49. Text for the day: "Can we find such an one as this is, a man in whom the Spirit of God is?"

Facts to be noted:

1. The prisoner pleases the King.
2. Pharaoh recognizes the true character of Joseph.
3. The ceremonial investiture with the insignia of office.

"He (Joseph) had come 'out of prison to reign' and, as we all find, if we are God's servants to reign means to serve, and the higher the place the harder the task. The long years of waiting had nourished powers which the seven years of busy toil tested. We must make ourselves, by God's help, ready, in obscurity, and especially in youth, for whatever may be laid on us in after days. And if we understand what life here means, we shall be more covetous of spheres of diligent service than of places of shining dignity. Whatever our task, let us do it, as Joseph did his, with strenuous concentration, knowing, as he did, that the years in which it is possible are but few at the longest."—*Selected*.

June 22

Read Genesis 45:1-15. Text for the day: "I am Joseph."

Facts to be noted:

1. Joseph makes himself known to his brethren.
2. The silence of his brethren.
3. Joseph forgives his brethren and makes provision for their future.

"I am Joseph." And his brethren stood there in their brother's presence dumfounded—conscience stricken. What could they say? Again Joseph speaks, and this time to tell them of his forgiveness, to tell them of God's providential care of himself and His provision for them: and then comes the promise of His personal care of all his family in the days that are ahead. You remember Saul on the Damascus road and the voice that he hears: "I am Jesus." To him is revealed the Saviour of the world, and Saul, the Pharisee, the persecutor of the Christian Church, becomes Paul the greatest Christian statesman that the world has ever known. In some quiet way the Master reveals Himself to us, assures us for His forgiveness, shows us the true way of life and makes every provision for our future—if we are willing to hear that voice and follow Him.

June 23

Read Genesis 47:1-12. Text for the day: "Let thy servants dwell in the land of Goshen."

Facts to be noted:

1. Joseph was anxious to isolate his brethren because of their occupation.
2. He had no idea that they would be in Egypt more than a few years.
3. The evil times in Jacob's life are not hard to trace.

We never know what is ahead of us. We make plans today. They are completely changed tomorrow. "We go to a place for a month and we stay in it for twenty years. We go to a place to settle for life, and our tent pegs are pulled in a week. They (the Israelites) thought of five years, and it was to be nearly as many centuries. They thought of temporary shelter and food; God meant an education of them and their descendants. Over all this story the unseen Hand hovers, chastising, guiding, impelling; and the human agents are free and yet fulfilling an eternal purpose, blind and yet unaccountable, responsible for motives and mercifully ignorant of consequences. So we all play our little parts. We have no call to be curious as to what will become of our deeds. This end of the action, the motive of it, is our care; the other end, the outcome of it, is God's business to see to."—*McClaren*.

EVEN WHERE the history of the Prayer Book does not assist the understanding, the associations which it inseparably links with our formularies awaken feelings of veneration and affection and gratitude that are eminently helpful to devotion. It keeps before us the catholicity and continuity of the Church to which we belong; it extends our communion with the saints into bygone ages; and, by recalling the various vicissitudes through which the Church has been safely conducted, tends to deepen our faith in its divine Guide and Protector.—*Evan Daniel*.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

SOME years ago the American public was scandalized by an account of the religious teachings given to boys and girls at their most impressionable age in our colleges. As usual, collegiate authorities repudiated the scare, laid great stress upon two or three instances where the writer supposed he had unearthed something which was a commonplace of theology long ago—as that the world was not made in six days of twenty-four hours!—and spoke reassuringly. Whereupon “Blasting at the Rock of Ages” (as the series of articles was called), was promptly forgotten by parents and others.

But the other day a college girl came in to see me, in great distress. “I’m a Unitarian”, she said, “and I haven’t even been baptized! But I always thought that there was something in the Christian Religion which I could tie to. Now, at college they have taken it all way, and they are giving me nothing in its place.”

I was astonished. The college was founded by an exponent of the strictest Evangelicalism; and it would have seemed far more probable that complaints would have been made on the other side. But all she said proved to be justified and more. “Half-baked” young women, with a smattering of German infidelity, but entirely unacquainted with the historic Faith, or the arguments and the evidence by which it is supported, teach that anything is tolerable except that faith. For example (*horresco referens!*) one of the instructors offered this as a reasonable explanation of the Empty Tomb at Easter: “You see, all the country around Jerusalem is filled with caves which have been used for burial; and probably Mary Magdalene and the other Mary missed their way and went to the wrong tomb, which they found empty. Reporting this to the apostles, the myth was started on its way.”

Can you imagine how blasphemous fatuity could go further? Think of it! The Holy Church from its very beginning has thundered the mighty chorus, “And on the third day He rose again”; one of her most venerable institutions, the Lord’s Day, has been observed since then, because the Lord’s Day was “the third day” after Good Friday; Pilate and Annas and Caiaphas strove to cover up, or explain away what no one questioned. Yet this “liberal” instructor in a supposedly Christian college suggests to credulous girls such an hypothesis!

The same teacher made merry over the preaching of our Lord in prison, the descent into Hell: “He was going to give the dead a chance too, wasn’t He?” said she, and endeavored to show how absurd that was, if they were lost anyway. When a Church girl, after that lecture, mildly suggested to her that Hades meant the intermediate state, and was by no means synonymous with Gehenna, she was much surprised and said, “I never knew that; why didn’t you speak of it in class?”

An unbelieving professor threw a whole class into fits of merriment by his droll paradoxes: “Clever of God, wasn’t it?” was a favorite phrase. And though in chapel there are sometimes preachers who worship the Incarnate God and believe in the Incarnation as the solution of all problems, the harmony of all contradictions, yet in class the Old Faith is deemed worthy of nothing but sneers and gibes.

This is surely unscientific; and it is surely unfair. Assume if you can that it is the duty of the college to hold a middle course between faith and unfaith; still, that requires something else than the presentation of unfaith by those in authority as the only rational system. But the Catholic Religion has much to say for itself, even in the presence of shallow neologists who take their conclusions at third-hand and parrot them to their classes. “Academic freedom” is very well; but bondage to errors, with the determination to drag others down, is not to be tolerated.

HERE IS an exquisite bit of verse, “Exequy”, written by Bishop Henry King who died in 1669. Someone, Poe, I think, uses the first two lines as a motto for a story.

Stay for me there; I will not fail
To meet thee in that hollow Vale.
And think not much of my delay;
I am already on the way.
And follow thee with all the speed
Desire can make, or sorrows breed.
Each minute is a short degree.
And ev’ry houre a step towards thee.
At night when I betake to rest,
Next morn I rise nearer my West
Of life, almost by eight houres sail,
Than when sleep breath’d his drowsy gale.
But heark! My Pulse, like a soft Drum
Beats my approach, tells Thee I come;
And slow howere my marches be,
I shall at last sit down by Thee.

There is a certain literary artifice, or mode of expression, which should not be tolerated on the part of Christian writers. “On the knees of the gods” is its commonest form; but Don Marquis has given it a more elaborate shape in his poem, “The God-Maker Man”, and you will think of many ways in which the same idea is expressed. Briefly, it is this: There is as much truth in one religion as in another; each generation has the god it deserves; all are but veils concealing the unknowable. Now Christians believe that, while all yearnings toward the Divine are blessed and find response, the ultimate is not unknowable, but known. Since the Incarnation, men, having seen the Man Christ Jesus, have seen the Father. Therefore, they never permit themselves to speak of “the gods”, or to imply, even in a figure, that Deity is plural, imperfect, or wholly matter of guess-work. I am moved to write this by the poem above referred to, wherein the author writes at the end: “For all of the creeds are false, and all of the creeds are true.” There is truth in all forms of error, assuredly. But no Christian can assent to the formula that the Christian Faith is but one among many expressions of religious instinct. Let infidels lose themselves in that despairing pessimism, if they will; but we know whom we have believed.

THE FOLLOWING DIALOGUE was recorded in a local court between a prisoner and the court attendant, who transmitted the replies to the magistrate:

Attendant: “Nationality?”
Prisoner: “American.”
Attendant: “American, your honor.”
“Age?”
Prisoner: “Thirty-four.”
Attendant: “Thirty-four, your honor.”
“Religion?”
Prisoner: “I haven’t got any.”
Attendant: “Protestant, your honor.”

THE SECOND Neglected Duty is like the first: it is the continued neglect of Holy Baptism by adults who did not receive that sacrament in infancy. They vaguely think of themselves as Christians; they try to conform to the moral law; they even go to church sometimes, and profess to find satisfaction in it. But when one asks them whether they have been baptized, they say, “No”; and, if pressed, respond, “Oh, I’m too old for that!” Occasionally they really do not know; and it is with a start that (perhaps when they want to be married) they learn the Church thinks it essential! If a man did not have Christian parents, or if his parents belong to that sect which forbids the baptism of children, then, when he comes to years of discretion, he must seek for that rite of naturalization into the Kingdom of Heaven—or stay outside! There is no middle ground; there is not other way of entrance. “He that believeth and is baptized shall be saved.” One is never too old, never too big, never too great. Our Lord appoints that one way and that one way only, and the sooner His children tread it, the better.

The Centenary Commencement of the Virginia Theological Seminary

THE one hundredth anniversary of the founding of the Virginia Theological Seminary was celebrated at Alexandria, Va., on June 6th, 7th, and 8th. A great many alumni revisited the Hill for this occasion: about three hundred were present, one of the largest gatherings that ever assembled there, men coming from such far removed places as Iowa, Texas, North Dakota, and Japan to do honor to their alma mater on her centenary, men whose labors and achievements at home and in the foreign fields form the chief glories of the Seminary.

The formal ceremonies were opened by the singing of the centennial hymn dedicated to the Alumni. The Rt. Rev. W. C. Brown, D.D., Bishop of Virginia, president of the Board of Trustees, in a felicitous speech extended a hearty welcome to all the visitors, paid a graceful tribute to the faculty, and looked forward to the future confidently and proudly. Dean Bartlett, of the Philadelphia Divinity School, brought the greetings of the other Seminaries. He reviewed the qualities which most impressed the outside observer, the insistence on personal religion, the great interest in missions, and the palpable touch of spiritual likeness in its alumni. "Here men meet God not as a tradition inherited from their fathers but as a vital personal friend." He then drew attention to the two pressing problems now confronting the Church, the need for men of the right sort in the ministry, and the need of fearlessly thinking through the Gospel afresh. He advocated no new Gospel, no sensationalism, but insisted that the message of Christ must be stated in the thought forms of the present and with reference to those problems which confronted the men and women of today.

Dr. E. L. Goodwin, in his historical address, traced the sources of "Virginia Churchmanship", a term too narrow in one sense, as it was claimed by men from all over the Union. In the founding of the colony of Virginia, religion was much considered. In its religious enactments the Assembly was ever guided by two principles: that of maintaining their allegiance to the Church of England, and that of furthering education as a means of stimulating piety and thought. In the revival that followed the post-revolution decline the Virginia Seminary was founded. To it came professors and students not only from the South but from New England, Pennsylvania, and Ohio. Here they found American Christianity in Churchly form at its best. To what was here taught they all contributed, ever remembering that the Seminary existed for the sake of those who were hungering and thirsting for the message of life and not for ecclesiastics or dogmatics. To this emphasis is due the strongly evangelical tendency and the keen Protestant fervor for which its graduates were noted.

After lunch a paper was read by the Rev. Dr. Grammer, of Philadelphia, on The Virginia Seminary and Foreign Missions. First he reviewed the extraordinary educational work of Dr. Hill in Greece from 1830 to 1869. Then he considered the mission to Africa, founded by three Virginia men, who were followed from time to time by others. Fighting against native hostility and the dread equatorial diseases, in one of the most unhealthy regions on earth, these intrepid explorers, statesmen, and prophets did much for the natives and still more for the life of the Church at home by their heroic lives and gallant deaths. Six of them died within six months of their arrival, but nothing could daunt men of the stuff of Payne, Minor, and Penick. Next Dr. Grammer told of China. Fifteen of the eighteen missionaries who went there before the War between the States came from Virginia; since that time many more have followed in their steps. Perhaps the best known were Bishops Boone and Ingle, and Archdeacon Thomson. The Japanese mission, too, was begun by Virginia men under the leadership of the patient, courageous Bishop Williams, who for seven years taught, single-handed, a proscribed religion. The work in Brazil was founded in the face of great discouragements by six Virginia men, among them Dr. J. W. Morris, the Rt. Rev. L. L. Kinsolving, and the present Bishop of Virginia, the Rt. Rev. William Cabell Brown.

Dr. Green, the beloved Dean of the Seminary, then spoke of the features of the Seminary which filled him with high hopes for the future, stressing the simplicity of the life, the spirit of Christian comradeship, the emphasis on the personal religion of each individual, and the candid biblical scholarship. The main point of the work was to give students a thorough knowledge of the Bible and the results of modern critical investigation, but still more to impart to them an insight into its spiritual values. For the great test of the Bible comes not from the scholar but from the sinner who seeks in it healing and power, and from those whose sufferings lead them to look in it for consolation and hope and strength. Lastly, he spoke of the stress laid on the authority of personal religious experience, as the basis of all useful criticism and all fruitful theology. The Seminary's faith in Christ was never firmer than now when the severities of scholarship had forbidden alike views of the Incarnation that dehumanized Christ and the attenuated mysticism that made Him little more than a divine atmosphere.

The missionary sermon in the evening was preached by the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York. Showing how in the days of the early Church the power of the Holy Ghost had been the means of overcoming the barriers that divided races and castes, he urged that it alone could bring peace and harmony to a weary and stricken world; there would not be international amity till the knowledge that Christ the Redeemer, gives life and truth and unity to all men, became the practical possession of everybody.

At the Commencement exercises on Thursday, after certificates had been awarded to the men who had just completed the course, the degree of Bachelor in Divinity was granted to seven men; and the degree of Doctor in Divinity to the Rt. Rev. W. G. McDowell, Bishop Coadjutor of Alabama, the Rev. W. H. DuBose, of the University of the South, the Rev. F. M. Kirkus, rector of Trinity Church, Wilmington, Del., and the Rev. T. D. Lewis, of Amherst, Va. The Rev. M. W. Dewart, of Baltimore, delivered the address to the graduating class. After showing that ideals were what made the great difference between the primitive men and men of the type of General Lee, he said that the sway these ideals exercised over men had seriously declined in recent years. Firms reputed to be honorable, had repudiated contracts after the war, freedom of speech and of the press were threatened from time to time, men no longer had a sportsmanlike attitude toward their opponents, women did not seem adequately to recognize their proud function of preserving idealism. Idealists were often regarded as fanatics, yet they were the most practical men in the world from the point of view of the advance of civilization, for they were men who listened above all voices to the still small voice within, whose motto was the dictum of Seneca's Pilot, "O Neptune, you may sink me if you will, you may save me if you will, but whatever you do I will hold my rudder true." This must be the attitude of the minister no matter where he might be. The clergyman's path led to victory and happiness, but across that path lay the shadow of a cross which all must be ready to pick up and carry exultantly.

At the alumni meeting an essay was read by the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, on The Alumni. Bishop Tucker began his ministry fifty years ago; and as he told his recollections of the men from the classes of the thirties to those of the present day, many of the heroes and statesmen of the Church seemed to walk in the midst of his hearers. He spoke of missionaries like Bishops Boone, of China, Williams, of Japan, and Payne of Africa. Bishop Tucker was ordained the year that Bishop Williams baptized the first four Japanese converts; and this year his own son was to be succeeded as Bishop of a self-supporting diocese by a native Japanese. The essayist also told of many of the forty-four Virginia graduates who had become bishops, of Polk, the soldier-bishop of Louisiana, of Whittle, Johns, and Gibson, of Virginia, of the great trio who attended the Seminary together, Potter, of New York, Brooks of Massachusetts, and Randolph of Southern Virginia. Nor did he omit the many who toiled in fields unknown, whose

fame never spread beyond the few to whom they ministered in remote chapels, or in the mountains, or beside the river banks. Among the graduates there had been differences in Churchmanship, in interpretation; but there had ever been a still stronger unity and comradeship. Such a past was an inspiration to work mightily to build a still more glorious future.

The speeches at the alumni dinner dwelt mainly with the Seminary's need of funds. It was announced that a drive is about to be launched for half a million dollars. This money is badly needed for a number of reasons. If each man is to be given a separate room, the Seminary can hold only fifty-nine. Seventy have already been admitted for next year. Twelve men have been turned away to date; and at the rate at which applications are coming in, it may be necessary to decline twenty-five more on account of lack of space. This expansion in numbers makes essential considerable improvement in the material, enlargement of the teaching force, additions to the library, and further equipment in the form of a new dormitory. The alumni endorsed the scheme of launching a drive for an endowment fund to meet the urgent needs of the Seminary, and appointed a committee consisting of Bishop Brown, Bishop Tucker, and Dean Green, to organize a larger committee to carry the drive through.

On behalf of the Rev. Percy Silver, rector of the Church of the Incarnation in New York, Bishop Brown announced that that parish was presenting to the Library Fund the sum of \$3,000 as a thank-offering for the life and service of one of the Seminary's distinguished alumni, the Rt. Rev. Arthur Selden Lloyd, D.D., for years General Secretary of the Board of Missions, and now Suffragan Bishop of New York.

In the evening a quiet hour for the men about to be ordained was conducted by the Bishop of North Dakota, Dr. Tyler.

The ordinations took place Friday morning. Bishops Brown, Tucker, Gravatt, and Darst, ordered the following men priests, the Rev. Messrs. Cox, Forqueran, Stewart, Whittle, and Wood; and deacons, Messrs. Baker, Ball, Cameron, Hall, Hibbert, Mackie, Spathey, Tebeau, and Tucker. The ordination sermon was preached by the Rev. Karl Block, of Roanoke, Va.

THE PRESIDENTS' CHURCHES

BY THE REV. DAVID RANSOM COVELL

NOT LONG ago a movement was on foot to name Sixteenth Street the Avenue of the Presidents because it is the street that goes straight north with its southern terminus at the Executive Mansion. Being the home of the president, the the City of Washington supplies our chief executives, as well as many other men famous in history, with satisfaction for their wants, among these needs being those of the religious side.

Of the four hundred churches in the National Capitol, it is said that only twelve have counted a President of the United States among their members. Calvary Baptist Church, at 8th and H Sts., N. W., is the place of worship of our present president, and there also the Secretary of State and Mrs. Hughes, and other governmental personages of importance attend.

Christ Church, S. E., is said to have been attended by Presidents Jefferson, Adams, and Randolph, who tied their horses to nearby trees, and went in for divine worship. One of the two offshoots of Christ Church, is St. John's, Georgetown, of which Francis Scott Key was a vestryman. Another church founded by the clergy of Christ Church is the famous St. John's at 16th and H Sts., which through its one hundred and six years of life, has been the scene of more brilliant weddings and impressive funerals than any other local religious edifice. It is one of the most beautiful churches in America and should be seen by every one who comes to the Capital.

Built almost at the door of the White House, when the city was painfully recovering from the devastation wrought by the British invasion in the war of 1812, St. John's reaped benefit from the era of good feeling which characterized the close of the Madison regime and the greater part of the presidency of Monroe. To this, "The Church of State" came President Monroe, and the presidents who followed him, and brilliant groups of representatives of foreign nations. It was President Monroe who presented St. John's with its bell.

Besides Monroe St. John's was the church home of Andrew

Jackson, Van Buren, Harrison, Fillmore, Tyler, Buchanan, and Arthur. President Arthur gave a very beautiful stained glass window to the church in memory of his mother.

Mrs. Benjamin Harrison, Mrs. Taft, and the first Mrs. Wilson attended St. John's, although their husbands had church affiliations elsewhere.

At the intersection of New York Avenue and 14th St., stands the New York Avenue Presbyterian Church. It is one hundred and twenty years old, and John Quincy Adams served there as trustee. Jackson sometimes attended services here in honor of Mrs. Jackson, who was a Presbyterian. Presidents Van Buren, Polk, Pierce, Buchanan, and Andrew Johnson attended the New York Avenue Presbyterian Church, and Vice-Presidents Colfax, Wheeler, Hendricks, and Stevenson, were often seen there. But it was Lincoln who left here the deepest impress. Not only did Lincoln make it his home church, but his close friend and advisor was its pastor, Dr. Phineas Gurley, who attended the dying President's bedside and delivered the funeral address in the east room of the White House and accompanied the body to the grave.

Other churches of historical interest are the First Presbyterian, John Marshall Place, near C St., made famous by the pastorate of Bryan S. Sunderland and the oratory of T. De Witt Talmadge, and by the attendance of Presidents Jackson, Pierce, Polk, Grant, Cleveland, and Secretaries of State W. J. Bryan, and Robert Lansing; the Church of the Covenant (Presbyterian), attended by President Harrison and Secretary of State James G. Blaine, who was buried from here; the Metropolitan Methodist Church, attended by President McKinley, Vice-presidents Colfax and Fairbanks, and Justices Chase, Clifford, and Anderson, of the Supreme Court, the Vermont Avenue Christian Church, attended by President Garfield. All Souls' Church is the only Unitarian Church in Washington, of which a President of the United States has been a member. President Taft attended here, and here, often, Edward Everett Hale preached. To this edifice was brought a church bell cast in the foundry of Paul Revere, and installed in 1822. Grace Dutch Reformed Church was attended by President Roosevelt, while President Wilson was a member of the Central Presbyterian Church.

DOMINE, DOMINUS NOSTER

O Lord, our God and Governor,
How grand Thy Name—how excellent!
Thou, Lord, that hast Thy glory set
Above the world's wide firmament.

Out of the mouth of very babes,
Hast Thou ordained Thy strength and might:
Wherewith to still Thine enemies,
And put avenging foes to flight.

When I consider with mine eyes
The heavens—what Thy hands have done—
The moon and stars Thou hast ordained,
The rising and the setting sun;

What, then, is man, born from the dust,
That Thou, O Lord, rememberest,
Or son of man, whose shroud is dust,
Whom Thou, Jehovah, visitest?

Thou madest man scarce lower than
The angels, sanctified above;
In Thy own likeness, crownest him,
And watcheth over him with love.

Thou maketh him to dominate
The works created by Thy hands:
And hast put all things under him,
Upon the seas, upon the lands;

All sheep and oxen: yea, the beasts
Which prowl or prey amidst the fields:
The fowls above, the fish below,
And all the ocean's path reveals.

O Lord, our God and Governor,
That set Thy glory in the sky,
How grand Thy Name, how excellent
In all the world, afar or nigh!

CHARLES NEVERS HOLMES.

Problems of Health

By Clinton Rogers Woodruff

THE Governor of North Carolina recently declared that "we must throw around the home and life of our people an enlightened world's knowledge of preventive medicine, and make ceaseless war upon sickness, suffering, and death in this state. Our great department of health must be generously nourished and equipped for this humane service. Disease cannot be successfully prevented by individual effort alone. Modern statesmanship demands that every practical effort shall be made through organized health boards and expert officers to protect the health of the people. Our health department has accomplished wonders with the means furnished. I believe I express the deep desire of our enlightened people when I urge increased strength for this great department of our government."

In a future article I wish to deal with the work which Government in its various forms is doing for the health of the community. It is an encouraging and enthralling story, and holds much of promise for the future of the race. Like all other human problems it is full of reciprocal duties and obligations: he who depends solely on the state to keep himself and his family well is apt to fail in their complete solution.

Moreover the problems of health are economic as well as physical and medical. As Captain Petavel, of the University of Calcutta, asserted in a series of articles in *The Englishman* (published in Calcutta), says: "This problem of the town, which is now being discussed in pretty nearly every land, is capable of being solved in the most remarkably complete and satisfactory way along lines of the simplest common sense; only, there have been such violent conflicts between the interests involved, that, in the past, reason has not had a chance of being listened to. Now, however, its chance seems to have come; for the conflicting interests have brought things to such a pass between them that common-sense solutions appear to be the only way out."

"Making towns healthy is a matter of clearing up sites, to create more open spaces, or to improve communications, and sometimes to relieve congestion. This is always rendered enormously costly now, by the compensations that have to be paid to owners. But this ought not to be so, because the value of a site kept open is not destroyed, but only transferred elsewhere. The displaced population and business premises must go somewhere else, and, therefore, some sites must be developed as the direct consequences of any clearances that are made. It is impossible, however, to trace this transference of values—for that is really what it is—therefore we pay for sites kept open as though their value were destroyed."

Some months ago the long-time editor of *The Survey*, Dr. Edward T. Devine, outlined a "public health program" which illustrates how complex and far-reaching is the problem, and its implications. It further illustrates how completely it is wrapped up with the family. Indeed the program was published under the department of "Family Welfare" in that publication. The health goals for which Dr. Devine declares we must work are set forth in a negative form and to be, 1, low death rates; 2, no preventable disease; 3, no births of degenerates; 4, no depleted, overworked, exploited wrecks of humanity.

Among the means to achieve these ends, he sets forth:

1. Adequate income and a standard of life which includes health, leisure, and recreation—certainly a family question.
2. An education which (a), will make workers effective, their work worth—to themselves and others—the income necessary to maintain a high standard; and which, (b), will develop personality, a capacity for normal adjustments.
3. Moral and religious influences—whether Catholic, Jewish, Evangelical, or Liberal. Enumerating many religious faiths is not to be understood, Dr. Levine asserts, as expressing an indifference to their respective claims. Health depends less on physicians or health officers than on the habits, manners, and morals of the individuals; and the earliest responsibility is upon parents and others who have a part in shaping the character of the individual. Whatever our differences in faith, there might be agreement as to the conservation and enrichments of the physical life; and as to the need of strengthen-

ing the will to avoid those careless and vicious habits which break down health and character. No religion, he believes, will long survive or gain wide acceptance which does not contribute in one way or another to these ends.

4. The coordination and strengthening of federal, state, and local public health activities. Larger local sanitary areas where necessary, permitting full time, carefully trained, health officers. A full time national health department. The coordination of voluntary agencies in the public health field.

5. Reliable vital statistics.

6. More liberal support of scientific research; especially of diseases like influenza and malaria; of the degenerative diseases in which death rates are increasing; and of food values in relation to health.

7. Public support for the medical and nursing professions in raising and maintaining professional standards. Sane and competent physicians, surgeons, and nurses are the main reliance in illness and accident and will remain so, however much medicine may be socialized, or by whatever method the cost of the service is met.

8. Abolition of the patent medicine fraud, and especially, just now, vigilance to see that acts to enforce prohibition are not drawn in the special interest of proprietary medicines.

9. Recognition of the point of view of mental hygiene; the earlier detection of nervous and mental diseases; increased attention to personal problems of discouragement and perplexity; persistent search for motives to right conduct.

10. Educational work by employers and by organized workers among themselves to develop standards of safety and personal habits of work, diet, and recreation, favorable to health. Vocational guidance of young workers with due regard to exceptional physical endowments and limitations.

11. More insistent testimony by charitable agencies that an intolerably heavy economic burden rests on the poor from sickness; reiteration in season and out of season of the elementary truths that disease costs more than health, whatever health costs; that health is a purchasable commodity, provided the purchase money be put into education. Not hospital and dispensary statistics, impressive as these are, measure the cost of sickness. Its enormous unmeasured burden lies in neglected suffering, postponed operations, premature discharge of convalescents, relapse and recurrence of disease, the debility and depression which reduce efficiency and normal enjoyment of life even when they do not lay the sufferer on his back, all of which are questions, fundamental questions of family welfare.

12. Vigorous propaganda in creating a social ideal of health; the clarification of public opinion as to what good health implies.

13. Democratic participation in health movements. Getting rid of the routine and sometimes corrupt bureaucratic control of health departments and of the social cliques in hospitals. Even if they were administratively effective, as they are not, self-perpetuating exclusive hospital boards and bureaucratic health departments cannot, in any true sense, be educational. Public health is not merely a matter of appropriations and prestige. The teaching process is two-sided. Expertness in the teacher is not enough. There must be receptivity and response in the taught. Habitual democratic participation is the best possible means, if not the only means, of securing that response. "All good citizens," Dr. Devine concludes, "must get into the health movement if it is really to make for a longer and more vigorous race."

This is indeed a program worthy of the most thoughtful consideration of every Social Service department or Commission in the Church.

The insistence that moral and religious influences must have their part in a health program brings to mind those splendid volumes of Dr. James J. Walsh (a prominent Roman Catholic layman): *Religion and Health*, and *Health Through Will Power*.*

Religion and health we are told by Dr. Walsh, who is the Director of the Fordham University School of Sociology, have much more intimate relations than is usually supposed. The old-fashioned Anglo-Saxon words "health" and "holiness" in their etymology strikingly reveal their close relationship. They both come from a common root, "hal" or "heel" and originally hale and holy meant exactly the same thing, though in the course of time one came to refer to the soul and the other to the body. Wholeness of soul and body was holiness in the one case and health in the other. Dr. Walsh has brought out the practical elements of this relationship between the conditions now represented by the two words. He has shown in a series of chapters that the practice of prayer

*Published by Little, Brown & Co. Boston

and of sacrifice and the observance of mortification, and fasting, and abstinence as well as of the holidays prescribed by religions, have proved of great value to health, and that the nervous and mental diseases of humanity, as well as suicide, have all increased just in proportion as religious belief and practice have declined.

In discussing Nervous Disease, Dr. Walsh points out that people who are deeply religious very seldom suffer from nervous affections, and they have in their religion the most beneficent of helpful resources, if by nature, that is, by heredity or unfortunate development, they have neurotic tendencies. He does not hesitate to declare that so far from religion increasing nervous disease, it has exactly the opposite effect. We have a number of testimonies to this purport from prominent neurologists, many of whom were themselves not believers in religion but who recognized its influence for good over others. Such expressions are to be found in the writings of men of every nationality. Not infrequently, in spite of their own religious affiliations, they acknowledge what a profound influence certain forms of religion have over certain people. These testimonies have been multiplying in our medical literature in recent years, because, apparently, physicians have come to appreciate, by contrast, the influence of religion for good, over some of their patients, since they see so many sufferers from nervous diseases who have not this source of consolation to which to recur.

In America we have a number of such testimonies. In his *Self Help for Nervous Women*, Doctor John K. Mitchell, of Philadelphia, who may be taken to represent in this matter the Philadelphia School of Neurologists, to which his father lent such distinction, said:

"It is certainly true that considering as examples two such separated forms of religious beliefs as the Orthodox Jews and the strict Roman Catholics, one does not see as many patients from them as might be expected from their numbers, especially when it is remembered that Jews as a whole are very nervous people, and that the Roman Catholic includes in this country, among its members, numbers of the most emotional race in the world.

"Of only one sect can I recall no example. It is not in my memory that a professing Quaker ever came into my hands to be treated for nervousness. If the opinion I have already stated so often is correct, namely, that want of control of the emotions and the over-expression of the feelings are prime causes of nervousness, then the fact that discipline of the emotions is a lesson, early and constantly taught by the Friends, would help to account for the infrequency of this disorder among them, and add emphasis to the belief in such a causation."

His chapter on "Prayer" is a remarkable one and deserves the thoughtful reading of Churchmen. He begins in this wise: "In spite of a very prevalent impression in the matter, the all-important element of religion is not attendance at church or the public exercise of religious functions, or even the joining in religious celebrations, for all these may be accomplished by routine without an element of real devotion to the Creator, in them. They may even be gone through with hypocritically while all the time one is thinking of merely worldly things, or even of the effect that one is producing on others by the show of devotion, though with such slight advertisement as to make the devotions of extremely little value or even a sort of insult to the Almighty if the negligent attitude of mind is assumed deliberately. Bodily participation in worship is a necessary adjunct of the expression of religious feeling, but it is, of course, of just so much less importance than the mental worship of the Creator, as the body is less important than the mind. Mental adoration of the Deity is accomplished through prayer, which is the all-important personal element of religion."

Further on in the same chapter he points out that in his chapter on longevity there are some statistics which might very well and easily have been increased in numbers with regard to the effect of St. Benedict's foundation on the length of life that men have lived. Even now, in the midst of all our improvement in sanitation which has so lowered the death rate among mankind, we find that nearly fifteen hundred years after Benedict's work was first begun, his direction to make life a compend of work and prayer is having its effect in prolonging existence for the followers of his rule today. He himself would probably have said that it was the combination of these two that proved so effective in this important matter of lengthening life. We find that people outside the monas-

teries work enough, however, but fail to pray, so it would seem that prayer is a particularly important factor for monastic longevity, at least. Length of life comes, however, from a healthy mind in a healthy body, and nothing so conduces to the possession of a healthy mind as the habit of prayer, since it enables man to throw off to some extent at least—and the deeper the prayer habit the more it will do it—the solitudes and anxieties with regard to the past and the present and the future which disturb so many people. As Ignatius Loyola, the wise founder of the Jesuits, said: "Pray as if everything depended on God; work as if everything depended on you; but leave everything to the Almighty, for you might as well since His Will will surely be accomplished anyhow."

The chapters of this suggestive book are: Can We Still Believe?; Prayer; Sacrifice; Charity; Fasting and Abstinence; Holy days and Holidays; Recreation and Dissipation; Mortification; Limitation of Excesses; Purity; Insanity; Nervous Diseases; Dreads; Suffering; Pain; Suicide and Homicide; Longevity; The Bible and Health; Health and Religion.

In *Health Through Will Power*, Dr. Walsh shows that our generation has hitherto been so intent on the development of the intellect that we have been neglecting the will. In the recent war, however, man discovered the power of his own will. He tapped layers of energy that he did not know he possessed. He learned that his will is capable of enabling him to do things he would have previously considered utterly impossible. Also, he discovered that upon his will, more than upon any other single factor, depends his health and recovery from disease. This volume is meant to help in the restoration of the will to its place as the supreme faculty of life. The author shows its preventive and curative power upon such universal ailments as coughs and colds, intestinal disorders, rheumatism, mental disturbances, etc., and the value of its application to the bad habits of self-pity, irregular and insufficient exercise, yielding to pain, and sentimental sympathy. The book is not technical, but clearly and concisely expressed for the benefit of the layman unversed in scientific, medical, or psychological matters. It should win a wide and appreciative public.

Surely after reading this volume one feels like reëchoing what Archbishop Hayes says about it: "I do not wonder that your splendid book *Health Through Will Power* has met with such great success. I know that I could hardly leave the book out of my hands, it was so interesting and instructive."

RECOGNITION

When He walked the ways of Galilee
Long and long ago
When He walked the ways of Galilee
In sorrow and toil and woe
Proclaiming to thousands the living Word
How many knew Him to be the Lord?
Not the multitude who thronged to spy
This miracle-worker passing by,
But the deaf who hear and the blind who see
The stricken ones who had need of Thee,
They have waited in faith by the weary road,
They have sought for healing and found their God.

Under the veil of the Bread and Wine,
These found the spirit their souls to save.
Now when the Bread is broken afresh
Who, looking in faith past the conquered grave,
Believe the words that Christ spake that day—
"This is My Body, I am here among you when ye kneel and pray."
Often He cometh, the Lord divine,
Under the veil of the Bread and Wine,
But the multitude can only see
A beautiful far-off memory
For to whom in that hour is His face revealed
But to those whose sorrows and sins He hath healed?

E. F. TALLEY.

I DO NOT KNOW when or how it may please God to give you the quiet of mind that you need, but I tell you, I believe it is to be had; and, in the meantime, you must go on doing your work trusting in God—even for this. Tell Him to look at your sorrow, ask Him to come and set it right, making the joy go up in your heart by His presence.—George MacDonald.

Confirmation and the Holy Communion

IT IS regarded by some, nowadays, to be a mark of Christian amity to admit to the Holy Communion members of religious bodies who have neither received Confirmation nor are ready and desirous to receive it. Whatever savors of Christian charity is beautiful, at least in intention: but whoever admits such a person does so of his "private judgment" (concerning which see Art. XXXIV), and is not ministering "the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same" (Book of Common Prayer, p. 518).

The last rubric in the Order of Confirmation, "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed", is an ancient heritage of the Anglican Communion. It is found in the First Prayer Book of Edward VI, and in all subsequent ones. In the First Prayer Book it is without the clause, "or be ready or desirous to be confirmed": but the clause rather strengthens than weakens the rubric, for it shows it to be the mind of the Church that not only may none be admitted as "communicants" without having received Confirmation, but that none such may be admitted casually to communion; for the latter clause would be unnecessary if the Church made a distinction between "communicants" and those who received the Holy Communion occasionally.

The rubric is taken from the Sarum Manual: "Likewise no one should be admitted to the Sacrament of the Body and Blood of Christ Jesus, except the dying, unless he shall have been confirmed, or shall have been reasonably hindered from the reception of the Sacrament of Confirmation." The present rubric, it will be seen, is exactly in accord with that of the pre-reformation days. It was drawn from the Constitutions of Archbishop Peckham, which date from 1281 (Proctor and Frere, p. 606, note 2).

The exhortation, or invitation, "Ye who do truly and earnestly repent you of your sins", regarded by some to contradict, or override, the rubric, appears first in the *Order of the Communion* that was inserted in the Latin Mass in 1548. But the bishops composed this for the Church of England, of which all Englishmen—although they might be of widely varying opinions—were members. There was not the faintest idea in their minds of the possibility of any other Church in England other than the Church of England. To have spoken of a number of "Churches" existing side by side in a country would have appeared to them absurd, if not positively wrong. The first movement towards such a state of affairs was the secession of the Romanists, which did not occur until after 1570, while the first Protestant secession did not occur until 1593, when the Presbyterian "Brownists" went out.

The words of this exhortation are regulatory or disciplinary within the Church, and apply only to members of the Church, saying, in effect, "Let the impenitent, the uncharitable, and the disobedient among you presume not to take this Holy Sacrament." And those words, written with this intention, and maintained so to the present time, must retain this meaning as being "as the Church hath received the same", until such time as the Church shall state officially that they have a general and indefinite signification—and make, incidentally, the essential of religion to be the subjective mental attitude of man, and not the grace of God. Faith may move mountains; but it cannot *make* God save a soul; His *grace* is sufficient for that.

It may be noticed, in this connection, that the Presbyterians in the Hampton Court Conference (1604), which was an effort to protestantize the Church from within, did not attack the rubric alone but the whole matter of Confirmation. To them Hooker—who spoke ably for the Church in these difficult times—replies (*Eccles. Pol. V, lxiv*). In speaking of Confirmation, he says, "The Fathers everywhere impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin." And he consistently defends the Church's use of Confirmation, affirming it to be a means of spiritual grace. This reference to Hooker has been made largely because Hooker wrote at a time when the Church was endeavoring to find some way by which she could retain

the Protestants within her fold. The Church went to great lengths to hold them, but could not sacrifice such a principle as Confirmation; which they refusing, together with other sacramental principles of the Church, took them out of the unity of the Church; for them to receive the benefits of the Holy Communion—for which they presumably approach it—it will be necessary for them to return to the Church. It is right for all men to desire the benefits of the Sacrament: "but this consideration", says Dr. F. J. Hall, "cannot justify an admission of those who reject Confirmation altogether . . . to relax the requirement involved is to sanction error, and the Church cannot do this without betrayal of trust" (*Dogmatic Theology*, IX, vi, 4).

Another reason that the Church desires men to receive Confirmation before partaking of the Sacrament of the Altar is that it may be regarded as a preparation for the greater Sacrament. Hooker says, in another place, that the Church teaches definitely that "without God's preventing [prevenient] and helping grace we are nothing at all able to do the works of piety which are acceptable in His sight." Such a work of piety is the preparation for, and the coming to, the Holy Communion; and it is as necessary to believe that God leads us to this holy thing as it is to think that we bring ourselves to it. In other words, God has as much to do with our preparation as we ourselves have: and the work of this Divine preparation is the office of the Holy Spirit. So, therefore, we may consider Confirmation—the strengthening of the Holy Spirit—as a preparation of the soul whereby it may profitably receive the Sacrament of the Body and Blood of Jesus Christ, as an education of the soul that it may indeed apprehend this great Mystery, as granting the ability to discern the Lord's Body. Dr. Hall says: "Confirmation is ordinarily prerequisite because its grace is an appointed part of the normal spiritual equipment of Christians. As such, it ought to be possessed, if possible, by any one who would exercise the most venturesome of spiritual privileges, the privilege of receiving the Body and blood of the Lord."

This is the more evident when we consider Confirmation as conferring habitual grace whereby the recipient is spiritually strengthened in his Christian character, and given further capability of performing acts of righteousness. (Cf. Stone, *Outlines of Christian Dogma*, note 61.) Confirmation must be either that, or nothing, spiritually: and it must, therefore, include the capacitation for so great a work of righteousness as a proper approach to the altar. And while we cannot but say that God's actual grace may, upon certain occasions as pertain to His judgment, so fit a man that he may worthily receive the Holy Communion, yet such occasions are in God's hands: our work is in the perfecting of the Christian life, which is done by forming a right character, which, on God's part, is by means of His habitual grace.

And thus it may again be seen that what the Church has found necessary to formulate into a law is the expedient and profitable thing. It is the law of the Church that none may usually receive the Holy Communion except he be confirmed: and the purpose is to keep him from an unworthy reception thereof.

THE PILOT

Push out life's bark with confidence
And let Christ pilot thee;
Though storms may rise, and waves beat high,
He'll guide thee o'er the sea.

Through all the dangers of the deep
He'll be thy help and stay:
Push out, then, with heroic faith;
Your pilot knows the way.

Many fair crafts have drifted far
Upon the waters wide,
That might have seen the harbor light,
If Christ had been their guide.

DWIGHT E. MARVIN.



CORRESPONDENCE

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

WHAT IS THE MATTER IN THE CHURCH?

To the Editor of the Living Church:

IN YOUR study of the present situation in regard to the failure of the general Church to respond to the call of "The Program", would it not be well to stop and consider the matter from another angle?

The question might be asked in this fashion: Has the Church, as we know it, and as it is at present constituted, the genius for conducting big enterprises?

"The Program" is a big enterprise, but it seems to be meeting with the usual result in the Church, no matter what is undertaken, and that is, instead of the members falling in line and going ahead, each and every one has a method or a plan whereby the affair could be done in a better manner. This seems to be the course in many of the smaller missions and they don't develop; they spend their time in getting ready; it happens in the parishes, and they forget to advance, for they have to find out how it best can be done; and so in other ventures.

The contrast is made between our Church and those of the other Christians about us, but with us we seem to elect safety deposit boxes for the information, inspiration, and enthusiasm that may be the fruit of a convention, council, or conference, while they seem to follow the system of making a person accountable to the body who sends him, and can at any time convert a service into a business meeting, and receive reports, take action, etc.

If we are to be able to carry out any enterprise we undertake, it must be through the generation of a larger degree of interest on the part of those who are back of the firing lines. This can only be done by keeping the lines of communication clear. They are not clear at the present time, for those who go and vote are not those who come back and say why or how. Of course, in a few instances things are managed differently. This practice needs to be the general rule.

Again, there is too great confusion in the number of appeals that are made. This should be simplified. At present you have "The Program", the diocesan, and the parochial, plus the local ones that stand outside this classification. By cutting down on the number of treasurers and the variety of objects, but combining the aggregate within the possibility of the local parish or mission, give it as an ideal and a duty, and the full strength of a virile man could be put behind it. As it is, one appeals with a sense of reserve, for something else may be sprung and demand action.

After all, when you look back at the history, the question must be, "How can we develop the genius to do big things?"
Stuttgart, Ark., May 23d.

H. A. LOLLIS.

To the Editor of The Living Church:

SOMETHING radically wrong" challenges attention. I wonder whether the difficulty may not be summed up in a paraphrase "Like leader like people". Where the leaders do not study the Church's literature to know the needs of the Church and the plans of the various departments, little can be expected of the rank and file. Every diocese and parish should have some credit, if it be only the offerings of the bishop and parish clergymen. Most of them receive a fair average salary. Only those who do their best have the right to criticise. For one, I believe thoroughly in the integrity and vision of the National Council. They are a body of picked men; and we picked them. If we who are set in places of leadership will only lead, the people will follow not far from our heels. But the job requires steady and persistent application.

A man may move people to give a large sum in a short time for a special object, but another quality of leadership is needed to raise a moderate sum continuously. To raise a pension fund is quite a different task from raising a diocesan quota year in and year out.

The sum asked of us is, as it should be, proportionate to the needs and to our capacity, rather than to our unwillingness to give. The grace of perseverance is one of the high qualities of leadership.

Portland, Oregon.

THOMAS JENKINS.

To the Editor of The Living Church:

IHAVE been reading with interest the various responses to your recent editorial bearing on the question of What is the Matter with the Church.

Of course there are many things the matter with the Church, but I take it you are seeking the roots of that difficulty reflected in the lack of enthusiastic support by the laity, of those things which are manifestly needful for the spread of the Faith and illustrative of the earnest pursuit of it by believers.

Is not one source of weakness to be found in the fact that the clergy yield too much to the demand that they teach and preach those aspects of the Christian philosophy which clamor insists people want taught and preached?

A considerable proportion of our membership is made up of those attracted to the Church by the dignity of her worship, the uplift of her buildings, and such things. These noble features of her life are products, not ends, and she should not be swayed to use them as ends. If they attract, very well. But she is apostate if, having attracted, she fails to teach the life which is in her. To do less is to offer her temples as a worshiping place for pantheists.

If there is poured forth from the pulpit a glowing but nebulous philosophy, it will naturally attract a following which likes to think that way. But it takes zeal for the Holy Faith to support the spread of it and to practise the living of it, and there can be no vigor nor constancy of support for the Faith from people who themselves dislike to hear it.

Should there not be a determined resolve that the clergy shall teach and preach the Faith even at the risk of temporal setbacks; and preach it not for a month or a year, but always, if the Church is to escape extinction? Extinct she will surely be if she panders to temporality, and she does that whenever she soft-pedals on essentials to gain the affiliation of numbers or of importance.

Those whose affiliation is bought by silence are incapable of submitting their wills to the will of the Church, and so are incapable of humble and whole-hearted interest in sacrificing for the advancement of the kingdom. Quite usually they lack any particular interest in seeing it advance at all, especially (as one hears so much) if the movement *must* have a religious emphasis.

There is an emphatic difference to be accounted between supporters of a parish and supporters of the Faith. Where the first are generous, the second seem only remotely important. But the supporters of the Faith are the heartwood of her life, and if the Church is not raising up supporters of the Faith, she becomes only a shell of what was once an oak. To be merely responsive to expectations is a long way from leadership, especially when those expectations are the product of no deeper thought than the popular attitude of negation and self-sufficiency.

The Church is broad. The Church is tolerant. The Church is liberal. But by so much as she strives to be "liberal" in the popular understanding of the term, she ventures into an area where the demand for organized religion is a minus quantity.

J. G. HUBBELL.

St. Luke's Parish, Evanston, Ill.

To the Editor of The Living Church:

IAM deeply interested in the above question, because it is one of the burning questions of the hour, and it should stir the very depths of every Soldier of the Cross.

The difficulty may be expressed in four words, the Church needs converting. I have prayerfully and carefully thought out a remedy to offer. The Church must be awakened. How? This can be done by real parochial missions. By real, I mean a good, intense, preparation before the Mission.

I submit the following to be attained: First, Missioners; second, Consecrated Coöperation; third, Money.

1. Missioners and how to get them: we realize that Missioners are not made, but there are many earnest priests in parishes and missions, who would give missions, and would be willing to meet to prepare for the work. These earnest men could meet in their own dioceses to receive instructions from those who have preached Missions. For this purpose

the Diocese might be divided to make it more convenient for the clergy. Of course, they might not all become Missioners. Their expenses should be paid. There must be no cheap work in this solemn undertaking.

Workers: A similar work could be carried on among the women who would be willing to help this momentous work, and we have many of them in the Church. They would meet at an appointed place, to receive instruction from some godly women, who have already consecrated their lives. The purpose of this is, that two of them would go to the place where the Mission is to be held a week before the Mission, to work among the women and girls. Such should not work in their own parish or mission. Their expenses should be paid, of course.

From my experience of preaching Missions, the one essential thing is preparation. Then there should be a publicity center for preparing posters, tracts, resolution cards, prayer for the mission, reward cards for children's diligence, etc.

The Sunday supply: One would not expect a priest to leave his parish unsupplied for the two Sundays he is away preaching a Mission. Just here the difficulty could be overcome by the Sunday supply being drawn from the non-parochials in each diocese. They would be glad and willing to help forward a so great and glorious undertaking. Their expenses must be paid, plus an honorarium. There must be no cheap work in this solemn undertaking.

We have now, the missioners and women, the publicity committee, the Sunday supply. So now we must speak of money.

2. Finance: This wonderful work will need money. "Ah, I thought so! that's the hard part, raising money." Wait a moment, Christian soldier, it will be easier than getting missioners, but not too hard for God almighty.

3. The call to consecrated coöperation: How to raise the money, and enough of it. To receive \$1 as a minimum a year from each communicant and baptized soldier of Jesus, 25 cents a quarter. The children will do their part, \$1 a year, if taught.

In the *Living Church Annual* for 1923, page 475, I find, communicants, 1,143,801; Sunday school scholars, 476,375; teachers, 53,992; a total of 1,674,168. Now, add the baptized in the Church, and then change these figures into dollars, and you have \$1,674,168 plus the baptized, not yet counted. This would make a parochial mission fund large enough to meet the afore mentioned expenses.

Remember, if the fund should not be large enough, there are thousands who would gladly give another dollar for the year's work for Jesus. Then, this would be an annual privilege, and the parochial mission fund would become one of the great works the Church has undertaken. Soldiers of Christ! Arise! Arise!

GEORGE H. S. SOMERVILLE.

Waupun, Wis.

Chaplain, W. S. P.

To the Editor of *The Living Church*:

AS A small contribution to "What is Wrong in the Church", may I suggest that if the *men* of the Church, other than the clergy, could be sent forth "by two and two" with instructions to say nothing about money, but *solely* in an intensive and continuous "campaign" to commit and bring to the priest in charge and to the church building, other *men* for Baptism, for Confirmation Instructions, for Confirmation, and to partake of the Holy Communion, and "to use all diligence to be rightly instructed in God's holy Word" by the priest in sermons at least, there would remain very little "wrong in the Church".

DAVID C. BEATTY.

Grace Cathedral, Topeka, Kansas.

May 27, 1923.

CHRISTIAN BURIAL

To the Editor of *The Living Church*:

MAY I say a word through your paper about Christian Burial? As every priest must know, pagan practices are creeping back with amazing facility and persistence in the matter of the burial of the dead. I could site a number of instances in point, but such will readily occur to the minds of the readers of this letter. Insistence on the open casket, and upon burial from the house are cases in point.

I strongly feel that the Church should legislate very definitely in this matter, if only for the protection of her faithful children, who, when dead, may be left to be buried by those who know little or nothing about Christian burial and who, being moved wholly by uninstructed sentiment, will nevertheless insist, often vehemently, that the service be conducted in a most unchristian manner. Should anyone doubt this, let me say that the other day a faithful son of this parish, hav-

ing died, was buried, according to the direction of his daughter, by a Baptist minister, because the daughter disapproved of the Church's custom of a closed casket. As the service was to be held in the house, I had not insisted upon this point, but the fact that it was the Church way was enough to determine the matter in this case.

The Church, I believe, should declare positively, among other things, that, 1, No funeral shall be held on Sunday (the people mentioned above at first wanted me to have the service on Sunday morning) unless impossible otherwise, in which event the consent of the Bishop should be first obtained, 2, That all services of burial be held in the Church' (prayers at the house would, of course, be proper), with the above exception and proviso, 3, that the casket shall not be opened during the service, 4, That the service shall be held at an hour when it may be reasonably convenient for the priest to officiate, and that he should be consulted regarding the hour before it is decided upon. Other rules might be added, but I will not say more here, as I do not wish to make this letter too long.

It does not seem quite fair to leave to the individual priest the task of fighting the battle against paganism and secularism in the burial of the dead, with the inevitable result that he will be looked upon as a crank. It was not so left, I believe, in the early days of the Church. It is true that the rubrics of the Prayer Book cover some of these points, but they have been a dead letter so long (in the matter of house funerals, for example), that any attempt to enforce them on the part of the priest is viewed as an unwarrantable severity, if not bigotry, even, on his part. This being the case, would it not be well for the Church, either by legislation or pastoral letter, to reaffirm the essential principles of Christian burial?

I may add that I have purposely avoided bringing into this letter the question of the Mass in connection with the burial of the dead. This I have done not because I disbelieve in this custom, but in order to keep the issue clearly confined to the above points.

JOHN H. YATES.

St. Mark's, Waterville, Me., May 25th.

SENIOR BISHOP IN THE ANGLICAN COMMUNION

To the Editor of *The Living Church*:

SUBJECT to correction, I think that both the *Church Times* and its quoters are wrong as regards the Senior Bishop in the Anglican Communion. Bishop Tuttle was consecrated in 1867, and two years later a young missionary to Tierra del Fuego was consecrated as Bishop of the Falkland Islands. So Bishop W. H. Sterling appears to be next in order of consecration to our late Presiding Bishop, coming five years before Bishop Garrett.

Of the work of Bishop Sterling in the Land of Fire, where the South American Missionary Society took up the challenge thrown down by Darwin, a book of adventure could be written. He is an old man now, but the writer travelled with him in Patagonia and knew his fine work as the head of the romantic endeavor among the Indians of Ushuaia, in the shadow of Cape Horn.

JOHN W. LETHABY.

Portland, Oreg., May 22d.

THE FOURTH OF JULY

To the Editor of *The Living Church*:

WHY should there not be an early celebration on the Fourth of July in every church in the land? On that day in 1776, the Church of England, as a legally constituted body recognizing the authority of king and parliament, ceased to exist in this country. The Church of England became the Church in America, and so it would be today if the Chestertown convocation that adopted our legal name had had more national and less sectarian temper.

Martinez, Calif.

J. N. McCULLOUGH.

A PRAYER OF CONFIDENCE

IF, THEN, I be asked to whom I confide those I love when, after much utterly ineffectual-seeming devotion of my heart, I have seen them suffer fearfully and disappear from my own care and longing, I answer that I confide them to that Reality and Love, to that Real Lover, whose reality and lovingness and penetration of my heart alone make possible and actual my own poor persistent love. Thus my very bitterness and despair over the apparent insult flung at my love by the world as I know it, turns out to be but one more effect of the reality and operativeness of God, and one more reason (again not clear, not readily transferable, but rich and fruitful) for believing and trusting in Him, in Love, the Lover.—*von Hugel*.



POLITICS

The Economic Basis of Politics. By Charles A. Beard. New York: Alfred A. Knopf.

In these four lectures, given at Amherst College, on the Clark Foundation, we have a singularly clear and striking discussion of politics by a political scientist from the point of view of economics: surely an interesting combination! It is quite true that American writers on politics, I use the term in its broader sense and significance, have unduly stressed what may be termed the mechanical features of the problem and the partisan phases. Dr. Beard sees the influence of the materialistic or, as he prefers to call them, the economic factors, and he emphasizes them in his recent books, and especially in this one. Some are inclined to think that he overstresses them. Whether because he sees only in part, or because, as so many skilful disputants do, he feels the need of overstating his case so as to strike a happy medium in the final analysis. It is now quite the style to develop and emphasize the economic features, and Dr. Beard is in the height of fashion, but he follows the fashion with a clear appreciation of the possibilities of that particular fashion. His analysis of the doctrines of the philosophers is admirably done. In the light of what has been said, it is an illumination to quote the following: "The most striking thing about Aristotle's *Politics* is the sharp contrast which it presents to most modern books on the same subject. The latter deal mainly with the structure and forms of government, the machinery and methods of elections, the power and duties of public offices. The texture of society itself is left to the sociologist: the production and distribution of wealth, the foundation of human life, are assigned to the economists." In short they are specialists and this is just what Dr. Beard is, but a brilliant one.

C. R. W.

Twenty Years. Being a Study in the Development of the Party System between 1815 and 1835. By Cyril Alington, Head Master of Eton. Oxford: At the Clarendon Press.

Our English friends certainly have a delightful way of writing history and pointing political truths. Dr. Alington's book is a striking example of this. In just two hundred pages, not counting an epilogue of seven pages, he tells the story of the ministries from Waterloo to the accession of Queen Victoria, and in doing so not only gives us a helpful account of those twenty critical years, but gives a thoughtful discussion—perhaps it would be more accurate to say throws illuminating sidelights on the fundamental question of how far loyalty to a party is a moral obligation. His justification, if one were needed, is that the successes and failures alike of the politicians and statesmen who are discussed, are important as it is "very certain, thanks to the beneficent working of a not wholly inscrutable Providence, that we shall look upon their like again". It is refreshing to read a book like this, which has the merit of using good English and of reciting facts in an entertaining and informing way.

C. R. W.

The Federal Service. By Lewis Mayers, Ph.D. New York: D. Appleton & Co.

Dr. Mayers prepared this comprehensive and helpful volume for the Institute for Government Research, of which he was a staff member. He deserves hearty praise for the excellence of his work, and the Institute for the excellence of its initiative and supervision. It is the first adequate study of the system of the personnel administration of the American Government, and it is a praiseworthy one, indeed. It is impossible to describe, or even to appraise, this volume of 600 pages. It must be examined and read to appreciate its thoroughness and value. Its importance can be measured by the statement that it deals with the employment problem of the United States, and, in 1919, that involved 757,095 men and women! Need more be said on the question of importance? There is no more controversial subject than this, due to the fact that civil service laws cut straight across political and religious influences, two of the most baneful in public administration. Civil service regulations, however, must be something more than restrictive. They must build up a positive program and this is what Dr. Mayers seeks to do, with a large measure of

success, not in any dogmatic fashion, but as one who fully appreciates the gravity and importance of the whole situation. Perhaps no better description of the contents of the volume can be given than that of the publishers. It deals with a fundamental factor in the efficiency of the Federal administration, that is, with the system employed in securing, compensating, directing, and controlling the personnel required for the conduct of the Government's operations. It is at once descriptive, critical, and constructive. It makes known in detail existing conditions relating to each phase of the Federal personnel system, points out wherein these conditions are satisfactory or the reverse, and indicates the lines along which changes will better them. The determining of duties, together with rates of compensation, and the lines of advancement, the tenure of office, the methods and machinery for securing employees, systems for testing efficiency, rules to govern promotions, transfers, demotions, and separation from the service are among the topics of *The Federal Service* that receive full critical analysis.

This is a timely volume. Our Federal Government through a Joint Congressional Committee on Reclassification has been studying the whole question, and is seeking to work out an ambitious plan to reorganize the whole of the present personnel system. It may be some time before this is accomplished, but Dr. Mayers' contribution will be a substantial help.

C. R. W.

WALTER F. DODD is abundantly qualified to write of *State Government* as he does in this fifth volume of the Century Political Science Series. He has been a professor of political science (at Illinois and Chicago), he was what might be called the expert adviser of the recent Illinois Constitutional Convention, and he is a practicing lawyer. This is a splendid contribution for one who seeks enlightenment on that interesting but difficult subject: the government of our states. It is a comprehensive treatment; the information is abundant and adequate; the perspective sound, and the discussion illuminating. After introductory chapters on the abstract idea and the social meaning of centralized government and, on the relation of local to national governmental organization, Dr. Dodd considers the nature and purposes, the framework and functions of the state constitution, legislature, the executive and judicial branches. Finance, elections, and political (as distinguished from governmental) phenomena are likewise given due attention. The summarizing notes appended to each chapter, the footnotes, marginal annotations, and the index, give the work added value. Altogether, it is a worthy addition to the series, of which Professor Frederick A. Ogg is editor, and it is an important contribution to a subject that needs just the sort of discussion our author gives it. His main thesis is that the nation, state, and the local area, should be regarded as parts of a single organization for the conduct of governmental business. While there may be a disposition to dispute this, none will deny that the whole discussion is highly suggestive and stimulating (New York: The Century Co.)

C. R. W.

PROF. CHARLES E. MERRIAM is the versatile professor of political science at the University of Chicago. He has been an alderman in Chicago, and a candidate for mayor. He is abundantly qualified, therefore, by study and experience to discuss the *American Party System*. He does this with considerable success, but rather in his professional capacity than in his political. In other words, he gives us what he calls an introduction to the study of political parties in this country, in which he gives an account of the structure, processes, and significance of the political party, and the function it performs in the community. He believes in the importance of the party and the party process as an integral part of what he calls "the larger social process, of which it is a cross section". One wishes that the book had been livened up and lightened by his personal practical experiences, which were numerous and instructive. (New York: The Macmillan Co.)

THE REV. GAUIS G. ATKINS' *A Rendezvous with Life*. (Fleming H. Revell Co.), contains a series of meditations brought out by Cullen's poem by the same title, which, in turn, was suggested by Seeger's great poem. It well reminds us that really "it is harder to live than to die."

Church Kalendar



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.

Personal Mention

THE Rev. SIDNEY W. CREASY, formerly of Rapid City, S. D., becomes rector of St. Peter's Church, La Grande, Ore., with oversight of the missions at Wallowa, Enterprise, Joseph, and Elgin.

THE Rev. JOHN W. DAY, until recently rector of St. John's Church, Sapulpa, Okla., is now in charge of St. Luke's Church, Bartlesville, Okla.

THE Rev. M. McLEAN GOLDIE has been appointed Archdeacon of Eastern Oregon.

ON July 1st, the Rev. J. H. HERENDEEN, who has been rector of St. John's Church, Honeoye Falls, N. Y., for the past six years, will take up new duties as rector of St. Paul's, Montour Falls and St. John's, Catherine, N. Y. His residence is to be at Montour Falls.

THE Rev. ALVIN S. HOCK has recently taken charge of St. Andrew's Church, Stillwater, Okla. The State Agricultural and Mechanical College is located here, and Mr. Hock expects to work among the Church students attending the college.

THE Rev. NORMAN INWOOD should be addressed at his home, 92 E. Grand View Ave., Sierra Madre, Calif.

THE Rev. FRANCIS K. LITTLE, rector of Emmanuel parish, Newport, R. I., has been called to succeed the Rev. Charles F. J. Wrigley as rector of Grace Church, Brooklyn Heights.

THE Rev. EDWARD G. MAXTED, rector of St. Andrew's Church, Barberton, Ohio, has been appointed priest in charge of St. Mary's Church, Madisonville, and St. John's Church, Unionville, Ky. He will begin this work July 1st, and his address will be Madisonville, Ky.

THE Rev. HENRY MESIER has resigned as rector of Trinity Church, Fredonia, N. Y., and is at present assisting the Rev. Walter R. Lord at St. John's Church, Buffalo, temporarily.

THE Rev. W. HOWARD MILLS has become rector of St. John's Church, Sapulpa, Okla., with oversight of the missions at Henryetta and Bristow.

THE Rev. GEORGE E. NORTON, who for the past eleven years has been rector of St. Michael and All Angels' Church, St. Louis, Mo., has accepted a call to St. Paul's Church, Rochester, N. Y., and will take charge there on Sept. 1st.

THE Rev. IAN ROBERTSON has been called to St. Andrew's Church, Hartwell, Cincinnati, Ohio, and not to Holy Trinity Church, as previously stated in THE LIVING CHURCH. The Rev. L. W. S. STRYKER remains as rector of Holy Trinity.

THE Rev. W. C. ROBERTSON, of Christ Church, Chattanooga, Tenn., has accepted an appointment on the staff of the Church of the Advent, Boston, Mass., to take effect Oct. 1st.

THE Rev. LUTHER G. H. WILLIAMS, of Abingdon, Va., has become rector of St. Stephen's Church, Baker, Ore., and is in charge of the missions in Canyon City, Prairie City, Sumpter, and a recently opened lumber camp, Bates.

SUMMER ACTIVITIES

THE Very Rev. WILLIAM B. ALLEN, Dean of St. John's Cathedral, Albuquerque, N. M., sailed June 11th, from New Orleans for Europe. Dean Allen will officiate for several Sundays in London under the Archbishop of Canterbury's license. Dean Allen expects to return to St. John's the last Sunday in August.

THE Rev. T. B. McCLEMENT, of Tucumcari, N. M., will be in charge of St. John's Cathedral, Albuquerque, N. M., for six weeks during Dean Allen's absence.

THE Rev. EDGAR MORRIS THOMSON will sail for England to attend the Anglo-Catholic Congress, on the *Orduna*, June 23d. Address, care Thomas Cook & Son, Ludgate Circus, London, E. C. 4.

THE summer address of the Rev. W. H. VAN ALLEN, of the Church of the Advent, Boston, Mass., will be in care of Brown, Shipley & Co., 123 Pall Mall, S.W., 1, London, England.

ORDINATIONS

DEACONS

BETHLEHEM—In the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., on June 1, 1923, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese ordained S. F. CUSTARD to the diaconate. Mr. Custard was formerly a Methodist minister. He will serve his diaconate as a curate at the Pro-Cathedral.

NEWARK—The Rt. Rev. Wilson D. Stearly, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate, in Grace Church, Rutherford, N. J., on Sunday June 3, 1923, JOHN THOMAS, who was presented by the Ven. H. M. Ladd, Archdeacon of Paterson.

The Rev. Mr. Thomas, who has lately been in charge of Grace chapel, East Rutherford, and St. Paul's Church, Wood Ridge, has spent a number of years as lay assistant to clergymen in Long Island. He will remain in charge of Grace chapel and St. Paul's Church, with residence in East Rutherford.

DEACONS AND PRIESTS

LONG ISLAND—On Trinity Sunday, May 27, 1923, in the Cathedral of the Incarnation, Garden City, the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, ordained to the diaconate WILLIAM JOHN DIETRICH, Jr., presented by the Rev. Duncan N. Genns, and FREDERICK JARVIS WOOD, presented by the Rev. E. J. Burlingham.

At the same time and place, Bishop Burgess ordained to the priesthood the Rev. HERBERT LEWIS-JONES and the Rev. HARRY JEROME STRETCH, presented by the Rev. Henry D. Waller, the Rev. JOSEPH FREDERICK SABIN, presented by Archdeacon Duffield, and the Rev. WALTER HELY SMITHWICK, presented by Archdeacon Bambach.

The sermon was preached by the Rev. D. N. Genns, rector of St. Thomas' Church, Brooklyn.

PRIEST

COLORADO—On Trinity Sunday, May 27, 1923, at Trinity Church, Greeley, Colo., the Rev. ROBERT Y. DAVIS was advanced to the priesthood by the Rt. Rev. Irving P. Johnson, D.D., Bishop of the Diocese. The candidate was presented by the Very Rev. B. W. Bonell, D.D., Dean of St. John's College, Greeley. The Bishop preached the sermon, and the Litany was sung by the Rev. L. E. Morris. The Rev. Philip Nelson read the Epistle, and the Rev. W. Everett Johnson, D.D., the Gospel. The Rev. Harry Watts, rector of the parish, acted, as Master of Ceremonies.

The Rev. Mr. Davis has been appointed priest in charge of St. James' Church, Meeker, Colo., and will enter upon his duties immediately.

DEGREES CONFERRED

CHICAGO LAW SCHOOL—Ph.D. upon the Rev. JEFFREY JENNINGS, rector of Grace Church, Mt. Washington, Pittsburgh, Pa.

COLUMBIA UNIVERSITY—L.H.D. upon the Rev. REMSEN B. OGILBY, D.D., president of Trinity College, Hartford, Conn.

D.D. upon the Very Rev. DUNCAN H. BROWN, A.M. '05, former chaplain of the University, and Dean of St. John's Cathedral, Denver, Colo., and upon the Very Rev. HUGH E. W. FOSBROKE, D.D., Dean of the General Theological Seminary.

VIRGINIA THEOLOGICAL SEMINARY—D.D. upon the Rt. Rev. W. G. McDOWELL, Bishop Coadjutor of Alabama, upon the Rev. W. H. DUBOSE, of the University of the South, upon the Rev. F. M. KIRKUS, rector of Trinity Church, Wilmington, Del., and upon the Rev. T. D. LEWIS, of Amherst, Va.

DIED

CLARKSON—Entered into life eternal on Saturday, May 26, 1923, at Ridgefield, Conn., in the 88th year of her age, VIRGINIA WALKER, wife of the late Samuel CLARKSON, of Philadelphia. The funeral services were held at the Church of St. Luke and the Epiphany, Philadelphia, Tuesday, May 29th. The interment was at the Church of St. James the Less, Philadelphia.

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 single advertisement inserted in this department for less than \$1.00.

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

ORGANIST-CHOIRMASTER FOR BOY choir, supervisor music, city school system; positions separate but same man may secure both; together pay \$3,600; applicant must be fully competent to fill both positions. Give experience and references in first letter. Address, Rector-S97, care LIVING CHURCH, Milwaukee, Wis.

WANTED STRONG, HEALTHY, CHURCH-woman to care for bedridden paralytic in Religious House. \$20 a month and entire living. Address, "Sisters"-898, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST, CATHOLIC, WITH VARIED EXPERIENCE, would take supply work during August. Address, Substitute-900, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST AND TEACHER desires change of location. Sound Churchman, university and seminary graduate. Age 37. Highest recommendations. Address K-892, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST DESIRES SUNDAY SERVICES. July, August, September, or October. Address THE RECTORY, Aquasco, Maryland.

PRIEST DESIRES SUPPLY WORK DURING month of August. Address, R-899, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

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

REV. STEPHEN H. ALLING, RECTOR OF THE Church of the Resurrection, Fern Bank, Cincinnati, Ohio, desires to secure for a young southern lady a position as companion, social secretary, or governess. Best recommendations, willing to travel, has taken training as nurse.

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

PARISH AND CHURCH

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

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

VESTMENTS

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

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

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

UNLEAVENED BREAD AND INCENSE

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

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

PRIESTS' HOSTS:—PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

RETREATS

RETREAT FOR ASSOCIATES AND OTHER ladies at St. Margaret's Convent, 17 Louisburg Square, Boston, from June 18th to 22nd. Conductor, THE REVEREND CHARLES L. GOMPH, Rector, Grace Church, Newark, N. J.

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York, beginning Monday night, September 17th, ending Friday morning, September 21st. Conductor, the Rev. Dr. McCune. No charge. Notify GUESTMASTER.

THE REV. C. C. EDMUNDS, D.D., WILL conduct a retreat for priests under the auspices of the Priests' Fellowship of the Diocese of Connecticut. The retreat will be held at Kent School, Kent, Conn., and will begin on Sept. 10th, and end on the morning of Sept. 14th. Address FATHER SILL, Kent, Conn.

SISTERS OF THE HOLY NATIVITY

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

HOSPITAL—NEW JERSEY

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

EDUCATIONAL

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

SELECT CAMP FOR BOYS (EPISCOPAL only) in the beautiful California mountains. Experienced tutor will take charge of few boys from refined homes only, for whole of vacation period. Address, C. E. KENNEDY, Y.M.C.A., Los Angeles, Calif.

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

MISCELLANEOUS

FOR SALE, LATE SEVENTEENTH CENTURY Italian (silk) needlework panel, subject, Our Lord's Baptism, size 24in. x 17in. MRS. H. L. LONSDALE, 174 Sullivan Street, New York City.

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 REMING- ton \$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.

BOARDING

Atlantic City

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

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

Los Angeles

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

New Hampshire

BOARD—\$8.00 TO \$12.00 A WEEK—ALL year home of rest for women desiring sacramental life of Church. Permanently or short periods. House connected with church, storms not preventing attendance at daily Eucharist and other services. Good food, pleasant grounds. Address SISTER IN CHARGE, Christ Church Cloisters, Portsmouth, New Hampshire.

New Jersey

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

New York

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

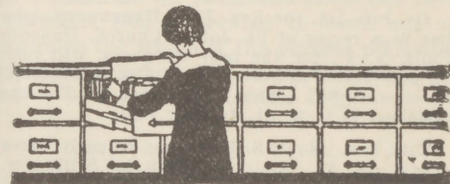
Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

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

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

Gethesemane Church, Minneapolis

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

BOOKS RECEIVED

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

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Recent Psychology and the Christian Religion. Some Points of Contact and Divergence. By Cyril E. Hudson, M.A., assistant curate at St. Mary Abbots, Kensington. Price \$1.35 net.

Men, Women, and God. A Discussion of Sex Questions from the Christian Point of View. By the Rev. A. Herbert Gray, D.D. Price \$1.50 net.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

The Riverside New Testament. A Translation from the Original Greek into the English of Today. By William G. Ballantine. Price \$3.

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

Sardinian Painting. I. The Painters of the Gold Backgrounds. By Georgiana Goddard King, M.A., professor of the History of Art in Bryn Mawr College, member of the Hispanic Society of America. Price \$2 net.

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

Danger. By Ernest Poole. Price \$2.

BOOKLETS

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

The Doctrine of the Trinity. By Peter Green, canon of Manchester, chaplain to the king. The Congress Books: No. 3.

The Deity of Christ. By N. P. Williams, B.D., fellow of Exeter College, Oxford, examining chaplain to the Bishop of Newcastle. The Congress Books: No. 4.

The Virgin Birth. By C. B. Moss, assistant priest of St. Bartholomew's, Dublin. The Congress Books: No. 5.

English Catholicism and the Sec of Rome. By Frederic Hood, librarian of Pusey House, Oxford, examining chaplain to the Bishop of Monmouth. The Congress Books: No. 15.

The Meaning of Sacraments. By Charles Harris, D.D., rector of Colwall, examining chaplain to the Bishop of Llandaff. The Congress Books: No. 24.

Eucharistic Worship. By M. R. Newbolt, perpetual curate of St. Michael's, Brighton. The Congress Books: No. 25.

Holy Communion. By J. F. Biscoe, rector of Bagborough, Somerset. The Congress Books: No. 27.

What is Wrong with Man? By J. B. Seaton, principal of Cuddesdon College, hon. canon of Christ Church. The Congress Books: No. 38.

Sin: Does it Matter? By Arthur Montford, vicar of the Church of the Ascension, Lavender Hill. The Congress Books: No. 39.

Faith and Works. By Lawrence Phillips, principal of Lichfield Theological College, Prebendary of Lichfield. The Congress Books: No. 42.

Purgatory. By Darwell Stone, D.D., principal of Pusey House, Oxford, hon. canon of Christ Church. The Congress Books: No. 51.

The End of the World. By T. A. Lacey, canon of Worcester. The Congress Books No. 52.

**DR. R. E. L. STRIDER
ELECTED COADJUTOR**

THE REV. R. E. L. STRIDER, D.D., rector of St. Matthew's Church, Wheeling, W. Va., has signified his acceptance of his election as Bishop Coadjutor of West Virginia, which took place at Fairmount, W. Va., at the special diocesan Council held there May 31st.

At this Council the following priests were nominated: the Rev. Messrs. W. P. Crisman, R. E. L. Strider, D.D., J. T. Carter, of the Diocese of West Virginia,

R. W. Trapnell, of Delaware, H. P. Almon Abbott, D.D., of Maryland, Edward J. Owen of Erie, and John S. Douglas, of Kentucky. Dr. Strider was declared elected on the third ballot

Dr. Strider was born in Lee Town, W. Va., April 9, 1887, the son of Isaac H. Strider, and Sara Elizabeth Reich. He took the degrees of B.A. and M.A. from the University of Virginia in 1908, and of B.D. from the Virginia Theological Seminary in 1913, which institution later awarded him the degree of Doctor of Divinity. He was ordained to the diaconate by the Rt. Rev. Dr. Peterkin, and to the priesthood the following year by the Rt. Rev. Dr. Gravatt, whose assistant he is to become.

Dr. Strider has spent his entire ministry in the Diocese of West Virginia. His first work was that of minister in charge of Emmanuel Church, Keyser, from which he went to St. Matthew's Church, Wheeling, in 1915, where he has remained since. In accepting his election, he made public the fact that he was also declining a call to Christ Church, Nashville, Tenn. He has been assistant secretary of the Diocese, and one of the examining chaplains.

**THE BISHOP-ELECT
OF OSAKA**

THE REV. YASUTARO NAIDE, rector of Christ Church, Osaka, was elected by the Synod of the new Diocese of Osaka, on June 7th, to be its first bishop, according to a cable from Bishop Tucker just received by the Department of Missions.

Mr. Naide is one of the outstanding leaders of the Church in Japan, and the rector of the largest Japanese congregation of our Communion.

Like so many other young Japanese men, Mr. Naide grew up indifferent to all religious teaching, and quite out of sympathy with what he considered to be the superstitious forms prevailing in Japan. The death of his mother when he had reached the age of seventeen started him thinking about the future life, and, while almost in the depths of despair, his attention was attracted one evening by a poster announcing a Christian preaching service. He went to it and, as he listened to the Christian message, a new hope and peace came into his life. After the service, he asked for further instruction. Finally he was baptized and confirmed, and later decided to devote his life to the preaching of the Gospel that had meant so much to him.

He was educated at Trinity Divinity School in Tokyo. On May 31, 1891, he was admitted to the diaconate by Bishop Hare of South Dakota, then on an official visit to Japan at the time when the episcopate was vacant. Three years later, he was advanced to the priesthood by Bishop McKim. Soon after, he was stationed in Osaka, where he has built up a large self-supporting congregation of which he is the successful and well beloved pastor.

The Rev. Theodosius Tyng, one of our early missionaries in Japan, who had a large hand in preparing the Bishop-elect for the ministry, says that he considers Mr. Naide the best preacher he knows in any land.

**DR. MOTODA
VISITS AMERICA**

CALIFORNIA CHURCHMEN, or some of them at least, will shortly have opportunity to see and hear Dr. Motoda the Japa-

nese Bishop-elect of the new Diocese of Tokyo. Dr. Motoda is one of five delegates representing the Japanese Department of Education at the World Conference on Education called under the auspices of the N. E. A. to meet in San Francisco June 28th to July 5th.

**BISHOP TUCKER
DECLINES MICHIGAN**

THE CONTEMPORARY Church press states that the Rt. Rev. H. St. G. Tucker, D.D., Bishop of Kyoto, Japan, has notified the president of the Standing Committee of the Diocese of Michigan that he will not accept his election as Bishop of Michigan.

**DR. Z. B. T. PHILIPS
DECLINES ELECTION**

ANNOUNCEMENT is made by the Rev. Z. B. T. Phillips, D.D., Bishop Coadjutor-elect of Bethlehem, that he has declined his election and has sent formal notice to that effect to the Rev. F. A. Macmillan, rector of Christ Church, Reading, Pa., and chairman of the notification committee.

**THE NATIONAL
TREASURER'S STATEMENT**

AN ANALYSIS of the statement of receipts applicable to the quota to June 1, 1923, leaves one with mingled impressions.

We can congratulate ourselves that, during the month of May we collected \$33,000 in excess of the monthly proportion of the budget quota, so that our shortage on June 1st is reduced to that extent. We find, however, that receipts for the month of May, 1923, were \$75,000 less than for May, 1922, although the total to June 1st is \$34,488.49, greater than to the corresponding date last year. Interesting changes in individual dioceses are to be noted:

Rhode Island reduced its red ink figure from \$8,074.37 to \$339.18. Long Island had a bad month and nearly doubled its red ink figure, but, on the other hand, New Jersey cut its red ink figure in half, and Delaware moved out of the red column into the black. A good cut in the red ink figure was also made by Pennsylvania.

Something happened to Southern Virginia which shifted from \$77.39 black to \$2,065.61 red. Washington also went to sleep and sent in less than \$1,000 against a minimum budget requirement of over \$5,000.

In the Fourth Province, East Carolina, Lexington, and Western North Carolina changed their figures from red to black, and the province as a whole made a similar advance.

Chicago, Western Michigan, and Minnesota cut their red figures in half, and Michigan changed from \$9,690.88 red to \$6,527.07 black. (Cheers). Milwaukee also changed from \$1,205.01 red to \$1,038.70 black. (More cheers).

We regret to report Montana, Nebraska, and West Texas changing from black to red, but we feel better when we find Oregon changing from \$1,264.53 red to \$235.31 black, and Spokane and Utah making similar, though less pronounced changes.

Some of the improvement evidenced is no doubt due to the children. Let us see what the grown-ups can do during the summer. LEWIS B. FRANKLIN.

Synod Gives Typical Views on Revision and Reservation

A Priests' Convention at Chester—
A Tragedy of Finance—The Pope
on the Eastern Question.

The Living Church News Bureau }
London May, 29 1923 }

A STRIKING example of a "good lead" in Church affairs is afforded by the first Diocesan Synod at Chelmsford, which Bishop Watts-Ditchfield held this week. A Synod of the Church of England is, of course, attended only by the clergy; it is an occasion for them to express their views to their diocesan bishop, and to learn his views upon any proposals that may be under the consideration of the Church authorities. The most important matters for discussion at Chelmsford were Prayer Book revision and Reservation, and the speakers had been carefully chosen as representing the different schools of thought within the Church. Chelmsford may be reckoned a typical diocese, and the expressions of opinion at its Synod form a fairly safe guide as to what will result from discussions in other English dioceses on these questions.

Several speakers on both sides felt that the suggested revision of the Prayer Book by the National Assembly would not meet the case, and would probably not be used by the Church to any great extent; but generally the opinion seemed to be that some addition to the present Prayer Book was necessary. A return to the Prayer Book of 1549 appeared to be considerably favored. Underlying the discussion there was a general feeling that there should be two or three alternative uses to fit the needs of the various parties in the Church.

The Bishop, in summing up, said that he loved the present Prayer Book, and was quite satisfied with it up to a point. Doctrinally it fitted in with his temperament, but, grand as it was, it did not fit in with all the conditions of modern life. He had to enquire, therefore, not what satisfied him, but what satisfied the whole body of the Church. He recognized the desirability of one Book of Common Prayer; but we lived in a finite world, and the modern conditions of life emphasized diversities. Reunion was desired with the Latin and Orthodox Churches and Nonconformity. If they wanted that, would all these people fall into line with them? Unity could not be obtained through uniformity. How were they to meet the question of alternative uses? Let them not fight about things that Christ would not think worth fighting about. In conclusion, his lordship pleaded very hard for the larger spirit throughout the Church.

Voting took place upon the following questions put by the Bishop, with the results given after each question:

(1) Is the Synod of opinion that the "Canon" as set forth in the present Book of Common Prayer should continue to be the only form permitted and sanctioned within the Church of England? For, 123; against, 386.

(2) Does the Synod give a general approval to the proposed alternative and permissive Use for the administration of the Holy Communion which is to be sub-

mitted to Convocation and to the National Assembly? For, 236; against, 234.

(3) Is the Synod of opinion that other alternative and permissive Uses should be sanctioned, if desired by any considerable body of spiritual and loyal Church people, provided that they contain nothing contrary to Catholic and Apostolic doctrine as expressed by the Church of England in the present Prayer Book and Articles? For, 369; against, 111.

The discussion on Reservation disclosed a general agreement in favor of Reservation for the sick, infirm, and dying.

The question put by the Bishop to the Synod were answered as follows by their votes:

(1) Does the Synod approve of Reservation of the sacred elements for the Communion of the sick? Yes, 418; No, 93.

(2) Should the Reserved Sacrament be used for any other purpose whatever? Yes, 101; No, 366.

(3) Should the Reserved Sacrament be administered according to our Lord's institution with both kinds? Yes, 444; No, 35.

(4) Does the Synod recognize that the place and mode of Reservation and all matters relating thereto rest with the bishop? Yes, 440; No, 36.

(5) Is the Synod of opinion that such sick persons as desire it should have the Holy Communion administered in the manner prescribed in the Book of Common Prayer? Yes, 495; No, 13.

The impression made by the Synod was the ability and sincerity of the speakers and the wonderful inspiration of the whole proceedings. Debates of this character are useful in that they give some idea to representatives at the National Assembly of the general feeling in their respective dioceses, so that when the questions of Prayer Book Revision and Reservation come before that body, they may cast their votes accordingly, irrespective of their individual opinions, thus becoming really representative of their constituents.

Such definite decisions as were given by the Chelmsford Synod will discount certain utterances of members of the National Assembly who claimed to express the opinion of the overwhelming mass of Church people, but who were in fact speaking for their own immediate circle only.

A PRIESTS' CONVENTION AT CHESTER

A Priests' Convention was held in Chester Cathedral last week, and was attended by over one hundred of the clergy of the Diocese of Chester, with others from neighboring dioceses. The general subject chosen for the papers read at the Convention was The Priest's Life and Work, the various aspects of which were ably dealt with by a number of distinguished priests. At the opening session a message was received from the Bishop of Chester, who was unavoidably absent, welcoming the Convention, and sending his blessing to those gathered together.

A most noticeable feature of the sessions was the entire absence of party spirit, the speakers exerting themselves, without any approach to controversy, to explain how the line of thought known as Anglo-Catholic claimed to make its contribution to the life of the Anglican Communion. As one priest pointed out, An-

glo-Catholics had to keep in view both the aim and methods of their work. Their aim, as formally expressed by the first Priests' Convention at Oxford in 1921, was "the conversion of English people to a living faith in, and love for, our Lord Jesus Christ." This aim was wholly evangelical, and was shared with all their fellow-members of the Church. In the furtherance of this end they must of necessity use the methods which their own experience and the experience of all Catholics in all ages had taught them were of the greatest value. It was in this sense that they set great store by the setting forth of the Faith.

It was generally felt that the Chester Convention enjoyed an advantage which was lacking in the Conventions that had been held elsewhere, in that it was able to meet in the recently restored monastic buildings of the old abbey. Chester clergymen possess a Cathedral which is a real center of Church life, where every priest of the diocese is able to feel that he is in his spiritual home.

A TRAGEDY OF FINANCE

The anniversary gatherings of the Universities' Mission to Central Africa during last week were conspicuously well attended, the evening meeting at the Church House being of an enthusiastic character. The anniversary had several outstanding features, and was not without its element of sadness. The tragedy of finance played a large part in the speeches, and the cutting down, by one sixth, of the grants made to each of the Bishops resulted, as I pointed out in a previous letter, in the absence from the anniversary of Bishop Frank Weston, on whom the blow falls most heavily. A further note of regret, was the announcement of the possible retirement of Canon Duncan Travers from the office of secretary. Those who have been associated with Canon Travers in the work at headquarters must inevitably feel that it will never be quite the same place again. On the African side, a very prominent thought expressed by the speakers was the necessity of providing ministrations to the white people, now that they are pouring into the parts affected by the Mission.

The Bishop of Zanzibar, in a letter which was read at the meeting, referring to the financial crisis, wrote: "I very earnestly hope that at the meetings some new way of saving the situation will be discovered. It is sad to think that the Universities' Mission is at last beaten by its task. . . . I would like to be able to say that it is impossible that our Mission should admit defeat."

THE POPE ON THE EASTERN QUESTION

At a Consistory in Rome on Wednesday, the Pope said that he intended ever to support the claims of the Catholic Church to the Holy Places, and to continue his work of piety and succor to the peoples of the Near East. In a consideration of the state of affairs in Russia, his Holiness mentioned by name those priests of the Roman Catholic and Orthodox Churches who have suffered for their religion at the hands of the Bolsheviks. The Pope said that he nourished the most certain faith that the condemnations and suffering, and above all the blood that had been shed, would sow seeds from which many good Catholics would spring, even as in the early days of the Church they had sown the seeds of Christianity. He intended, in spite of recent events, to continue the relief work which had been started in Russia until it should no longer

be necessary, thereby giving further proof of his desire for peace on earth. Referring to the question of diocesan associations in France, the Pope said that he was

willing to make all possible concessions and sacrifices to procure less disturbed conditions of life for the Catholics of that and other countries. GEORGE PARSONS.

Canadian Religious Statistics Show Church's Rapid Increase

The "United Church of Canada"— Recent Ordinations—Miscellaneous News Items.

The Living Church News Bureau }
Toronto, May 31, 1923 }

THE last bulletin issued by the Dominion Bureau of Statistics deals with the religions of Canada as recorded by the sixth (1921) Census. Some interesting and encouraging facts are recorded.

Of the total population, 8,788,483, no less than 8,572,516, or 97.6 per cent, are classified as belonging to some Christian Church, denomination, or sect; 173,143, or 1.9 per cent, belong to non-Christian religions, including 15,190 Jews, 40,727 of Oriental religions, and 7,226 Pagans. Only one-half of one per cent of the people of Canada profess themselves to be without religion.

The Anglican Church in Canada is increasing more rapidly than any of the other great religious bodies. In 1921, 1,407,959 people were reported as Anglican, divided among the provinces as follows: Ontario 648,883; British Columbia 160,978; Quebec 121,932; Manitoba 121,309; Saskatchewan 116,224; Alberta 98,395; Nova Scotia 85,604; New Brunswick 47,020; Prince Edward Island 5,057; Yukon 1,582.

The percentage of Anglicans in Canada, which was 12.69 in 1901 and 14.47 in 1911, rose to 16.02 in 1921.

The percentage of members of the Greek Church increased from .29 in 1901, to 1.23 in 1911, and 1.93 in 1921.

The percentage of Presbyterians, which was 15.68 in 1901, 15.48 in 1911, rose to 16.03 in 1921.

The percentage of Roman Catholics, which was 41.51 in 1901, fell to 39.31 in 1911, and to 38.50 in 1921.

The percentage of Methodists, which was 17.07 in 1901, fell to 14.98 in 1911, and fell again in 1921 to 13.18.

The percentage of Baptists fell from 5.92 in 1901 and 5.31 in 1911, to 4.80 in 1921.

The percentage of Congregationalists fell from .53 in 1901, to .47 in 1911, and to .35 in 1921.

The chief cause for the numerical increase of the Anglican Church is undoubtedly immigration. The figures kept by the immigration chaplains of the Council for Social Service show that during the past five years (ending in each case in April 30th) the number of Anglicans entering by the Atlantic ports and commended to the clergy were as follows: 1919, 5,909; 1920, 26,655; 1921, 31,132; 1922, 15,205; 1923, 17,026; a total for the five years of 95,927, equal to 192 new congregations of 500 persons each.

The reports for the year ending April 30, 1923, from the port chaplains to the office of the Council for Social Service show a total of 17,026 Anglicans commended. The combined total for the chaplaincy, which serves the Presbyterians, Methodists, Congregationalists, and Baptists, was 14,207, Anglicans thus being 54.5 per cent of the five leading non-Roman

Catholic Communions, which together account for more than 75 per cent of the British immigrants, of whom 43.5 per cent are Anglicans, according to the latest available reports.

THE "UNITED CHURCH OF CANADA".

Of much interest, not only to Canadians, but to the whole of Christendom, will be the General Assembly of the Presbyterian Church in Canada, which meets at Port Arthur on June 6th. At this assembly will be decided the fate of a movement which has been in progress for the past twenty years, looking to the coming together of the Presbyterian, Methodist, and Congregational Churches, to constitute a "United Church of Canada", as it is proposed to call it.

The Church Union movement has been determinedly opposed at every step by anti-unionists, and during the past eight years the opposition among the Presbyterians has been organized, and has carried on a propaganda against the proposed union. This propaganda has been intensified during the past year, and protest meetings have been held in various parts of the country.

The proposal recently put forward by the Rev. Dr. Drummond to substitute federation for organic union has been rejected as belated and impracticable by the unionists. Unionists state that most of the arguments of the anti-unionists have been based upon the proposed legislation, which they declare is coercive and the institution of the State Church idea. These objections have been considered by the Union Committee, and unionists say they are just as anxious as the anti-unionists that no coercion shall be used, and that the United Church shall be free from all State entanglements. The proposed bill will probably be amended to clear away any ambiguities or possible misinterpretations.

No one can forecast what the General Assembly will do, but its Committee on Church Union will ask it to endorse the proposed legislation in its amended form and send it on to the Federal and Provincial Governments for enactment. Unless there is a sudden reaction, it is stated, there is every prospect of the Assembly taking the final step into Church Union.

RECENT ORDINATIONS

The Lord Bishop of Qu'Appelle held an ordination in St. Paul's Church, Regina, on Sunday, April 29th, at which seven students of St. Chad's College were made deacons, Messrs. F. C. Musson, J. W. Bulcymint, D. L. Dance, H. Fletcher, F. W. H. Jessup, F. Riley, and W. S. Yates, and two deacons were advanced to the priesthood, the Rev. George C. Turner, of Kenaston, and the Rev. George Turner, of the Day Star Reserve. An excellent sermon was preached by the Ven. F. Wells-Johnson, B.D., Archdeacon of Moose Jaw.

The Bishop of Toronto conducted the Trinity ordination in St. Alban's Cathedral. The preacher was the Rev. Dr. Blagrove of St. John's Church, Peterboro. The following were made deacons: Ernest

Ottoway Gallagher, Keppel Wigmore Hill, Alfred Robert Holden, William John Minto Swan, Everett Lawrence Wasson, Milton George Barlow Williams, Charles Rolstone Partridge Hearn, and the following were ordained priests: the Rev. Walter Foster Barfoot, the Rev. William Frederick Bumstead, the Rev. Arthur Dixon Cousins, the Rev. Clarence Gray Eakins, and the Rev. Spencer Churchill Jarrett.

MISCELLANEOUS NEWS ITEMS

The Rev. Canon L. Ralph Sherman, of Toronto, preached the baccalaureate sermon of the University of New Brunswick on the Sunday after Ascension, at Christ Church Cathedral, Fredericton. The Very Rev. Dean Neales and Prof. E. L. Harvey of the University conducted the service.

Canon Scudamore, for six years rector of Trinity Church, Chippawa, Ont., and for thirty-five years in the Diocese of Niagara, passed away on May 15th at the age of seventy years. He had been ill only a few days. Canon Scudamore was born in England and came to Canada forty years ago, when he was ordained in the Diocese of Ottawa, where he ministered for five years, and then came to the Diocese of Niagara. He was made a Canon of Christ's Church Cathedral, Hamilton, in 1914.

More than 200 graduate nurses and those belonging to the 1923 graduating class of the General Hospital at Winnipeg, Man., attended service at St. Matthew's Church in that city when Archdeacon McElheran, the rector, preached on the Ministrations of our Lord Jesus Christ.

The Bishop of Huron has appointed Canon G. B. Sage, D.D., Archdeacon of London, in succession to the late Archdeacon Richardson. He has also appointed the Rev. R. J. Perkins, of Chatham, the Rev. Charles Miles, of Aylmer, and the Rev. W. H. Snelgrove, of Simcoe, to be Canons of St. Paul's Cathedral, London, Ontario.

The financial campaign started to wipe out the \$14,000 mortgage on St. Matthew's Church, Toronto, has been very successful. Ten teams of workers under Messrs. J. R. Bain and John Maxwell have been diligently working throughout the whole parish, with excellent results.

The Rev. J. B. Bunting has resigned his position as incumbent of Rosthern, Duck Lake, and Wingard, in the Diocese of Saskatchewan, having accepted the cure of Mortlach in the Diocese of Qu'Appelle. He leaves at the end of July to take up his new work.

The Rev. Canon J. Ardill, now resident in Toronto, who for twenty years was chaplain of 31st Regiment (Grey), has been placed upon the reserve list of officers. He has obtained the long service medal and retires with the rank of Honorary Lieutenant-Colonel.

At the 18th annual meeting of the Huron Diocesan Clericus, held in Cronyn Hall, London, Ont., a scholarly and interesting paper was read by the Rev. J. D. Mackenzie Naughton, of the Church of St. George, Owen Sound, on The Deity of Jesus Christ.

DEAN OF ALBANY, N. Y.

THE REV. C. C. CARVER, for the past three years associated with the work of Christ Church, New Haven, Conn., has been unanimously elected Dean of All Saints' Cathedral, Albany, N. Y., and has accepted, to enter upon his duties the 10th of June.

Six Boston Rectors Urge Church to Work for League of Nations

The Convention's Attitude—Bishop Slattery on Vestry Duty—General News Notes.

The Living Church News Bureau }
Boston June 11, 1923 }

SIX Boston rectors have sent out a circular letter to the Diocese, urging the Church to work more actively for the League of Nations. Among the six are Dean Rousmaniere, Archdeacon Dennen, Dr. van Allen, Dr. Sullivan, the Rev. George L. Paine, and the Rev. Henry K. Sherrill.

"Has not the time come", these rectors ask, "when we priests of the Gospel may take some active steps towards getting this whole question of world brotherhood, and coöperation by the United States with other nations, out of politics and partisanship? Surely, America must do more than she is now doing to promote the moral welfare of the world, and peace among the nations.

"Suggestions as to what to do: 1. Join the League of Nations Non-partisan Association; 2. Secure other members; 3. Help to mould public opinion in favor of the League of Nations; 4. Write, and get others to write, the President, the Secretary of State, United States Senators and Representatives, that you favor our going into the League of Nations, as public opinion must be registered at Washington to be most effective; 5. Help organize special public meetings or open forums for a discussion of America's international policy and responsibility."

THE CONVENTION'S ATTITUDE

The resolutions passed by the recent diocesan convention are:

"1. BELIEVING that permanent international peace and domestic prosperity depend in a large measure on an International Tribunal, we, citizens of the United States and members of the Protestant Episcopal Church, assembled in Diocesan Convention in Boston this 18th day of April, 1923, hereby urge the Senate of the United States, speedily, after it next meets, to accept the plan for the Permanent Court of International Justice (adopted unanimously).

"2. BELIEVING that permanent international peace and domestic prosperity can best be secured by the dignified and responsible participation by our Government in the League of Nations, we, citizens of the United States and members of the Protestant Episcopal Church, assembled in annual Diocesan Convention in Boston, this 18th day of April, 1923, hereby urge upon our fellow citizens, upon the President, and upon Congress, the wisdom of joining the League of Nations on such terms as, after sincere consideration, may seem best" (adopted 87 to 54).

BISHOP SLATTERY ON VESTRY DUTY

Bishop Slattery's recent reference about vestrymen being in their parish church each Sunday is being widely quoted in the parish leaflets of the diocese. Bishop Slattery said,

"No man should accept a position on a vestry who does not intend to be in his parish church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the Church. That honor

has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish."

GENERAL NEWS NOTES

The South Shore Branch of the Church Union was held in St. Chrysostom's Church, Wollaston, Tuesday, June 5th. Addresses were made on The Coaching School in Rural Communities by the Rev. John W. Suter, Jr., Educational Secretary, and on The Young People's Movement in the Church, in its relation to Religious Education by the Rev. Percival M.

Faith the Antidote to Fear, Says Chaplain Knox, at Columbia

Young People's Service League—
General News Notes.

The Living Church News Bureau }
New York June 9, 1923 }

A MORE hopeful atmosphere surrounded the 1923 graduates of Columbia University than was the lot of the graduates of the General Theological Seminary last week. At least, Chaplain Knox gave his hearers a more heartening charge than did Bishop Mann to the future clergy of the Church. Chaplain Knox, while conscious of the despair and disillusionment of the present time at home and abroad, called upon the graduates "to drive out this blighting fear through their possession of the power of a sound mind and of faith."

On Sunday afternoon, June 3d, at four o'clock, the 169th Commencement of Columbia University most appropriately began with a religious service in St. Paul's Chapel on the campus. The Rev. Philemon F. Sturges, rector of Grace Church, Providence, R. I., and special preacher at St. Thomas' in the morning, conducted the service and Dean Herbert E. Hawkes read the lesson. Chaplain Knox delivered the baccalaureate sermon.

In the course of his address, Chaplain Knox declared that the gift of power through knowledge was of the essence of faith. It was never, he said, opposed to inquiry and was the opposite of and the antidote to fear. "It is fear", he continued, "that is responsible for the enormous armaments so as to be ready, if need be, for another conflict. Fear is the controlling motive of national policy and to a more or less extent enters into the acts and plans of every country.

"The remedy is not, for us who are more securely situated, to censure and condemn those less fortunate than ourselves—that is only an aggravation. But it is for us to join with them in the common task of removing fear."

"Whoever sneers, fears," he continued. "However stubborn may be the physical obstacles in the way of ideal aims, you know that 'no man ever fails, till he fails inside.' Charity, or love, holds the key to the solution of our social problems. For if the minds of men are beclouded by prejudice, by passion or ill-will, they shall never be able to understand one another, and no system, however perfect theoretically, can be made to work."

Wood, rector of the Church of the Messiah, Auburndale.

The tenth anniversary of the consecration of the Rt. Rev. Samuel Gavitt Babcock, D.D., Suffragan Bishop of Massachusetts, will be observed on Monday, June 18th, by a celebration of the Holy Communion in Trinity Church, and an anniversary breakfast at the Hotel Copley-Plaza at noon. Bishop Lawrence will be the celebrant, and will also preside at the breakfast.

The service will be open to the public. The clergy and their wives, and the wardens, as the official lay representatives of the parishes, and their wives, are invited to the service and the breakfast. In addition, tickets will be reserved in order of application up to the capacity of the dining hall for such other lay people of the diocese as may desire to attend.

RALPH M. HARPER.

YOUNG PEOPLE'S SERVICE LEAGUE

A dream of four or five years came true last week at Tarrytown: "The Young People's Service League" became an actuality, because those who dreamed were "not disobedient to the heavenly vision", but tarried prayerfully by the altar until the promised fire from heaven descended.

On Saturday and Sunday, June 2d and 3d, a company of 96 young men and women, from 38 parishes, met at "The Castle", Miss Mason's School at Tarrytown-on-the-Hudson, to organize their "Service League" for the diocese. Everything pertaining to the Conference, arrangements and expenses, were managed by the young people themselves, so that "Service" was itself the keynote of their initial meeting. Later, when pre-arranged details went astray, the young people stepped into the breach and carried the program through successfully, getting added experience in so doing.

Saturday was spent in organization and business. The following were elected as the first officers of the League: President, Mr. Edward Boyce (St. Luke's); vice-president, Miss Grace Norton (Grace); secretary, Mr. George Grove (St. James'), and treasurer, Mr. Wallace Webb (Heavenly Rest). Bishop Lloyd and several of the clergy were present, but as "observers" only, the meeting being entirely conducted by the delegates.

On the beautiful grounds of the School there is an outdoor sanctuary, with an altar and a large rustic cross behind it. The reredos is made of the hanging leaves from the nearby trees. Here the delegates assembled for Evening Prayer, said by Bishop Lloyd and one of the young men. The Bishop spoke words of counsel and cheer which made a deep impression on his hearers. The rest of the evening was spent in recreation. Here, also, on Sunday the Holy Communion was celebrated in the cool hush of the early morning, the Bishop again officiating. A hymn, written by Miss Edith Clayton (St. Agnes' Chapel) was sung. It embodies the ideal of the League. The singing was without accompaniment, and the utter simplicity of the service made for greater devotion. Very truly did the young people realize the meaning of their motto: "To know Christ and to make Him known," as they rededicated themselves to His service of perfect freedom.

Dr. John W. Wood was to have spoken at the eleven o'clock service but the serious

illness of his mother prevented his coming, and Bishop Lloyd had to leave for other duty. So the delegates were left to their own resources, which proved entirely adequate. Mr. Webb, of the Church of the Heavenly Rest, conducted the service, favorite hymns were sung by request, and Mr. Edward Boyce, the president, led the extemporary devotions, followed by others, and then the congregation quietly dispersed.

Bishop Manning took charge of the afternoon service and gave the League his hearty commendation and blessing as well as some very useful advice. There was a helpful discussion as to the work of the League in the five-fold field of service, and committees were appointed to devise ways and means.

And then the little band of youthful crusaders returned to their homes and parishes, determined to share their joy, their interest, and their enthusiasm with all the young people of the diocese.

Miss Violetta Jackson, who had much to do with the setting-up of the Conference thus summed up her impressions of it: "I have dreamed of a conference like this for four or five years, and it seemed like a dream come true."

GENERAL NEWS NOTES

On Sunday morning, June 3d, the Rev. Dr. George R. Van De Water, the rector, unveiled and dedicated a tablet to the memory of Charles Austin Betteley in the Church of the Beloved Disciple, of which he had been treasurer and a vestryman for many years.

The Rev. Dr. Henry Lubeck preached at the opening of the summer services in

St. Andrew's Dune Church, Southampton, Long Island, on Sunday afternoon, June 3d.

The 22d Regiment paraded on Sunday afternoon, June 3d, for a memorial service in Holy Rood Church. The rector, the Rev. G. A. Carstensen, preached.

At St. Mark's-in-the-Bouwerie on Sunday, June 3d, King Arthur, Joan of Arc, and Walt Whitman were commemorated at the afternoon service in an address by the rector, the Rev. W. N. Guthrie. Mr. Carl Sandberg read selections from Whitman's poems.

The Rev. Thomas Parker Boyd, rector of St. Paul's, San Francisco, has commenced a series of sermons and addresses at St. Mark's, to be continued during June. He will preach on philosophical and psychological questions.

A reception was tendered last week to Canon J. Townsend Russell, of the Washington Cathedral, at the residence of the Rev. and Mrs. James B. Wasson. Canon Russell is a member of the Advisory Board of the Strangers' Welfare Fellowship, of which Dr. Wasson is chaplain.

The Bronx Churchmen's League and the American Board of Applied Christianity are coöperating in a series of Tuesday evening conferences for men at the Church of the Messiah, Brooklyn, during the month of June.

Owing to the amalgamation of the *Globe* and the *Sun*, the religious department of the former, very ably conducted for over twenty-five years by Mrs. Laura Comstock Dunlap, now appears every Saturday in the *Evening Mail*.

FREDERIC B. HODGINS.

services and work at the Pro-Cathedral of St. Mary, by Bishop Rhinelander.

Historic old Christ Church was, for the fifth time within a year, endangered by fire, which occurred last Sunday afternoon. Because of the proximity of the fire, the rector, Dr. Washburn, deferred the baptismal service which was in progress, until the flames were under control.

Fortunately, hitherto, the church has escaped injury, but the frequency of fires in the locality make some movement for its preservation an urgent necessity.

FREDERICK E. SEYMOUR.

RELIGIOUS EDUCATION WORK

AT A RECENT meeting of the Committee on Schools and Colleges of the Commission on Religious Education of the Third Province, held in Washington, it was decided that increased attention be paid to work with the students in Normal Schools, because of the potentiality of such students. It was decided to recommend that college students be used as Counselors at the summer schools throughout the Province. This last recommendation has been made known to the Bishops, and to the Principals of the summer schools of the Province.

It was decided to urge immediate support for the projects now in hand for increasing the facilities for the Church's work at Pennsylvania State College, the University of Maryland, and the University of Virginia.

The Provincial Committee on Publicity, the Church weeklies and Diocesan publications in the Province, as well as the Principals of Church Boarding Schools, are asked to commend to the reading public the Rev. A. B. Kinsolving's recent book entitled *The Story of the Southern School* (Norman Remington Co., Baltimore), which gives an account of the Episcopal High School at Alexandria, Va. It is believed that the reading of this story will give a new idea of the value of the Church Boarding School in the development of Christian character, and in training leaders among the clergy and laity of the future.

Diocesan and other papers are also requested to print reading notices suggesting that Church people remember the pressing needs of Church schools by bequests in their wills.

In reference to this last request, it is suggested that Church boarding schools advertising in the Church papers should mention at the bottom of their card the legal name of the fund to which they suggest bequests should be made. If each paper will take care of the notices for its own Diocese, it will strengthen the cause of all the schools.

REQUIEM EUCHARIST AT BERKELEY DIVINITY SCHOOL

A REQUIEM EUCHARIST was celebrated in the chapel of the Berkeley Divinity School, Middletown, Conn., the morning of Memorial Day, under the auspices of the Guild of All Souls of the Hartford Archdeaconry. The celebrant was the Rev. Professor Lauderburn, the deacon, the Rev. Samuel Sutcliffe, rector of St. Mark's Church, New Britain, and the subdeacon, the Rev. George Hilton, rector of the Church of Our Saviour, Plainville. One very pleasing part of the service was the singing of the *requiem* in plainsong by the students of the Divinity School.

Commencement of Interesting School Near Philadelphia

General News Notes.

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

THE Church Farm School, at Glen Loch, held its first commencement on June 6th, with appropriate religious ceremonies, combined with addresses.

Bishop Garland presided and gave an address of welcome to the several hundred guests who filled the assembly room of the new administration building, used for this occasion.

The principal addresses were made by the Rev. George H. Toop, D.D., rector of the Church of the Holy Apostles, Mr. Morris Earle, and by two members of the graduating class, William J. Turish, who spoke on *The Master Passion*, and John P. Mellor, whose theme was *Vision and Enthusiasm*.

Both these topics were appropriate to the occasion for the Church Farm School is the result of the *Vision and Enthusiasm* of the Headmaster, whose master passion has been the desire to serve his Master through the boys committed to him.

Prizes were awarded to the honor men in each class, each of whom received a ten dollar gold piece. A prize of a more personal character, which will be given yearly, consists of the Headmaster's gold watch, used by him during the year, and handed by him to the boy of the graduating class who has exerted the best influence on the school. This year's recipient is Joseph R. Marsh.

The Administration building, approaching completion, is the gift of Mrs. George C. Thomas, who was born on the site now occupied by this new building.

The headmaster, the Rev. Charles W. Shreiner, announced as part of his plans for the school, an enrollment within the next five years of 150 boys, and by the fifteenth anniversary of the opening of the school, an endowment of \$1,000,000. The first gift towards this endowment was announced at the commencement exercises, and consists of a check for \$10,000, to be used as the Bishop Rhinelander Scholarship.

The Church Farm School, was started five years ago in an old stable, and provides for dependent boys, giving them a high school education, preparing them for college or qualifying them to engage in any one of five useful trades.

The first students numbered fifteen. There are now seventy. The school buildings comprise six cottage buildings each affording accommodations for fifteen boys, a main administration building, a headmaster's house, a large farm with modern equipment, representing approximately \$500,000.

The cost of erection of the buildings has been in most cases cut in half by the labor of the students who have built the school while learning their trade.

GENERAL NEWS NOTES

The Rev. F. A. Wetherill, rector of St. John the Baptist's Church, Germantown, has arranged an automobile service amongst his parishioners, by which the shut-ins and invalids may be brought to the Church services and taken back to their homes.

The Rev. Elliot White, Archdeacon in charge of work amongst the foreign-born, has been appointed to take charge of the

Coming of the Foreign-born to the Diocese of Chicago

Diocesan Bishop and Council Meeting—The Episcopal Residence Fund—Dr. Alice Brown to go to Wuchang.

The Living Church News Bureau
Chicago, June 5, 1923

EACH succeeding survey or census of the city reveals to an extent that is startling the coming of the foreign-born to Chicago. The Church is trying to meet the problem, and it is encouraging to have here such a specialist in this work as Mr. Percy Knapp who has been resident at old St. James', now, for some months. He will, no doubt, have some remarkable facts to tell of conditions here among the foreign-born, and how the Church may better meet them. Our settlements, like Chase House, and Providence Day Nursery, and many of our downtown parishes are all in touch with the foreign-born, and are all trying to minister to them. And the suburbs of this great national, or, let us say, international center, are all affected by this strange ingress. People like the Czechs, and the Slovaks do not stay long in the congested downtown sections of Chicago. With prosperity, they begin to move outwards. For example the Slovaks, the Hungarians, and the Bohemians, began some years ago to move westward to Lawndale, where they made a center. Here our own mission, the Church of the Good Shepherd, has had to change its methods altogether, and has tried to adapt itself to a foreign race who have displaced the Americans and English-born. Further west the invasion has gone until Cicero, the location of the famous Western Electric plant, is practically a small city of foreigners. The second generation want suburban life, and Berwyn, on the "Q", is being possessed by Slavs and Czechs. Out in the northern suburbs the problem is also found. Many of the immigrants go to places like Winnetka, some as laborers, some for domestic service and trade, some as truck farmers. Three years ago in October, the rector of Christ Church, Winnetka, the Rev. E. A. Gerhard, says that, when the tide of immigration began to flow once more westward, some classes were formed in the community house in Winnetka to teach English to the steadily growing group that was finding its way there.

FOREIGN-BORN IN WINNETKA

Ever since that time, each Tuesday evening, from October until the end of May, five rooms have been occupied by these pupils. They have come from many countries, Denmark, Sweden, Norway, Finland, Germany, Austria, Switzerland, France, Italy, Greece, Czech-Slovakia, and Hungary. The work has been under the general direction of Mr. and Mrs. William Brooks Moulton. The first year the enrollment was sixty, and the following year about one hundred. Often eighteen and twenty are in a class. The teachers all give willing volunteer service. Many efficient workers have devoted themselves to this fascinating work for the three years. The students are a delightful and appealing class, eager to take advantage of help, and with a smiling kindness, without self-consciousness. The women and young girls have been unusual. Self-

respecting always, never asking for pity, cleanly and neat in their dress and personal appearance, and most responsive to interest and sympathy. In fact, says their leader, teaching is a secondary thing. The chief requisites are a real sympathy with a young people and a determination that nothing shall interfere with the Tuesday evening engagement. Among all the students there has not been found one girl or man without education, without a gracious and responsive pleasantness, and without quiet and simple manners. There has not been one who would not have been gladly welcomed as a prospective citizen.

DIOCESAN BISHOP AND COUNCIL MEETING

At the meeting of the Bishop and Council held on May 15th, resolutions were passed making definite provision for the care and upkeep and insurance of automobiles used in missionary work, and providing also for the keeping of a record of all such cars by the Executive Secretary; and also making provision for an allowance to be made to any priest in the diocese who is using his own car in missionary work. These resolutions will put this important matter on a definite basis, and will also provide for protection for the Bishop and Council in case of accident to the cars.

An appropriation of \$2,500 was made for St. Alban's School for the purpose of making repairs on the property of Waterman Hall, which is occupied by the school. This appropriation will assist St. Alban's School in getting the property in good condition for the opening of the fall term.

Resolutions concerning the work of Providence Day Nursery and House of Happiness, were passed by the Bishop and Council, on recommendation of the Department of Social Service, commending the work of this institution.

THE EPISCOPAL RESIDENCE FUND

In response to the letter sent out by the committee appointed by the Standing Committee to secure contributions to reimburse Bishop Anderson for the \$3,600 advanced by him in the transactions connected with the purchase of the new episcopal residence, and the sale of the old, sixty-three contributions have been received amounting to \$5,231.

In accordance with the statement in the letters to the prospective contributors, Bishop Anderson has placed the balance of \$1,631 in excess of the \$3,600, in a trust fund, interest on which will be used for the upkeep of the episcopal residence. The response, in this effort on behalf of the episcopal residence, was not only prompt but generous, and the result is both pleasing and stimulating.

DR. ALICE BROWN TO GO TO WUCHANG

At the conclusion of a remarkable service and meeting in the interest of the United Thank Offering of the Woman's Auxiliary held May 24th at St. Mark's, Evanston, the large company who were there were thrilled by the announcement of Dr. Alice Barlow Brown, prominent in Winnetka as a physician, a leader in Red Cross work, and a member of Christ Church, that she is giving up her work there to go to the Church General Hospital at Wuchang, China, to relieve Dr. James who is in sore need of a furlough. The Church in Chicago has so

much foreign work to be done at her doors that it may seem to have neglected the sending out of men and women for missionary work overseas, and it is a great satisfaction to have a member of the Diocese, like Dr. Brown, coming from a parish that leads in interest and gifts to missions, volunteer to give her life and talents to the Church's most difficult and dangerous work.

Dr. Brown is especially qualified, because of her experience, during the great war, of two years in France and three years in Serbia. She has been a practicing physician for twenty-five years, twenty of which have been spent in Winnetka. While there she gave special attention to preventive medicine. Dr. Brown is a graduate of Hahnemann Medical College, in the class of 1896, and later of the College of Physicians and Surgeons, in the medical department of the University of Illinois. During the years of 1903 to 1906 she was connected with the Pediatric Department of the Mary Thompson Hospital. From 1906 to 1917 she was medical examiner of the schools in Winnetka and of New Trier High School, and from 1912 to 1917 of the girls at Lake Forest University. She responded to the call for woman physicians in 1917 for the American Fund for French wounded, under whose organization and under that of the Red Cross, she worked for two years in France. In 1919, she went to Serbia under the auspices of the American Women's Hospitals, serving with them six months and afterwards working independently with the Serbian Government.

GENERAL NEWS NOTES

Only a few months ago the valuable house and lot between St. Mark's Church, Evanston, and the rectory, known as the Fabian property, was purchased by the congregation at a very reasonable figure for a parish house. Large and commodious and well appointed as this house was, it has proved insufficient for the needs of the parish, and the congregation has decided to enlarge and altar the present house at an estimated cost of \$140,000. On Sunday morning, June 3d, the Rev. Dr. Arthur Rogers preached upon the new parish house, its need, its possibilities, its opportunity for help and hindrance.

The Rev. Dr. George Craig Stewart was the special preacher at Ames College, Iowa, on Sunday, June 3d. In the afternoon he was the guest of the Kemper Club of Church students at the college, and in the evening the guest of the Northwestern Alumni Club.

Dr. Stewart gave the Memorial Day address in Evanston at the exercises held on the campus of Northwestern University at the conclusion of the great parade of war veterans and patriotic societies. At a luncheon held the day before at the La Salle Hotel, Chicago, by the Advertising Post of the American Legion, he spoke on Our Dead in France.

Gamma Kappa Delta, the student and young people's society of St. Luke's, Evanston, closed its formal activities for the season with a beach party on Sunday evening, June 3d. Plans for the coming year were outlined and discussed. The Rev. Charles E. Kennedy, who has recently come to St. Luke's to take charge of the young people's work of the parish, addressed the gathering. Mr. Kennedy will give especial attention to the Church students at Northwestern University, and is asking that the names of students planning to enter in the fall be sent him by their rectors, or by others directly interested.

H. B. GWYN.

Convention Welcomed Shriners to the City of Washington

**Celebrate Dr. Dudley's Anniversary
—Archbishop Parry Preaches—
General News Notes.**

The Living Church News Bureau }
Washington, D. C., June 6, 1923 }

WASHINGTON is having the biggest convention so far in its history in the nature of the Imperial Session of the Ancient Arabic Order of Nobles of the Mystic Shrine. Everywhere the red fez is seen and fun and good fellowship are rife. Despite the huge crowds the behavior has so far been exemplary with a gratifying absence of vulgarity or indulgence in intoxicating liquors.

On May 3d many of the churches not only counted numerous wearers of the red fez in the congregation, but the Shrine bands and glee clubs in many instances took part in the musical side of the service.

At Trinity Diocesan Church are the headquarters of Osiris Temple from Wheeling, West Virginia. Besides taking care of the meals and lodging for one hundred of these men, Trinity Community House is the headquarters for the entire Wheeling delegation numbering about one thousand.

The special convention, called for the election of Bishop, passed a motion of welcome to the incoming Shriners as part of the general Church hospitality that is being extended. Many of the clergy, in addition to a formal extension of welcome, preached on some topic of special interest to Shriners on June 3d. On the same day the Shrine program began with an afternoon outdoor service on the large plot of ground upon which the new Masonic Temple is to be erected. All of the special banquets are being opened with grace by some clergyman.

This religious background coupled with the excellent behavior, the happy spirit, and the wonderful representative character of those assembled here, form an ideal antidote to the poison of destructive radicalism that is striking fear to the hearts of so many.

CELEBRATE DR. DUDLEY'S ANNIVERSARY

The vestry and parishioners of St. Stephen's Church, on the night of June 1st, celebrated the thirtieth anniversary of the rectorship there of the Rev. Dr.

George Fiske Dudley, by holding a reception in honor of Dr. and Mrs. Dudley. The Bishop-elect and Mrs. Freeman received with Dr. and Mrs. Dudley just before the exercises.

After complimenting Dr. Dudley on his work and ability, Dr. Freeman said, "I do not hesitate to predict that a spirit of unity will prevail in the diocese; there will be no division and nothing can separate common priests of a common altar, common prophets of common pulpits. We will stand together in the diocese; there will be no schools, no parties, no factions."

Dr. Dudley was presented by the congregation with a gold loving cup filled with a thousand gold dollars to be used for a trip to Europe. Mrs. Dudley was presented with a bouquet of American Beauty roses. About a thousand persons attended the reception.

Dr. Dudley was educated both in this country and at Oxford, England, and became rector of St. Stephen's Church in 1893, the year in which he was ordained priest. At that time St. Stephen's Church seated 125 persons and had 25 in the Sunday school. On Jan. 1st of this year the report shows 1,108 communicants, with 582 scholars in the Sunday school, in addition to 70 officers and teachers. Dr. Dudley has been active as a member of the District of Columbia National Guard and as a member of the Standing Committee of the Church since 1912, being president of the Standing Committee since 1921. For 25 years he has been secretary of the Washington Clericus, and for 20 years secretary of the board of Examining Chaplains. Dr. Dudley is a member of several Masonic organizations, of the Lions' Club, the Loyal Legion, and the Columbia Heights Citizens' Association.

ARCHBISHOP PARRY PREACHES

The Most Rev. Edward A. Parry, formerly Lord Bishop of British Guiana and Archbishop of the West Indies, was the preacher at St. Thomas' Church on June 3d. The Archbishop, who lives in Trinidad, West Indies, was on his way to Europe by way of New York City but an accident to the steamer, by which he was travelling, detained him. While in Washington he was the guest of Rev. Dr. C. Ernest Smith, who had at the rectory a delightful luncheon which gave an op-

portunity for the clergy of the diocese to meet the Archbishop.

GENERAL NEWS NOTES

At the graduation exercises at Miss Eastman's School on May 30th, the Rev. Dr. James E. Freeman delivered an address on Loyalty.

The commencement week program for George Washington University was opened with the baccalaureate sermon the afternoon of June 3d. This year these services were held at the Peace Cross in the Cathedral Close in the afternoon. The Very Rev. Hughell E. W. Fosbroke, D.D., of the General Theological Seminary, preached the sermon. Dr. Freeman made the opening address to the several hundred seniors, friends, and relatives, who gathered on the lawn for the occasion.

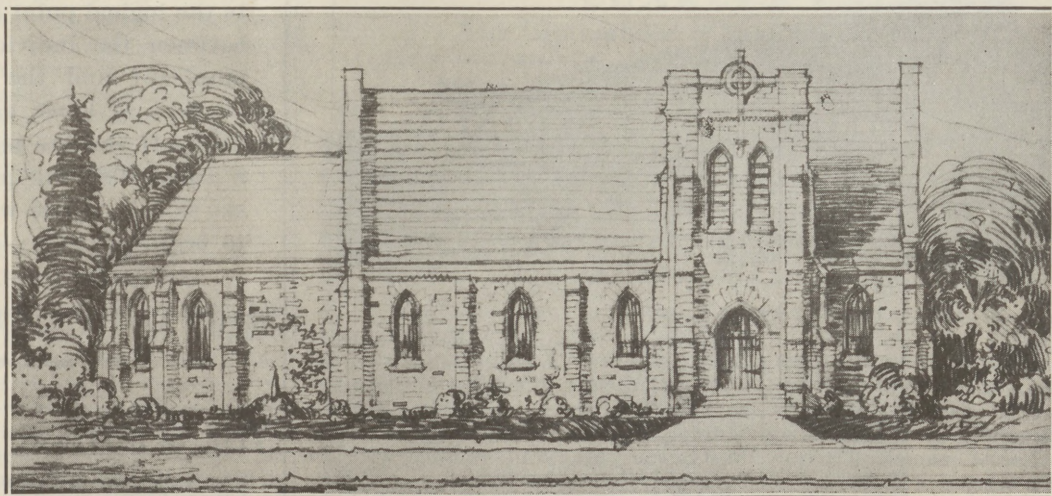
The Laymen's Service Association is to have an open air service for men at St. Philip's Church, Laurel, Maryland, the afternoon of June 10th. A delegation of Washington men is planning to attend. The service and the informal meeting that is to follow are intended to arouse greater interest among the men of the country in the affairs of the various parishes. Several addresses have been planned to be delivered by representatives from the city as well as those from the country districts.

Last summer 34 teachers and other workers in religious education in the Diocese of Washington attended summer schools, and the local board is endeavoring to increase the number this year. In order to aid those who cannot afford to leave their regular employment for seven or more days and pay the necessary travelling expenses to the summer school in addition, a number of "scholarships" have been offered. The funds that the board has for this purpose are to be apportioned among those applying for these scholarships.

Programs are already in circulation for the nearby Virginia Summer School which holds its eighth annual session at the University of Virginia from July 30th to August 10th. The Peninsula Summer School is to be held at Rehoboth Beach, Delaware, June 24th to the 29th.

**THE CHAPEL AT
AMES, IOWA**

A COMMITTEE composed of clergymen, educators, and business men, met Easter Monday afternoon at Ames, Iowa, the seat of Iowa State College, for the purpose of deciding on the future of the



PROPOSED CHAPEL AND PARISH HOUSE AT IOWA STATE COLLEGE, AMES, IOWA

Church's work in this important educational center. Iowa State College and Cornell University are said to be the two outstanding agricultural schools in the United States.

At present, the Church is using an old student rooming house, that serves as chapel—the church is down town, two miles away—student center, guild hall, and rectory. The fittings of this building are in many cases handmade, a labor of love, not of prosperity.

And the church in Ames is paying the whole of its apportionment to the general Church; paying all diocesan assessments; sending a missionary to China, and one to Honolulu, with three more seriously considering going to China, Alaska, and to the Philippines; supporting an orphan in the Fuchow Orphans' Home, four Chinese students converted to the Church; two Hindoos, three Armenians, four Greeks, and five Chinese, in the Easter congregation; with results more than there is space to record, and with possibilities not only over Iowa, but the United States and divers foreign countries. There are 110 Churchmen among the students and nearly 50 on the faculty. The committee decided that not only should the Diocese of Iowa continue to do what it could, but that the entire Church should be interested in the work.

Of course, there is Priority No. 392, an asking for \$36,000, and it is the earnest hope of all concerned that this will be reached next year, so the Church at Ames will have equipment that will appeal to the students as does that of other religious bodies. \$20,000 has been pledged locally to be paid in materials, service, and money, during the next four years.

CHAPEL AT ST. JOHNLAND CONSECRATED

IN A RECENT ARTICLE the Rev. Dr. Milo H. Gates, Vicar of the Chapel of the Intercession, and Chairman of the Committee on Church Architecture of the Diocese of New York, gave a melancholy account of the state of Church Architecture in the United States. Dr. Gates would have been delighted if he had been present on Memorial Day at St. Johnland,

assisted by the Rev. Dr. Charles A. Jessup, rector of St. Paul's Cathedral, Buffalo, the Rev. H. Percy Silver, rector of the Church of the Incarnation, New York, the Rev. Charles E. Cragg, rector of St. John's Church, Huntington, and the Rev. John Tilly, of Central Islip, Long Island. The instrument of donation was read by Mr. Robert Lewis Harrison, president of the Society of St. Johnland, and the sentence of consecration by the Rev. H. Percy Silver. The sermon was preached by the Rev. Dr. Jessup. His text was taken from the First Epistle of St. John, 3:23: "This is His commandment that we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment."

It was through the generosity of Miss Maria Laing Wood and her sister, that the chapel was erected. Dr. Jessup was named as executor of the will of the surviving sister, Maria Laing Wood, and residuary legatee. Dr. Jessup declined to take this gift for himself, but felt that he could best preserve the memory of these ladies by helping in the erection of this chapel. The church erected by Dr. William Augustus Muhlenberg at St. Johnland was burned on February 12, 1917. The insurance was not sufficient to rebuild, and then came the war, and nothing could be accomplished until this gift of Dr. Jessup. Dr. Jessup's sermon was a beautiful tribute to Dr. Muhlenberg in his lifetime, he being the founder of the Church of the Holy Communion, St. Luke's Hospital, and St. Johnland, where he is buried. Dr. Jessup showed how far in advance of his time Dr. Muhlenberg was, as an Evangelical Catholic, an advocate of Christian education, of ministering to the needs of his fellow men, and of Church unity. The singing of the children was a feature and was delightful. There was a fine congregation present.

SOCIAL SERVICE EDUCATION AT BEXLEY HALL

THE STUDENTS of Bexley Hall have this year had a remarkable opportunity to study modern social service work from both the theoretical and practical viewpoints. The theoretical end of the subject was covered by a series of lectures delivered in the Seminary by the Rev.



ST. JOHN'S CHAPEL AT ST. JOHNLAND, L. I.

on Long Island, when St. John's Chapel, recently erected, was consecrated. The architects, Messrs. Parish & Schroeder, have done a wonderful piece of work, and the chapel is a splendid example of gothic architecture. The service of consecration was conducted by the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, as-

Floyd Van Keuren, associate rector of Trinity Church, Columbus, Ohio, and lecturer at Ohio State University. Mr. Van Keuren's subject was Social Service and the Church. Mr. Van Keuren was for many years an active social worker. His course of lectures was designed to cover briefly the history of social service from



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the Lady Bountiful method to present organized efforts; and to explain as simply as possible the aim, method, and theory of the highly organized workers of today. Emphasis was, of course, given to the connection of the Church with such workers, and to the necessity for all present and future ministers to have an intelligent appreciation of what is being done in the social field.

Shortly after the Rev. Mr. Van Keuren's lectures, the senior and middle classes spent three days in Columbus, studying at first hand the workings of the social work organizations of that city. Under the direction of Mr. Van Keuren, the students visited the State School for the Feeble-minded, the State Penitentiary, the Bureau of Registration, and several public dance halls. Through the influence of Mr. Van Keuren they were also afforded the unusual opportunity of accompanying Family Service Case workers on their regular visits for one day. As a result of this experiment in practical social education, several of the men of the Seminary expect to spend their summer vacation doing work of this nature in Cincinnati, Ohio.

**ST. KATHARINE'S SCHOOL
BOLIVAR, TENN.**

THE COMMENCEMENT of St. Katharine's School, Bolivar, Tenn., took place from May 20th to the 22d. At the request of the graduating class, the baccalaureate sermon was preached by the Rev. C. S. Ware, rector of St. James' Church, Bolivar. The Rt. Rev. T. F. Gailor, D.D., Bishop of the Diocese, was present, confirmed a class of candidates, and presented the diplomas to the five graduates.

**ST. MARY'S SCHOOL,
RALEIGH, N. C.**

ST. MARY'S SCHOOL, Raleigh, N. C., the Church school for girls for the Carolinas, closed a successful year on Tuesday, May 29th. The exercises began on the Sunday preceding, when the Rt. Rev. Kirkman Finlay, D.D., Bishop of Upper South Carolina, preached the sermon to the graduating class. At the meeting of the trustees on Monday, it was announced that a friend of the school had given the money for the construction of a new dormitory. This addition is much needed, as for the past four years the school has been crowded, with many girls on the waiting list.

The commencement speaker was Dr. Archibald Henderson, of the University of North Carolina. He spoke of the need of placing more emphasis on literature and art in life. The Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, also addressed the girls, and the Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, presented the diplomas.

**NEW PRINCIPAL AT
ST. FAITH'S SCHOOL**

THE IMPORTANT ANNOUNCEMENT is made by the trustees of St. Faith's School, Saratoga Springs, N. Y., that the Rev. Charles H. L. Ford, instructor in Latin and History at Howe School, Howe, Ind., and administrator of the Junior House there, has accepted election as principal of St. Faith's School, and will begin his duties on July 1st. The Rev. Mr. Ford succeeds the late Rev. Harry Clarke Plum, under whose principalship

for ten years the school achieved remarkable development.

The Rev. Mr. Ford is a graduate of St. Stephen's College, and of the General Theological Seminary. He served actively as a parish priest until the war, when he went into service as a chaplain, and was overseas on active duty with the American forces. Thereafter he was chaplain for two years at St. John's Military School, Manlius, N. Y., going to Howe School in 1921. For six years Mr. Ford was a member of the Department of Religious Education of the Diocese of Central New York. Mr. Ford comes from the teaching of physics and chemis-

try, and head of the department of science at Howe School to be associated with the work at St. Faith's School, being a graduate of Cortland Normal School and of Simmons College, Boston, Mass.

St. Faith's School was founded in 1890, by Miss Eleanor A. Shackelford, and has had a continuous history of growth and success in educating young women. The school is chiefly designed to meet the needs of girls from homes of moderate means. It has a splendid park location on one of the higher elevations of the healthful resort city of Saratoga Springs.

St. Faith's School is chartered by the University of the State of New York, and

The Witness

has been enlarged to enable it to print each week articles contributed by

- LORD ROBERT CECIL
- BISHOP PAUL JONES
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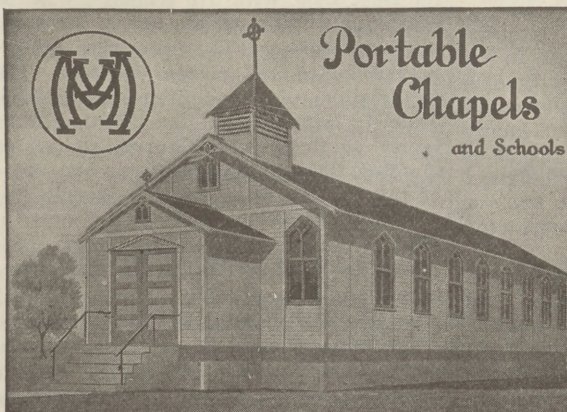
- Camp Houghteling—July 2—July 14 on Lake Amy Belle near Richfield, Wis.—Fourth Year.
- Camp Bonsall—July 2—July 14 on Big Elk Creek near Oxford, Chester Co., Pa.—Fourth Year.
- Camp Tuttle—July 2—July 14 near Versailles, Mo.—Third Year.
- Camp Carleton—June 25—July 7 on Lake Erie near Buffalo, N. Y.—Third Year.
- Camp John Wood—July 23—August 4 on Long Island Sound near Rocky Point, L. I.—Second Year.
- Camp Kirchhoffer—July 14—July 27 near San Luis Obispo, Calif.—Second Year.
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BISHOP HOPKINS HALL

THE CLOSING EXERCISES for the year at Bishop Hopkins Hall, Burlington, Vermont, were held on Thursday, June 7th. The play, which is generally given out of doors, this year had to be performed in the large school room on account of rain. An abbreviated version of *Much Ado About Nothing* was given. Afterwards in the Chapel, Bishop Hall made an address on Individual and Collective Life in School, College, and the World, before distributing the diplomas, four for the college course and one for the general course. College girls go this year to Bryn Mawr, Wellesley, and Smith. An interesting incident was the delivery of the school's diploma to the daughter of a student who received hers from Bishop Hall twenty-nine years ago, at his first presiding at the closing exercises. 1923 completes ten years since the reopening of the school under its present management. The proceedings ended, as usual, with choral evensong.

ST. AUGUSTINE'S SCHOOL RALEIGH, N. C.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., closed its year on Wednesday, May 30th. The Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, made the principal address. Diplomas were given to twenty graduates in the academic department, five in the normal, and to twelve nurses graduated from St. Agnes' Hospital. St. Augustine's continues to provide leaders for the colored race throughout the south. Few schools are doing as great a work as this one.

CONSECRATION OF CHRIST CHURCH, NORFOLK, VA.

ON SUNDAY, June 3d, the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia consecrated the new Christ Church, Norfolk, Va., the final indebtedness on which had recently been extinguished by the members raising the sum of \$50,000. The event was of further interest in as much as it marked the fifteenth anniversary of the Rev. Francis C. Steinmetz as rector.

This parish was founded in 1800 and its building was on Freemason Street, in one of the older parts of the city. Shortly after Dr. Steinmetz's coming it was determined to remove the church to the section known as Ghent, whither most of its members had gone, and to erect another building. Of this building Dr. Steinmetz had, on account of the death of the contractor, literally to become the builder.

In 1915 this building was mysteriously burned, the walls alone remaining. Rebuilding operations were begun immediately, and the restored church was ready for use in less than six months. During the fifteen years of Dr. Steinmetz's rectorship the parish has expended \$312,729

for building operations, which include a parish house and a rectory.

In 1908, there were 507 communicants in the parish, while at the present time there are 835.

CONSECRATION OF OHIO CHURCH

ON WEDNESDAY MORNING, May 30th, Holy Trinity Church, Bellefontaine, Ohio, was consecrated by the Rt. Rev. Frank DuMoulin, D.D., Bishop Coadjutor of the Diocese. Bishop DuMoulin addressed the congregation and congratulated them upon the success that had crowned the long and untiring efforts of the faithful members of this parish. The Very Rev. F. S. White, D.D., dean of Trinity Cathedral, Cleveland, was the preacher on this occasion, and his main thought was that the Church is a supernatural Church, and that religion found its beginnings in mysteries. He denounced attempts to materialize and naturalize religion, as is being done in the present day, and has been done in the past.

ST. LOUIS CHURCH CORNER- STONE LAID

THE CORNER-STONE of the new Grace-Holy Cross Church, St. Louis, was laid by Bishop Johnson on Sunday afternoon, June 3d, at a public ceremony at which there were speakers whose families had been interested in the parish since it was formed seventy-eight years ago. One of the speakers, Mrs. Sarah Meinberg, eighty-four years old, recalled playing around the grounds of the first church when it was built in 1845. This church burned two years ago, and the new church is to be erected from the \$50,000 legacy left the late Bishop Tuttle by Mrs. Susan B. Mount of New York, for the purpose of erecting a church where he wished. Grace-Holy Cross Corporation owns a large tract of ground, and there are an under-age kindergarten, a free dispensary, and a guild hall where community activities are centered. The Rev. Reed Taylor is rector.

CLEVELAND CHURCH'S 50TH ANNIVERSARY

THE CHURCH OF THE GOOD SHEPHERD, Cleveland, Ohio, celebrated its fiftieth anniversary on Sunday morning, May 27th. Morning Prayer and the Baptismal service were held at 9:30 at which fourteen children were baptized. At the eleven o'clock service the Bishop of the Diocese, the Rt. Rev. W. A. Leonard, D.D., confirmed nineteen candidates, celebrated Holy Communion, and preached. A Sunday school started by Miss Sarah A. Varian on Easter Day, 1859, with five scholars, was the beginning of this parish, and it increased until at Easter, 1873, there were ninety-four scholars and eleven teachers. The corner-stone of the church was laid on June 5, 1873, by the Rev. William Toll, rector of St. James' Church, Cleveland, the Rev. Thomas Lyle, afterwards rector of this parish, being present also. Bishop Bedell, assisted by Bishop McLaren, of Illinois, consecrated the church on October 26, 1879. During this period there have been eight rectors. There have been 1,212 baptisms, 528 marriages, 751 burials and 861 confirmations. The church is a memorial to the Rev. Alexander Varian, built by his four devoted daughters, one of whom is still living. Many changes

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have taken place in the meantime and most of the adherents are living at some distance from the church, which is surrounded almost entirely by foreigners.

NORTH DAKOTA CHURCH ANNIVERSARY

ALL SAINTS' CHURCH, Valley City, N.D., the Rev. C. W. Baxter, rector, observed the forty-first anniversary of the consecration of the church on Sunday and Monday, May 27th and 28th. The church was consecrated Whitsunday, May 28, 1882, by the Rt. Rev. R. H. Clarkson, D.D., Bishop of Nebraska and Dakota. The Rev. E. Steele Peake was the first resident rector, and prior to his rectorship, while living at Moorhead, Minn., he travelled westward into North Dakota and conducted services in various places. He was instrumental in establishing the Church at Valley City. The anniversary sermon was preached on the morning of Trinity Sunday by the present rector.

MARYLAND CHURCH SERVICE LEAGUE MEETING

THE ANNUAL MEETING of the Church Service League of Maryland was held on May 24th, at St. Paul's Church, Baltimore, at which the United Thank Offering of \$2,747.90 for the past six months was presented. This amount, compared with \$935, which was the sum had at the end of the first six months for the last Triennial, is a rosy outlook towards a goal of \$25,000.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, gave an inspiring address at the afternoon session. He said that many dioceses had splendid Church Service Leagues on paper, but he considered Maryland's the finest working federation in the American Church.

NEW YORK CATHOLIC CLUB

THE MAY MEETING of the New York Catholic Club took the form of the annual visit to Governor's Island, where the club members were the guests of the Rev. Edmund Banks Smith, D.D., chaplain.

Mass was sung in the chapel of St. Cornelius the Centurion.

Final arrangements were made for the conference of representatives at the Church of St. Mary the Virgin to consider the matter of the advisability of an American Catholic Congress.

The address was made by the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' parish, upon the recent correspondence between Cardinal Mercier and Lord Halifax.

A MISSION OF INSTRUCTION

A MISSION OF INSTRUCTION on God and Spiritual Healing was held in East Cleveland, Ohio, by the Rev. Franklin Cole Sherman, president of the American Guild of Health, May 20th to 27th inclusive. Members of the local First Presbyterian Church united with those of St. Paul's, the parish church of East Cleveland, in supporting the Mission. The first Sunday morning Mr. Sherman preached at the Presbyterian Church, and he also held a conference there one weekday afternoon. The other services were all at St. Paul's. The subjects of the addresses included fundamental elements in the Personality of God, Man, Fears, Prayer, Mr. Coué as regarded by the Guild of Health, etc. A large and intensely interested con-

gregation gathered each evening at St. Paul's, most of them being consistent "repeaters".

RADIO IN ALASKA MISSION STATION

AFTER THIRTY-SIX YEARS' seclusion in the little Indian village of Anvik, northern Alaska, the Rev. John W. Chapman is to install a radio outfit wherewith the better to come into contact with the outside world. This is one of the first instances where radio telegraphy is to be used in mission work in far-away places where there is no communication except through native messengers. At present it takes two days to reach the nearest means of communication.

The specifications have been drawn up by the American Radio Relay League and have been sent to Seattle, Wash., where the apparatus will be set up by local amateurs, to be ready for the Rev. Mr. Chapman, when he returns to his station in July.

MISSIONARY GIFT OF ROMAN CHILDREN

CHILDREN IN ROME, Italy, have recently sent an offering of \$100 for use in Wyoming. During the past winter the Rev. Dr. Sedgwick, rector of Calvary Church, New York, has had charge of St. Paul's Church, Rome, having exchanged with the Rev. Walter Lowrie.

A letter just received at the Church Missions House tells of Dr. Sedgwick's gathering a Sunday school of thirty-three children, two-thirds of them native Romans. At Christmas they raised a fund to help in the support of a playground for the city children, which had been given by the Junior American Red Cross.

Since Christmas the children have been working for the general missionary undertakings of the American Church, and have now sent in their contribution of \$104.97 to help in the support of St. Michael's Mission, Wind River, Wyoming. Dr. Sedgwick writes: "This little offering represents the missionary zeal of St. Paul's Gospel again going forth from Rome."

GROWTH IN DES MOINES

ON MAY 27th, St. Andrew's mission of St. Luke's parish, Des Moines, celebrated the first anniversary of its founding. One year ago a Church school was started in a hall in the Highland Park section of the city by the St. Luke's Chapter of the Brotherhood of St. Andrew.

Plans for the future are now being made, which include a church building. A building fund has already been started for the purpose and is growing rapidly.

This mission was the first extension of the Church's missionary work in the city since the present St. Luke's parish started as a Sunday school twenty-five years ago. During the past year, since St. Andrew's was started, two other Church schools have been started, one in the south side of the city, also by the St. Luke's chapter of the Brotherhood, and the other in the east side by St. Mark's parish. Both of the parishes are themselves small.

NEEDS IN EASTERN OREGON

"SINCE COMING into the District," writes the Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, "Archdeacon Goldie and I have visited every parish and mission post in which services were being held. We are rapidly reaching

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Leaflets, posters, prayer-cards, etc., obtainable only from the Rev. H. A. WILSON, General Secretary, The Anglo-Catholic Congress Office, Abbey House, 2, Victoria street, London, S. W. 1. (Tel., Victoria 5241.)

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all of the scattered communities and have established new missions at Huntington-Milton, and Freewater, where some work had been done before, but where no regular services had been held.

"The need in Eastern Oregon is still for active vigorous men to serve as missionaries, and for money to assist in our simple program for building small churches and parish houses and rectories, as well as for taking care of many needed repairs. In many of our missions we have no altar crosses, candle sticks, or even communion silver. We should be glad to receive gifts to supply this need."

NEEDED IMPROVEMENTS IN NEW JERSEY

CHRIST CHURCH, Ridgewood, N. J., the Rev. Edwin A. Carson, rector, having great need of a new and much larger parish house, is taking steps to provide a suitable building to stand behind the church and to be connected with it by a cloister. In Whitsun week, meetings were held in five private houses in different sections of the parish, at which the committee and heads of departments of the parish work presented the whole subject, stating the needs and the plans for obtaining the \$100,000 needed. Subscriptions were not asked at these meetings, but measures were taken to present the subject to all the parishioners. The reports received are hopeful, and many persons not belonging to the parish have sent generous subscriptions for what they regard as an undertaking for the welfare of the community.

St. Mark's Church, in the northern part of Newark, N. J., the Rev. Louis W. Pitt, rector, has grown so as to make a larger church necessary. The work was begun in 1910 with a small group of Church people, and a small building was erected with subscriptions of about \$2,000 from the people and \$1,000 from the Bishop's Church Extension Fund. The church was ready for use at Christmas, 1911. Under the Rev. A. W. H. Thompson, the Church prospered, and soon became self-sustaining. The Rev. Mr. Thompson died in January, 1922, after a ministry of ten years, and, last autumn, the Rev. Louis W. Pitt entered upon the rectorship. On Easter Day, in a church which accommodates 135 persons, there were at the early celebration 160, at the midday service 229, and at the children's service 155, making the best of arguments for the enlargement of the church. This can be done by taking down the eastern wall of the church and extending it so that the chancel shall be at the east end, instead of the south. The plan for obtaining \$100,000 for the work is through 500 subscriptions of \$1 each per month, to be put into 500 Building and Loan shares which will mature in about eleven years, paying for the whole work. Meantime it is intended to build two bays of the proposed enlarged church to meet the present need, doubling the size of the present building. The completion of the subscription is assured.

ALBANY CATHEDRAL SUMMER SCHOOL

IT IS PROPOSED to hold the eighteenth annual session of the Albany Cathedral Summer School for the clergy from Monday afternoon, June 25th, to Friday afternoon, June 29th, at St. Agnes' School, Albany, N. Y.

The lecturers announced are the Rev. Loring W. Batten, D.D., of the General

Theological Seminary, the Rev. Frederick C. Grant, D.D., the Rev. R. W. Hogue, of New York, the Rev. Lucius Waterman, D.D., of New Hampshire, the Rt. Rev. G. A. Oldham, D.D., Bishop Coadjutor of Albany, Horace J. Howk, M.D., and the Rev. John Sheridan Zelig, D.D.

The Rev. G. H. Purdy, Warrensburgh, N. Y., should be communicated with by those who wish to attend.

MISSOURI G. F. HOLIDAY HOUSE

THE GIRLS' FRIENDLY SOCIETY of Missouri has purchased an old home at Monarch, Mo., twenty-five miles from St. Louis, which has been remodeled and will be used as a Holiday House. It was dedicated on Saturday afternoon, June 2d, by Bishop Johnson, and will be opened the latter part of June, to members and other girls who wish economical, pleasant vacations. Money to purchase the summer lodge was raised by the members of the G.F.S. Diocesan Council, including Mrs. James A. Seddon, Mrs. Vincent L. Price, Mrs. G. C. Mackay, Mrs. F. F. Johnson, and Mrs. R. D. S. Putney.

SOUTHWESTERN VIRGINIA'S REVISION OF CONSTITUTION

A VERY IMPORTANT accomplishment at the meeting of the Council of the Diocese of Southwestern Virginia, which was held at Emmanuel Church, Staunton, May 29th and 30th, was the adoption, on the first reading, of a revised Constitution, which will be acted upon finally next year, and the complete revision of the canons of the diocese. One of the chief features of the revised Constitution is a change whereby, for purposes of business administration and diocesan representation, the definition of parishes, of organized, and of unorganized missions, will be based on numerical and financial strength, rather than determined by geographical limits. The geographical status will, however, be maintained, and will be considered in connection with matters involving spiritual oversight and responsibility. A reorganization of the Executive Board of the Diocese was also effected.

The Rev. T. Carter Page, and Messrs. William King, Jr., and W. M. Brodie, were elected members of the Standing Committee. The delegates to the Provincial Synod are the Rev. Messrs. Carleton Barnwell, Claudius F. Smith, Charles W. Sydnor, and T. C. Page, and Messrs. R. L. Pierce, F. L. Olivier, E. R. Rogers, and C. F. Cocks.

DEATH OF REV. DR. J. P. NORMAN

ON TUESDAY, June 5th, at his residence in Cochranton, Pa., the Rev. John Palmer Norman, M.D., a retired priest of the Diocese of Pittsburgh, entered into rest. Dr. Norman was the senior presbyter in the diocese, and was eighty-five years of age. He had been a practicing physician for several years, and came into the ministry in 1872, so he was actively engaged in work during the episcopate of the Rt. Rev. John Barrett Kerfoot, D.D., and that of the Rt. Rev. Cortlandt Whitehead, D.D., retiring from active work five years ago, after serving for many years at St. Luke's and St. John's Churches, Pittsburgh, and latterly at St. Paul's, Monongahela. The funeral service was held on June 7th at his home, the Rev. Dr. John Dows Hills, President of the Standing Committee, being present

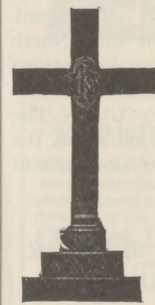
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CINCINNATI

in the necessary absence of Bishop Mann. Dr. Norman is survived by one invalid daughter, Mrs. Norman having passed away last February.

DEATH OF REV. L. W. WELLS

THE REV. LEWIS WHEELER WELLS, rector of St. Mark's Church, Millsboro, Del., entered into rest eternal May 19, 1923, in his sixty-eighth year. Mr. Wells was born in Stamford, Conn., and was a graduate of the General Theological Seminary. He was ordained deacon in 1879, and priest in 1880, by Bishop Horatio Potter, of New York.

Mr. Wells began his work in Millsboro on Dec. 15, 1887, and continued in this work until his death. The Rt. Rev. Philip Cook, D.D., Bishop of the Diocese, in speaking of him, said: "He was a diligent pastor and a faithful priest."

DEATH OF REV. A. R. MITCHELL

THE REV. ALBERT ROBERT MITCHELL, rector of St. John's Church, Ionia, Mich., died at the rectory on June 7th after an illness of two weeks, and in the sixty-sixth year of his age. Bishop McCormick officiated at the burial service, and the diocesan clergy acted as pallbearers. The body was taken to London, Canada, for interment, near the home of his son. Mr. Mitchell was a faithful and devoted priest of long and honorable service in the Canadian and in the American Church. He was for ten years rector of Ionia, and was also in charge of Grace Mission, Lyons. He was highly esteemed and greatly beloved not only by his parishioners, but throughout the diocese. He is survived by his widow and an only son.

AN APPRECIATIVE NOTICE

THE FOLLOWING appreciative notice of the death of the Rev. Wm. F. Lewis, late rector St. Peter's Church, Peekskill, N. Y., was printed in *The Bulletin* of the local council of the Knights of Columbus:

"DEATH OF THE REVEREND WILLIAM F. LEWIS

"The community has suffered a severe loss in the death of the Rev. Wm. F. Lewis. Towards the Catholic people he always maintained a friendly feeling. He was a close friend of the late Dr. Curran and Father Tobin. For nearly half a century he lived the active life of an Episcopalian clergyman, striving ever to be 'all things to all men.' How well he succeeded, the people of Peekskill can truly testify.

"To his family and congregation we offer our deepest condolence."

GIFTS AND MEMORIAL

ON WHITSUNDAY, at Trinity Church, Rock Island, Ill., the Rev. W. L. Essex, rector, a full set of red silk vestments, with burse and veil, presented by the parish Vestment Guild, was used for the first time.

NEWS IN BRIEF

BETHLEHEM—On the evening of June 1st, the congregation of St. Elizabeth's mission, Allentown, Pa., used for the first time their new parish house. This is the first of a group of buildings that will finally include a church and a rectory. The Bishop and a number of prominent clergymen and laymen were present and spoke.

EASTERN OREGON—The church in Bend is situated at the head of Wall Street, and is, therefore, to be called Trinity Church. Bend is rapidly becoming one of the largest towns in Eastern Oregon, having at present a population of about 8,000. The parish house here has just been finished at a cost of about \$5,500.

HARRISBURG—The Rt. Rev. James Henry Darlington, D.D., Bishop of the Diocese, instituted the Rev. Charles Everett McCoy as rector of Trinity Church, Williamsport, on Trinity Sunday.

IOWA—A probationary chapter of the B.S.A. has been started in St. Mark's Church, Des Moines, with Mr. Teed as director.—A clericus of the Des Moines Deanery was held in Ottumwa, May 28th and 29th, as guests of Trinity parish and its rector, the Rev. W. C. Hengen. The Rev. LeRoy Burroughs, student pastor at Ames, preached the sermon, the Rev. R. Alan Russell gave a paper on Preaching and an exhibition and explanation of ecclesiastical vestments, and the Rev. Gowan C. Williams gave a book review of *I Believe*, by the Rev. G. A. Studdert Kennedy.—The Rev. William N. Wyckoff, rector of St. Mark's Church, Des Moines, celebrated the 20th anniversary of his ordination to the priesthood on Trinity Sunday. The Rev. Joseph Snowden preached the anniversary sermon.

LONG ISLAND—At a reception held in Holy Trinity house, Brooklyn, the rector, the Rev. J. Howard Melish, presented to the Rev. Oscar F. Green, curate, who is leaving to work in the Diocese of Texas, a cassock, surplice, white stole, and a purse.—The Annual Presentation Service of the Church School Missionary Offering of the Diocese of Long Island was held for the first time at the Cathedral of the Incarnation. There was a procession in which nearly three thousand persons participated and a pageant *Seeking the Light*. Brief addresses were made by Bishop Burgess and Dean Treder.

MASSACHUSETTS—The commencement at Boston University will be made by the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of the Diocese, on June 18th.—The baccalaureate sermon at Mt. Ida School, Newton, was preached by the Rev. William Harmon van Allen, D.D., Sunday, June 3d.

MINNESOTA—The Minnesota Woman's Auxiliary held a semi-annual meeting at Calvary Church, Rochester, the Rev. A. H. Wurtele, rector. Mrs. George H. Prince, representing the Sixth Province on the National Board brought a message from the recent meeting in New York. During the sessions of the meeting the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, Dr. H. B. Taylor, of the Mayo Clinic, Dr. T. Takamura, of St. Luke's Hospital, Tokyo, and others, spoke to the ladies, principally on the needs of the Church in the mission fields.

MISSOURI—The Very Rev. William Scarlett, Dean of Christ Church Cathedral, St. Louis, was the preacher at the Cambridge Theological School on Alumni Day, June 14th.

NEBRASKA—All Saints' Church, Omaha, awarded to meritorious members of its congregation, on the First Sunday after Trinity, "distinguished service" crosses, in appreciation of the long continued service of the recipients. Those receiving the crosses were: C. S. Montgomery, a founder of the parish, vestryman since 1885, and senior warden for 24 years; Judge William A. Redick, a founder of the par-

SHADOWS ON THE WALL

By F. W. BOREHAM

The Continent:

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NORTH CAROLINA—A district meeting of the Woman's Auxiliary was held at Hillsboro on May 31st. Fully seventy-five women from Hillsboro, Durham, Pittsboro, and Chapel Hill were in attendance. The work of the Diocese was discussed, especially that of Church extension, and of social service. Mrs. W. D. Benton of Hillsboro was elected District Chairman for the next year. •

RHODE ISLAND—St. Luke's Church, Pawtucket, the Rev. Arthur J. Watson, rector, more than doubled its communicant list by that between 1918, when the Rev. Mr. Watson took charge, and 1922. During the five years that have elapsed, Mr. Watson has presented 509 candidates for confirmation, 80 per cent of them adults. During the same time the parish has increased its budget by 50 per cent, and has increased its givings for missions from \$49 to \$631.

SOUTHWESTERN VIRGINIA—The two convocations in the Diocese have decided to have their sessions in Roanoke together during the first week in October and at the same time the Rev. W. J. Loaring Clark, D.D., chairman of the National Council's Commission on Preaching Missions, will hold a mission and give a series of lectures on the conduct of preaching missions.

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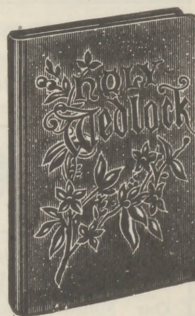
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