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The Living Church

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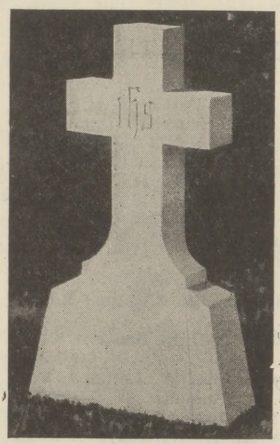
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THERE ARE TWO CONCEPTIONS, two inspirations, perhaps two
temperaments, vital to the fulness of true religion, whose
severance and mutual antagonisms and misunderstandings
have gone a long way to make disunion. It is easy to call
them Catholic and Protestant. One is more corporate, the
other more individual. Both are capable of great things. The
two meet in the Lord himself. His Church must be meant to
contain both.—*Bishop Talbot of Winchester.*

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VOL. LXIX

MILWAUKEE, WISCONSIN, JUNE 2, 1923

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EDITORIALS AND COMMENTS

Vetera et Nova

A FEW days ago there came to the writer's notice a newspaper advertisement of some fashions of the year 1870. The same day he saw other, ultra-modern style-sheets—the last thing in novelty, the latest word in fashions—and they were modelled on King Tut's garments!

The moral seemed to be that the recently past is dead; the deader past is alive. There is a kind of constant rejuvenation going on about us; if a thing is old enough it can become new. If a thing has passed just out of the perspective of our back glances it has fallen into a complete oblivion. Where is the slang of yesterday? Where are the popular songs of ten years ago? Where are the ideas of twenty years ago—proclaimed in their day as the "last word", the "latest thing", the "final verdict"? They go off into a dim and dark vista in which now they can scarcely be discerned. They have had their day, and now it is night. Perhaps, at some far-distant date in the future, the same old process will be gone through again, and they will be disinterred, rehabilitated, brought to life—and will again become, in a new setting, the "latest thing" and the "last word".

The truth is that it is extremely difficult for the human interest to fasten itself on anything for any great length of time. Like babies, we are easily wearied. Our attention quickly tires itself the more intensely it is devoted to an object. We cannot concentrate very long on anything; if we try to do so, one of two things always happens: either we ourselves undergo a change, and we slip out of the shell of our interest in the subject in hand; or the object changes, and we discover new things about it to inspect. After old coins have been in circulation for a long time, they are returned to the mint to be restamped; much use has rubbed off their original character. A dime of 1860 is still a dime, though it may have been worn down into a mere disk of silver through much handling. Much usage involves a certain amount of transformation. The more a thing is used for what it is, the more it begins to lose its own character and become something different. The time will come when it will be returned to the mint, there to have its original imprint restored. It must be changed in order to be itself. It must needs undergo radical alteration in order merely to maintain its own character. In order simply to keep on being itself, it must be made over.

NOW IDEAS AND PEOPLE are like coins. Whether we change with the changing years, or whether what we have long held for true changes subtly and imperceptibly, really matters not, so far as we are concerned: some mutual alteration, some adjustment of relations, some transformation either of us or of our ideas, must be had if we both—our ideas and ourselves—are to preserve the same relation to each other. We cannot stand still; to stop growing is to die. When our *ideas* stop growing, they also die. The harder we try to keep them just as they were, the more impossible we find the realization of

this endeavor. The more we use them, the more they need constant recoinage. It is only by constantly becoming new that they abide with us as the old, tried, tested, proven guide of our life and thought.

There is scarcely anything more marvellous in the New Testament than the words, "Behold, I make all things new." It is no small testimonial to its truth, that the Christian Religion makes such adequate provision for the needs of that human nature which it comes to sanctify. It is just because the old in it is so constantly being revitalized in the experience of believers that it can maintain itself. But all of us are confronted with a troublesome and persistent problem. When we first realized our faith, and conviction came to life, all life seemed radiant with meaning, each routine experience of daily life had an especial glamor and aroma, and we felt, to the very inmost core of our beings, the vitality and verve of our Christianity. As the years go on, however, either we or our religion undergoes some sort of change. Routine and discipline take the place of that joyous *élan*. The very conceptions which are so fundamental to our thinking have lost the newness and power they once possessed, and all the principles of our faith become commonplaces. We come to *take them all for granted*. We take our Communion for granted. It is, we realize, the same Faith, but it has become elusively and indefinitely different. If we analyze our feelings, we come to the conclusion that what was once new and fresh has now become old, stale, and flat.

We have become tired of certain aspects of our religion; that is the whole thing in a nutshell. We have looked at it so often and so intensely that we cannot see it in its true proportions. We have become blind by too much seeing; and then we conclude, if we are not very careful, that what we did once see was only a mirage, and that our present lack of vision is true sight!

What we have actually done is to violate one of the laws of the natural, which is also one of the laws of the supernatural. The great danger of people who "mean business" about their religion, is the sin of *taking things for granted*. We lose sight of the root principle of our Faith; that it is God's Grace, not our own merit; that faith is of Him, not of our own creating.

So we must needs restore our proper perspective by getting away, in some sort, from this condition. Two methods commend themselves: one, to say "no" to all our past, and begin to cut loose our whole allegiance to our faith; the other, to say "yes" to our past, and rediscover the old.

ONCE UPON A TIME there was a very modern little girl upon whose modern soul the routine of family life jarred and grated. She felt the urge of discovery, the craving for new experiences, the vital need of enlarging her horizon. So, quietly and secretly, she prepared to run away from home.

She may have had (history does not supply this detail) feelings of remorse at her action; she might, had she been sentimental, have pictured to herself the search, the distress of father and mother, the agony they all would feel, for she was a young American (but history does not recount these interesting facts). At any rate, she started off on her voyage of discovery. She made ready for her journey; she took her much-prized doll; she provided, as food for the voyage, three crackers, four pieces of candy, a tomato, salt in a piece of paper, and she went away. She had many adventures. She saw the world; she walked and walked. She began to feel old; ripe with the multitudinous experiences of this long journey.

Then, long afterwards—in fact about an hour later—she began to feel remorse at her conduct. After much questioning, she began to find the way home, tired and sleepy, and she walked and walked. As she drew near the front yard of her home, she had to bat her eyes to realize that it was the same place. It looked so different, yet it was quite familiar. She wondered where the search-party might be. She saw no signs of perturbation about the house. *She hadn't been missed, evidently.* Winding her way through the yard, she saw a cat; a strange and novel cat. Then, with a shock of discovery, it all came back to her, and with the lofty disdain of mature reflection and experience, she said: "Well, I see you have the same old cat!"

This Chestertonian method of discovering the old has much to recommend it. He has long been the prophet of the adventurous soul who would seek the new in the old. He has long proclaimed the sinfulness of taking things for granted. He has long told us, in varied and different ways, of the necessity of preserving our sense of proportion by discovering the obvious. It really takes a spiritual genius to perceive the vital and revolutionary character of the commonplace. Indeed, it takes a genius to see the obvious, anyway; instance, Columbus and the egg, Newton, and a host of others. Discoveries are always radical departures from the commonplace, but they only bring the commonplace into its true light after all.

The coming long stretch of Sundays, with their all-pervasive color of nature, are given us by the Church in order to enable us to search after and rediscover the startling things within the normal, humdrum course of our religious life. The old familiar teachings of the Epistles and Gospels during the long green season have to be made new to us, or they will not mean anything whatever. Can we rejuvenate the commonplaces of our faith, or must we feel driven to the necessity of discarding it?

This is the challenge of Trinity-tide, and the recurrent message of every date in the whole Christian year. Being "mechanical" about our religion is a dangerous procedure: it means, in practice, to deny life and vitality to that religion we profess to believe in. To discard it entirely is to narrow our life, instead of broadening it; for we forbid in advance the very possibility of ascertaining what we want to find out—whether what we have had has been lost or not. We must hold what we have, but we must hold it in a new way.

We have ceased, in our cooler moments, from blaming God for the results accruing from our own carelessness. When we defy or neglect a law of our physical nature, we become ill. When we obey these "laws" (and the word is here used in its ordinary popular sense) we master and use them.

Now the balance of probability is, that being what we are, we must realize that we cannot expect to stay the same and remain alive; nor can we expect our religion to remain identically the same, and hope for it to remain alive. It has, so to speak, to grow with us or we may outgrow it. (Of course, our *Religion*, as something outside of ourselves, is not the matter in question; we are thinking of the religion we possess and try to live by.) So our first duty is to see clearly and distinctly that in allowing our religion to become "mechanical", commonplace, taken for granted, we are doing it and ourselves a grievous wrong. *We are doing the wrong.* We are sinning against God, and against our nature as well, for we expect Him to act magically to redeem us from the normal consequences of our own acts and thus to interfere with and violate His own ordered method of procedure, and we tend to imagine that our religious self is something utterly distinct from the rest of us.

We know what happens when we take for granted those whom we love: our parents, our families, our friends. We use them, and thus our sense of valuation of them rubs off and becomes indistinct—and finally disappears entirely. Some merciful shock may come to recall us to ourselves. If it does not, we are in the way of steady degeneration and decay. So we are in our religious life if we come to take God for granted, and treat Him, in action and daily fact, like a piece of furniture, or the weather, or our clothes. *Things* we may treat that way (but even then the Church calls us constantly to give thanks, which means to express appreciation), but *persons*, never. The price is too high for us to pay, for it means a loss of that very personal relation which we really value above everything else.

We must take action, then, to keep our faith fresh, our religion and its observances alive, our "friendship", as Dr. Johnson said, "in good repair".

The devotional life should then be a life of constant change and growth, or else it is no *life* at all, properly speaking. The new should always be a truer aspect of the old. Vitalizing our convictions is the only evidence we may offer as our witness to their truth.

AS we read the comments on the proposed program of the World Conference on Faith and Order, made by the Bishop of Long Island and printed on another page, we wonder whether the Bishop has not misunderstood the matter.

He observes that the Church cannot preside at a conference "where its Catholic Faith is to be questioned." But can it not preside at a conference at which its Catholic Faith is to be defended?

Here is a case where we maintain the necessity of holding to the ancient Creeds, and various other organizations maintain that they need not be held. Is it not legitimate for us to sit down together and talk over the matter? Are we not willing both to present our case and to hear their case?

We are not submitting the case of Creed or no Creed to the adjudication of any tribunal. The very purpose of the World Conference is to define and to discuss the issues that separate Christians. Is not this one of the cardinal issues? Would the Bishop have us ignore it, or treat it as not worth discussing?

Surely he will revise his judgment when he reflects not only that the Church enters the conference to defend the necessity of holding to the ancient Faith, but that it would be an act of apostasy if it did not.

IT is indeed a comfortable feeling to be able to say, "When all those churches will have vanished from the face of the land, our Church will still stand", as a Churchman stated to one of our recent correspondents. We may indeed look with confidence upon the changing order of affairs in the world about us, because we can rely upon our Lord's words, "Lo, I am with you always, even unto the end of the world"; "The gates of hell shall not prevail against it"; and such like. These assurances are, indeed, comforting.

But history brings us several lessons that demand serious attention. For instance, the whole northern coast of Africa, from Alexandria to the Pillars of Hercules, was at one time populated with as good Church people as we are: and yet the African Church has disappeared. Even the great Church of Constantinople and her sister Churches of Asia Minor are but emaciated relics of a former grandeur; it has been the grace of God alone that has kept them alive. The first planting of the Church in Japan was entirely uprooted. And what more nearly concerns us is the fact that throughout northern Europe, in great stretches of territory, the Church appears to have given way to these churches that are "to vanish from the face of the land". In England, even, there are to every communicant twelve persons who are not; and in our own country there are between ninety-five and a hundred non-communicants to every one who is.

Now let us consider certain things about our Lord when He was here on this earth. He was then, as ever, eternal

and infinite. Yet His human body hungered and thirsted, and as man He ate and drank; that is, He exerted Himself to provide for His physical nature the necessities of its life. He could have rested, we can imagine, on the assurance that "man shall not live by bread alone", but He ate and drank.

The Church, as the Body of Christ, shares with Him, indeed, the attributes of infinity and eternity. But it also possesses at least this characteristic of His human nature, that it must necessarily nurture and sustain its own human being. It must feed itself, put forth its own proper effort towards taking care of itself. And as it does nourish itself, so will it become, in conformity to the laws of biology, healthy and strong and able to perform its functions properly.

There is this, too, to be said about the Church, that it is a Body in which the welfare of the whole is bound up with the welfare of each part. To have weak missions, for instance, is to have a weak Church, no matter how many costly piles of stones may grace the meeting places of sojourners.

If every member of the Church would but first of all wake up to the fact that he is a member of the Church, as he is a member of society, and then would honestly do his work in his character as such, doing to the best of his ability what his hand finds to do, the Church would straightway become strong. It is not money that the Church desires so much as the entire personality of each member. This has been said before: and it must be said many times before the Church wakes up to its truth and begins to function as it should.

IT was a most unhappy incident whereby Mr. Bryan sought to commit the Presbyterian General Assembly last week to the position that there is a glaring breach between science and religion. Two truths cannot conflict with each other. If Mr. Bryan desires to contest the truth of evolution, he must do it by taking the grounds on which evolution is held to be established and show wherein these are untrue or insufficient. He cannot do it by ignoring the arguments that are adduced in its favor and simply setting up that his understanding of the Bible is thus and so, therefore no theory of evolution can be true.

Religion and Science

Mr. Bryan shows himself in the incident to be neither an intelligent student of history nor a trustworthy exponent of the Bible. Nothing is more certain than that views as to natural phenomena or science that have generally been drawn from the Bible in various ages have subsequently been proven to be false; witness the early expectation of the day of our Lord's second coming as immediately imminent, the location of the place of departed spirits as under the earth, the flatness and immobility of the earth. Neither can one rightly or intelligently understand the Bible if he treats it as a manual of science. To suppose that God has undertaken to reveal through the Bible such facts as have to do with matters of science is completely to misunderstand the purpose and the scope of the Bible. Mr. Bryan is as mistaken in regard to the Bible as he is in regard to his science.

Fundamentalism is a curious phenomenon of our day. As a protest against latitudinarianism, it ceases to be effective when it becomes unintelligent. To force religious-minded people to accept Modernism because they cannot accept Fundamentalism is suicidal from the Fundamentalist point of view. It would surrender the whole field of intelligent Christianity to the extreme of Modernism.

Happily, within the Church, where "The Bible and the Bible only" has never been our platform, and where the dogma of verbal inspiration never has been formally accepted, the extreme of Fundamentalism is almost unknown; yet we hold to the doctrines of inspiration and of revelation, find it quite possible to reconcile these with science, and have little sympathy with the opposite extreme of Modernism. We can hold to the Fundamentals of the Christian Faith, and think in modern terms, without running into either of the 'isms.

Perhaps we may suggest that common sense and a good perspective are excellent attributes in the understanding of the Christian religion. We congratulate Presbyterians upon their refusal to accept Mr. Bryan's position.

NEITHER was Mr. Bryan more happy in his position on Prohibition, though here he appears to have won in the General Assembly.

To demand that a pledge of total abstinence be taken by every Presbyterian cannot be defended on the ground that it merely inculcates observance of law, because the act of drinking liquor is not necessarily unlawful in this country; nor can it be defended on religious grounds, because the Church cannot declare the use of liquor to be *per se* sinful without thereby condemning her Lord and Master.

The Prohibition amendment and laws involve no such absurdities. They rest on a belief that so much harm has been done by the liquor traffic, as we have known it, that the entire traffic should be wiped out for the well-being of the American people. There is not the remotest inconsistency between holding to this position, which is now embodied in the American constitution, and drinking liquor such as is lawfully in one's possession or offered to one.

To hold that a Christian is bound not to drink liquor that is unlawfully obtained is defensible. We need a crusade to establish this position so thoroughly that any one who violates it will understand that he is untrue to his religion as well as to the law of the land. But to fail to distinguish between liquor lawfully drank and liquor unlawfully drank, as the Presbyterian General Assembly, at the instigation of Mr. Bryan, has done, is to put one more obstacle in the way of the enforcement of the Prohibition laws.

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THE FIRST SUNDAY AFTER TRINITY

O God, the strength of all who put their trust
 In Thee, accept, most Merciful, our prayers;
 And as our mortal nature ne'er prepares
 Aught good for us to do, of what we must,
 Grant helping grace to our poor mortal dust
 That, as we keep Thy Law in our affairs,
 We all may live so well that none despairs
 In will and deed of pleasing Thee, the Just.

When we, awearied by the ceaseless strife
 Of this sad world, and all its countless ills,
 Sink comfortless to lower walks of life,
 Send Thou Thy grace to hearten up our wills
 That, by fresh effort, we may straight return
 Into Thy Presence, and new glories learn.

H. W. T.

NOTHING is far from God; nor is it to be feared lest at the end of the world He will not know whence to summon me.—
 St. Monica.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

(The editor of these studies recommends *The Book of Genesis*, by Marcus Dods, in the Expositor's Bible series. Many of the quotations used in the studies based on Genesis are taken from this book.)

June 4

READ Genesis 12:1-9. Text for the day: "Get thee out of thy country, and from thy kindred, and from thy father's house."

Facts to be noted:

1. Abraham's acceptance of God's call was absolute.
2. Through Abraham men everywhere would come to know God.
3. Abraham's faith was rewarded by a definite promise.

"God's revelation of Himself to Abraham in all probability did not take the determinate form of articulate command without having passed through many preliminary stages of surmise and doubt and mental conflict. But once assured that God is calling him, Abraham responds quickly and resolutely . . . There is always sufficient inducement to obey God; because life is reasonable. No man was ever commanded or required to do anything which it was not for his advantage to do. Sin is a mistake. But so weak are we, so liable to be moved by the things presented to us and by the desire for immediate gratification, that it never ceases to be wonderful and admirable when a sense of duty enables a man to forego present advantage and to believe that present loss is the needful preliminary to eternal gain."

June 5

Read Genesis 13. Text for the day: "Then Lot chose him all the plain of Jordan."

Facts to be noted:

1. Pasturage for two such large herds was scarce (vs. 5 and 6).
2. Lot's chief care was for his worldly prosperity.
3. Hebron—one of the six cities of refuge and for seven years the seat of David's kingdom.

"This choice of Sodom as a dwelling place was the great mistake of Lot's life . . . He was swayed solely by the consideration of worldly advantage. He recognizes no duty to Abraham, no gratitude, no modesty; he has no perception of spiritual relations, no sense that God should have something to say in the partition of the land. Lot may be acquitted of a good deal which, at first, one is prompted to lay to his charge, but he cannot be acquitted of showing an eagerness to better himself, regardless of all considerations but the promise of wealth afforded by the fertility of the Jordan valley. He saw a quick though dangerous road to wealth. There seemed a certainty of success in his earthly calling, a risk only of moral disaster. He shut his eyes to the risk that he might grasp the wealth; and so doing, ruined both himself and his family".

June 6

Read Genesis 14. Text for the day: "I have lift up my hand unto the LORD, the most high God, . . . I will not take anything that is thine."

Facts to be noted:

1. The battle of kings.
2. "Abram, the Hebrew," i. e., "of the country beyond", goes to the rescue of Lot, his nephew.
3. "Melchizedek" a title rather than a name. The word means King of Righteousness or Righteous King.

The outstanding characteristic of Abraham is his faith in Almighty God. "Here again it is the man of faith that appears. He shows a noble jealousy of God's prerogative to bless him. He will not give men any occasion to say that any earthly monarch has enriched him. It shall be made plain that it is on God that he is depending. . . . In all men of faith there will be something of this spirit. They cannot fail so to frame their life as to let it come clearly out that for happiness, for success, for comfort, for joy, they are in the main depending upon God. That this cannot be done in the complex life of modern society, no one will venture to say in presence of this incident. . . . No one fails to see what it was that balanced Abraham in this intoxicating march. To every reader it is obvious that his dependence upon God was his safeguard and his light. . . . To such

faith God responds by the elevating and strengthening assurance, I am thy shield and thy exceeding great reward."

June 7

Read Genesis 18:1-5. Text for the day: "And I will fetch a morsel of bread, and comfort ye your hearts."

Facts to be noted:

1. "Three men", heavenly visitors.
2. "My Lord", a title of respect. It is not LORD, Jehovah.
3. An illustration of Eastern hospitality.

One of the lessons to be learned from this passage is the part that hospitality plays in life. The moment the strangers appear, Abraham offers them refreshment of every kind, and his offer is made in the most gracious manner. He places everything he has at their disposal, and to show his respect for his guests he stands by them himself during the meal. The writer of the Epistle to the Hebrews undoubtedly refers to this scene when he says: "Let us not be forgetful to entertain strangers, for thereby some have entertained angels unawares." And it is our blessed Lord Himself who reminds us that when we show hospitality to the stranger and the needy we are showing hospitality to Him: "I was a stranger and ye took Me in". And you remember how Lowell puts it:

"He who giveth himself with his alms feeds three;
Himself, his hungry neighbor, and Me."

June 8

Read Genesis 18:16-end. Text for the day: "Wilt thou destroy the righteous with the wicked?"

Facts to be noted:

1. God reveals to Abraham His purpose concerning Sodom and Gomorrah.
2. The founder of a great nation was to learn how God deals with nations.
3. Abraham's plea for the cities.

"From verses 23 to 32 we have 'the effectual, fervent prayer of man', humble yet earnest, and even bold. In his anxious sympathy for others Abraham forgot, perhaps, that 'the love of God is broader than the measure of man's mind', but he was right in believing that God allows His purposes to be influenced by prayer and repentance. For we observe that God's sentence upon Sodom was not yet passed: He would grant the prayer of His servant if the necessary conditions were forthcoming. They were not, however, as the people of Sodom were, universally depraved; but Abraham learned that God prefers mercy to judgment, and that those who have the least claim on His mercy receive it, as was the case with Lot and his family. Nor should we overlook another side of this narrative, the value of a good man. Ten righteous men in Sodom will save the city. So our Lord calls His disciples the salt of the earth. Another point to be noted is that while Abraham thought all along that the righteous would perish with the wicked unless the whole city was saved, God distinguished between the innocent and the guilty, and saved four persons"—*Dummelow*.

June 9

Read Genesis 22:1-18. Text for the day: "Behold, here I am."

Facts to be noted:

1. Tempt: "prove", puts his faith and obedience to the proof.
2. Vs. 5: Abraham hoped that in some way God would preserve his son.
3. V. 14. Jehovah-Jireh "in the mount of the LORD it shall be provided".

"In this narrative we have the crowning proof that Abraham was willing to resign all that was dearest to him at the bidding of God. . . . But his trial must also be regarded as the occasion of bringing about an advance in the moral standard of the men of his time, which was gradually to become universal. In Abraham's day the sacrifice of the first born was a common practice among Semitic races, and was regarded as the most pleasing service which men could offer to their deities. It was the 'giving of their first born for their transgression, the fruit of their body for the sin of their soul' (Micah 6:7) The custom probably prevailed among the tribes in whose midst Abraham dwelt, and it was

[Continued on page 158]



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

THE whole world is waiting breathless, for sentence to be passed upon the Patriarch Tikhon of Moscow. And yet it is already passed, and waits only to be applied to him as one among many, albeit the most illustrious. Any Christian must be a foe to the criminals who

are in possession of Russia. Any profession of Christianity is odious to them. A parent teaching his children the Catechism breaks their monstrous laws. "Religion is the opium of the soul", is their motto; and the hideous mockeries of Christmas and Easter, far more hateful than those which horrified mankind in the French Revolution, reveal how the Bolsheviks really feel. Whoever says they are merely impartial as between religion and no religion, falsifies. Dr. J. H. Holmes may extenuate, and others may half-apologize: but the Christian intelligence of all America says of the Moscow murderers, "Anathema Maran-atha."

Senator Borah has urged the recognition of the Soviet government, on the ground that we recognized the government of "The Terror" in France. One of the keenest intelligences in Boston, Mr. W. K. Richardson, has answered this so completely and so overwhelmingly that I venture to copy his letter from the *Boston Herald*:

"Senator Borah founded his argument on Washington's recognition of the French republic in April, 1793. Your editorial article pointed out the failure of the attempted comparison.

"At that date the Girondins were still the most powerful body in the convention; they were not overthrown until the end of May. Their principles were on the whole moderate (as contrasted with those of Danton and Robespierre). Some of them had voted for the death of the King; but there is no likeness between his condemnation, after trial, by a close vote of the convention, and the murder of the Czar, his youthful daughters, and the rest of his family, in a cellar, under atrocious circumstances. Moreover, there had been nothing in France, in any way resembling the systematic extermination in Russia, by execution or starvation, of a large portion of all the bourgeois who had not escaped from the country.

"There are, however, other points of dissimilarity on which your article does not touch. In the first place the convention, which was governing France, had been freely elected and represented the country. There were a large number of moderates among the members, and there was still free speech on the floor of the convention, as well as a lively war of pamphlets in Paris. As contrasted with this, the Bolshevik rulers do not represent a popular choice of any sort: they were a minority of the revolutionary Duma, and obtained and retain power by force of arms. The Communists are admittedly a small fraction of the people. Free speech and a free press have been continuously prohibited.

"The second and most important consideration is that there was no antagonism on the part of the French government toward the government of this country. The declaration of the "rights of man", on which the French revolution was founded, was entirely consistent with the principles of our government; and the convention never attacked the institution of private property—even Robespierre was a 'bourgeois' in his views on this subject. The Bolshevik government, on the contrary, has for its guiding principles the 'dictatorship of the proletariat' and the consequent extermination or subjection of the 'bourgeois' and 'capitalist' classes. Whatever retreat from pure communism may have been made by the soviets, for purposes of temporary expediency, as to the exploitation of lands and factories, there has never been any modification of its aforesaid principles; and the Bolsheviks still aim at the overthrow by force of all 'capitalist governments': including our own. The small party in this country which advocates such forcible overthrow receives its inspiration, and probably its funds, from Moscow.

"Thus Senator Borah's attempted historical parallel entirely fails. Estimates of the French convention of April, 1793, may differ, but at least it has no resemblance to the blood-stained tyranny which oppresses Russia and desires the destruction of our government."

But what puzzles a plain man, is the mental process whereby what is meet and right in Russia becomes wholly evil here, even though it be reduced to a homeopathic attenu-

ation. Raise the question of the execution of Mgr. Butchkavich, the fusillading of a hundred suspects to punish one commissar assassinated, the "red terror" raging as it is indisputably proved to have done; and you will be told by the pseudo-American apologists for the Soviet regime:

"Ah, you can't make an omelette without breaking eggs. Every government must defend its own existence, or abdicate. These were counter-revolutionists, and the revolution must be safeguarded. What is a little blood, compared to the victory of the proletariat?"

Then, while you are trying to assimilate this, you are interrupted by sounds of frenzy coming from the same persons. Enquiring, you hear: "The fiendish capitalists are proposing to try one of our comrades for advocating the overthrow of the existing tyranny by force. O, the butchers, O, the oppressors. Would they imprison opinion, would they jail liberty? Never, never can this be tolerated!"

And when a Russian official's wife is excluded, as a mild protest against miscellaneous murder, J. H. Holmes rises to remark that "the spirit of Christ is shut out, too."

Perhaps you can harmonize these divergences: I can't. If any Leavenworth prisoners had attempted (on the other side) to express their dissent from the Red government, they would have been executed promptly. And yet we are urged to petition for their pardon!

GOVERNOR PINCHOT, of Pennsylvania, interviewed concerning Prohibition, speaks plainly and clearly:

"I recognize no distinction between the different articles of the Constitution of the United States.

"I am a firm believer in the wisdom and righteousness of the Eighteenth Amendment.

"It (prohibition) will add uncountable millions to the wealth of the United States; will enormously increase the prosperity of our people; and will raise the happiness and welfare, especially of our women and children, to a new and unknown plane.

"Slavery itself was not more thoroughly discussed in advance of a decision than this very matter of prohibition, and no decision ever taken by our people was ever more deliberately registered, or more clearly in accordance with popular will.

"The United States is not only dry but getting steadily drier.

"The moral sense of the American people—the backbone of this Commonwealth—is overwhelmingly behind law enforcement. The actively bad, the morally lax, the self-indulgent, and the thoughtless, are arrayed on the other side. What chance have they in the long run?

"I have confidence enough in the American people to believe—and no one can shake my conviction—that when a moral issue is put squarely before them they always decide right. This is a moral issue. It is being put squarely before them, at least in the State of Pennsylvania, and I have not the slightest question about the ultimate result."

THE BISHOP IN JERUSALEM, in a letter home, writes:

"Much might also be said about their own immense problems and difficulties in regard to the fact that they (the Anglo-Saxon Americans) are not free, but tightly tied and controlled in politics by an enormous voting population of aliens and foreigners; about the dangerous lawlessness of spirit which, even amongst many of the educated classes, laughs at or evades the laws of prohibition. (I spoke with numbers of people on the subject and never heard a single person express the wish that prohibition be repealed, many would like to see some amendments made, most people seem conscious of the enormous advantages already secured.)"

THIS STORY is worth reprinting, surely. A woman on a Pacific steamer identified certain fellow-travelers as missionaries of the Church: "indeed, they wore the symbol of an Order in the Episcopal Church", she said. Will it be believed that the "symbol" was a Phi Beta Kappa key?

THIS DEFINITION of an expert, given by an English school-boy, is suggestive, at least, and will rouse a responsive chord in many a heart:

"An expert is a man who knows nothing else."

EXECUTIVE BOARD OF WOMAN'S AUXILIARY

THE spring meeting of the Executive Board of the Woman's Auxiliary was held at the Hotel Gramatan, Bronxville, New York, April 26th to the 30th, with the following members present: Miss Weed, of Florida; Miss Corey, of Massachusetts; Miss Winston, of Kentucky; Mrs. Butler, of Chicago; Mrs. Prince, of Minnesota; Mrs. Phelps, of New Jersey; Mrs. Payson, of Maine; Mrs. Adams, of Pittsburgh; Mrs. Loaring Clark, of Tennessee; Mrs. Montague, of California; Mrs. Dix, of Missouri; Miss Matthews, of Southern Ohio; and Mrs. Strong, of Needham, Mass., who is the representative of the Missions Department of the Girls' Friendly Society. Miss Lindley and the other national secretaries were present and took part in the discussions.

The details of the plan for the Emery Room at Headquarters, which had been discussed at Portland, were left to Miss Lindley.

It was the sense of the meeting that the assignment of missionaries in connection with the prayer partnership plan should be left to the direction of the dioceses.

The general idea of a federation of the women of the world in the interest of world peace, proposed by the Federation of Women's Foreign Missionary Societies, was approved although the details of the plan were considered not in sufficiently definite form for endorsement.

The attendance of the Woman's Auxiliary women at both Church and interdenominational summer conferences was urged.

Miss Winston, Chairman of the Committee on the Woman's Auxiliary Special, announced that two leaflets and one insert for letters were ready for distribution. Up to this date \$14,836 has been paid or pledged by sixteen dioceses and districts. This special was made a memorial to Bishop Tuttle, who was an especial friend of the Woman's Auxiliary and of all phases of missionary work.

A resolution was sent to the National Council assuring them that each of the members of the Board stands ready to carry out the wishes of her bishop regarding the present financial emergency.

As a result of the reports of the educational secretaries, a resolution was passed that as the problem of the negro race had been the subject of so much thought and study throughout the Church, diocesan officers be urged to present the great racial and international problems involved in our missionary work at home and abroad.

The principal of the Emery Fund amounted, on April 23d, to \$93,685.33. Three gifts to missionaries have been made since the February meeting of the Board. It was voted that certain scholarships be designated from this fund for missionaries at summer conferences this year. A sum of \$120 was voted to a missionary who desires to take a course at one of our universities.

One of the most interesting reports was made by Mrs. Graham Taylor on the Survey of Woman's Work in the Church. It was decided to publish the Survey as a record and book of references. It was further resolved that in accordance with the findings of the Survey, the Executive Board of the Woman's Auxiliary should do all in its power to promote better salary standards and greater efficiency through training for those women consecrating their lives in the service of the Church.

The Rev. Dr. W. E. Gardner, Executive Secretary of the Department of Religious Education, spoke to the Board of his desire that Diocesan Boards of Religious Education should come into closer relationship with the Woman's Auxiliary. He asked the Woman's Auxiliary to assist in raising scholarships for the children of missionaries and clergymen, and expressed the hope that the Woman's Auxiliary might have a large share in aiding the development of the Young People's Movement. He also reported the decision that after December 1st, the box work of the Church School Service League would be in the hands of the Supply Department.

At another meeting, Dr. John W. Wood, Executive Secretary of the Department of Missions, spoke to the Executive Board of the satisfaction he had in the increase of offers for service from young women, teachers and instructors of all kinds. He suggested that various branches of the Woman's Auxil-

aries might combine on certain priorities of vital importance, thereby completing them, and also urged that the Woman's Auxiliary continue paying gifts for life insurance of foreign missionaries, as such gifts were a great comfort and help.

BISHOP BURGESS ON THE UNITY MOVEMENT

IN his charge to his Diocesan Convention, the Bishop of Long Island directed attention to the appeal for unity which is now so widely under discussion, and criticized the plan of the Commission on Faith and Order, maintaining that it had some serious defects. He recalled the incident of the setting forth of the Quadrilateral in 1886, and enumerated its terms. These terms have afterward been adopted by the whole Anglican Communion. To depart from it, he said, would be to lose the sympathy of the Churchmen and to render the efforts themselves futile. It seemed, therefore, hard to believe when our Commission on Faith and Order, to whom had been entrusted the carrying out of the Church's plan, announced that at the preliminary Conference held in Switzerland in 1920 it was determined that at the World Conference which it is proposed to hold in Washington in 1925, a primary question should be, first, whether the Church should have a Creed at all, and secondly, whether the Nicene Creed should be the expression of its faith.

"I have the highest respect," he continued "for the men who compose our Commission, but I must not hesitate to say that this putting aside of one of the principles of the Quadrilateral will destroy the usefulness of the proposed Conference. The Church should preside at no conference where its Catholic Faith is to be questioned. Therefore it will, in my opinion, be absolutely impractical to hold such a Conference, and, at the same time, keep the interest of devout and loyal Churchmen. We are living in a strange age, when false teachers abound, and when our people are longing to hear the note of faith sounding like a clear bell over all the babel of the world. The Church can fearlessly defend its Creed against all doubters and heretics, but it cannot, without lowering its flag, enter into a Conference to decide whether its Creed is true. Let us have brotherly love to all and in all things: let us compromise and be generous in all nonessentials, but let the faith in Jesus Christ, as God of God, Light of Light, Very God of Very God, be the truth on which there can be no compromise and no wavering testimony. So long as the Creed is held as the Creed of the Church, there is no fear of apostasy, for the inherent loyalty of clergy and laity will not long permit this truth to be denied by those who are the accredited teachers. There is another court not presided over by lawyers or bishops, but its judgments are the judgments of God."

A PRAYER

Lord of all nations!
Guide Thou my footsteps and keep them aright—
Let me have strength from the strength of Thy Might!
Lord of all men!

Lord of all nations!
Shelter me close in Thine Own tender keeping;
Let me be Thine, whether waking or sleeping;
Lord of all men!

Lord of all nations!
Let me know pity and kindness and love:
When sorrow comes, send Thou grace from above;
Lord of all men!

Lord of all nations!
Till shadows lengthen, and earth's friends must part,
Let there be work for my hands and my heart;
Lord of all men!

KATHLEEN N. LONG.

IF WE OPEN the door of the heart to Him, even though it may be now more or less overgrown with the things of earth, then there will be experienced, in very truth, a Presence in the midst, the reality of God.—*Pennsbury Leaflets.*

The Federal Child Labor Amendment

By Clinton Rogers Woodruff

HOW shall we as a nation deal with Child Labor? The states have taken up the question with varying degrees of success and efficiency—but what about the nation? On May 15, 1922, the Supreme Court, through the Chief Justice, rendered a decision which set the socially minded people of America thinking. The Court decided that it is unconstitutional for the Federal Government to levy a tax (10%) avowedly for purposes not of revenue but of prohibition, on the products of industries employing child labor when sold outside the state in which they were produced. This law had been in operation since 1919. Justice Taft said that "a court must be blind, not to see that the so-called tax is imposed to stop the employment of children within the age limits prescribed. Its prohibitory and regulatory effect and purpose are palpable. All others can see and understand this. How can we properly shut our minds to it?"

Although this decision was a bitter disappointment to all concerned about American childhood, it has been accepted as based on a purely legal analysis of the law, unprejudiced, uninfluenced by any "interests". There seems to be little disposition to dissent from this decision on the part of those who most ardently desire the present abolition, and the future prohibition, of child labor; but rather a new determination to accomplish their end at all costs, and since all other expedients have failed, to advocate an amendment to the Federal Constitution. The Republican platform of 1920 contained this unequivocal declaration: "The Republican Party stands for a Federal Child Labor Law and for its rigid enforcement. If the present law be found unconstitutional or ineffective, we shall seek other means to enable Congress to prevent the evils of child labor."

On July 26, 1922, Senator McCormick, of Illinois, introduced into the United States Senate a resolution proposing an amendment to the Federal Constitution providing that, "The Congress shall have power to limit or prohibit the labor of persons under eighteen years of age, and power is also reserved to the several states to limit or prohibit such labor in any way which does not lessen any limitation of such labor or the extent of any prohibition thereof by Congress. The power vested in the Congress by this article shall be additional to, and not a limitation on, the powers elsewhere vested in the Congress by the Constitution with respect to such labor."

Inasmuch as in almost every one of the forty-two state legislatures in session in 1921, some measure relating to child labor or child welfare was on the program, it would seem that the public conscience is already aroused and that ratification would easily follow the proposal of a federal amendment that would for all time put an end to the labor of small children by placing every state on an equality in the production and distribution of goods where child labor might be employed.

The National Child Labor Committee reports that because of the limited scope of the present federal law and the variations in the state laws, one child out of every eight, from the age of ten to fifteen years, has been gainfully employed outside the protection of federal or state laws: "Each year 1,000,000 boys and girls of these ages leave school to go to work, perpetually swelling the ranks of the great army of men and women handicapped in respect to health, education, vocational fitness. The greatest vocation of all is life and the ultimate employer is society" (*Child Labor Facts*, 1922). The general secretary of the Committee now declares: "In the states with lower standards than those provided by the federal law we may anticipate an immediate return to the employment of children for the maximum hours and at the minimum age the state law permits." This would mean that in some states children of fourteen years may work ten hours a day (54 a week) instead of eight; in North Carolina eleven hours a day (60 a week). In Georgia, Massachusetts, Maine, Rhode Island, Florida, and Missouri, the mines and quarries may employ child labor.

An early termination of this crying evil, by state action or federal control, or both, is urgent—a charge upon conscience

and patriotism. Much has been accomplished. Since the National Child Labor Committee, under the leadership of my classmate, Professor Samuel M. Lindsay, was founded in 1904, every state has made some improvement in its child labor and school laws. Today forty-six states (as against thirteen in 1904) have a fourteen year age limit for factory work. Thirty-two (as against one in 1904) have an eight hour day for factory children under sixteen, and forty-two states (as against five in 1904) prohibit night work for children under sixteen. Mother's pension laws and children's scholarships have been established in many states; technical training in the schools has been advanced; child labor and compulsory school laws are better enforced.

In one respect or another, however, the child labor laws of twenty-seven states fall below the very moderate standards incorporated in the first and second federal laws, both of which the United States Supreme Court declared unconstitutional, while lauding their purpose, and both of which had been enacted in response to the demand of the people of America for federal action. Reason for that demand still exists in the slowness and inadequacy of state action, in the complaints of employers in the high standard states, that they suffer from the competition of low standard states, in the consequent difficulties of law enforcement in high standard states; in the right of consumers to know that goods made in America are not made at the expense of little children; in the helplessness of individual states to safeguard the quality of their citizenship when they receive from other states the products of child labor; in the fact that child labor is a national evil involving loss and damage to the man power of the nation.

In a recent striking article, that earnest and remitting worker for children and the people generally, Mrs. Florence Kelley, the secretary of the Consumers' League, said:

Among the oldest and largest employers of children, is the manufacturer of textiles. It proceeds under at least fourteen varieties of child-labor laws in fourteen states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, Virginia, North and South Carolina, Georgia, and Alabama. Of these fourteen various laws, none is adequately enforced. And there are textile factories, and child labor laws no better enforced, in other states. The children working in the textile industries do not thrive. Notoriously, they are not of full stature, compared with school children of the same years. They are not of equal intelligence. The employments open to them in the future are not so desirable as those that await children whose fathers earn enough to feed, clothe, and shelter the mothers in the home, and keep the children at school.

"Unbelievable is the contrast between the benefits which Congress heaps upon investors, and the neglect to which working children are consigned by the states. For the investors, the Federal Government safeguards their patents and maintains the tariff and the Federal Reserve Board. A century ago it taxed out of existence the state banks. It promotes unceasingly the flow of interstate commerce. It upholds, and applies for the benefit of investors, the Fourteenth Amendment. In time of industrial strife, Federal prosecuting officials and courts are ready.

"For the children, the states provide labor inspectors (if any) without technical training or effective civil-service tenure of office, and jurors who are sometimes stockholders in the company whose law-breaking they are called upon to try. There is no sickness insurance; worst of all, there is no unity among the states. For children undersized, illiterate, and without schools, who toil in Mississippi, South Carolina, and Georgia, what consolation is it that in Montana and the State of Washington boys and girls are free and happy?"

In arguing for the amendment, the Child Labor Committee points out that the tendency in some of the advanced states is to be lax in the administration of their law because of the downward pull of their neighbor. In the older days before anything progressive had been done, Secretary Lovejoy of the Committee spent a good many months in eastern Ohio, West Virginia, Pennsylvania, Indiana, Michigan, Wisconsin, and Minnesota. In those days no child under sixteen could be employed in a glass factory in Ohio. What was the result? Did West Virginia change the age requirement of children in her factories? The tendency was exactly the reverse. In Ohio the law was simply ignored because the manufacturer in Ohio,

having to buy in the same place, having to sell in the same market, found himself unfairly competed with simply because some one lived across an imaginary line called a state line. That illustration will cover the whole subject because that is the tendency everywhere.

Another reason, Secretary Lovejoy declares, if this matter is entirely local, especially in communities where one industry is the dominating industry, the thought of the community shows a disposition to be colored by that industry. In sections of the country where the textile mills prevail, they feel sorry for child labor—not the child labor in textile mills, but for that in the coal mines. In the coal mining districts the workers are sorry for the cotton mill children. "In New York", he says, "we are tremendously sorry for the workers in the Colorado and Michigan beet fields, but we are not particularly sorry for the children enslaved in our own tenement houses. It is this favorite indoor American sport called 'passing the buck'. We take less risk in it than in almost any other game that can be named. The Federal Law fixing a minimum standard should drive that out. It lays a uniform foundation."

The McCormick resolution was framed as the result of the extended deliberation of two conferences in the City of Washington attended by delegates representing the Federal Children's Bureau, the National Child Labor Committee, the National Federation of Labor, the National Consumers' League, the Child Labor Committee of Massachusetts, the Public Education and Child Labor Association of Pennsylvania, the Women's Trade Union League, and sundry other organizations.

The McCormick amendment is the only one of those presented in Congress, and there are several, that does not contain the word "regulate". This feature of the draft occasioned more debate than did any other. It was feared by the labor group that the use of the word "regulate" would be construed so liberally as to embrace many things not now contemplated in the amendment, that under it Congress might some day regulate wages and even the country's entire system of apprenticeship. The delegates agreed that the several states ought to retain the right to set higher standards, but not lower standards, than those established by Congress—an intent so clearly expressed in the McCormick draft as to preclude the possibility of misconstruction. The last sentence in this amendment was inserted as a measure of safety, in case there may now be in Congress, though not yet discovered, some constitutional power to control child labor.

Before formally endorsing the McCormick resolution, the Public Education and Child Labor Association of Pennsylvania sought expert legal opinion as to its proper interpretation and effect. From the legal adviser of the National Child Labor Committee and from the experts of the Department of Legislative Drafting of Columbia University, came the following advice, in which all concurred:

1. Under the McCormick Resolution, Congress could repass either of the former Child Labor laws, and it would be within the Constitution.
2. Enforcement of such a law could be accomplished through government agencies now existing, without establishment of a new bureau for that purpose.
3. The McCormick amendment is broad enough to include ages, hours of work, and kinds of work, but not broad enough to include physical and educational standards; these would still remain the sole responsibility of individual states.

Felix Frankfurter, of the Harvard Law School, has expressed apprehension lest this attempt to broaden the power of Congress may weaken the states, while they should be strengthened against a growing tendency to the centralization of authority in the Federal Government. He has proved his sincerity, as Mrs. Kelley admits, by giving his services in his successful defense (in two cases before the Supreme Court of the United States) of the right and duty of the states to protect by statute the life, health, and welfare of wage-earning people. But he has yet to prove, she says, the adequacy of the states for this purpose. For this he frankly relies upon the new voters. They, however, do not accept his assignments. The General Federation of Women's Clubs and the National League of Women Voters are actively for a Federal child-labor amendment. "Women cannot let children suffer," Mrs. Kelly declares, "while we attempt once more to do forty-eight times,

in forty-eight states, what Congress, once for all, can do, i. e., establish minimum safeguards for the right to childhood, below which no state and no industry may fall. We perceive grave possible dangers in passing on to the Federal Government the matters that should rightfully be regulated by the states. But we see that the children, victims of sluggishness in the states, do not get the equal protection of the laws. We do not accept either evil as permanent or unavoidable. The amendment will be our contribution to that coöperation between the states and the Federal Government for the good of all the people, which is the bright hope of the future."

It is too soon to state definitely the effect of Justice Taft's decision upon similar existing legislation such as that levying a prohibitive law upon matches made from poisonous ingredients. The consensus of opinion seems to be that it will not be retroactive. It will, presumably, establish a definite precedent for the future. It has been pointed out that Congress has, with the approval of the Supreme Court, taxed state bank notes out of existence. The present decision, however, shows clearly that even if that action be considered as purely regulatory it is in a field of undisputed authority on the part of Congress to secure a national currency. Professor Frankfurter has already been referred to as one who feels doubtful as to the wisdom of Federal legislation, although it seems to me that Mrs. Kelley's reply is conclusive. There are others who feel that the Chief Justice, in his opinion, expressed an opinion which needs emphasis. As former Governor Miller of New York said during his term of office, educators and social workers are demanding utterly unconstitutional legislation on the assumption that what this legislation will effect is something desirable. They forget, as Father Blakely points out, in *America*, that neither the state nor the Federal Government can act except within the limit of the powers conferred by their respective Constitutions, and that to adopt legislation for which these instruments give no warrant, necessarily means the arbitrary assumption of an authority which the people, the source of power, have deliberately withheld. If Congress can do what the Constitution gives it no power to do, the supreme law of the land is a mockery, and political liberty is destroyed, for the people are at the mercy of a centralized and omnipotent legislature. In the same spirit, the Chief Justice ruled in his opinion of May 15th:

"The good sought in unconstitutional legislation is an insidious feature, because it leads citizens and legislators of good purpose to promote it without thought of the serious breach it will make in the Ark of the Covenant, or the harm that will come from breaking down recognized standards. In the maintenance of local self-government, on the one hand, and of the national power on the other, our country has been able to endure and to prosper."

"It is well," Father Blakely declares, "that the Supreme Court has at last spoken a word of warning to those well-meaning but ill-advised social reformers who act as though the fact that an evil exists, confers upon the Federal Government the right and the duty to legislate against it." In this day, when the Federal Government is regarded by many as a kind of general grandmother, with a kiss for every bump and a cure for every disorder, if we wish to retain a constitutional government, as opposed to a government by social theorists, bureaucrats, and politicians, it is imperatively necessary to guard zealously the powers which, as yet, the Federal Government has not attempted to usurp. The assumption by Congress of rights which the States have reserved to themselves is as contrary to the principles of constitutional government as are nullification and secession. In fact, the danger from Federal encroachment is greater, since against the States the Federal Government has an easy redress. That any State should suffer children of tender age to engage in laborious and dangerous occupations is an evil thing. But it does not follow that because this evil thing exists, the Federal Government may invade the State to remove it. As the Chief Justice says in plain language:

"Grant the validity of this law, and all that Congress would need to do hereafter, in seeking to take over to its control any one of the great number of subjects of public interest, jurisdiction over which the States have never parted with, and which are reserved to them by the Tenth Amendment, would be to enact a detailed measure of complete regulation of the subject, and enforce it by a so-called tax upon departures from it. To give such magic to the word 'tax' would be to break down all constitutional limitations upon the powers of Congress and completely wipe out the sovereignty of the states."

Our Mental Yard-sticks

By the Rev. Cyril E. Bentley

OUR mental yard-sticks bend, warp, and shrivel up, as different circumstances confront us. The way we measure the importance of some problems over others that face us, manifests this truth. Our measurements are determined and limited by our general view and estimation of the matter before us, combined often with much ignorance, more prejudice, and a pronounced disability to understand the position of our fellow-man.

"The nominal Churchmen", of whom we have heard so much from our pulpits and religious press, are known to us all. In fact their presence on the planet is much more easily discerned than that other general character, who was called forth on every occasion in days gone by, "the man in the street". The latter was a most elusive individual who had views on every subject under the sun, he agreed with everyone who called upon him as an illustration, and his versatile personality, it will be remembered, saved many a sermon at the psychological moment from dying its own horrible death. Truly, the "man in the street" was fearfully and wonderfully constituted, but his popularity was bound to wane, for he was being terribly overworked, and so little could be learned concerning his habitat. He just stayed "in the street" always. Laymen could never find him and his constitution was such that parsons couldn't get him through a church door, so someone must eventually take his place. The "someone" has arrived, and today everything that goes wrong is laid to the account of the "nominal Churchman".

Sermons define this gentleman by his deficiency of interest and activity, his general lack of response to all things religious. He, in turn, estimates sermons and parsons on the same grounds, yet often attends church in spite of his own convictions or lack of them. Parsons consider him so much dead matter on their hands because they have failed to awaken his latent spirit, and he, most likely, considers his rector as an altogether impossible person, too, and an anchor deterring the progressive life of the parish.

So parson and "nominal Churchman" are set against each other. The parson shouts about the way his antagonist is ruining great opportunities by his inactivity, and the layman keeps his own counsel and fails to see any opportunities. It all looks like an impossible situation. But, is it? After all, what makes the difference between "active" and "nominal" Churchmen? Surely it cannot be a mere question of heredity or environment, for persons coming from other religious bodies most always take a larger interest in the life of our parishes than those the Church has nourished from birth. Again, it cannot be simply a matter of appreciation, for this element is most pronounced in our oldest communicants. The crux of the question lies in our own individual judgment of the Church and her task in the world. The measure with which we measure her value and good to mankind determines the amount of activity we devote to her cause and limits, too, the personal benefit we receive from her life.

But just here trouble arises over the measurements, for we find the estimate we put on the Church's business is far removed from our estimate of the ordinary matters and problems of life. Doing a particular piece of work for the Church does not bring to all of us that keen sense of responsibility that comes to a man in carrying out his business relations. When we have a task to perform for the Church we let our mental yard-sticks bend, warp, and shrivel up in estimating the task's importance. The result is that the work of the Church is neglected—just done, and that's all. Such is the attitude found in many of our parishes, and is it any wonder they do not prosper? Would a man's business prosper if he estimated its value and importance in the same way?

The responsibility for the situation does not in every case devolve on the layman either. Many of the haphazard ways our clergy have had in administering, or not administering, their parishes have had their effect because, whether they like it or not, the clergy will always be looked to as leaders,

and the laity will always make some type of effort to follow them. Such being the case, it cannot be expected that a clergyman who refuses to abide by ordinary fundamental rules of business conduct in ecclesiastical affairs, will ever be able to inspire his laymen to a great appreciation and estimation of the Church. Even in ordinary matters such as answering correspondence, our clergy have gained an unenviable position by their negligence; yet this is not only a fundamental concern of business, but of gentlemanly conduct. Treasurer's reports, reports of committees, and all such items are hurriedly dashed through at vestry meetings, problems arising therefrom are laid on the table and not thought through—in short, by the time these meetings are over, those who worked strenuously to get up reports and conscientiously to do the work for which they were asked, go home with the firm determination that they will never do it again. The methods used have made them alter their standards of God's work. The rector of that parish has impeded his own success, for he has caused his laymen, who would be "active", to degenerate into the "nominal" class. As long as conditions like this prevail we may expect no change in the laity.

Then, the laymen themselves. Often they do not realize their own faults. Religion has meant only going to church and giving little Johnnie ONE PENNY each Sunday for his Church school offering. The child's religious training has not been a matter of deep concern to his father, and he has only insisted on his son attending the Sunday school because he himself had to go through the same process when he was a boy. As he reflects on that time, he decides that the experience, though accomplishing no appreciable good, did not do him any perceptible harm. Anyway, all the other children have to go, and so Johnnie might as well do likewise, and avoid the comment the neighbors or the rector might make if he stayed at home.

The layman's conception of his pastor is often that he is a man who was urged to enter the ministry by his parents, who wished to better the standing of the family, or else who was advised to take Holy Orders, out of pity, for his friends felt he could never make a living in any other walk of life. The man himself, the layman thinks of as a person with few human traits; a sombre, isolated individual, busying himself with the activities of the ladies' societies, knowing nothing of the problems of life, interested only in his own two by four vision and the maintenance of the dignity of his office. In gatherings of men the parson is shunned in a polite way whenever possible; when he tries to pick up a genial conversation in public places with men, his presence is hailed as an omen of gloom. He is out of his sphere entirely and should be at home working out the color scheme for the new Sunday school banner.

There you have both sides of the problem and their study presents the solution of the matter. There must be a change of heart on both sides. The parish priest must realize more fully his own responsibility in making "active" laymen "nominal" by his poor methods, his inability to understand their point of view, and to think and to talk their thoughts. He must take the vision the layman has, no matter how small and narrow it appears, and develop it into his own. The Church and her task must be presented in the largest sense so that it will command and demand every ounce of manhood and moral responsibility the layman possesses. When this is done our laymen will measure the work of God by even greater standards than they now measure their earthly affairs.

The layman's conception of the clergy must be altered. He must realize that the elements in his rector's character which make him "different" from his other associates, have been born and bred by the attitude of the laity towards his position. He has never let his rector know his thoughts or troubles; he has never taken time to see the lonesomeness of the clerical life, or realize that human companionship with

[Continued on page 158]



CORRESPONDENCE

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

WHAT IS WRONG IN THE CHURCH?

To the Editor of *The Living Church*:

YOUR leading article of May 12th is a clarion call to the thinking men and women in the Church. The writer has just finished a careful study of Wesley's Journals and of the Oxford Movement.

From this graphic picture of the Church's neglect, and her revival under Catholic zeal and fire, several arresting points emerge.

1. The Church, due to her coldness and neglect, brought about the greatest and most disastrous event in her history—the Wesleyan schism; not Wesley's wish, mark well. We need today "a new endowment of the Holy Spirit."

2. While we rightly prize our Catholic faith and practice, have we not forgotten the Apostolic zeal and passion for human souls? Read again Meyer's *St. Paul* and rediscover that burning message that quivered throughout him "like a trumpet call". Methodism rose to its present position by reason of the fiery faith of the "local preachers".

3. Laity and clergy share alike in the blame for the present set-back. The year 1922 was a bitter time for men and women of simple and lowly faith. Three cases, at least, stand out as terrible examples of the spiritual castaway among those set to lead us. "Called to be saints", as you well put it, we crucify "the Lord afresh and bring Him to an open shame" in the eyes of worldly folk.

4. In touch with many men who are secularists and non-believers, I can testify to the havoc wrought by such books as that of Bishop Brown. Hundreds of thousands are being sold at less than cost. And our spiritual leaders have uttered no official decree about it. We want, as Stevenson says, "A man to go to the head of the march" and sound a clear trumpet call of faith and courage and hope. The view of educated and thinking men is that we are afraid to tackle this dragon of unbelief. We need a present-day St. George, and he will doubtless appear.

5. There is an enormous driftage from our Church to the denominations. We are to blame, in great measure, by our lax system of transfers and lack of a business-like keeping of records. We are too prone to stress the outward and visible signs in our worship, for plain people, and to miss "the inward and spiritual grace".

6. One last point. If this modest letter sets in motion a searching of hearts and minds it will not be in vain. We are "too much of the world and too little of the spirit". Our conventions, both diocesan and general, are too much in the hands of men whose claim to prominence is their bank balance. It was not so in the early Church, and we shall make little progress among the "common people" until we display a welcome to the counsel and vote of the men and women who form the backbone of the Church's working force.

Dr. Hall once said here in Portland: "Union will come, not through the Church authorities but through the saints". And the new renaissance we look for will arrive by reason of the prayers and coöperation of the thousands of men and women who daily work for "the building of Jerusalem in this fair green land". For we are full of hope. *Cruce stat: orbis volvitur*. Above all revolution and change stands the Cross supreme, the remedy for the world's distress and the key to our baffling problems.

JOHN W. LETHABY.

Portland, Ore., May 15.

To the Editor of *The Living Church*:

YES, dear Mr. Editor, there is something "radically wrong"—rootedly wrong. We can't have *fruits* without *roots*! If our people, more generally, knew what their religion means, could they be as indifferent to the Church's mission? (Those who do know, are not.)

If they themselves knew what a Saviour is, could they help wanting every one else to know it? Was it Phillips Brooks who said, "It is not a question of whether the 'heathen' will be saved if we do not take the Gospel to them, but it is a proof of whether we are being saved"?—whether we care about it or not.

If more of our Church people were "converted" (as Bishop

Faber says, in the sense indicated by him), should we have certain conditions in the Church?

Many a pastor knows how, while his heart is breaking, not one-third of his people attend their services regularly, while the number of irreligious people increases, our social conditions become more menacing, and the world is not evangelized; our Sunday schools languish; our Church colleges diminish; editors of Church papers complain of few readers; vestries "retrench" their parish budgets by cutting off needed improvements or salaries; treasurers resign because of failure of parishioners to "give" as much for Church support as for the veriest trifles, or for movies, or write insulting letters because they have received the quarterly statement of arrears, etc.

And, believe me, Mr. Editor, a lot of our clergy who are comfortably entrenched in their parishes have no idea of the conditions in the majority of our smaller parishes and missions. All seems fair and flourishing in those larger parishes, but it is in the smaller ones where we really come in contact with people and where the conditions mentioned are most acute—though, also, often in the larger parishes not one in three is giving anything regularly.

But why the constant agitation about—

Deficits, or "no funds" for diocesan advance?

Few candidates for the Ministry?

Lack of Sunday school teachers, and pupils?

Irregularity, non-attendance, or coldness at services?

Indifference to taking or reading Church papers or N.W.C. literature?

Tardiness or absence or lack of interest in guilds, choirs, auxiliaries?

Utter indifference to the support of the Church?

Neglect in taking envelopes or using them?

Or supposing that the amount pledged is adequate to meet the expenses of the Church?

Disgraceful deficits in our pitiful "missionary" apportionments—playing at missions?—while missionaries come home with hearts bursting with the story of opportunities open, but "the Department was unable", etc.

Why? Why is it that there are these complaints about our people in so many places? (We are not speaking of the faithful ones—God bless them!)

Could such conditions be possible if these had (1) any conscious realization of their true relationship to God, of Him not only as their Father, but of themselves as His children—not only their using Him and claiming Him for all they can get out of him, but, also, of some corresponding gratitude and responsibility?—(2) a realization of their lost and undone condition as sinners, and how far we all have failed to fulfill that relationship except as in Christ, our needing a Saviour, who gave His life for us and "bought" us with His blood, doing in His life and death something we were not able to do?—(3) a realization of the power of the Holy Spirit and of the joy and peace in believing so that we *must* share with others?

Until this takes place in us, can we have the interest, the desire, the inspiration?

To test the matter: Do we Christians not claim that no one can have Christian consciousness, Christian assurance, Christian power, *unless* one becomes a Christian?—else; why become a Christian? (Of course, non-Christians may have something of the Christian spirit, for obvious reasons, but not as a true Christian.) Well, isn't this practically the case with many in our churches who are supposed to be Christian? Are not they as far, practically, from being Christians as though they were definitely outsiders, having never heard or known?

Of course, it may be replied that the clergy are as bad, or are to blame, in more ways than one. (And, alas, it will be only the faithful among the laymen who read this.)

Well, no doubt we have clergymen who have never been "converted", and who, therefore, have no message. All they went into the Church for was to conduct a service or deliver a nice little moral essay.

And, no doubt, many of us are to blame for not teaching our people. But, also, it is true that, even when faithful pastors preached the great Gospel truths, the people were not there to hear. What then? Problem: Our people will not

come to their regular services because they have not been taught why they should come (or haven't acquired the motive); and they cannot be taught until they do come. Around we go! What to do? *Would not many come to a special series—a week of teaching mission sermon-lectures—on the first principles of Christ?*

(The same remarks apply to the problem of the multitudes of outsiders who ignore the Church. As Dr. Bernard I. Bell says: "Four-fifths of the men at Great Lakes were uninterested. They had scarcely any idea what the Christian religion was all about." Just so.)

We have tried everything else—N.W.C.'s summer conferences, regional conferences, innumerable committee meetings, commissions, circularizings, appeals, etc. *Why not try the Gospel?*

Yours penitently,

G. D. CHRISTIAN.

To the Editor of The Living Church:

YOUR leading editorial this week invites immediate reply. I take it that your question as to what is wrong with the Church, followed by the assertion that no one knows what is wrong, is in a measure rhetorical. The editor of a Church paper must know what a missionary in a remote field knows. I address you as such an one, having charge of a group of twelve missions, widely scattered in this Gulf Coast country, that gave collectively last year for the N. W. C. and other general and diocesan causes some \$1,200 more than the diocese expended upon them, largely over-paid their quota, and are making good progress toward the same goal for 1923.

My contact with the general Church has, of late, been limited entirely to the Church press and diocesan gatherings, yet it is not too much to say that even I know the answer to some of your questions.

"Is our work too much ecclesiastical and too little Christian?" It is. We are a house divided against itself. Church people who come from all parts of the country to dwell in this genial climate, find themselves unable or unwilling to cooperate in our rudimentary mission organizations because their already-formed ideals are hopelessly at variance. One demands a semi-Roman ritual, another no ritual at all, or as little as possible. Another is of the Percy Grant school and takes even the Apostles' Creed in a Pickwickian sense. Another demands that the Church become partisan on one or the other side in the unhappy class-antagonisms of the day. The nucleus of loyal Church people, for whom the Book of Common Prayer and the Constitution and Canons of the Church are an adequate basis for Church life, finding themselves involved in wrangling and discord, become discouraged and mute. Then come narrow and reactionary sects, with, however, a more united loyalty to our Lord and His ideal, and gather to themselves whole families of our own Church people.

"Is it (the Church) too much of the world and too little of the Spirit?" I fear the answer, again, is all too plain: It is. The old gibe is still current in this country, "Join the Episcopal Church and you will not be interfered with in either politics or religion." Take a single instance: There seems no mistaking the national conscience as to the liquor traffic. The public press has seen to it that everybody knows how many of our most conspicuous men, bishops, priests, laymen, are either failing to give real support to the Prohibition amendment to our fundamental law, or else are definitely with those who encourage its violators by trading with them....

"Are our business methods so poor that the Council, etc., are none of them to be trusted with the large amounts of money that are so necessary and that are so readily and willingly and generously given by our own people to other organizations, but never to the Church?" (You don't mean "never", Mr. Editor! You can safely go with the Captain in *Pinafore* and say "Hardly ever". For we have had some magnificent gifts.)

Reminding you again that your correspondent is limited to a far-off view of the General Convention, I reply that I know the answer to this question also. In the first place, our new system almost requires us to trust all or none. Each N. W. C. dollar is expected to be distributed over all five fields of service. Some of us are willing to trust the administration of one field but are not so sure of another. But, aside from that, I know there are others who feel as I do about the Budget and Priorities adopted unanimously in the closing days of the Convention; that if this Program had been discussed in detail on the floor, it would not have been adopted in its present form, certainly not unanimously. For there appears in it a glaring disparity between both the scale of salaries and the total sums appropriated for executive administration on the one hand and for the maintenance of the

workers in the field, on the other. When, at the beginning of this year, the National Council issued its alarming statement which is the text of your editorial, it did not even then take the Church into its confidence and say in what particulars this first category had been curtailed. It is to be said also that the mischief had already been done.

If I dared ask more space in your columns, I should go on and attempt to give some more answers to your questions that seem clear to one at a distance from the centers of Church life. By all means let us have the answers from those more intimately informed, with (to quote you again) "the widest and best publicity, given continuously." And let us hear also of the things that are gloriously right! Let us not forget, in our efforts to correct the wrong by bringing it out into the light, that the light itself predominates; that the Nation-wide Campaign has taught the Church wonderful things through which, please God, she will go on shining more and more unto the perfect day.

JAMES F. PLUMMER

Toulminville, Mobile, Ala., May 15th.

To the Editor of the Living Church:

IN YOUR editorial of May 12th, you asked with much emphasis, "What is wrong with the Church?"

The failure of the Church to receive the benefactions of her generous and wealthy children may be largely accounted for by the fact that, during a long period, she was idealized by a large part of her personnel as a *congenial tea party*.

The tea party ideal was very pleasant to those who held it, but it did not impress them with the Church's necessities nor her opportunities in any large sense.

The tea party ideal is now passing away, but it will require another generation of effort to arouse those who have inherited its consequences so that they will see the facts and rise to meet them.

DWIGHT A. PARCE.

Palmyra, N. J., May 19.

SUMMER READING

To the Editor of The Living Church:

TO those who have the habit, or want to acquire it, of reading some serious books during the summer, I would like to suggest the reading, or rereading, of Fr. Figgis' books; particularly, *Churches in the Modern State* and *Hopes for English Religion*; for in these books the attacks we have lately been reading on the Anglican Church in our secular magazines, and indeed in some of our Church periodicals, are answered in a masterly way.

In the appendix of the first named book, in an essay on Bishop Creighton, Fr. Figgis says: "Creighton saw earlier than most people that the real question at issue was not whether the Church of England had done this or that in the past, not even whether it had the right to do this and that, but whether there was a Church of England at all. The real point is whether National Churches have any real existence. Are they as much the expression of God's will as individual persons? It can, I think, scarcely be denied that Creighton's advocacy of the rights of nationalism within the Church, and his equally strong repudiation of mere individualism, were, if not a result of his historical investigations, at any rate enormously increased in depth and weight of advocacy by his very peculiar knowledge of that half-forgotten movement" (the Conciliar movement, 1378-1450).

Figgis' essays go to show that this principle is involved "with the very nature of the corporate life of men, and therefore with the true nature of the State". In the chapters entitled "The great Leviathan" and "Ultramontanism" he discusses this principle of government. He is careful, however, to say: "In claiming inherent life for the different parts of the Catholic Church, the writer is not to be understood as meaning by that an absolutely independent entity possessed by the Church of England."

In a volume of sermons preached during the war and published under the title *Hopes for English Religion*, after making handsome and well deserved acknowledgment of "our debt to Rome", he goes on to point out our real "difference from Rome" and ends this sermon by saying: "Supposing that the sole guaranty of the supernatural religion were to be found in submission to the Roman claim", he would submit to those claims rather than give up that religion, but adds: "Once I were assured of that supernatural faith I would prefer the religion of the wildest and the most eccentric sectary, even though it came to me devoid of any historical sentiment, of all intellectual interest, and of every kind of aesthetic charm, offending the taste at every moment. I would rather accept such extreme sectarianism than I would give in to that notion

which is at the bottom of all Ultramontaniam, destructive as I believe it ultimately to be of the true social and organic conception of the Church, dangerous to the individual conscience which it supersedes, ultimately productive of widespread infidelity, and opposed alike to the teaching of experience and the whole method and spirit of our Lord Jesus Christ."

Our educated laity, as well as our clergy, should read and reread these books, especially the first mentioned, in the good old fashioned way of our fathers and grandfathers, until the arguments, the phrases, and the style, become our own. Lord Halifax, writing to Mr. Birkbeck, says he has read Figgis' *Anti-Christ and Other Sermons* four times.

I would also like to suggest for summer reading Fr. Bull's *Revival of the Religious Life*, a subject on which we need to be better informed. Fr. Bull gives the principles of the Religious Life, so little understood among us, a short history of the various Religious Orders of men, making plain their virtues and their faults, and urges the revival in our Communion of the Religious Life adapted to modern conditions. The book is delightfully written and most interesting. The clergy should lend it to their parishioners.

Add to these books good biographies: Pusey, Church, Illingworth, Stanton, Francis Paget, Scott Holland, Birkbeck, etc., and Ollard's *Short History of the Oxford Movement* to learn the kind of men our Communion produces. Then read Canon Peter Green's book, *Personal Religion and Public Righteousness*. He, and other recent writers, remind us that the reformation of the world must begin in the individual—in ourselves. He warns of the evils and dangers of lawlessness and disloyalty, and stresses the importance of building Catholic devotion on Catholic faith and life—a right belief in God, the Incarnation of the Son of God, and the office and work of the Holy Spirit; which leads to the reading of Bishop Gore's great books, *Belief in God*, *Belief in Christ*, and *Orders and Unity*, and the smaller books, *The Deity of Christ and Catholicism and Roman Catholicism*. Among the new books, read Bishop Neville Talbot's *The Returning Tide of Faith*, the Bishop of London's homely and heartening little book, *Rebuilding the Walls*, and Dr. Nairne's *Every Man's History of the Old Testament*, all addressed to the "man in the street".

To this list, any number of equally good books could be added, providing reading for summer and all Sundays during the year. Every diocese and every parish should have a lending library.

D. BROCK.

Philadelphia, May 18.

HAS PROTESTANTISM A COMPELLING MESSAGE?

To the Editor of *The Living Church*:

IN a recent letter to the Editor of THE LIVING CHURCH by Father Freeman of Honolulu, entitled, "Has Protestantism a Compelling Message?" there appears the same old trust in numbers as a sign of the success or the test of truth or the value of preaching, which one might have supposed had been forever quashed by our Lord; if not by the history of God's people of both old and new Covenants.

So far as I know, popularity has never been the sign of a true prophet or of the truth. It was the populace who roared, "Away with Him! Crucify Him!" Arianism was exceedingly popular during a long period of Church history and apparently had a very compelling message. Mohammedanism seems also very popular in more than one part of our little world today. The moving picture house across from our church is much more popular than our service. Perhaps we ought to try to be more attractive to the mass of the people. Yet I prefer to preach Jesus crucified, "to the Jews a stumbling block and unto the Greeks foolishness", knowing that He will be "the power of God and the wisdom of God" to the "called", and to the called only; "because the foolishness of God is wiser than men, and the weakness of God is stronger than men", aye, even than a vast majority.

I am not maintaining that Protestants have no compelling message or power but merely that their number is no proof at all thereof. The parish which attracts very few people may be much more fruitful than one nearby which is very popular and crowded to the doors. Jesus' message was just as true and compelling at Capernaum, when it offended and caused the withdrawal of all the people except the twelve, as it was the day before when He fed the multitude. A parish supper will often attract more people than the Holy Eucharist. I need not elaborate.

If Father Freeman's arguments were valid, and "by their fruits ye shall know them" referred at all to numbers, then we should all become Roman Catholics at once. I may be wrong, but I believe the "fruits" that Christ referred to as

being a test are sanctified lives, i. e. Christlike lives of absolute self-denial and unbroken devotion to God in His worship and service. These I find almost exclusively, certainly much more abundantly, in the Catholic Church, especially in the religious orders, than anywhere else. There are beautiful, saintly lives, many of them, thank God, among Protestants, as there are beautiful, morally upright, and altruistic lives among non-Christians, and all are the fruit of the Holy Spirit; but that special quality of Christ-likeness seems to me to be as I have stated it.

Of one thing, however, I am positive, and that is that numbers can never be considered as the fruit in the sense of being a test of rightness or of the favor of God.

Jamestown, N. Y., May 15.

R. N. WILLCOX.

ASSOCIATION OF OXFORD MEN

To the Editor of *The Living Church*:

UNDER the heading, "Commemoration of the Blessed John Keble," there appeared a letter of the Rev. Charles Mercer Hall. Now that April 29th is gone by, I was wondering if it would be possible to form an Association of Oxford Men in the United States; laymen and priests, of whom there must be an increasing number in this country every year.

(REV.) F. B. ETESON.

Big Spring, Texas, May 16.

DAILY BIBLE STUDIES

[Continued from page 150]

borne in upon him that he show his devotion to God in this way also. Regarding the suggestion, however it was made, as coming from God, he did not hesitate or delay, though his heart must have been wrung by the very thought. . . . Self-sacrifice is the supreme test of faith, and Abraham was not found wanting. The will, however, was taken for the deed and regarded as sufficient proof of his loyalty and obedience. And the most acceptable offering to God is a life of obedience, and faith, and love."—Dummelow.

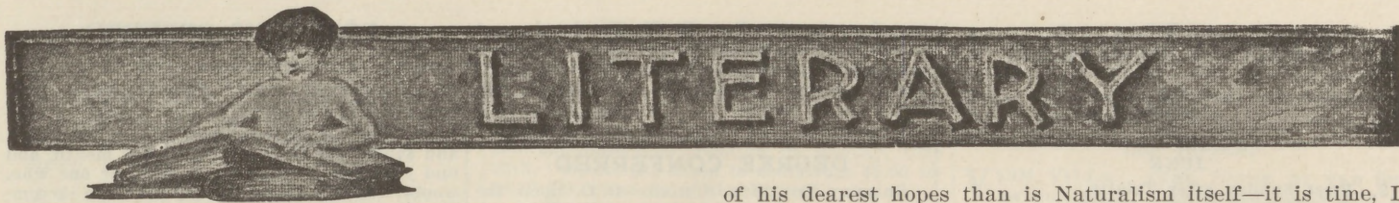
OUR MENTAL YARD-STICKS

[Continued from page 155]

the man would put a new joy and enthusiasm into his soul. He has never tried to understand the task of the Church, only in so far as it meant a levy on the congregation to purchase a new roof, buy a furnace, or make other material changes in the local parish. Religious literature has never entered his home; family prayer is unknown there. On Sundays his mind has been entertained, but his soul he has left to its own devices—living as though he had none, and raising his family as if its members were only specimens of clay requiring but worldly things for their sustenance and happiness. When tragedy overtakes him, he is left a hopeless wreck; when death overtakes him he sees little that he has accomplished, and the path ahead is dim indeed.

The solution of the problem is not difficult for there is not a "nominal" layman alive who does not feel that he lacks something somewhere. There are times when his soul cries out within him, and he strives to grasp divine realities. He longs to change his dormant attitude towards things religious, but he needs help. When our clergy view him as his true self, they will try to be more sympathetic with his attitude, and to understand his life. If in this they will take the lead, our "nominal Churchmen" will respond as men seeing a new vision, differences will be obliterated, God's work will be of paramount importance in all our minds, and His great Church, presenting a united front, will have both the spiritual and material force to seize every opportunity and carry out her mission in the world.

ARE WE a law-abiding people? If we like a law we pride ourselves on our observance of it. If we do not like it, we obey it if we are compelled to. If our officials dislike it, or political advantage dictates, they do not enforce it. The same is true in religion. Every denomination has rules that many of its people ignore. The Prayer Book is full of unheeded precepts. What does it say about Holy Days? "To be observed." By whom? Presumably by Churchmen. How? There is appointed a Collect, Epistle, and Gospel, whatever they may be for. It is not possible that everybody can go to church on Holy Days. Neither is it possible that everybody cannot—*Emmanuel Church Bulletin*.



MISCELLANEOUS THEOLOGICAL WORKS

God's Will for the World. By the Rev. Henry B. Wilson, B.D. New York: E. P. Dutton & Co., 1923. \$1.50.

This book, from the pen of the late head of the Society of the Nazarene, continues the thesis of his earlier works. God does not will human ills. When one reads the gospel accounts of our Lord's and His Apostles' ministries and compares them with the work of His followers in His Church today, nothing is more striking than the lack of correspondence in aim, principle, and method in the ministry of healing *physical* ills. Whether the traditional theology is a result or a cause of this reluctance to engage upon a mission which certainly would be within the scope of our Lord's example, is a question fundamental to the determination of the Church's attitude to the practical problems associated with the revival of the healing work of the Church. Fr. Wilson's thesis is that God does not will His children to be sick, oppressed with physical evils, or afflicted with the accompanying spiritual debility which makes healing difficult or impossible. We may take for granted, by studying the Gospel and the other books of the New Testament, that it is God's will for men to be healed. The book is a clear refutation of contrary opinions—reasoned, honest-minded, and fearless. At the least it challenges the traditional interpretation. In any case it makes for a deeper conception of God's love, His boundless care, and the preservation of the proper relation of His Will to man's freedom.

Our Lady Saint Mary. By the Rev. J. G. H. Barry, D.D. New York: Edwin S. Gorham, 1922. \$2.50

Dr. Barry holds a unique place in American Church life as a devotional writer. He is never dull, commonplace, or trite, yet he never errs on the side of extravagant, far-fetched, or bizarre interpretation. The charm of his style and the felicity of his choice of quotations assist the presentation of these meditations on the life of the Blessed Virgin. In each instance he has in view the practical problems of modern religion. Of great interest is his essay on Loyalty, which prefaces the meditations.

The Idea of God. By Professor Clarence A. Beckwith, Chicago Theological Seminary. New York: The Macmillan Co., 1922. \$2.50.

"This work aims at such a presentation of the idea of God as will enable it to function anew in the life of today. In the attempt three leading interests are combined—historical, critical, and constructive. Wherever a historical survey would elucidate our problem, this has been undertaken. . . . In order that the results . . . reached may not be left floating around as *disjecta membra* on a sea of thought, they have been helped to form themselves according to their natural affinities into the authentic features of the Living God" (preface, pp. vi-vii). The postulate of faith is the conception of God given by an ethical monotheism. "The idea of God as a Purposive Will may be true, and if so, is worthy to command the supreme devotion of the human will. It can be known to be true only if in response to that devotion it proves itself valid by filling life with a divine content and eternal meaning" (p. 306). Prof. Beckwith has made a signal contribution to modern theology in these pages, which will, at the very least, serve as a review and anthology of modern difficulties with, and presentations of, the idea of God. His approach is chiefly historical and critical, and it is significant that so much of solid value can be derived from a method which leaves to one side the whole sweep of Revelation, save insofar as that process may be construed as spiritual experience.

Matter and Spirit. By Professor James Bissett Pratt. New York: The Macmillan Co., 1922. \$1.50.

This small work, by the author of *The Religious Consciousness*, is a bold and striking defense of the philosophical position called Dualism. "The time has come. . . for those of us. . . who refuse to be brow-beaten by the fantastic exaggerations of a dogmatic Naturalism and who are no longer to be fooled by the spiritual phraseology of a monistic Idealism which is really no less destructive to most of man's spiritual values and most

of his dearest hopes than is Naturalism itself—it is time, I say, for those of us who cannot accept either of these most unempirical philosophies to come forward frankly with the opposing view and call ourselves dualists before our critics have the opportunity of branding us with that opprobrious title" (p. viii). After treating the alternative views of materialism, parallelism, interaction, and other rival hypotheses he comes (pp. 167 ff.) to develop his own position suggested above. The last chapter, "The Consequences of Dualism in Morality and Religion", is a stimulating and suggestive essay. "The great religions of the world, including our own, have not only been essentially and profoundly dualistic, but they have found in that Dualism the only means for a spiritual interpretation of man's nature and for a hopeful outlook upon his destiny" (p. 224). "I am a child of Earth—yes, that is plain, alas, all too plain; but a child of Starry Heaven, too" (p. 230).

Die Kirche als der "Leib Christi". By the Rt. Rev. Ed. Herzog, D.D. (Bishop of the Old Catholics of Switzerland, and Professor on the Catholic theological Faculty of Bern), offprint from the second number (April-June, 1922) of the *Internationale Kirchliche Zeitschrift* (pp. 78-100). Stämpfli & Cie., Bern, 1922.

This is a useful and timely monograph. Beginning with the distinction between "I believe in the Holy Ghost . . . : And I believe one Holy, Catholic, and Apostolic Church" whereby "the instructed baptizand had to acknowledge the presence of a Holy Catholic Church as a religious fact" (p. 2), the author proceeds to examine the essence, task, and organs of this Church. "In general the Christian must needs recognize that a Church is only what it should be when it is the embodiment (*Verkörperung*) of that which the Gospel of Jesus Christ would make out of humanity" (p. 9). The Church's function is the preservation and maintenance of Christianity in the world (p. 12), "for apart from the Church there can be no Christianity, and the Church, for her part, is the necessary manifestation of Christianity" (p. 13). The task of the Church "as the Body animated by the quickening Spirit, is to preserve and safeguard Christianity, and in act and life so to present it that it may be made manifest to all the world" (p. 16). In the organic Body the differentiation of function is by vocation and ordination (*Wahl und Weihe*). "Admission into the Catholic Church is by Holy Baptism, which, according to the teaching of the primitive Church, may not be iterated. Whoever has received Holy Baptism according to Christ's ordinance and has not severed himself from the Christian Church, is and abides incorporated into the Body of which Christ is the Head. Holier and of greater binding authority than the "Canon Law" of the whole world is the word of Christ in St. John 6:37 (pp. 22-23). In accordance with the injunctions of Eph. 4:2-5, the author concludes with a plea for the presentation and manifestation of the One Church of God, united in the bond of peace, to the eyes of the world which now so keenly craves for unity.

Internationale Kirchliche Zeitschrift, 12th year, October-December, 1922. No. 4, pp. 209-272, Bern, Switzerland.

Bishop Herzog contributes an interesting historical investigation into the correspondence and relations between Leibniz and Bessuet, with especial reference to the movements toward reunion in the 17th century. The third number of Prof. Ilitsch's *Völkerbildung der südlichen Slaven* appears in this number (pp. 225-258). This series of articles, of which the present one is concerned with the ecclesiastical history of the Serbians, Croatsians, Bulgars, etc., is one of the first recent attempts to bring scientific knowledge to bear on an obscure field, and to present results in a western European tongue. Prof. Ilitsch is on the theological faculty at Belgrade. Interesting notes on the progress of the movements for union (*Küry*) and a number of excellent book-reviews complete the number.

Being a Preacher. By James I. Vance, D.D. New York: Fleming H. Revell Co.

Of books on preaching there is an abundance this year. This volume gives the Sprunt lectures for 1923 at the Union Theological Seminary, Richmond, Va. There is little new in the book, but it shows a fine spirit of earnest evangelical piety. There is a good chapter on the minister's "drab" days.

Church Calendar



JUNE

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

CALENDAR OF COMING EVENTS

June 13—Diocesan Convention; Western Michigan.

Personal Mention

THE REV. HOWARD R. BRINKER, rector of Christ Church, Douglas, Wyoming, has accepted a call to St. Bartholomew's, Chicago.

THE REV. ARTHUR E. BRUCE, secretary of the Catholic Fellowship of Canada, who is now rector of Agincourt, Wexford, has removed to Wexford, and should be addressed Dawes Road, WEXFORD P. O., Toronto, Canada.

THE REV. GEORGE T. GRUMAN, since 1917 rector of All Saints' Church, Fulton, N. Y., has accepted the rectorship of All Saints' Church, Scotch Plains, N. J., beginning May 15th. He should be addressed at Fanwood, N. J., until further notice.

THE REV. WALTER LOWRIE, who has been in charge of Calvary Church, New York, since last fall, has returned to his own parish, St. Paul's, Rome, Italy.

THE REV. HARRY T. MORRELL has resigned as priest-in-charge of St. Thomas, Farmingdale, L. I., and becomes rector of the Church of the Atonement, Brooklyn, on June 1st.

THE REV. A. E. SCOTT, of Rockland, Me., has accepted a call to become rector of Christ Church, Biddeford, Me., and will shortly take up his new work.

THE REV. THEODORE SEDGWICK, rector of Calvary Church, New York, who has been in charge of St. Paul's, Rome, Italy, during the winter, is returning to the United States by way of Switzerland, France, and England.

THE REV. HARRY JEROME STRETCH, junior curate of St. Paul's, Flatbush, has resigned to work in Liberia under the direction of the Order of the Holy Cross.

THE REV. CHARLES E. WILLIAMS, assistant at St. Paul's, Kenwood, has been appointed priest in charge of St. George's, Grand Crossing, Chicago, and begins his work there on June 1st.

THE REV. E. O. WOOLEY, rector of St. James' parish, Manotich, Ontario, Canada, has accepted a call to St. Philip's Church, Norwood, N. Y., and will be in residence the middle of June.

ORDINATIONS

DEACON

PITTSBURGH—On Whitsunday, at St. Peter's Church, Pittsburgh, Pa., Mr. ALBERT NORTHROP ROBERTS was ordered deacon by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. The candidate was presented by the rector of the Church, the Rev. Lester Leake Riley, who also preached the sermon. The Rev. Mr. Roberts is a member of the class of 1923 at the Theological Seminary at Alexandria, and expects to engage in missionary work in Southern Brazil.

PRIESTS

HARRISBURG—On Thursday, May 17, 1923, in St. Matthew's Church, Sunbury, Pa., the Rev. WILLIAM NEVIN ELLIOTT, was advanced to the priesthood by the Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese. The sermon was preached by the Rev. G. M. Babcock, and the candidate was presented by the Rev. Leroy F. Baker, Mr. Elliott will continue in charge of Grace Church, Riverside, where he has served since his ordination to the diaconate.

MICHIGAN—Acting under the request of the Standing Committee of the Diocese of Michigan, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, ordained to the priesthood, in St. John's Church, Detroit, on May 10, 1923, the Rev. FREDERIC MAGEE ADAMS. The

preacher was the Rev. R. W. Woodroffe, and the presenter, the Rev. O. D. Smith. Assisting in the laying on of hands were the Rev. Messrs. Benham Ewing, E. W. Daniels, and Harry E. Robinson.

DEGREE CONFERRED

SEABURY DIVINITY SCHOOL—D. D. upon the Rev. FRANCIS L. PALMER, M.A., Professor of Divinity and Apologetics, and author of *The Life of Bishop Gilbert*, and other writings.

DIED

CORNELL—Entered into rest on Tuesday, May 15, 1923, at his home in Derby, Conn., in the eighty-fourth year of his age, THOMAS L. CORNELL. He had been for fifty-three years vestryman and senior warden of St. James' Church, Derby, from which church the funeral took place May 17th.

"I have fought the good fight. I have finished the course. I have kept the faith."

HALE—Died May 8, 1923, at State College, Pa., ANN GRAHAM, widow of WILLIAM W. HALE, late of Phillipsburg, Pa., and daughter of the late Wm. C. and Caroline Ellmaker Patterson, of Philadelphia. Mrs. Hale is survived by two daughters, Caroline Patterson Hale, and Maude Louise Hale, of Phillipsburg, and one son, Hugh Ellmaker Hale, of New York. The burial was at the Charles Evans Cemetery, Reading, Pa.

NICHOLS—Died at Akron, Ohio, May 15, 1923, LORNA LOUISE, the baby daughter of Harry H. and Ruth M. NICHOLS, aged eleven months and three days. The funeral was from the residence of her grandmother, Mrs. Louise Deisz, the Rev. G. M. Brewin, of St. Andrew's Church officiating. The burial was in Mt. Peace Cemetery.

"Tender Shepherd, Thou hast stilled
Now Thy little lamb's brief weeping."

WHEELER—Entered into eternal life, at her home, 124 East Capitol Street, Washington, D.C., May 21, 1923, CLARA BAYNE, widow of the late Woodbury WHEELER. The funeral was at her late home, May 23, 1923, and was conducted by the Rev. William H. Pettus, rector of St. Mark's Parish, of which Mrs. Wheeler had been a communicant for many years. Interment was in Oak Hill Cemetery, D.C.

"Peace, perfect peace."

MEMORIALS

Robert Mathews

In devoted, loving memory of ROBERT MATHEWS, Rochester, New York, beloved husband of Elizabeth Gibson Mathews, died Tuesday, May 31, 1921.

"Whose life was duty,
Whose end was peace."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

PERMANENT HOME, GOOD SALARY FOR competent girl or woman in rector's home. Address R-888, care LIVING CHURCH, Milwaukee, Wis.

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

NANTUCKET, MASS. ORGANIST Required for Episcopal Church. Months of July and August. Honorarium \$100. Two services and rehearsal, no choir responsibility. Write, stating experience, to W. APPLEBY-ROBINSON, Cornwall, N. Y.

POSITIONS WANTED

CLERICAL

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

CLERGYMAN, RELIABLE, EFFICIENT. Supplies near New York. Phone, YONKERS, 3928 M.

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

PRIEST SEEKS VACATION DUTY JULY or August. Pennsylvania or Ohio preferred. Address Alpha 890, care LIVING CHURCH, Milwaukee, Wis.

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

RECTOR ATTENDING COLUMBIA SUMMER School desires supply work in or near New York City for any or all Sundays from July 15th, to August 12th, inclusive. Address R-887, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

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

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

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

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

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

VESTMENTS

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

ALTAR LINENS: ALL KINDS, REASON- able prices, perfect workmanship. Address H-876, care LIVING CHURCH, Milwaukee, Wis.

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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, DIFFI- cult 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 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.

RETREAT FOR WOMEN AT KEMPER Hall, Kenosha, Wis. Beginning with vespers, Monday, June 18th and closing with the Mass Friday, June 22d. Conductor, THE REV. EDWARD H. SCHLEUTER, St. Luke's Chapel, New York City.

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.

THE SOCIETY OF THE COMPANIONS OF the Holy Cross. Week-end Retreat for Women. Conducted by the Rev. George L. Richardson at Adelynrood, South Byfield, Massachusetts.

The Retreat will begin at 7:30 P. M., June 23d, and close after breakfast on Monday, June 25th. Guests are asked to contribute \$5.00 toward the expenses of the Retreat.

Application should be made as soon as possible to MISS J. C. DRURY, 259 High St., Bristol, R. I.

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

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

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.

FOR SALE

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

TRAVEL

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

MISCELLANEOUS

CHURCHWOMAN WILL TAKE INVALID with attendant into her home, 127 Overlook Street, MOUNT VERNON, New York.

LADIES—DO YOU WISH TO REAP A BIG harvest for your society this year? If so, be sure and order one of my Christmas Card Novelty Gift Books early. Indications are there will be a great demand for Christmas cards this year. I allow a commission of 40 per cent on all cards sold. For particulars write: Mrs. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

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

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

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

TYPEWRITERS FOR SALE, ONE 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.

YOUNG CHILDREN UP TO THE AGE OF twelve years, will be received at St. Katharine's School, Davenport, Iowa, for July and August. Terms, Ten Dollars per week. Apply to THE SISTER SUPERIOR.

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 York

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APPEALS

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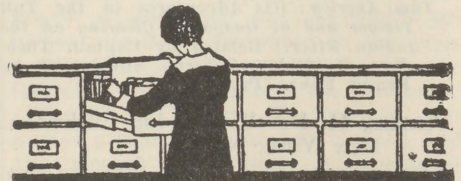
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INFORMATION BUREAU



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 ma-

terials, 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.

BOOKS RECEIVED

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

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

A Friend at Court. By Leo Stern and Elizabeth Gertrude Stern. Price \$2. *Danger.* By Ernest Poole. Price \$2.

Religious Experiences of John Humphrey Noyes, Founder of the Oneida Community. Compiled and Edited by George Wallingford Noyes. With seventeen illustrations. Price \$2.50

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

Some Aspects of Contemporary Greek Orthodox Thought. By the Rev. Frank Gavin, B.H.L., M.A., TH.D., professor of New Testament, Nashotah House, Nashotah, Wis. Hale Lectures, 1922. Price \$2 net.

Princeton University Press. Princeton, N. J.

The Reds Bring Reaction. By W. J. Ghent.

L. C. Page & Co. Boston, Mass.

Earth's Enigmas. By Charles G. D. Roberts. Illustrated by Charles Livingston Bull. Price \$2.

Surprising Antonia. By Dorothy Foster Gilman. Illustrated by Thelma Gooch. Price \$1.90.

Tom Akerley: His Adventures in the Tall Timber and at Gaspard's Clearing on the Indian River. Related by Captain Theodore Goodridge Roberts. Illustrated by Ernest Fuhr. Price \$1.65.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Clarion Calls from Capitol Hill. By Hon. Wm. D. Upshaw, Congressman from Fifth District of Georgia. Price \$1.50.

Great Modern Preachers. A Selection of Sermons. Edited by the Rev. Hobart D. McKeehan. Price \$1.50.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

The Divinity of Christ in the New Testament. By J. Herbert Williams, M.A., author of *The Mother of Jesus in the First Age and After, The New Pelagianism, Inspiration, Pope Pius IX.* Price \$2.

The University of Chicago Press. Chicago, Ill.

The Moral Life of the Hebrews. By J. M. Powis Smith. Price \$1.75, postpaid \$1.85.

A Source Book for the Study of the Teaching of Jesus in its Historical Relationships. By Ernest DeWitt Burton, professor and head of the Department of New Testament and Early Christian Literature of the University of Chicago. Price \$2, postage extra.

PAMPHLETS

Alabama Power Company. Brown-Marx Building, Birmingham, Ala.

The Muscle Shoals Situation. Statement of Alabama Power Company, March, 1922. Series A. Pamphlet No. 1.

American Association of Social Workers. 130 East 22nd St., New York, N. Y.

Social Work.

Box 16, Sub-station 84, New York City.

The Relation of the United States to the Permanent Court of International Justice. By James Brown Scott.

Cleveland Foundation. Cleveland, Ohio.

A Review of the Surveys of the Cleveland Foundation.

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

Remember Thy Dead. New Edition. Price 15 cents.

Men's Committee of Trinity Church. New York, N. Y.

A Foe which the Army must Face. By the Rev. William B. Kinkaid. Published by a Member of the Men's Committee of Trinity Church.

St. Stephen's Church. Tenth above Chestnut St., Philadelphia, Pa.

Philadelphia in the Early Eighteen Hundreds. By James Hosmer Penniman, Litt. D.

THE ST. PAUL'S SCHOOL CONFERENCE

THE ST. PAUL'S SCHOOL Conference on the Ministry last year was general: the Philadelphia Conference to be held at Chestnut Hill Academy in June, is regional. At St. Paul's, there were 400 boys; at Philadelphia, the number is limited to 200. These differences have easy natural explanations, but they are also significant. They suggest that next year there will be Conferences neither general nor regional but diocesan. Representatives of the Philadelphia committee in visiting Newark, Baltimore, Washington, Pittsburgh, and other places in their region, have found among the clergy eager interest in the Philadelphia plans, because already they are thinking of Diocesan Conferences. From this standpoint no apology is needed for giving wide publicity to the plan and program of the forthcoming Conference.

From Tuesday June 26th to Friday evening June 30th, the boys will be meeting and living together according to a regular daily round.

At St. Martin's Church nearby, there will be a celebration of the Holy Communion at seven o'clock each morning, for those who wish to go.

A morning group study class is the backbone of the Conference. Bishop Johnson, of Colorado, has written a characteristically direct outline of the lessons, *The Call to be Sons of God.* The twenty group leaders are already studying this outline. All these have promised to serve throughout the Conference, each as a leader of a group of ten boys.

The assembly—morning, afternoon, and evening—is the time set apart for the speakers, bishops, priests, and laymen, whose names guarantee the importance that the Church's leaders attach to the Conference movement, and promise wise and rich guidance for the boys. The bishops are Bishops Rhineland, Woodcock, and Brent; the priests, the Rev. Dr. Ogilby, President of Trinity College, Dr. Z. B. T. Phillips, of Philadelphia, and Churchill J. Gibson, Chaplain of Washington and Lee; the laymen, the Hon. George Wharton Pepper, United States Senator from Pennsylvania, and Mr.

William W. Roper, member of the Select Council of Philadelphia, and better known as Princeton's football coach.

So, six weeks ahead, the Conference is set. Boys, most carefully chosen, are registering from all over the region. They will come, they will learn what the ministry is—but the Conference will have its best results if, in coming years, in diocese after diocese, they are found eager, when the time comes, to jump in and help their own Diocesan Conferences.

LOS ANGELES SUMMER SCHOOL

ARRANGEMENTS for the annual summer school of the Diocese of Los Angeles are well under way, the dates for its sessions being July 12th to the 17th. The program committee will insure abundant opportunities for serious study in such subjects as English Bible, Missions, Methods for Small Church Schools, Social Service, Theories of Religious Education, and Young People's Work.

As so far arranged, the faculty will include Bishop Moulton, Bishop Stevens, Archdeacon Severance, of Spokane, the Rev. Spence Burton, S. S. J. E., of San Francisco, the Rev. C. Rankin Barnes, the Rev. Robert L. Windsor and the Rev. Charles B. Scovill.

UPPER SOUTH CAROLINA SUMMER CAMP

A SUMMER CAMP for the Diocese of Upper South Carolina is now a certainty. The dates set are June 14th to July 2d. The place selected is in the mountains of South Carolina, near Greenville, and each church in the Diocese has been requested and urged to send a man and two selected boys to the first camp, and a woman and two selected girls to the second camp. It is expected that training in various phases of the Church's work will be given at these camps, and that those who attend will be of great help to the local churches in developing the Young People's work upon their return.

All communications relative to the camp should be addressed to the Rev. Frank A. Juhan, of Greenville, who is the Associate Chairman of Religious Education in the Diocese.

TO TEACH IN BRAZIL

THE TEACHING STAFF of Southern Cross School, Porto Alegre, Brazil, is to be increased by the arrival of Mr. David M. Driver, who sailed from New York on May 23d. Mr. Driver was born in Carbon Hill, Alabama, but has lived chiefly in Winchester, Tenn., and is a member of Trinity Church there. He was graduated from the University of the South in 1922.

THE ORDER OF SIR GALAHAD

THE NEW YORK Diocesan Council of the Order of Sir Galahad had a very successful field outing, track meet, and grand conclave, at Staten Island May 19th. The conclave was held in Christ Church, and the full regalia and ceremonial of the Order was used. The Rev. Karl H. Reiland, D.D., rector of St. George's Church, New York, preached an appropriate sermon. Parishes from New Jersey were also represented.

Grace Court, of Grace Church, Bath, Maine, attended the later Celebration in a body on Whitsunday, marching in after the choir in full regalia. The rector, the Rev. C. M. Tubbs, preached.

DIOCESAN CONVENTIONS

MANY OFFICIAL CHANGES IN VERMONT

THE BISHOP OF VERMONT, the Rt. Rev. Dr. Hall, was able to report to the members of the annual convention of the Diocese, which met at St. Peter's Church, Bennington, May 16th, that the Bishop Coadjutor, Dr. Bliss, was much improved, and that the eminent physicians, under whose care he is, in New York City, give every hope of complete recovery, without fear of a recurrence of the anaemia, the cause of which can be entirely removed. It cannot be expected, however, the Bishop stated, that Bishop Bliss can resume his work before the fall.

Death, sickness, and removals, necessitated the election of a good many new officers for the Diocese. The Rev. Joseph Reynolds is now president of the Standing Committee, and the Rev. G. L. Richardson, secretary. The Rev. E. W. M. Weller is secretary of the Missionary Committee.

The deputies to the Provincial Synod are the Rev. Messrs. W. C. Bernard, F. J. Knapp, J. G. Currier, E. W. M. Weller, and Messrs. M. D. Crittenden, C. M. Smith, C. W. Wilson, and H. I. Norton.

The Rev. Dr. DeForest was elected to the Board of Religious Education, in the place of the Rev. F. J. Buttery, who is leaving the diocese; and Miss Adeline Ross was elected to the Social Service Commission in succession to Miss Elizabeth Clement.

Mr. S. W. Hindes, who had given efficient service as Treasurer of the Diocese for fourteen years past, felt obliged to decline reelection, and Mr. Esme A. C. Smith, of Rutland, was chosen in his place.

The business sessions of the Convention were held in the Chapel of the Congregational Church, close to St. Peter's Church.

CONNECTICUT STRESSES FORWARD MOVEMENT

A DECIDED IMPETUS was given to the Forward Movement of the Church at the annual convention of the Diocese of Connecticut held in St. John's Church, Bridgeport, May 15th and 16th. Mr. Lewis B. Franklin making an address, which was followed by discussion and the volunteering of many to help in the work. The cause of Near East Relief was ably presented by Captain J. R. Phelps, and the work of the World Conference on Faith and Order by the Rev. Floyd W. Tomkins, Jr., D.D. The Rev. Simon Yonan, a priest of the Assyrian Eastern Nestorian Church, who studied in the Berkeley Divinity School, and now ministers to the Nestorians in St. Mark's Church, New Britain, made an earnest plea to the Church to care for the Nestorian people, especially the children who are easily brought under the influence of the Church.

The elections included the selection of the following Deputies to the Synod of the First Province.

The Rev. Messrs. William J. Brewster, J. Eldred Brown, George H. Heyn, William T. Hooper, and Messrs. Alfred Gil-

dersleeve, Harry H. Heminway, Burton Mansfield, Charles A. Pease.

MICHIGAN PLANS CAREFUL BUDGET

THE DIOCESE OF MICHIGAN, at its regular Convention, which was held in St. Paul's Cathedral, Detroit, May 16th and 17th, underwrote a diocesan budget of \$131,625, which does not include \$126,000 for the use of the National Council. The diocesan budget included an increase of \$6,000 in the salary of the Bishop.

Both St. Paul's Cathedral and St. John's Church offered the Convention properties near their respective churches for a diocesan building. The Cathedral property was valued at \$65,000, and St. John's offered its entire holdings and endowments, provided it was made the Cathedral Church. St. Paul's offer was accepted.

The Rev. Messrs. S. S. Marquis and W. L. Rogers were elected to the Standing Committee. The deputies to the Synod of the Mid-west are the Rev. Messrs. C. L. Ramsay, J. G. Widdifield, A. S. Gill, and B. S. Levering, and Messrs. W. H. Fortune, E. C. Reynolds, I. C. Johnson, and J. C. Spaulding.

THE SYNOD OF SPRINGFIELD

THE SYNOD of the Diocese of Springfield, which met at St. Matthew's Church, Bloomington, Ill., May 16th, was interested to hear Mr. Brewster Stickney, a student at the University of Illinois, on the movement of the Church students to undertake the raising of funds to build the projected chapel at the University by the personal solicitation of students themselves. Mr. C. W. Brickman, of Chicago, also addressed the Synod on the approaching Brotherhood of St. Andrew Convention that is to be held this fall. The reports show that five parishes and missions met in full, or exceeded, their quota for the Program of the Church.

JAPANESE BISHOP IS ELECTED

THE GOVERNING BODY of the Japanese National Church has elected as Bishop of Tokyo, in accordance with the arrangement recently noted whereby the Japanese themselves are to assume responsibility, financially and otherwise, for that jurisdiction, the Rev. J. S. Motoda, D.D., Ph.D., director of St. Paul's University, Tokyo. Dr. Motoda received much of his education in this country, passing first through St. Paul's College, Tokyo, and afterward taking courses at Kenyon College, the Philadelphia Divinity School, and the University of Pennsylvania, from which latter he received the degree of Ph.D. He was ordained by Bishop Whitaker.

The jurisdiction of the newly elected bishop will be confined to the city of Tokyo. Bishop McKim continues his jurisdiction outside the city and also as Bishop of Tohoku, as well as retaining administration of the institutions planted by the American Church in the city of

BICENTENARY OF NOTABLE ORDINATION

IN THE OLD parish of Christ Church, Stratford, Conn., organized in 1707, was recently held a service of peculiar interest to American Churchmen. On Tuesday, May 15th, in connection with the annual Convention of the Diocese, a service was held commemorating the bicentenary of the ordination in London, England, of the Rev. Timothy Cutler, the Rev. Samuel Johnson, and the Rev. Daniel Brown. Of these three men, the Rev. Timothy Cutler was a Congregational minister and President of Yale College, the Rev. Samuel Johnson was the Congregational minister in West Haven, and Mr. Brown was a tutor in Yale College. Having become satisfied that they should seek Episcopal ordination, they resigned their offices and sailed to England where, towards the end of March, 1723, they were ordained, by the Bishop of Norwich, deacons and priests, in St. Martin's Church, London.

The bicentenary service in Stratford was of unusual interest, attended by the clergy and lay delegates to the annual Convention. A historical sermon was preached by the Rev. William A. Beardsley, D.D., rector of St. Thomas' Church, New Haven, and the greetings of Columbia University, at first called King's College, of which Dr. Johnson was the first president, were brought by the Rev. Raymond C. Knox, D.D., chaplain of the University.

BISHOP COOK INTERESTED IN LOCAL COUNCIL OF CHURCHES

THE RT. REV. PHILIP COOK, D.D., Bishop of the Diocese, the Rev. Richard W. Trapnell, rector of St. Andrew's, the Rev. Charles W. Clash, rector of Immanuel, and the Rev. Robert Bell, vicar of Old Swedes, were among the clergy of Wilmington who have united with evangelical ministers of Wilmington in forming a Wilmington Council of Churches.

At a meeting on May 17th, Bishop Cook presented the proposed program, which includes a general survey of the entire city to determine the Church affiliations of each family, and an attempt, in coöperation with the Wilmington Board of Education, to promote week-day religious instruction in the several Churches. It is understood that the Board of Education had previously expressed itself as favorable to the plan, provided some organization of the Churches unitedly endorse the movement.

The Rev. Richard W. Trapnell was elected president of the new Council, and Mr. George A. Elliott, a prominent Churchman of Wilmington, was made a member of the executive committee.

A budget of \$2,500 was pledged in the name of the various bodies who are uniting in the movement.

A HOUSE ON WHEELS

A CAR, with all the accommodations of a house on wheels, has been purchased for the use of the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, in touring the Diocese, and especially in visiting rural places. It retains the appearance of the conventional closed car, but has room for four people to sleep in comfort; and has a galley like that of a yacht, hanging closets, locker space for clothing and food stuffs, and a refrigerator. The Bishop expects to use it through the diocese this coming summer.

The Anglo-Catholic Congress A "Reunion of Christendom"

Cyprus and Sinai Speak on Anglican Orders—Russian Red Convocation—York Minster's Lady Chapel

The Living Church News Bureau }
London, May 11, 1923 }

THE arrangements for the Anglo-Catholic Congress in July are proceeding satisfactorily, and already 10,550 full membership tickets have been sold. An interesting comparison may be made in this connection with the first Congress of 1920, when, at the corresponding period (the first week in May), the tickets sold amounted to 5,800. This is a splendid start, and, from the point of view of numbers, the success of the gathering would seem to be assured. That a rich blessing may be vouchsafed on the spiritual side, will be the earnest prayer of all Churchmen.

His Grace, Monsignor Germanos, Metropolitan of Thyatira and Exarch of North and Central Europe, and His Grace, Monsignor Eulogius, Bishop of the Russian Church in London and Archbishop of the Russian Churches in North and Central Europe, have promised to attend the opening service of the Congress in St. Paul's Cathedral and the first meeting in the Albert Hall. Many Colonial Bishops, and Bishops from the United States, who cannot be present, are sending official representatives. One hundred and sixty members of different religious communities in Great Britain have accepted the Committee's offer of free and reserved seats. So that, in a measure, there will be a miniature "reunion of Christendom."

In connection with the instructional work which the Congress hopes to accomplish, fifty-two little books on the Catholic Faith are in process of issue. Half of these are already published, the price of which has been fixed at the modest sum of 3d, and they may be obtained from the Central Office, or through the Society of SS. Peter and Paul. The Committee urges all the members of the Congress to do their utmost to secure a wide distribution of these books before the opening of the Congress, as they look upon it as one of the most vital parts of the crusade. As they point out, in July next the general public will, for a period, be interested in Anglo-Catholicism, and the questions they will then ask can only be answered by the largest possible circulation of the official literature of the movement. Only a few thousands will come into actual touch with the speakers and preachers at the Congress; the rest must be reached by the printed message. If every member of the Congress would, therefore, be responsible for the distribution of ten of these books on the great truths of the Christian religion to persons interested but uninstructed, it might mean the beginning of the process of conversion for one hundred thousand people.

CYPRUS AND SINAI SPEAK ON ANGLICAN ORDERS

A letter has been addressed to the Ecumenical Patriarch by the Archbishop of Cyprus, in which he states that the Church under his presidency finds "that there is no obstacle to the recognition by the Orthodox Church of the validity of Anglican ordination, in the same way that the ordinations of the Roman, the

Old Catholic, and the Armenian Churches are recognized." The letter goes on to say that "Intercommunion (Sacramental unity), by which any person would be able indiscriminately to receive the Sacraments at the hands of an Anglican, even though he adhere to Orthodox dogma, is reserved until such time as dogmatic reunion between the two Churches, Orthodox and Anglican, be brought about." This reservation in no way rules out that economic intercommunion, recommended by Professor Komnenos in 1921, by which individuals in emergency might be authorized to receive Anglican or Orthodox sacraments as the case might require.

The Archbishop of Sinai has also expressed the adherence of his Church, which is autonomous, to the Constantinople decree.

RUSSIAN RED CONVOCATION

A Riga correspondent of the *Times* states, that under Antonin's direction, the Red Church Convocation has declared the Patriarch Tikhon unfrocked, deprived of monachial dignity, excluded from all monasteries, and reduced to the condition of a layman. The Convocation hypocritically called upon all clergy to renounce any attempts to use the Church "for worldly political purposes," and asserted that every believer must be faithful to the Soviet Government and "assist the Soviet Government to realize on earth the ideals of the Kingdom of God." Vedensky made a long anti-Tikhon speech, declaring that the Christianity of the whole world was in a state of crisis, because the Church honored Rockefeller more than Christ. The Russian Orthodox Church's historical duty consisted in the recognition of the truth of Communism, which agreed with the Apostolic teaching. The Church, he said, must cease to serve Capital.

The Convocation also declared the Patriarchate abolished, admitted married clergy to all clerical ranks, and allowed the remarriage of priests.

YORK MINSTER'S LADY CHAPEL

Many Americans are, I feel sure, interested in all that concerns York Minster, and will be glad to know that the rededication of the Lady Chapel, after restoration and enrichment, took place last Saturday. The work at the Lady Chapel is the first step in a big scheme for the enrichment of the Minster and its fittings, which the Dean, Dr. Foxley Norris, hopes to accomplish in the course of the next few years, with a view to restoring the cathedral to something of its mediaeval splendor.

The work in the Lady Chapel comprises the painting and gilding of the carved reredos, which was erected under the great east window as a memorial of Queen Victoria's Jubilee, by the late Dean Purey-Cust. It is a very striking piece of sculpture, in three canopied panels, of the Adoration of the Magi. In the plain stone it had escaped observation by the majority of visitors, being overshadowed by the great windows, the largest collection of painted glass in Europe which remains today, as it was left by John Thornton, of Coventry, when he completed his contract in the year 1400. Now the reredos is beautifully gilded and colored, it forms an arresting and artistic feature of the building. Beneath it an altar has been erected, consisting of a solid table of

English marble, twelve feet long. It rests upon a fine oaken frame, and is the gift of Dr. John Ellerton, a Yorkshire clergyman, in memory of his wife and son. The altar cross is that given by the late Dean; the faldstool and hanging were given in memory of Dr. Blunt, the first Bishop of Hull.

To complete the scheme, oak screens are required for the north and south sides, sedilia and desks for the officiating clergy.

LITURGICAL FLEXIBILITY COMMENDED

The Bishop of Peterborough (Dr. Woods), in a letter to his diocese, comments in his characteristically broad-minded way upon the proposed revision of the Prayer Book. He says:

"An immense debt of gratitude is due to the men—and among them the late Bishop of Gloucester and the present Bishop of Ely—to whose painstaking toil we owe the revision. It is so good; it so fully meets the needs of people and occasions in these days; its level, literary and devotional, is so high; it is so entirely what the multitudes have been hoping for, that it is difficult to understand how any intelligent Churchman, be he bishop, priest, or layman, can wish to 'turn it down'.

"This is not to say it is not capable of improvement, or that the last word has been said on such a vital subject as the Canon of the Holy Communion. The supposed difficulty of an alternative book or even an alternative canon leaves me cold, for we live in a time of transition in more senses than one. The interest in matters devotional and liturgical which has been spreading so rapidly among the rank and file of both clergy and laity is to a large extent a new thing. It is preëminently a moment, not for turning the project into a mere trumpet for old battle cries, but for courageous experiment. We do not need to fix our liturgy at this time in an unbreakable mould, but to make wise trial of new possibilities with a view to final discussion or decision when we are armed with the experience thereby gained. We must all be prepared to countenance things, in the Prayer Book, of which we disapprove. If not, we may as well bid farewell to peace in the Church, and still more to any hope of reunion with other Churches."

DEATH OF SIR WILLIAM ROBERTSON NICOLL

The death last week of Sir William Robertson Nicoll, the well-known editor of the *British Weekly* (Nonconformist), was not unexpected, and had, indeed, been sorrowfully awaited. The *Church Times*, in a brief memoir, says: "During a long life Sir William had not only maintained the highest standards of journalism, he had brought to his profession additional honor. His work in it covered a field as wide as his own interests and embracing sympathies; it was distinguished by a learning, a knowledge of letters and of life, an acuteness of perception and delicacy of touch, which few journalists in his own, or in any time, have rivalled. To the amazing industry which enabled him to write so much, was conjoined a respect for his calling and a keen criticism of his own work which kept it, to the last, fresh and thoughtful. Yet it is not by his own fine work that he has claim to grateful remembrance so much as by that large generosity which made him always alert to serve those who were beginning to mount a ladder of which he had reached the top. In his youth he had known the struggles and the poverty of the aspirant; his experience kept him always solicitous to help others. It was

to him that some writers of genius, and many more of talent, owed their first opportunities. He welcomed good work and the expression of honest conviction wherever he found them."

It is well-known that Sir William Robertson Nicoll was a regular and appreciative reader of the *Church Times*, and he was present at the celebration of the jubilee of that journal ten years ago. Naturally there were occasions on which the *Church Times* and the *British Weekly* found themselves in opposition, but the resulting passages at arms were always conducted with the greatest courtesy on both sides, and there ever existed between the two journals and their responsible

chiefs mutual admiration and the highest esteem.

TO VISIT IRELAND

The Bishop of London has arranged to pay a short visit to Ireland in June. "We shall welcome his visit," says the *Church of Ireland Gazette*, "as a kindly gesture of the English Church at this time of our distress. As one who is so accustomed to face and overcome difficulties with verve and optimism, the Bishop will bring with him a stimulus for our future, and, we trust, will gain an appreciation of our past, which is not altogether conspicuous amongst that section of the English Church with which he is most closely identified." **GEORGE PARSONS.**

other prisoners who, in civil life, were college professors.

The Rev. D. N. Abyankar, of Bombay, India, was born a member of the Brahmin caste, but was converted to Christianity. In place of Latin he was examined in Sanskrit. The Rev. Prof. Anderson, of Huron College, who was a missionary in India, gave the examination in the language of the Zend-Avesta.

TORONTO DIOCESAN W. A.

Under the able presidency of Miss Cartwright, Principal of St. Hilda's College, the Toronto Diocesan Woman's Auxiliary held a most successful annual meeting. Over eleven hundred women received at the corporate communion at St. James' Cathedral, the Bishop of Toronto being the celebrant, assisted by Bishop Reeve and a number of clergy.

The secretaries reported 245 women's and girls' branches, including evening branches, as compared with 231 last year, with a membership of 7,863. There are 88 junior branches with 3,130 members, and 83 branches of Little Helpers, with a membership of 3,168, an increase of 8 branches and 566 members, making a total membership of 14,161, an increase of 621 over last year. The total amount contributed from all departments for the year was \$58,128.

The Rev. Dr. Taylor gave a devotional address at noon of the opening day. At a mass meeting in the interest of social service, the special speakers were Professor Dale, head of the department of social service at Toronto University, and the Rev. S. S. Komlosy, who spoke on the educational work being carried on for the children of Russian refugees at Constantinople. Canon Gould gave an effective address on Recent Impressions of India and Palestine. A quiet hour was conducted by the Rev. C. E. Riley, of Oakville. A splendid missionary pageant with scenes illustrating the work of the Canadian Church among the Indians of the Northwest, in China, Japan, and British India, was well staged and well presented. The Bishop of Toronto addressed a huge meeting of juniors at the Central Technical School. The Bishop and Mrs. Sweeney held an enjoyable reception at the Sea House.

PLACING EMPHASIS ON ROGATIONTIDE

With a view to placing more emphasis on the season of Rogationtide, a special Rogation service was held at St. Alban's Cathedral, Toronto, on the eve of Ascension Day, to ask the blessing of God on the labors of the farmer and the fisherman. The Bishop of Toronto, assisted by the assistant Bishop, Dr. Reeve, his Archdeacons, and other prominent clergymen conducted the service, the music of which was provided by the choir of St. James' under the direction of Dr. Ham. Canon Plumptre, sub-dean, preached an excellent Rogationtide sermon. The Cathedral was well filled for the service.

MISCELLANEOUS ITEMS

By the death of Archdeacon Richardson, the diocese of Huron has lost one of its oldest and most respected priests.

The Rev. C. F. A. Clough, incumbent of St. Luke's Church, Edmonton, has been offered, and has accepted, the rectorship of St. Faith's parish in that city, rendered vacant by the resignation of the Rev. Malcolm Buchanan.

Prof. James Alfred Dale, M.A., professor of social service in the University of Toronto, and director of the University's department of social service, is to give a series of lectures on Social Service at the

Unity Must be World Wide Says the Bishop of Huron

Jubilee of Diocese of Algoma—
Splendid Gift for Social Service
Work—Graduates at Huron College

The Living Church News Bureau }
Toronto, May 26, 1923 }

AN outstanding feature of the charge of Bishop Williams, of Huron, to his synod meeting at London, Ontario, this week, was the declaration that the Church of England in Canada was not anxious for union with other religious Communions in Canada unless it invoked also a world-wide action on the part of the Anglican Communion.

The Anglican Church, he said, had done all it could to secure a conference with the Presbyterian last September. The differences from the Anglican Church of the three Communions now negotiating for unity in Canada were very much alike. Perhaps it would be as well that these should first unite and then there would be only one, instead of three Communions to discuss the differences between it and the Anglican. The Bishop also pointed out that mere local union, or union confined to one country, without the sanction of the other branches of the Communion concerned throughout the world would really be the creation of another sect, diverse from all others, and not necessarily in communion with any. The only kind of union that the Anglicans would consider would be not only Canadian, but world-wide, i.e., recognized by every branch of the Communion throughout the world.

The Bishop availed himself of the opportunity to dispose of two popular misconceptions. He claimed that the general synod is just as much representative of the people in the government of the Church as is the Presbyterian General Assembly or the Methodist General Conference. The second misconception, he said, is that the King is, in a special sense, the head of the Anglican Church in Canada. "Let it be understood, once and for all", said the Bishop, "that the King is no more and no less the head of the Church of England in Canada than he is the head of the Presbyterian, Methodist, Roman Catholic, Baptist, or any other Church in Canada."

JUBILEE OF DIOCESE OF ALGOMA

Arrangements are well in hand for the commemoration of the completion of the first half century of the existence of Algoma as a diocese, which is to take place

in connection with the forthcoming Synod in June.

It has been decided that Sunday, June 17th, shall be observed as Jubilee Sunday by special services in the Pro-Cathedral. It is hoped that the Bishops of Toronto and Ottawa will be the preachers. On Monday morning there will be Quiet Hours of devotion for clergy and others, conducted by the Bishop of Ottawa. In the afternoon visits will be paid to the Shingwauk Indians Home, and Garden River reserve, visits which will be of great interest.

The diocese is looking forward with pleasure to the presence of Miss Green, the Secretary of the Algoma Association, who is coming from England for this important occasion. To her and to the Association, Algoma owes a debt of gratitude which can never be expressed.

The Synod will open on Tuesday the 19th of June in St. Luke's parish hall, and the Annual Meeting of the Woman's Auxiliary will hold its sessions concurrently in St. John's Hall.

SPLendid GIFT FOR SOCIAL SERVICE WORK

A generous gift to help carry on the social welfare work of the parish has been made to the Church of St. Simon the Apostle, Howard St., Toronto. Sir Edmund Osler recently gave the sum of \$25,000 in bonds to the Church as a memorial to his wife, who was for many years one of the most devoted workers of the parish. The announcement was made on a recent Sunday in the weekly news bulletin of the church. Sir Edmund has stipulated that the income from the bonds will be devoted entirely to the social welfare of the church, to pay the salary of a worker, or to meet other special calls. St. Simon's already has the services of a social worker, in addition to the regular clerical staff of the church.

GRADUATES AT HURON COLLEGE

A number of students of Huron College, London, Ontario, having completed the prescribed course, will be ordained deacons at St. Paul's Cathedral, London, Ont., next Sunday.

F. H. Wase, who was for several years superintendent of Christ Church Cathedral Sunday school, in Hamilton, will be ordained to the curacy of that church at an early date by the Bishop of Niagara.

C. A. Beesley, another member of the class, was for four years a prisoner in Germany, and while there completed his first year in arts through the help of

Summer School, to be held at Trinity College School, Port Hope, from July 5th to the 12th. Professor Dale is a graduate of Oxford and came to Canada to take charge of the Social Service Department of McGill on the recommendation of Sir

Michael Sadler. From McGill he came to the University of Toronto, where he has done much to develop the University's Department of Social Service as well as taking a great interest in practical social service in the City of Toronto.

er's *Te Deum* in E was sung. The recessional was I Bind unto Myself Today.

FATHER HUGHSON'S SERMON

Father Hughson, after paying a warm tribute to the memory of Bishop Hobart and Dr. Morgan Dix, of Trinity, as leaders and defenders of the Catholic Faith in America, and to Keble, Pusey, Neale, Lowder, and Mackonochie, he briefly reviewed the deplorable condition of the Church in England in the early days of the 19th century, and spoke of its counterpart in America. He eulogized Fathers Green and Tooth who were jailed for their adherence to the Catholic truth in England, and Bishops Doane and Onderdonk in America, all of whom suffered from what he called "the studied indignity" of that "age of reason", which produced Tom Paine and his infidel philosophy. He recognized that, while America was interested in religion, it was not instructed as it should be and needed to be. The interest of the man in the street was superficial, but it indicated a need that the Church must supply with affirmative propaganda. It was both a challenge and an indictment. Continuing, Father Hughson asserted that the Church must not exhibit timidity in dealing with heresy, but must accept the challenge for a "show down". No principle, he said, was, or ever could be, divorced from its relation to a personality. The heretic, as well as the heresy, must be dealt with. He mentioned Dr. Grant by name as the special object of his plea for a trial, particularly for his denial of the Virgin Birth. Heresy today, he continued, was both "organized and endowed". It was a startling sign of the times that 31, or one-third, of the students of the General Theological Seminary, had signed a commendation of the attitude and utterances of *The Churchman* respecting the statements of Dr. Grant. In passing, he paid a warm tribute to Bishop Manning for his courage and fidelity to the faith.

In conclusion, Father Hughson said that to "lose heart" in the cause of Catholic truth was to "lose faith" in its power, and urged his hearers to stand fast in defense of "the faith once delivered to the saints".

Father Hughson's manner was grave, even stern; his utterances were blunt and direct. The sermon was devoid of passion in its references to heretics as well as to their heresies. It was listened to with rapt attention throughout.

GENERAL CHURCH NEWS

The Bronx Churchmen's League held a very successful mass meeting at Holy Faith Church on Tuesday evening, May 22d. Bishop Shipman presided and made the opening address. Among the other speakers were: the Rev. L. E. Sunderland of the City Mission, the Rev. A. R. Mansfield, of the Seamen's Church Institute, the Hon. James A. L. Hamilton, Secretary of State of New York, and Robert H. Law, Jr., president of the League.

The annual luncheon given by the officers and trustees of the Church Clubs of New York in honor of the retiring officers and trustees, took place at the club rooms of the Down Town Association on Thursday, May 17th. The luncheon was made the occasion of presenting, to Dr. Henry Lee Hobart, who retired from the presidency after five years of service, a beautifully engrossed set of resolutions, appropriately bound, eulogizing his successful tenure of office.

On June 2d and 3d, a Church School Service League Conference will be held

Memorial to Bishop C. D. Williams Held in the Boston Cathedral

The Order of the Fleur de Lis—
The Roxbury Coaching School—
Churchhaven Open for Summer

The Living Church News Bureau }
Boston, May 28, 1923 }

A SERVICE in memory of the Rt. Rev. Charles D. Williams, the late Bishop of Michigan, was held in St. Paul's Cathedral Sunday evening. The Boston Chapter of the Church League for Industrial Democracy arranged for this service in honor of its late president. The Rev. Edward S. Drown, D.D., of the Episcopal Theological School, Cambridge, was the preacher.

THE ORDER OF THE FLEUR DE LIS

A unique feature of the annual Mite Box Offering Service, held at the Cathedral Saturday afternoon, April 14th, under the auspices of the Diocesan Board of Religious Education, was the choir composed of members of the Order of the Fleur de Lis in full regalia. The procession included all degrees—Little Sisters, Maids, Maidens, Ladies, Past Queens, Princesses, Queens, and Clergy. Delegations from the following chapters participated:

Blanchefleur, St. Stephen's, Lynn; Martha Washington, St. Luke's, Chelsea; Elaine, Emmanuel, West Roxbury; Rowena, Epiphany, Dorchester; Isoude, St. Michael's, Marblehead; Eadgythe, St. John's, Saugus; Edelfed, St. Andrew's, Belmont; Lynette, St. John the Evangelist's, Mansfield; Jeanne d'Arc, St. Matthew's, South Boston; St. Mary's, St. Mary's, East Boston.

This long list of chapters is an index of the rapid growth of the Order of the Fleur de Lis during the past two years. A number of other parishes, within and outside of the limits of Greater Boston are considering the formation of chapters,

which serve so well as complements of the Sir Galahad Clubs now existing in so many parishes.

THE ROXBURY COACHING SCHOOL

The Diocesan Department of Religious Education stands ready to help any group of parishes, where there is the same kind of local leadership as that which sustained the Roxbury Coaching School. The Commission on Teachers of the department has under its jurisdiction the Church School Union, with its Branches, and the coaching schools. The chairman is the Rev. Warner F. Gookin, 11 Newcomb St., Boston 18. This Commission has representatives in Fall River, New Bedford, Lawrence, Lynn, Roxbury, Brockton, Amesbury, Cohasset, and Cambridge. At a meeting last autumn the Commission voted, "That the assistance rendered by the Commission be through the trained and salaried coaches, and that the executive secretary of the department be authorized to assign such coaches at his discretion, provided that not more than \$100 be expended for this purpose for the benefit of any one coaching school in any one school year."

CHURCHHAVEN OPEN FOR SUMMER

Churchhaven in Nantucket is again open for the summer and the fact that numerous reservations have already been made is evidence that the house is becoming better known and more popular among the clergy and their wives. Numerous ones of the Clergy are regular visitors, and during the vacation months of the summer it is the wish of many that more could be accommodated.

Picturesque Nantucket is attracting a greater number of persons in all walks of life each year, and Churchhaven in Nantucket is correspondingly more in demand each year among the clergy.

RALPH M. HARPER.

Keble Commemoration Service At Trinity Church, New York

Father Hughson's Sermon—General
Church News

The Living Church News Bureau }
New York, May 26, 1923 }

JULY 14th is the real anniversary of the inauguration of the Oxford Movement. At least that was the date which Cardinal Newman, in his Anglican days, said he "considered and kept as the start of the religious movement of 1833." It is now 90 years since John Keble preached his famous Assize Sermon, which he called "National Apostacy", from the pulpit of St. Mary's, Oxford.

This 90th anniversary of the launching of the Oxford Movement has had a number of interesting commemorative services, gatherings, sermons, and addresses

in New York, to mark its significance and to keep alive its principles. Notable among them was the special service at Trinity Church on Wednesday evening, May 23d, under the auspices of the Clerical Union where there was a large congregation.

Full choral evensong preceded the sermon by Father Hughson, O.H.C. A choir of 40, followed by about the same number of vested clergy, were in the procession. The Rev. Dr. J. P. McComas read the lessons and the Rev. W. B. Kincaid sang the service. Dr. Stetson was in the sanctuary. The service opened with Athelstan Riley's fine hymn, *Ye Watchers and Ye Holy Ones*. Keble's own hymn, *Sun of My Soul*, preceded the sermon. Sir George Martin's "Come, my Soul", was the offertory anthem, and after it Brew-

at The Castle, Tarrytown, under the presidency of Bishop Lloyd. The object of the Conference is to encourage the training of young people for leadership in parish work of all kinds.

The Rev. Dr. Stetson, rector, preached the sermon at the first annual service of the Trinity Choir Alumni Association on Sunday afternoon, May 20th. Nearly a hundred alumni assisted the regular choir. The membership is over 150. A reunion supper was served at 29 Vesey St., after the service.

A successful Mission at the Church of the Holy Apostles was concluded last Sunday, May 20, conducted by Messrs. Mercer and Hadley.

The Rev. Dr. Henry Mottet, for fifty years rector of the Church of the Holy Communion, is celebrating his golden jubilee by raising an endowment of \$250,000 for the creation and maintenance of a community house for the parish. The genial rector will have no difficulty in reaching his objective. His parish is a necessity to his neighborhood and necessities are priorities in the business world.

The Church of the Transfiguration, is planning to found a Choir School in memory of the late Dr. Houghton, the second rector of this historic parish. For

many years he had hoped to have such a school, and it is felt that no memorial could be more fitting. The friends of Dr. Houghton and the "Little Church Around the Corner" everywhere will be given an opportunity to help with the memorial.

The school and the music of the Church will be under the direction of Dr. James Morris Helfenstein, for many years organist and choirmaster of Grace Church and a musician of national reputation.

Dr. Helfenstein plans that the Choir School is to be primarily for the sons of members of the theatrical profession, as the parish wishes in this way to show its appreciation for the love and generosity of the members of this profession.

On Thursday, May 31st, the Bishop of New York will institute the Rev. J. H. Randolph Ray as the third rector of the Church of the Transfiguration.

On the morning of Memorial Day, May 30th, a new chime of bells, in memory of Dr. Isaac Butler, and given by his daughter, Mrs. Annie Butler Arnow, will be dedicated at St. Peter's, Westchester, by Bishop Manning. An honor roll of the world's war men of St. Peter's and the choir floor of marble, dedicated to the Faithful departed men and women of the parish, will also be dedicated.

FREDERIC B. HODGINS.

the headquarters of all the mission stations of the Church in Bucks county.

Seven candidates for the diaconate and one for the priesthood will attend the retreat, all of whom will receive orders in the Pro-Cathedral of St. Mary on Trinity Sunday. Those to be made deacons and the parishes to which they are accredited are: Alexander Kilpatrick, St. Michael's Germantown; W. M. Smaltz, a deaf mute, All Souls', Philadelphia; A. B. Vossler, supervising principal of the Woodbine, N. J., public schools, Christ Church, Germantown; John Doyle, Resurrection, Tioga; R. J. Bustard, Incarnation, Philadelphia; J. H. A. Bomberger, All Saints', Norristown; and R. S. Whitehead, Trinity, Cotesville. The Rev. A. B. Henry, in charge of the Ascension chapel, West Chester, will be the one to be advanced to the priesthood.

GENERAL NEWS NOTES

The Rev. Richard J. Morris, for eight years assistant secretary to Bishop Rhinelander, and serving his fourth year as secretary of the diocesan convention, has accepted a call to the rectorship of Trinity Memorial Church at Ambler. Mr. Morris will take immediate charge.

He succeeds the Rev. Arthur B. Rudd, who accepted a call some time ago to St. Luke's Church at St. Alban's, Vermont. Mr. Morris is a graduate of Haverford College, class of '88, and of the Philadelphia Divinity School, class of '99. He was ordained to the priesthood by Bishop Whitaker in 1899. From 1904 to 1915, he was rector of Epiphany Church, Germantown. Prior to that he served under the rector of Old St. Peter's Church, and was vicar of St. Paul's Chapel on Third street below Walnut. He also served three years at the Church of the Ascension, now the Pro-Cathedral, and also as *locum tenens* in a number of other parishes in the Dioceses of Pennsylvania and of New Jersey.

The Rev. George LaPla Smith, for sixteen years rector of St. George's Church, 61st St., has resigned his cure on account of ill-health. His resignation takes effect Sept. 1st, or earlier, if a successor can be obtained. He has gone to New York where he will rest for a short time. Later, he expects to engage in missionary work.

Pennsylvania Children Aid In Diocesan Church Extension

St. Augustine's Church Consecrated —Retreat for Ordinands—General News Notes

The Living Church News Bureau }
Philadelphia, May 27, 1923 }

MORE than 1,100 children participated in the Whitsun Eve Bishop's Bricks Fund Presentation and festival which was held May 19th in St. Mark's Church, Frankfort. A total of \$2,763.46 was given by the children, the largest amount ever turned in, Bishop Rhinelander stated. "It is not the largeness of the sum of money turned in", the Bishop said in complimenting the children, "but the spirit in which it is given." The Bishop's Banner was awarded to St. Mary's Church, Wayne, which turned in \$304.

The Bishop's Bricks Fund was organized twelve years ago immediately after Bishop Rhinelander assumed the Episcopate. It was organized by Miss Emelyn S. McClellan, of Germantown, a daughter of one of Philadelphia's eminent physicians and a niece of Gen. George B. McClellan. Although considerable money has been raised through the Fund, its chief purpose has been to interest children in the Church's extension.

The Rev. Leslie F. Potter, rector of St. Mark's Church, Frankford made the address of welcome, and the Rev. Gilbert E. Pember, Chaplain of the Fund, and rector of St. Michael's, Germantown, was master of ceremonies and marshal of the procession. St. Mark's vested choir led the procession.

ST. AUGUSTINE'S CHURCH CONSECRATED

Bishop Rhinelander, assisted by the Rev. N. Van P. Levis, D.D., and the Rev. Llewellyn Caley, D.D., the Ven. H. L. Phillips, D.D., and the Rev. H. S. McDuffey, rector of the parish, consecrated St. Augustine's Church, 20th St. and Columbia Ave., one of Philadelphia's largest works

among colored people.

At the evening service the Rev. John C. Mockridge, D.D., rector of St. James' Church, preached a special sermon to the congregation. The festivities were continued over the week.

It was announced that, in clearing the Church of debt, there had been no campaigns, bazaars, or any other benefits, the money coming directly from the people as donations to the building fund.

RETREAT FOR ORDINANDS

During the Ember season in Whitsun-week a retreat for ordinands was conducted by Bishop Rhinelander at the Country Center Mission at Wrightstown,

Notable Acolytes' Service Held at Oak Park, Chicago

United Thank Offering Meeting— West Side Church School Institute Revived—Diocesan Social Service Guild

The Living Church News Bureau }
Chicago, May 26, 1923 }

TWELVE years ago there was held a united service for the acolytes of the diocese, at the Church of the Redeemer, Chicago. The service has become an annual event, and what the Rev. Dr. Hopkins, rector of the Church of the Redeemer, says was "the greatest service", was held at Grace Church, Oak Park, on Thursday evening, May 17th. Solemn Evensong was sung, with Solemn Procession. The officiating minister was the Rev. W. B. Stoskopf, who was assisted by Dr. Hopkins as deacon, and the Rev. F. S. Fleming as sub-deacon. The Serbian Archimandrite was present in

gorgeous vestments, as was Bishop Griswold in cope and mitre. The Rev. H. L. Bowen, rector of St. Peter's, Chicago, was the preacher. The offering was given to the Acolytes' Candidates' Fund to help acolytes to study for Holy Orders. Grace Church lent itself well to this beautiful and impressive service, being crowded to the doors with a great congregation. There were 250 in the procession, 35 clergymen, and the acolytes representing 30 different congregations. The organization of acolytes is one of the most influential and most successful movements, religiously, among young men and boys in this diocese, the members increasing in numbers and in devotion each year.

UNITED THANK OFFERING MEETING

More than 550 women, from 61 parishes and missions, came to the United Thank Offering Meeting at St. Mark's, Evanston, on Thursday, May 24th. The offering which was presented at the morning

service amounted to \$6,470.90, for the year 1922-1923. The offering included \$14.23 from the women prisoners, obtained by their making lace there.

The Rev. Garth Sibbald, rector of Emmanuel Church, Rockford, was the preacher. The chief address in the afternoon was made by Miss Florence Hunt, of the Fort Valley High and Industrial School, Fort Valley, Georgia.

The large company of women were deeply moved by the announcement of Dr. Brown, a member of Christ Church, Winnetka, a leading woman physician of that large suburb, that she is giving herself for service in the mission field of China. Dr. Brown is going as the United Thank Offering Missionary to the Church General Hospital, at Wuchang, sailing on the *President Taft*, June 28th.

NEW WEST SIDE CHURCH SCHOOL REVIVED

The officers and teachers of the west side Church schools met at St. Barnabas' Church on Monday evening, May 21st, and reorganized the West Side and West Side Suburban Sunday School Institute. Only three schools in this large district were not represented at the meeting. The following officers were elected: President, the Rev. William A. Simms, rector of the Church of the Holy Communion, Maywood; vice president, the Rev. A. Gordon Fowkes, assistant at Grace Church, Oak Park; secretary-treasurer, Mr. M. A. King, Maywood.

Miss A. B. Clothier, of the Church of the Advent, and Mrs. G. Payne, were elected members of the executive committee. Interesting addresses were made on the subject of Religious Education, by Miss Esther Christensen; on the Vacation Summer School at Chase House; by the Rev. Gerald G. Moore, on The Racine

Conference, and on the Closing Day of Schools for the Summer Vacation; and by the Rev. Dr. F. C. Grant, president of the Department of Religious Education, who gave an outline of the work planned in his department.

THE DIOCESAN SOCIAL SERVICE GUILD

Thirty-seven people have joined, to date, the Diocesan Social Service Guild that was formed at the Social Service dinner at Chase House on May 2d. In accordance with the resolution of the Guild, the vice-chairman of the Social Service Guild has appointed Deaconess Fuller, Miss Kathleen Moore, Miss Edna B. Foley, Miss Margaret Daley, and Miss Miller as a preliminary committee to take charge of the Guild, representing respectively Chase House, Juvenile Court, nurses, institutional work, and teachers. More members will be added to this committee from time to time as people are found who are interested and willing to represent the groups of workers to which they belong.

GENERAL NEWS NOTES

Mrs. Hermon B. Butler, of Christ Church, Winnetka, and well known for her leadership in diocesan Church work, has been appointed an auxiliary member of the Department of Missions of the National Council.

The Rev. Rowland F. Philbrook, rector of St. Mark's, Chicago, has been elected chaplain for the Diocesan Assembly of the Brotherhood of St. Andrew, for the year beginning May 1st. Mr. Philbrook has been asked to give a course of lectures on Missions, from June 25th to the 30th, at the Bethlehem Summer School for Clergy. Mr. Philbrook served in the mission field of Wyoming before coming to Chicago.

H. B. GWYN.

The Conference of Social Workers Holds Washington's Attention

Church Social Service Conference—
Observance of Whitsunday—Funeral of Dr. Talbot

The Living Church News Bureau }
Washington, D. C., May 23, 1923 }

DURING the past week the fiftieth annual meeting of the National Conference of Social Workers, held this year in Washington with a record enrollment, has dwarfed all other activities. It is gratifying to note how increasingly an important part religion has to play in the program of this splendid conference. One of our own talented Church women, Mrs. John M. Glenn, had charge of one of the main sections dealing with the Church, and quite splendidly was this part of the program worked out.

May 20th was a day set aside for special sermons dealing with social work, and not a few of our pulpits were utilized to this end. Dr. Jeffery R. Brackett, of Boston, spoke on Sociological Training of Ministers as Viewed by the Professional School of Social Work, and the Rev. Charles T. Bridgman spoke on the Opportunities for Practical Social Work and for Directed Reading during the Period of Seminary Training. The Rev. Julius Sauber, of Pittsburgh, spoke on The Relation of Pastors to the Social Worker of the Community. Dean Lathrop preached at St. Andrew's Church, and the Rev. Charles Gilbert at the Church of the Advent.

CHURCH SOCIAL SERVICE CONFERENCE

With the Board of Social Service of the Diocese of Washington acting as hosts, under the leadership of the Rev. H. H. D. Sterrett, the third national conference of Social Service Workers of the Church opened the afternoon of May 22d, with a ride to Mt. Vernon, where, before the tomb of Washington, Dean Lathrop led in a most impressive service of prayer, and placed a wreath upon the tomb of the great Churchman.

Though at this writing all of the delegates have not yet registered, 179 delegates, including the Rt. Rev. Drs. Atwood, of Arizona, F. F. Johnson, of Missouri, F. F. Reese, of Georgia, Woodcock, of Kentucky, and Paul Jones, have subscribed their names in the book of enrollment.

All sessions are being held in Trinity Community House, Third and C Streets, N.W., and remarkable enthusiasm is being shown in the valuable topics that are under way. The highest complete enrollment in the previous conferences has been 150. Reports of the conference will be given next week.

OBSERVANCE OF WHITSUNDAY

On Whitsunday, in accordance with a resolution unanimously adopted at the last meeting of the Clericus, prayer for the guidance by God's Holy Spirit was made in the various churches of the diocese. The resolution, as introduced by

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EDITORIAL COMMENT

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John Livingston Lowes

THE PROTESTANT AND CATHOLIC REACTIONS
Rev. F. J. Foakes Jackson

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the Rev. Enoch M. Thompson, is as follows: "In view of the fact that May 20th, Whitsunday, is the festival of the Holy Ghost and the birthday of the holy Catholic Church in Jerusalem, the Clericus of this diocese urges that all members of the Church in the National Capital observe this great festival of Pentecost by attending the service of Holy Communion in their respective churches; that each communicant thank God for the gift of the Holy Spirit at the time of his confirmation, especially those who were confirmed by the late and the beloved Bishop of Washington, the Rt. Rev. Alfred Harding, D.D.; that all pray for the guidance of God's Holy Spirit in the diocesan convention about to assemble for the election of the third Bishop of Washington; and that all pray for a fresh outpouring of the Holy Ghost upon the whole Catholic Church of God in this land."

FUNERAL OF DR. TALBOT

In order to allow his son to reach home from Haiti, the funeral of the Rev. Dr. Talbot, of St. Paul's Church, who died Thursday, May 17th, was postponed from Saturday to Monday afternoon, May 21st. On the day of the funeral the Holy Communion was celebrated by the Rev. D. W. Curran, assisted by the Rev. Enoch M. Thompson; later another celebration was made by the Rev. Dr. George W. Atkinson, assisted by the Rev. Joseph T. Ward, of Burlington, N. J., nephew of Dr. Talbot. At eleven A.M. the celebration was made by the Rev. Enoch M. Thompson, formerly assistant at St. Paul's Church, assisted by the Rev. W. H. Heighman and the Rev. Patrick Murphy, the present assistant at St. Paul's.

The funeral service was held at three P.M. under the direction of the Rev. Dr. George W. Atkinson, assisted by the Rev. Dr. Thomas E. Green, Dr. George F. Dudley, the Rev. Patrick Murphy, the Rev. Enoch M. Thompson, and the Rev. W. A. Masker, Jr. The honorary pallbearers were the vestrymen; while the active pallbearers were from clerical members of the Standing Committee, and the clerical deputies to the last General Convention, the secretary of the Diocesan Convention, the Rev. H. Allan Griffith, and the Rev. D. Wellington Curran. The body was taken to Kansas City, where funeral services were to be held at eleven o'clock in the morning of May 23d. Mrs. Talbot and Capt. and Mrs. Ethelbert Talbot, with their young daughter, accompanied the body.

GENERAL NEWS NOTES

The Board of Trustees and the faculty of the Theological Seminary in Virginia have sent out invitations to the annual commencement exercises and ordination service, and also to the centennial exercises, which begin June 6th.

On Trinity Sunday, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, acting for the Ecclesiastical Authority of the Diocese, is to ordain four men in the Washington Cathedral.

Mrs. Eugene Van Rensselaer, prominent in social activities and in many good works, has just died. She was a devoted Churchwoman, for twenty-five years regent of Mt. Vernon, and president of the Colonial Dames' Club. Only two weeks ago she and her husband celebrated their fifty-eighth wedding anniversary. Besides her husband, Mrs. Van Rensselaer leaves two prominent children: Mrs. James Carroll Frazer, who is well known as local president of the Navy League, and the Rev. Stephen Van Rensselaer, who is among the clergy of the Church.

CONNECTICUT PARISHES WILL COMMEMORATE OXFORD MOVEMENT

THERE WILL be a joint commemoration of the nineteenth anniversary of the Oxford Movement participated in by a considerable number of Connecticut parishes at St. Andrew's Church, Stamford, beginning on Thursday, June 7th, Corpus Christi Day, and continuing over the following Sunday. There will be special preachers at a series of services on those days with conferences between services. Clergy and lay people are invited to make a pilgrimage to St. Andrew's with intentions as follows: On Thursday, Adoration of our Lord in the Blessed Sacrament; Friday, reparation for the dishonor done our Lord in the Blessed Sacrament; Saturday, for the souls of those who gave themselves for the Faith in the Oxford

Movement; Sunday, Thanksgiving. Among the special services of the series are a quiet hour for women Friday afternoon; a quiet hour for acolytes Saturday evening, followed by a supper for acolytes; the laying of the corner-stone of the mission Church of our Saviour, Sound Beach, by the Bishop Saturday afternoon. On Sunday afternoon there will be solemn vespers at an out-of-door altar with the local Greek and Russian congregations participating, and concluding with a street procession of witness. Those desiring to attend are asked to send word to the Rev. Harley W. Smith, rector of St. Andrew's Church, Stamford, Conn.

A DIOCESAN PUBLICITY DEPARTMENT

THE EXECUTIVE BOARD of the Diocese of Southwestern Virginia has established a

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A New Home Department Quarterly

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NOTE THIS

"Whereas, there are few aspects of Religious Education that are more important than Religion in the Home; and

"Whereas, the Home Department is being increasingly recognized as of great value in connection with our Church School work;

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The above resolution was unanimously adopted at THE FOURTH ANNUAL CONFERENCE OF EDUCATIONAL EXECUTIVES held in Omaha, April 12-16, 1923.

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Department of Publicity, the existence of organizations of similar character having already proven of value to the National Council and to numbers of other dioceses.

This department, as its name implies, will have general charge of publicity of various kinds in connection with the work of the Diocese. The Executive Board elected the Rev. Deval L. Gwathmey, rector of St. John's Church, Wytheville, as chairman of this department, and associated with him the Rev. Carleton Barnwell, rector of Grace Church, Lynchburg, and Mr. R. A. Hughes, a layman of Roanoke.

AMERICAN CHURCH BUILDING FUND

THE MAY MEETING of the Church Building Fund evidenced the continued activity of the organization in meeting, to the limit of its ability, the building problems of the Church. Since January 1st \$39,350 has been loaned, \$5,250 has been given, and \$1,000 granted, for building purposes, while further pledges for loans in the sum of \$69,500 have been made, and in gifts and grants in the sum of \$24,483.

Many applications for loans in larger amounts than the turnover of the capital would justify have had to be denied, a condition which gives constant evidence of the Church's need of a larger permanent fund. The trustees are endeavoring in many ways to bring this to the attention of Church people, in the hope of amplifying this very helpful agent of Church work.

A vacancy in trusteeship caused by the death of Judge Prince, has been filled by the election of Mr. William J. Tully, of New York City. In declining his election to fill a vacancy caused by the death of the Rev. Dr. Anstice, the rector of a prominent New York City parish, who had served the Church in its mission fields recorded his sincere regret at being unable to serve an organization which, on his application, when every other avenue had been closed, had saved to the Church a piece of property which would have otherwise been lost.

An evidence of the interest of the trustees in this work is the attendance of fourteen of its sixteen members at this meeting of the Board.

AN OREGON CHURCH HOSPITAL

THE GOOD SAMARITAN HOSPITAL, the Church Hospital in Portland, Oregon, in company with all the principal hospitals, observed May 12th, the birthday of Florence Nightingale, as National Hospital Day. The Rt. Rev. Dr. Walter T. Sumner, Bishop of the Diocese, presided at a luncheon attended by the Realty Board of the city. Mayor Baker told of the work being done under the superintendence of Miss Emily Loveridge, the daughter of one of Oregon's pioneer clergy.

Twenty-eight nurses received diplomas at the commencement service of the hospital's Training School for Nurses, which was held at Trinity Church, the evening of this day. The address was given by Dr. Richard F. Scholtz, president of Reed College. Being National Hospital Day, the Hospital was open to inspection, receiving hundreds of visitors, who were especially interested in the new east wing.

The Bishop Morris chapel in the Hospital, has been enriched by gifts from the Laura Franklin Free Hospital of New

York. These consist of a valuable oak altar, five copies of old paintings, two pieces of old tapestry, pews, prayer desks, and sedilia, and a complete supply of linens, vestments, and vessels. Of the paintings the most valuable is an old copy of the Sistine Madonna. The present chaplain of the Good Samaritan Hospital, the Rev. John G. Hatton, served in the New York hospital chapel for nearly five years, and these gifts came as a grateful remembrance of his services there.

THE GUILD OF THE ASCENSION

THE GUILD OF THE ASCENSION held its annual meeting on May 11th, the Friday in the Octave of the Ascension, at Trinity chapel, New York. Before the meeting an address on the observance of rule in the devotional life was given by the Rev. Wm. B. Kinkaid, of Trinity Church. At the meeting, the Warden reported an increase of membership from 84 a year ago to 107 now, including 18 priests, 7 theological students, and 82 lay members. They are in many of the states and in Alaska, Hawaii, and Newfoundland. Two members have died during the year; their names have been placed on the list for perpetual intercession. The Rev. Charles E. Hill was re-elected warden and the Rev. Dr. J. Wilson Sutton, vicar of Trinity chapel, secretary-treasurer.

On the following day, the annual corporate communion of the Guild was held, the warden celebrating, assisted by Dr. Sutton. A choir of students from the General Theological Seminary sang the *Missa de Angelis*.

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

THE SIXTY-FOURTH commencement of the Seabury Divinity School, Faribault, Minn., was opened with a meeting of the Alumni Association, Monday, May 21st, for its annual banquet. During the year four alumni of distinguished services have finished their course on earth, Dr. George C. Tanner, '60, Dr. Albert W. Ryan, '82, Dr. William Austin Smith, '98, and Philip H. Linley, '99. The president of the Alumni Association, the Rev. Soren J. Hedelund, rector of St. John's Church, Morehead, Minn., was toastmaster, the speakers being Dr. Andrew D. Stowe, the Rev. J. F. Cox, the Rev. Paul S. Kramer, the Rev. Walter H. Stowe, Dr. E. H. Rudd, the Warden, Dr. F. F. Kramer, and Bishops Shayler and McElwain. Emphasis was laid on the fact that Seabury trains well-equipped men, willing to work with enthusiasm in small parishes in the Western field, as well as men of more conspicuous reputation but not more useful service. Dr. Kramer explained the new Seabury-Carleton plan by which, for minimum cost and time, a thorough education is made accessible for many. Dr. A. D. Stowe was elected president of the Association for the coming year, and Dean Zoubek, vice-president.

Commencement exercises were held Tuesday afternoon, the oratory being filled with alumni and guests. The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, made the address on Ambassadors for Christ.

The honorary degree of Doctor of Divinity was conferred upon the Rev. Francis L. Palmer, M.A., Professor of Divinity and Apologetics, author of *The Life of Bishop Gilbert* and other writings. A reception brought the school year to an end.

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COMMENCEMENT AT ST. KATHARINE'S

COMMENCEMENT DAY at St. Katharine's School, Davenport, Ia., is Monday, June 11th. The few days preceding will be observed in various ways, as usual, and the baccalaureate sermon will be preached by the Bishop of Iowa on Sunday morning, June 10th. There will be seven graduates.

THE BROTHERHOOD'S CAMP KIRCHHOFFER

THE BROTHERHOOD OF ST. ANDREW in the Province of the Pacific has secured an ideal location for Camp Kirchhoffer, now in its second year. It is on the shore of the Pacific Ocean near Cambria, a little town thirty-five miles northwest of San Luis Obispo. Being close to the boundary line between the Dioceses of Los Angeles and California, the location is also quite central for the Dioceses of Sacramento and San Joaquin.

The camp site combines many attractions, a trout stream, a fresh water lake and a salt water bathing beach. Yet it is surrounded by rocky coasts, sand dunes, and a wood of young cedars.

Walter Macpherson, a field secretary of the Brotherhood of St. Andrew, will act as camp director. The Rev. R. A. Kirchhoffer, for whose father the camp is named, will again act as camp chaplain. The dates of the camp are July 14th to the 27th.

MEMORIALS IN SOUTH CAROLINA CHURCH

ST. PAUL'S CHURCH, Graniteville, S. C., has recently been beautified by the memorial gifts of a brass altar cross, processional cross, vases, and altar rail, as well as silver communion vessels and baptismal bowl, and a stained glass window, given in memory of Mrs. Sarah Catherine Cornish, by her daughter Miss Sarah Catherine Cornish, who is a United Thank Offering worker at the Mission.

Other memorials presented recently are, an oak hymn board, given by Mrs. Abby Furch in memory of Mr. Frank Platt; and a lectern Bible, given by Mrs. James Quinby, Jr., also in memory of Mr. Platt. Members of the Devlin family have given a brass altar book rest and a brass candle lighter in memory of Samuel Devlin.

Each of these memorial gifts was presented at the service on Sunday, April 22d, at which time the Bishop of the Diocese confirmed a class of eight adults, formerly Baptist, and two children of the Church.

In addition to these memorials, the Woman's Auxiliary has raised funds for a new carpet, and the men of the church have varnished the pews.

PRESENTATION OF COLORS

AT A SPECIAL SERVICE for the British Great War Veterans' Post at St. Luke's Cathedral, Portland, Maine, on the evening of the Sunday after Ascension, a stand of colors, which includes an American and a British flag, was presented to the post in the name of Portland citizens of British descent, and was received by Col. John B. Keating, British Vice-Consul, and Honorary President of the post. After the presentation, the colors were blessed by Dean Edmund R. Laine, Jr. *The Star Spangled Banner* and *God Save the King* were sung, and Col. George E. Fogg, commander of the Maine Coast Artillery gave an address.

ALBANY STANDING COMMITTEE

THE STANDING COMMITTEE of the Diocese of Albany has reorganized, electing the Rev. Henry F. Freeman, D.D., of Troy, President, the Rev. Charles C. Harriman, of Albany, Secretary, and has elected the Rev. H. E. Pike, of Hoosick, N. Y. to fill the vacancy caused by the failure to elect a fourth clerical member at the recent Diocesan Convention.

CLERGYMEN'S RETIRING FUND SOCIETY

AT THE semiannual meeting of the Trustees of the Clergymen's Retiring Fund Society, held on Friday, May 11th, in the Church Missions House, a Minute was recorded memorializing the devoted interest in the Society's welfare and progress by its late Treasurer and Financial Secretary, the Rev. Henry Anstice, D.D. Over \$20,000 is divided in annuities to clergymen over 60 years of age, every November, by the Society. For the establishment of the methods which produce this result, Dr. Anstice brought the interest and labors of forty years' connection with the Society, and, perhaps more than any other one member, was instinctively associated with the Society in the minds of the Clergy. The files of the Society contain many letters from annuitants of appreciation of his share in the results that have been achieved.

The Trustees elected as his successor in office the Rev. Charles L. Pardee, D.D. The office of the Society remains as heretofore in the Church Missions House in New York City.

ONEIDA INDIANS' CENTENNIAL

THE BISHOP HOBART mission of the Oneida Indians will celebrate its centennial on Saturday, Sunday, and Monday, June 9th, 10th, and 11th. The celebration will be held at Holy Apostles' Church and Bishop Grafton Hall, Oneida, Wis.

One hundred years ago the Oneida Indians came to Wisconsin from New York, and established the Church on their preserves. The Rev. Eleazer Williams, reputed to be the Dauphin of France, was their leader, around whose picturesque life was woven the story of the novel *Lazarre*.

The Rev. William Watson is the present missionary to the Oneidas, who are residents of the Diocese of Fond du Lac.

CHURCH EMBELLISHMENTS DEDICATED

A SERVICE OF DEDICATION of additions to, and embellishments of, Grace and St. Peter's Church, Baltimore, Md., was held on Thursday evening, May 17th. Besides the rector the Rev. H. P., Almon Abbott, D.D., there were twenty-five clergymen in the procession, together with the Bishop of Maryland. The sermon was preached by the Rev. James E. Freeman, D.D., of Washington.

The dedications included the following:

The Lady chapel, erected by Sarah R. Baldwin, in loving memory of her mother, Mary Peckham Rodman Baldwin, and the altar, candlesticks, triptych, and sanctuary, erected by Mary Eyre Wright, in loving memory of her son, De Courcy Eyre Wright, and the sanctuary railing, erected by Maria Prentice, in loving memory of her mother, Mary Peckham Rodman Baldwin, within the chapel;



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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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the chancel screen, erected by Elizabeth Brooke Jones, in loving memory of her husband, William Downey Jones; the organ screen, erected by Laura A. Brown, in loving memory of her husband, Charles Taylor Brown; the chapel and organ grilles, erected by Mary Washington Keyser, in loving memory of her four sons, Henry, Samuel, Lewis, and William; the carved doorway, choir assembly hall, clergy and working sacristies, erected by Henry Barton Jacobs and Mary Frick Jacobs, in thanksgiving to God for His mercies; and the organ, erected by the members of the congregation of Grace and St. Peter's Church.

GIFTS AND MEMORIALS

A BEAUTIFUL SILVER monstrance has been presented to All Saints' Church, Dorchester, Mass., the Rev. Simon Blinn Blunt, D.D., rector, by John H. Wilson in memory of his friend the Rev. William E. H. Neiler who, before his death in 1915, was rector of St. Paul's parish, Kittanning, Pa. The monstrance stands about eighteen inches high and was remade by G. C. Gebelein of Boston from an old oxidized silver piece, said to be nearly 200 years old, originally in a Jesuit church in England. The design and workmanship of the original piece is representative of the highest period of Sheffield plate. On the front of the base of the monstrance are the words, *Hoc est Corpus Meum*. On the back is the name of the priest, the dates of his birth and death, and the name of the parish receiving the gift.

A BEAUTIFUL BRASS altar cross, in memory of Mr. William I. Greeley, for many years senior warden of St. Jude's, Tiskilwa, Ill., has been presented to the parish by Mrs. Greeley and her niece, Miss Judith Corser. St. Agnes' Guild of that parish has presented a handsome hanging sanctuary lamp.

AN ALTAR and reredos, erected to the memory of Eli T. Castner in St. Paul's Church, Steubenville, Ohio, was blessed May 18th, by the Rt. Rev. Frank DuMoulin, D.D., Bishop Coadutor of Ohio. Mr. Castner was for twenty-five years a vestryman and worker in the parish. The center panel is in Venetian mosaic, and is a memorial to the Rev. Intrepid Morse, rector of the parish from 1819 to 1865.

NEWS IN BRIEF

ALABAMA—The Woman's Auxiliary of Grace Church, Anniston, entertained on Monday, May 14th, the branches of the Auxiliary from St. Michael's, Anniston, Holy Comforter, Gadsden, St. Luke's, Jacksonville, St. Peter's, Talladega, and Christ Church, Piedmont, Ala.

ALBANY—The Rev. M. W. Riker, rector of Christ Church, Walton, N. Y. was a delegate from the Diocese of Albany to the Social Service Conference that met in Washington, D. C., May 22d to the 25th. He also represented his home town Kiwanis Club at the International Convention of that organization, which met in Atlanta, Ga., May 28th to the 31st.

DALLAS—St. Andrew's Parish, Fort Worth, Texas, the Rev. Edward Henry Eckel, rector, a few months ago covered the \$25,000 debt on its handsome stone church with five-year notes amounting to \$27,000, subscribed by members of the parish. On May 1st, the first interest day since the pledges were made, \$1,000 interest was paid, and also \$5,000 of the

principal. This is the largest single payment on the principal in ten years.

FOND DU LAC—St. John's Church, Wausau, recently celebrated the opening of a new, modern, and commodious rectory.

HANKOW—The Rev. F. R. J. M. Cotter, who recently returned to China after furlough, is already hard at work on the plans for the construction of the new St. Andrew's parish plant—church, parish house, schools, and residences—which is to be built in an important and fast-growing mill district in Wuchang. Here, as at St. Michael's at the other end of the city, the Church will stand strongly for our Lord's two-fold command of love; the love of God being taught through the full sacramental religion of the Catholic Church, and the love of man through various forms of social service to meet the needs of the community.

HARRISBURG—The Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese, on May 18th dedicated a window in the National Headquarters of the Red Cross, in Washington, D. C., given jointly by the Woman's Relief Corps of the G. A. R. and the United Daughters of the Confederacy.—The Northern Archdeaconry of the Diocese, at a recent meeting, passed a resolution pledging itself to undertake an educational campaign looking towards bringing the Archdeaconry to its standard in the matter of the Field Work Fund of the Diocese.

LONG ISLAND—The Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese, will consecrate St. John's chapel, St. Johnsland, King's Park, on Memorial Day.

LOS ANGELES—The Rev. Stephen C. Clark, Jr., has been rector of St. Paul's Church, Pomona, for just under five years. This now becomes the longest rectorship in a parish life of almost half a century. During his administration the communicant list has increased from 140 to 250, the parish debt has been cleared, a rectory built, and the church remodeled. A \$5,000 organ was recently dedicated and is now practically paid for—St. John's Church, Wilmington, has just been given a plot of land valued at \$2,500. Its present church site has increased tremendously in value due to its proximity to the harbor of Los Angeles.—The members of St. Barnabas' colored mission, Pasadena, have been made happy by the gift of a lot for the erection of a church.—Funds are rapidly being gathered to build a new church at Brawley, to replace the portable chapel blown over in a desert wind storm.—St. Paul's mission has just been organized at Lancaster, in the Antelope Valley. Services will be provided by the Rev. A. H. Dexter, of San Fernando, and the Rev. Robert Renison, general missionary.—The number of residents at the Neighborhood Settlement, Los Angeles, has been increased by the presence of a priest of the Russian Church and his wife. They are refugees from Siberia, having escaped by way of China. The priest is providing regular services for the members of the Russian colony in Los Angeles.—Whitsunday, May 20th, was marked as Social Service Day by the Young People's Fellowships of the Diocese in view of the Church Social Service Conference then about to assemble in Washington, D.C.—A diocesan Commission on Boyhood Building has been organized by Bishop Stevens. Headed by the Rev. W. N. Pierson, this Commission will endeavor first to tie up more parishes to the Order of Sir Galahad and to the



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Boy Scouts.—The Rev. V. D. Ruggles, the chaplain of the County and City Mission Society of the Diocese of Los Angeles, will represent the Society at the Social Service Conference in Washington, D.C., May 22d to the 25th. He will also visit the larger City Mission centers in the eastern cities. His New York address during June will be: In care Mr. Gorham, 11 West 45th St., New York.

NEW HAMPSHIRE—The Rev. Ora W. Craig, for the past eleven years in charge of St. Andrew's Church, Manchester, has resigned and has accepted an appointment as State Enforcement Officer of the Prohibition Law.—The Diocese has rarely if ever had so many men preparing for the ministry, seven candidates, and two postulants.

NEW YORK—The Rev. George R. Hiatt, priest in charge of St. Peter's Church in the section formerly known as Westchester Village, has arranged for what should be an unusually interesting service of dedication at the morning service on Memorial Day, which will be in charge of the Bishop, assisted by a number of visiting clergy. A special musical program has been arranged for the occasion. At this service the new chime of ten bells, made by the Meneely Bell Co., of Troy, N. Y., will be dedicated. This chime was erected in memory of the late Mr. Isaac Butler, who, for fifty-six years, was sexton of the church, and, for the last six years of his life, a member of the vestry. The chime is the gift of his daughter, Mrs. M. Annie Arnow, and the dedication takes place upon the anniversary of his birth. At the same service will occur the dedication of the marble honor roll which was erected in memory of those of the parish who served in the late world war, and also of the new choir floor which has been placed in memory of all the faithful men and women who served the parish in their day and generation.

OKLAHOMA—The Rt. Rev. T. P. Thurston, D.D., Bishop of the District, made the commencement address recently at the North East State College, at Tahlequah. He found that the Church has outgrown its quarters in this city, which is one of the oldest in the state, and that steps must be taken to provide a new location.

OREGON—A Church Club has been formed by students in the State University at Eugene.—A handsome parish house has been added to the property of St. Mark's, Medford, costing \$5,000, but representing a much greater value, the difference due to the personal work of members of the parish. It was opened Wednesday evening, April 18th, with appropriate prayers by the Bishop.—The Rev. O. W. Taylor, rector of Grace Memorial Church, Portland, and president of the City White Cross Society, was a delegate to the National Narcotics Conference at Washington, D. C. His report for Oregon was said to be the best and most practical made by any state.—The business women of the Church are forming branches of the Woman's Auxiliary in Oregon. Miss Dorothy Cunningham is the Portland president, and the example has stimulated Corvallis and Astoria to the starting of similar groups. The report, just issued by the Woman's Auxiliary of the Diocese, is full of good things. Mrs. Wilson Johnston, the president, declares that 1922 was a banner year, and asks that the future may hold even greater things in store.

PITTSBURGH—The first ingathering of the United Thank Offering of 1923 took place at the monthly meeting of the Pittsburgh Branch of the Woman's Auxiliary, at St. Matthew's Church, Homestead, recently. There was a celebration of the Holy Communion, at which the Bishop made an address, and received the offering, which now amounts to almost \$2,000.—Returns from the Lenten Mite Boxes, from all but four parishes and missions have come in from the various Church schools, showing a total of contributions to date of \$10,600, an increase over the amount given last year.

SOUTHWESTERN VIRGINIA—Through the cooperation of the vestry of St. Mary's Church at Graham, a number of much needed alterations have been made in the rectory there, which is now occupied by the Rev. H. H. Young. Shortly before Archdeacon Rich gave up the charge of the missions in the Southwest, the rectory was purchased from him, it having been erected by him at his own expense. The Rev. Mr. Young who has charge of these missions, is now domiciled in the rectory with his family.—Anticipating further developments, the Executive Board of the Diocese has recently purchased a lot in a good location in the town of Lebanon, Russell Co. There is thus assured an excellent site for the erection of a church in this important



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place, as soon as such action becomes advisable, as will probably be the case in the not far distant future.

WESTERN MASSACHUSETTS—The officers of the Women's Diocesan organizations and the Diocesan deaconesses gathered at the Bishop's house, Springfield, April 18th. A Quiet Hour was held in the morning, at which Bishop Davies gave a meditation on matters connected with woman's life and work in the Church. This was followed by luncheon, after which a meeting of the Diocesan Council of the Church Service League was held. Mrs. Edgar A. Fisher was reelected president and Mrs. Lawrence Chapin, secretary.

WEST TEXAS—St. Mark's Church, San Antonio, celebrated its patronal festival this year with especial enthusiasm. On May 13th the branches of the Girls' Friendly Society of the city held their annual service in this church. There were four branches with eleven banners in the procession.—The Rev. Sydney Dixon, rector of the Church of the Holy Communion, Yoakum, is to preach the Commencement Sermon to the graduating class of the Yoakum High School.

WEST VIRGINIA—The closing exercises of St. Hilda's Hall, Charles Town, the Diocesan School for Girls, were held on May 27th to the 29th. The sermon to the graduating class was preached on Sunday, May 27th, and the graduating exercises, with the awarding of diplomas, took place on Tuesday, May 29th. Miss M. P. Duval, Principal of St. Hilda's, has been a marked success in the position. Largely through her own efforts, she has built up a school that not only the Diocese of West Virginia, but also the Church, in general, may be proud of.

WARSAW'S OLD ORTHODOX CATHEDRAL

THERE HAVE BEEN SO many misstatements of late with regard to the one time Orthodox Cathedral Church in Warsaw, which is about to be pulled down by the Polish Government, that a succinct statement of facts may be useful. The Cathedral in question was set up by the Russian Government in the most central square of Warsaw as a monument of the subjugation of the Poles by Russia, and it was built in Byzantine style to give visitors the impression that Warsaw was really a Russian city. Architecturally the Cathedral clashes with every building in Warsaw. It is a church which has no historic value and was completed only just before the war.

The Germans, during their occupation of Warsaw, converted the Orthodox Cathedral, by proper ecclesiastical ceremony and procedure, into a Roman Catholic one, for the use of their garrison troops. No Orthodox services have been held since, neither have any Orthodox worshippers presented themselves.

It may be added that the Germans, on leaving Warsaw, stripped the mosque-like domes of this ex-Orthodox Cathedral of their valuable metal and gilt, with the result that the timber has since rotted through exposure to the weather, thus rendering the Cathedral unsafe for any public use. Either millions of marks must be spent in repairs or the building must come down.

A correspondent of the London *Church Times*, who supplies the foregoing facts, adds that there are some ten or twelve Orthodox churches in Warsaw with accom-

modation more than sufficient for all the worshippers of the Orthodox faith. Naturally, no Pole could be expected to worship in this Russian-built monument of slavery, even though the Church of Rome has converted it into a Cathedral of the Latin rite.

Those Churchmen who know the Poles will feel quite certain that whatsoever is beautiful, ancient, or useful, is perfectly safe in their artistic hands.

CHURCH ADVERTISING

ONE OF THE FEATURES of the World Advertising Convention, which is to be held under the auspices of the Associated Advertising Clubs of the World at Atlantic City, N. J., from June 3d to the 9th, is a series of departmental meetings that will have for its subject, The Advertising of the Church.

The Rev. Robert F. Gibson, D.D., Executive Secretary of the Department of Publicity of the National Council, will speak on Advertising as an Evangelistic Medium.

A DEMONSTRATION PARISH HOUSE

ON WEDNESDAY NIGHT, May 9th, the new addition to St. Paul's parish house, Richmond, Ind., was dedicated by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis. The rector, the Rev. George G. Burbanck, presided, and introduced the speakers. The Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati, spoke on The Parish House in the Community and Bishop Francis on What the Church Expects of St. Paul's, Richmond.

The addition is a large room provided with a stage, a kitchen, and other conveniences for modern parochial activities. The cost was approximately \$15,000, and was given by Mrs. Jeannette Gaar Leeds, who has also provided for a woman assistant.

The donor desires that the work be used as a demonstration center so that if it be successful the gift may be duplicated in other parts of the city.

TERCENTARY OF ALL SAINTS', NEW YORK

THE TERCENTARY anniversary of All Saints', Henry St., New York, was celebrated by a historic, religious pageant on Trinity Sunday evening, May 27th, at 8 P. M. This is a unique historical occasion, which will appeal to religious people because it was the Manhattan church of the late Bishop Tuttle; to evangelicals, because it was the home of the famous evangelist, George Ellis; to politicians, as the home of Boss Tweed; to antiquarians, because it contains the only remaining open slave gallery and three decker pulpit; to the literary, because it was a haven of refuge and inspiration to Edgar Allen Poe; and to the patriotic, because it was the start of the New York Lincoln funeral.

NEW MISSIONARY MAPS

THREE OF THE MAPS in *The Story of the Program*, those of China, Japan, and Liberia, are particularly interesting as they are the first to show the more recent undertakings of the Church. In the maps of China and Japan, the dioceses of the native Church are marked, showing the relation and proportion of our area to that of the English and Canadian dioc-

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eses. The map of China shows the location and extent of the missionary district of Shensi, which is supported by the native Church, and the map of Japan shows the setting off of the Diocese of Tohoku. The map of Liberia shows the location, far in the interior, of work recently opened there, the Holy Cross Mission at Masambolohum other interior stations, and Pendaimi, where the Woman's Auxiliary of the Fourth Province expects to build a school as a memorial to the Rev. W. H. Ramsaur.

AN EXCITING TIME

"I MAY MENTION", writes Bishop Huntington, from Anking, China, "that we had rather an exciting time in St. James' Hospital on Saturday. The Military Governor had sold the powder out of a lot of shells and also was selling, I believe, the shells for copper, to make one cent pieces out of, and there was an explosion while they were taking them to pieces, which badly burned seventy or eighty persons, of whom about fifty were brought to the hospital. Many of them have since died. They were not soldiers, but coolies employed on this particular job.

"Just how the explosion started is not known. The popularity of the Military Governor, which was at zero before this, is now about minus 100. I understand that he has left the city. It is probably the best thing he could do, as I think there would likely be a row if he hadn't."

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INDIAN RIGHTS

PEOPLE WHO ARE interested in the welfare of our Indian tribes and in the Church's work among them will find much enlightenment in the fortieth annual report of the Indian Rights Association (995 Drexel Building, Philadelphia), an organization for promoting the civilization of the Indian. The report contains several favorable mentions of our mission stations. St. Michael's, Wyoming, is described as "one of the best equipped mission school plants in the country." The peyote evil among the Indians is discussed at some length, one Roman priest reporting that his Church now refuses to bury those who use peyote, and that all who receive the rite of confirmation take a vow to abstain from the habit.—*National Council Service.*

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MOST OF OUR laity, men and women, would not consider being without one or more newspapers to keep posted on state and national and world topics. How many are quite content to be in absolute ignorance of all matters, national or otherwise, affecting the growth and progress of the Church of God, to which we have pledged our allegiance?—South Florida *Palm Branch.*

DETECTIVE WORK

FROM ALASKA, Miss Marguerite Bartberger writes in the Pittsburgh *Church News*: "Matilda, my oldest mission girl, was 'all same detective' the other night. She wants to surprise Mr. Chapman and make him a pair of slippers, so she swept fresh snow over the path he takes to our door and then, after he had gone, she went out and measured the length and breadth of his footsteps."

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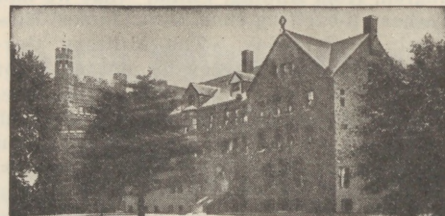
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