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CHICAGO, AUGUST 6, 1925



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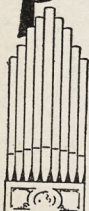
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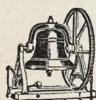
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THIS MATTER OF APPORTIONMENTS

A General Convention Topic

By

BISHOP LONGLEY OF IOWA

IT IS very easy to stand on the side and criticize. However, what is said in this article is not said because we want to criticize, but is suggested with the hope that something may be said which will further the Church's work.

This article has been inspired from conversation and conference with others regarding the apportionment for the Program and the appropriations for carrying on the work.

No one can help but feel that both the spiritual life of the Church and the sense of responsibility to her work has been quickened by the interest aroused since the inauguration of the Nation-Wide Campaign. But to say that because remarkable gains have been made, all methods adopted in gaining those ends are thereby approved, is to shut the door against possible changes which might lead to still better results.

Many delegates in Detroit were far from approving the entire Program which was proposed for the Nation-Wide Campaign, but in most cases felt the folly of trying to hold back the wave of enthusiasm which carried a large majority of the people off their feet.

Some dioceses in the East, in close touch with the central authorities, had the work well in hand while those far removed were in ignorance of the detail of this radical departure and almost nothing was done before the Convention, so they only had a few weeks left before the actual drive for funds was undertaken.

In the rush and hurry much misinformation was given, and a work was completed in these few weeks which should have had a year or two for preparation. In spite of this the results are remarkable when we analyze them.

Parishes and Missions giving a

few dollars to a few hundred were jumped to hundreds and thousands. The figures stunned them, one of the Bishops said something like this, "We have been given a precipice to scale rather than a mountain to climb."

LEGALISM

The apportionment was made on a legalistic basis, and by those who could know very little of the exact conditions in particular fields. In making apportionments it is impossible to take a mathematical basis of calculation and disregard the human element in the equation. One diocese may have a large number of strong, vigorous parishes, free from debt, with many communicants of large means, and relatively few missions. Some dioceses may have large endowments for work in the diocesan mission field and so the demand is very small on the parishes for diocesan missionary work. Other dioceses have only a few parishes, they may be heavily in debt, or there may be very few people of means in any of them and it is a constant struggle to maintain a fair program of work and pay their overhead.

DOWN-TOWN CHURCH

Then there is in some dioceses the problem of the down-town church. In order to maintain interest in its services, the standards of the past must be maintained against an ever-increasing loss in its constituency. The task is a struggle and yet the income from such a parish helps largely to swell the total income of the diocese on which the apportionment is based, while the parish as a factor in meeting the program apportionment is weak, in proportion to what its income on a legalistic basis would demand. Then it is easier for a diocese with some sort of a metropolitan center to meet its apportionment. "Pep" meetings can be held

in such a center and an enthusiasm created which is impossible in a diocese where whatever is done must be accomplished in individual units.

One can readily see how such a unit fails to have aroused within it the enthusiasm which comes from contact, and does not have the challenge presented as it comes to other parishes who touch elbows and have, if not for higher reasons, their pride hurt unless they are grouped among those doing their part.

These dioceses may have little or no endowment for diocesan missionary work and the field may be largely missionary. The total money raised in such a diocese may be very near the amount raised in the more fortunate diocese and so the apportionment may be very nearly the same in each diocese.

Having this in mind the conference in New York suggested that we adopt a semi-legalistic plan for levying the apportionment and instead of the apportionment being imposed from above, the diocese and parishes and missions have an opportunity to say what they would give.

If a parish finds it must increase its budget a certain per cent, it does not go to certain people and say, "You must give so much more next year," but goes and tells its story and gives the people an opportunity to respond to the increased need.

When the diocese and parishes and missions have some chance to say what they believe they can do we believe the results will in the end be better, as well as the spirit of the given finer.

So the conference adopted a resolution to base the apportionment for the next triennium on the average of several years as shown by returns from the diocese, plus a per cent where any diocese had markedly failed to reach what seemed to be its

proportionate share relative to what most others had given.

A SUGGESTION

A suggestion had been made and we believe it is worth considering. We do not recall whether the New York Conference adopted it. If it was adopted it was not put into effect by the National Council.

The suggestion is this, that the National Council should notify each diocese of the amount of its quota, with the suggestion that it bring the matter before the authorities of the diocese, and have from them an expression as to whether they believe the diocese could raise such a quota. The diocese was to confer with vestries and Bishops' committees and obtained from them a statement that they would accept the apportionment given them, and a promise to use every effort possible to raise it. They were not to promise to pay, but accept the quota, believing it within their power to raise it and then use every effort to secure it. This was not suggested as a definite plan of operation, but as a method to be tried and adopted if results seemed to warrant it. I believe not only would the diocese play fair but in the end the results in dollars and cents would be greater, and besides all this the National Council would have some assurance of a probable income. For, of course, with some percentage of loss, parishes and missions pledged or virtually pledged, and having had some part in saying what they would give, would feel a greater obligation to meet their apportionment.

It was suggested in the New York conference, but not passed, that the time was about ripe when a canon might be adopted, making it obligatory that dioceses should divide the income received from the parishes and missions on a percentage basis. That is, if a diocese was apportioned \$50,000 by the National Council and asked for \$10,000 for its own work, the division should be five-sixths to the National Council and one-sixth to the diocese. If a diocese could not possibly raise say over \$30,000 of the \$60,000 asked for, then on this basis, the National Council would receive of this amount \$25,000, and the diocese \$5,000. But the diocese must have \$10,000 for bread and butter. Unless it has this sum, missions must be closed and clergy dropped.

Now what would the diocese do? Knowing that the maximum amount it can raise will be about \$30,000 to play safe and keep its work alive, it will plan its budget say at \$30,000, making the total amount to be apportioned \$80,000 instead of \$60,000. If it raises the \$30,000, then

Our Cover

Some time ago one of our subscribers told us that we were failing to recognize the part played in the Church by women by never carrying photographs of women leaders on the cover of the paper. We admit the error by printing this week the photograph of one of the greatest leaders of the Church, Mrs. John M. Glenn, the president of the Church Mission of Help, an organization which applies the method and technique of social case work to the problems of wayward youth, of delinquency, and of illegitimacy.

the diocese would receive \$11,250 and the National Council \$18,750.

By this method, if the diocese was a Shylock and took its pound of flesh, the diocese would receive more than its \$10,000 and reduce the amount to be sent to New York. But it is doubtful whether the diocese would raise as much under these conditions, for when the extra \$20,000 is added to the apportionment, a greater burden has been placed upon the parish than they can carry, and becoming discouraged, they cease to make the effort they would have made if they had been given a mark to aim at with some possibility of scoring.

The question might also be raised as to whether legally the General Convention can determine that a diocese must combine its offerings for diocesan missionary work with money asked for the Church's program and make such a division of its funds.

ANOTHER SUGGESTION

Another suggestion made by the New York Conference was that the budget for the next triennium should be submitted to the dioceses for study, comments, and suggestions, so that the Bishops and Deputies from the dioceses might be able to vote intelligently on the matter at the General Convention. It is impossible to arrive at any intelligent understanding of the budget when it is presented for the first time at the meeting of the General Convention. It is too big a task. Deputies are not prepared to debate it intelligently. We should have it before us several months before the meeting of the General Convention. We often hear it said when any criticism is made, "Your diocese had representatives at the General Convention and then was the time to speak. This was adopted unanimously."

But this does not express the exact truth. Many Deputies feel it impossible to say anything. First, they

have not the time to intelligently analyze the budget, and again, they find themselves confronted by the crowd ready to vote "Aye," and, the chances are, the crowd has not analyzed it and it is passed along feeling that before them they have a matter so complex that the best way is to leave it to others, trusting later that the National Council will in some way pull out of the hole where they left them.

Surely if the program was submitted to the diocese, it would be carefully scrutinized and we would go to the General Convention better fitted to undertake the consideration of this important matter.

Whether the National Council would deem it expedient to carry out this suggestion remains to be seen. Let us hope that the suggestions emanating from the conference held last year, many of which seem so helpful, will not be entirely disregarded.

APPROPRIATIONS

When the Nation-Wide Campaign was inaugurated, it was said we were to have for the first time a survey of the needs of the field. The whole field was to be considered and no longer were we to be bound by the old conditions, all of which was predicated by the word missionary. The whole Church was to be the field and the work was to go forward, as a Bishop so well expressed it, "from each according to his ability, to each according to his necessity." But was this in fact carried out? Undoubtedly, the plan adopted was agreed upon in good faith. However, some cannot help but feel that there was a great mistake made when apportionments to missionary districts were left static, due to the fact that certain missionary Bishops said that unless this was done they would enter the field and make special appeals for their work.

Whether this was "playing the game" or that it was wise for the National Council to submit to this action we leave for others to say. The National Council submitted to this decree and so very little was placed in the budget for a large section of the Church purely missionary but called dioceses, and such "askings" as were allowed were placed, in good faith, in the "priorities."

As we know now, little was realized. Many have felt that such a distribution of funds was not warranted by the survey, and resulted in partially disregarding the survey and the purpose of the campaign, and we were left standing just where we were before.

The conference in New York suggested that the appropriations to places called missionary remain the same and dioceses having aid be

given more. Under present financial conditions how is this possible?

The following morning a conference adopted a resolution, asking for a survey of the so-called missionary field and of dioceses receiving aid. This survey was to be made by a special committee appointed by the National Council on which the provinces should have representation. This suggestion, the National Council has not, so far as we know, accepted.

There is a feeling among many diocesan Bishops of the Provinces of the Southwest, of the Northwest and the Midwest, who receive some small amount from the general Church for their work, that this fast-growing empire, which, while not called missionary, is in reality missionary territory, is overlooked by the National Council. In this field the Church is barely holding its own. In many places opportunities are not seized because the weak diocese is unable to undertake the work. There is a feeling on the part of some that the large appropriations made to some missionary field where the growth is slow, the population in some instances not one-tenth of what it is in some of these dioceses, might well be carefully re-considered.

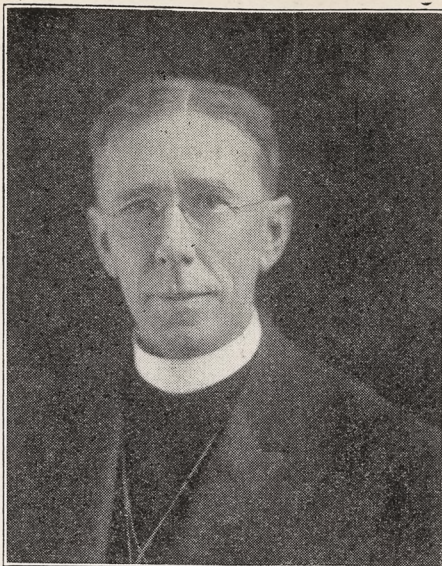
We believe that a careful survey of dioceses receiving small appropriations will show a crying need for help if the Church is to hold her own in this great and growing part of our country, destined to be the heart and center of its great industrial and agricultural life, if not finally of its financial strength.

We believe the General Convention of the Church should give serious consideration to the suggestion recently made by a group of Diocesan Bishops receiving aid from the National Council.

These Bishops will suggest constitutional changes, by which we will call all dependent dioceses and Missionary Districts, Missionary Dioceses, and it is suggested that a change be made reducing the representation of Missionary Dioceses in the General Convention.

It is believed that this change in nomenclature may help to bring about a more equitable and judicious distribution of money, and bring to light the fact that assistance for missionary work in some places now called Dioceses is as great, and in some instances, more pressing than in Missionary Districts.

The Bishop of Colorado has raised an important question which has a bearing on all this matter. He feels, and has many who sympathize with him, that the National Council should always function through the Bishop. Conferences with executive secretaries and others are held and their findings are often set forth as ex-



Bishop Moreland
Recent Article Caused Stir

pressing the sentiment of the Church. Some secretaries may go to such gatherings able to express the viewpoint of the diocese, but we believe in most cases this is impossible.

If an agenda was prepared and we had meetings of Bishops of the Provinces, time having been given for a careful analysis of such agenda by each Bishop and the diocesan authorities, we believe we would come nearer to ascertaining the mind of the Church.

The task of the Church is a big one. Wise leadership will as far as possible not disregard the findings of diocesan leaders but seek to carry out a program which seems to have, after careful deliberation, the judgment of the Church's leaders behind it, and even though it may not be the judgment of those charged with executing the program, the men in touch with the field, its potential life, its limitations, and its needs, can better determine what can be done, and what is needed, than can those who view the situation from afar.

Cheerful Confidences

By George Parkin Atwater

BEQUESTS

ONE of the satisfactions of a vacation is the opportunity to examine leisurely the pages of the New York Times. Its exhaustive presentation of the news, its complete reports on all sorts of subjects, its metropolitan and national point of view, and its freedom from the trash which disfigures so many papers, all combine to make the reading of it a peculiar gratification.

On glancing through the pages which the casual reader usually

omits, I discovered this morning some items which aroused my interest. Under the heading "Wills for Probate" and "Estates Appraised" were the following scraps of information:

From the estate of Amelia Bradley, St. Andrew's Church (Harlem) will receive \$15,000.

From the estate of Sara Rives, Trinity Church, Newport, R. I., will receive \$20,000 and the Cathedral of St. John the Divine \$10,000.

From the estate of Lilla Warren, St. James Church (New York) will receive \$20,000 and the Domestic and Foreign Missionary Society will receive \$17,000.

Quite tidy little sums. If three persons, presumably of our one million communicants, leave \$82,000 to the work of our Church, what might not the rest of us do, if so minded?

Is the Church fully aware of the vast resources which might become available for its work if we had a national and uniform method of education on the subject of bequests.

Trust companies are waking up to the possibilities of the creating of trusts, by bequests, for the Church. They have become very alert in advertising the very beneficial and capable service they render to institutions in the care and protection of their funds.

I heard a rumor recently that one of our dioceses (whose funds were not in a Trust Company) had lost all its endowments built up through many years. I am unable to verify the rumor, but I believe it to be true.

Our National Church should arrange that reliable Trust Companies should be designated in every state and diocese, to whose care trust funds for dioceses and parishes should be committed.

Then we would be ready for a method of national education in the matter of bequests.

If our Church is to gain momentum every bequest should be conserved perpetually, and only the income should be used.

Every person in the Church should be given opportunity to learn of the fact that he may leave a sum of money, no matter how small, to His Church or diocese, and that it will be protected by a Trust Company.

No matter how urgent the present needs may seem to be, we shall reap a harvest of loss and disaster, sooner or later, unless we have well considered plans for the augmenting of the permanent resources of the Church during the next generation.

The Rev. John D. Wing is to be consecrated Bishop coadjutor of the diocese of South Florida on September 29 in St. Paul's, Chattanooga, the parish of which he is now rector.

QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

WHY "OBEY" IN MARRIAGE SERVICE?

Why is it proposed to take the word "obey" out of the marriage service?

In my judgment because modern society has lost the sense of proportion which lies at the foundation of the home, and in order to justify itself, wishes to accommodate the word of God to palliate the situation.

The idea that the word "obey" connotes servility is the heresy of modern parents and the schism of modern families.

The word "obey" is limited always by the circumstance of its use. When asked if you will obey the civil authorities you do not infringe in any way upon your liberties as an American citizen.

When a soldier is asked to obey his captain, he does not surrender his manhood.

When a woman is asked to obey her husband, she does not lessen the glory of her womanhood.

A family is a corporation and either the man is the head of the family or else it is presided over by a committee of two, which has no way of determining a majority vote except by an endurance test.

God made man to be the head of the family because it was his duty to protect and to provide.

It is now proposed to endorse a headless family in the interests of accommodating truth to prejudice.

Until modernism can produce something in the way of family life which is worthy of our admiration, I must decline to accept their theory of accepting the condition as one in which the Church must acquiesce.

The Church exists to set forth ideals, not to justify the perversion of ideals.

I believe fully in woman's rights, but I do not believe headship of the family is one of those rights. It may be true that in a majority of cases she has the best head and uses it most intelligently, but when she is moved to assert her headship, the man loses a glory that the woman does not gain, no matter how much she may proclaim the fact that she deserves the recognition to which her talents entitle her.

If women do not love men well enough to accept their leadership, which is the significance of "to obey," they will not love them any more because their vanity is flattered by the omission.

This is the day in which the vacuum is coming into its own. The popular prophet tells us that God

made man to have an empty head devoid of convictions; an empty heart devoid of obligations; an empty life devoid of sacrifices.

This, however, is not the question. The question before us in this proposed amendment is this: Is the American family today, in which there is little either of reverence or obedience, going to be ennobled by substituting the jejune theories of academic philosophy for the declaration of God through his prophets and the experience of generations in which family life was sanctified, parents were revered and the proportion of responsibility was definitely set forth?

I know that women are more potent forces for good than men. His mother's name was so and so, means more to a child than that his father has made a million and lost his human touch in doing it.

Of course society will not collapse by leaving out the word "obey" from the marriage service, but I believe that the Church will have let down her standards to satisfy a rationalistic world which is more concerned with syllogisms than it is with facts.

I hope the motion to omit the word "obey" from the marriage service will be defeated, and the ancient standard of family responsibility will not be diluted, in the interest of preserving the sanctity of man's responsibility.

The Roman Empire in the days of Marcus Aurelius was not more incapable of setting the standard of family life than are we in America today where the home has become a memory and family life a tragedy.

We are not fit to amend the marriage service of our fathers until we have restored the family life to the sanctity which it enjoyed in their time.

Let's Know

By Rev. Frank E. Wilson

WHITE AND GLISTERING

IT SEEMS quite certain that it happened on Mt. Hermon, at the northern-most extremity of Galilee. The story is told by all three of the Synoptic Gospels.

Our Lord took with Him His three closest friends, St. Peter, St. James, and St. John. They retired into a mountain where they could be alone for quiet worship and there He was transfigured before them. Moses

and Elijah appeared to be conversing with our Lord for a brief time and when the vision had passed St. Peter was so deeply impressed that he suggested the building of three tabernacles, one for the Master, one for Moses, and one for Elijah, to commemorate the striking event.

Due to a tradition related by Cyril of Jerusalem, it used to be thought that the Transfiguration occurred on Mt. Tabor, a little south-east of Nazareth. There is a monastery situated there now where the monks preserve the old tradition. Dr. Schofield tells how the monks led him to the brow of the hill, pointed out the place of the mystery, and in proof of it showed him the three tabernacles mentioned by St. Peter. Dr. Schofield mildly remarked that there was no reason to think St. Peter's rash suggestion had ever been carried out but the monks merely replied—"But, here they are"—and there was nothing more to be said.

Probably in the fourth or fifth century the commemorative feast-day was added to the Christian calendar, coming on August 6. An Armenian bishop of the seventh century says that it was instituted to take the place of an old pagan feast of Aphrodite which fell on that date and which cried aloud for some Christian substitute. The Armenians still keep it as one of the five great feasts of their Christian year, celebrating for three days preceded by a period of fasting.

Christ surely meant something different to the apostles after that day on Mt. Hermon. Doubtless their comprehension of Him had been growing ever since the time they were first called to follow Him. But when He was transfigured before their eyes, He must also have been transfigured in their hearts. St. Luke says that His raiment was "white and glistering." There is a subtle distinction in the old use of the words "glistering" and "glistening." The former indicates a reflected brightness, while the latter indicates a lustre radiating from within. So is Christ spiritually transfigured for us each time we pass through a new Christian experience—meaning more and more to us as we make increasing trial of our faith.

"Lord, it is good for us to be
Entranced, enwrapped, alone with
Thee;
And watch Thy glistering raiment
glow
Whiter than Hermon's whitest
snow,
The human lineaments that shine
Irradiant with a Light Divine:
Till we too change from grace to
grace,
Gazing on that transfigured Face."

Great Church Schools

BETHANY COLLEGE

THE highest tribute and implied compliment that has ever been paid to a school for girls is contained in the following personal letter received by the Right Reverend Bishop James Wise, D. D., of Kansas:

"My dear Bishop,

"It is with the liveliest pleasure that I may send you a few words in high appreciation of Bethany College.

"To my thinking, there is no school in this part of the country that has the educational possibilities, the wonderful setting or environment of this same Bethany.

"My two daughters received not only the greater part of the education within her ivy-clad walls, but that education was not only under the guidance, but the rare influence of refined gentle-women whose intellect and courtesy and Christian characters left an indelible impression upon all their pupils.

"And now my granddaughter has reached the seventh grade in the preparatory school of the College so it is but natural for me to feel that every mother who may be able to do so would avail herself of the privilege of placing her daughters in this distinctive school and college which is under the direct supervision of the Bishop and a valued faculty of instructors."

Mrs. Bennett R. Wheeler,
Topeka, Kansas.

Mrs. Wheeler is the wife of a prominent attorney of Kansas and her delightful letter is but one of many the Right Reverend Bishop James Wise has received from mothers who attended Bethany themselves, sent their own daughters and are now seeing to it that their daughters' daughters are also attending this fine old college of the west.

It is no small tribute to the Episcopal Church, to the Bishops of Kansas, past and present, and the faculty of a school when the mothers send their children even to the third and fourth generation to the same school.

Just recently a graduate of Bethany brought her own little daughter from Denver to Topeka to have her baptized by the bishop who guided and guarded the mother's life in its character formative period. In such a manner is Bethany regarded by her daughters.

If there is one feature of this wonderful Episcopal school of the west which stands out above all others it is in the care that is used in the admittance of pupils. No mother

could be more choice in the selection of her daughter's companions than is Bethany College.

Far too many schools for girls have become places where unruly girls are sent as a place of last resort. Far too many schools for girls have become corrective institutions rather than like Bethany, character-building and educational institutions. The character, social and business references demanded by Bethany for entrance are probably the most rigidly enforced regulations in the country.

In the west, the Bethany School for Girls is spoken of as "the most beautiful school in the west." It is located in the heart of the Capital city of Kansas and occupies twenty-two acres of grounds with stately trees more than half a century old, shaded walks, shrubbery enclosed gardens. Its buildings are of stone, whose walls have been ivy-clad for fifty years. It is rich in the traditions that come only with honorable old age.

The College of the Sisters of Bethany is fortunate not only in its physical location, but also in that on its spacious grounds are located the cathedral and the home of the Bishop of Kansas. Bishop Wise takes a great personal interest in Bethany and keeps in close personal touch with its teachers and students.

The individual attention given to pupils of Bethany is said to be greater than any other school of its kind in the country. Small classes and the fact of the instructors living at the school makes this possible.

The Misses Whitten and Carlisle, principals of Bethany, are two of the most distinguished educators of the schools in the west. They conducted successfully for several years their own private school for girls at Lincoln, Nebraska, giving it up for love of Bethany, whose students they were themselves. It was a real sacrifice by which Bethany gained greatly.

The student body of Bethany is limited to a small number and at no time is the number of pupils permitted to be greater than can be served and trained according to the high ideals of the college. At the time this is written, Bethany has open thirty-five rooms for boarding pupils, and when these are filled the waiting list will be established.

For those who are interested in this oldest and best school for girls in the west, the friends of the college have caused to be printed a beautifully colored illustrated book of views and catalog. Requests for the book will be honored when asked for. Address the school at Topeka, Kansas.

Preacher, Pulpit and Pew

By E. P. Jots

The preacher entered the depot bus, in which there was a gang of sailors. En route from the depot to the hotel up town the language of the sailors was particularly emphatic and free. Then one of them noticed that the preacher was horrified. To simplify things a little, the sailor remarked:

"You'll have to excuse us, parson. We're a rough set, and call a spade a spade."

"Most extraordinary," replied the minister. "Judging by the run of your conversation, I should have imagined you'd call it anything but that!"

Father: "I'm ashamed of you crying because a bee stung you. Act like a man."

Bobbie: "Y-yes; and th-then you'd gi-give me a lickin', like you said you would if y-you ever heard me usin' th-that kind of language."

"It's no wonder you're such a little sissy," said the bad boy to Mary. "Your ma and pa were married by a justice of the peace."

"Well," answered the very independent Mary, as she wiggled her fingers at him, "From the noise I hear coming from your house, your ma and pa must have been married by the Secretary of War."

"You heard me say my prayers last night, didn't you nurse?"

"Yes, dear!"

"And you heard me ask God to make me a good girl?"

"Yes!"

"Well, he ain't don' it."

A Suggestion

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Your Consideration

IN FALSE POSITION

By Rev. H. A. Almon Abbott

I received an interesting letter from a friend the other day, and in the course of the letter he included this significant sentence: "There is only one thing that I want the General Convention to do at its sessions in October, one thing that, I feel sure, will not even be mentioned, and that is to eradicate the name of 'Protestant' from in front of our Church's name. I despise that name. People ask me if I am a Catholic, and I reply, 'Yes, I am a Protestant Episcopalian.' In other words, 'Yes, we have no bananas today.'"

There are many well-instructed and enthusiastic Churchmen in the East who feel just that way. The point is that we have bananas today and all the days in our branch of the Church Catholic; but, the name we bear removes the bananas from the shop window, and the general public are too busy about their own concerns to wait until we have discovered the hidden fruit from behind the uttermost counter!

"Protestant Episcopal Church," or, to descend a grade, "The P. E. Church," for so our newspaper friends love to call us—what an altogether appalling title it is! And, it originated in the state of Maryland! In view of that fact, I should be the last to say a word against it. Yet I blush to think that so misleading a name, a name divorced from the truth in the premises, should have been hung about the neck of the beautiful Bride of Christ on the eastern shore of the State of Maryland—The Protestant Episcopal Church in the United States of America! The waste of precious time that such a name demands. "Are you a Catholic?" "Yes, I am a member of the Protestant Episcopal Church." "Protestant? Where do you get Catholic out of that?" So the interrogation runs. In other words, "If you have any bananas today, why not say so?" And, then, we have to testify to the reality of our possession of the designated fruit by saying all sorts of things about King Henry VIII, the Council of Arles, Augustine of Canterbury and the British Church carrying on in Wales, and all the rest of it. And, few people believe what we say. They think that we are Partisans, if not Equivocators of the Jesuitical type, and that we are mildly or militantly obsessed on fragments of past ec-

clesiastical history that do not mean much to any intelligent person! It is all very humiliating, and one finds himself taking a deep breath of spiritual endurance that he may "weather" the look of utter incredulity depicted upon the face of the complacent interrogator! "Let the redeemed of the Lord SAY SO." And, if we are a Catholic church with a Catholic heritage, let us SAY SO in the title that we are called upon to employ! "Easier said than done"—granted; but, what a shame it is that holding in our possession the very best bananas we should have to let the sale of the fruit go by default!

GOOD ADVICE FROM FAMOUS MAN

Dr. Henry T. Hodgkin, the English Quaker, who, with Bishop Roots, is a secretary of the National Christian Council of China, makes the following suggestions to guide us in dealing with those with whom we differ:

"1. I will always seek to discover the best and strongest points in my brother's position.

"2. I will give him credit for sincerity.

"3. I will try to avoid classifying him, and assuming that he has all the characteristics of the class to which he is supposed to belong.

"4. I will emphasize our agreements.

"5. When others criticise I will try to bring out favorable points.

"6. When there is misunderstanding, either I of him, or he of me, I will go to him direct.

"7. I will seek opportunities to pray together.

"8. I will try to remember that I may be mistaken and that God's truth is too big for any one mind.

"9. I will never ridicule another's faith.

"10. If I have been betrayed into criticising another, I will seek the first opportunity of finding out if my criticism is just.

"11. I will not listen to gossip and second hand information.

"12. I will pray for those from whom I differ."

FIND OLD PAINTING OF CHRIST

A picture of Christ, believed to be the work of Fra Angelico, famous Florentine artist-monk of the fifteenth century, has been found hanging in the little Roman Catholic Church in the Indian pueblo of Isleta, 15 miles south of Albuquerque, N. M. Critics who have examined the picture declare it to be the work of a master.

Christians Meet to Face Live Questions

Conference to Discuss World Problems in Light of the Teachings of Christianity

AT CHAUTAUQUA

An attempt is being made to apply the principles of Jesus to international relations in a conference of religious leaders which is now in session under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches at Chautauqua Institute. Thousands of persons are attending the sessions, which are held morning, afternoon and night.

Speakers include such authorities on international problems as George W. Wickersham, Attorney General of the United States under Taft, Count Michimasa Soyeshima, Dr. John Jesudason Cornelius, a British Indian and professor of Philosophy at Lucknow University, India, Dean Shailer Mathews of the Theological Seminary, University of Chicago, James G. McDonald, president, Foreign Policy Association, Miss Isabelle McCausland, formerly professor in a Japanese college, Stanley High, assistant secretary, Board of Foreign Missions, Methodist Episcopal Church, Bishop F. J. McConnell, Pittsburgh, of the Methodist Episcopal Church, Charles K. Edmunds, explorer, author and provost of Johns Hopkins University, Archibald Chisholm of England, and Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill.

The speakers have been asked to present facts as they see them. All will tell of present world conditions. Among the subjects are: The World Court and the League of Nations in Operation; Recent Developments in American-Japanese Relations; Is Asia a Menace to World Peace; The Codification of International Law; America at the Cross-roads of the Pacific; and Religious Interdependence of the World.

There is only one appointed speaker at each session. At the conclusion of the regular address there are brief addresses by other authorities, some of whom take different views from the speakers. An open discussion follows.

WINDOWS FOR CHURCH IN WISCONSIN

Two large stained glass windows are to be placed in Christ Church, Eau Claire, Wis., where our editor, Dr. F. E. Wilson, is rector. The windows are to be done by Heaton, Butler and Bayne.

England Interested In Evolution Trial

Mass Meeting in Albert Hall to
Consider Reunion With Roman
Church

INTERVIEW WITH CHESTERTON

By Rev. A. Manby Lloyd.

This article is being penned sitting in an autocar—a Ford—in the streets of a famous market town, Beaconsfield, Bucks. The imagination conjures up at once three great names, Edmund Burke, Disraeli and G. K. Chesterton. The former is buried in the Anglican church; tablets to his memory record that the great orator and statesman lived in the neighborhood from 1769 to 1797. Benjamin Disraeli became Lord Beaconsfield on his elevation to the House of Lords, and I took the opportunity, together with my friend Dr. Lowndes, of paying my respects to the famous G. K. C. at his residence, "Top Meadow." As we entered, another famous literary man, Mr. J. C. Squire, made his exit.

The conversation soon turned to the Evolution affair of Dayton and the Daily News headlines, "Back to Medievalism," "Holy Roll Jazz." Think of the knowledge of history of the man to whom these three things seem to be related. "It seems a little odd to say it is going back to mediaevalism to indulge in a Holy Roll. The Holy Rollers were simply one striking example of the sort of sects which appeared in large numbers in Europe, and in still larger numbers in America, after the mediaeval civilization had ended. The Holy Roller was exactly the sort of heretic whom mediaevalism is blamed for having suppressed."

"Speaking of Natural Selection," said G. K. C., "people do not seem to understand that you can hold the doctrine of Evolution without accepting Darwin's theory of Natural Selection." He also quoted a famous French scientist (name he had forgotten) who after discussing the lowest forms of life, went on to admit that we know absolutely nothing about the cause of variations. Therefore it would be true to say that as we know nothing about the cause of variations, we know nothing about the origin of species. (Huxley, more than 40 years ago, and Professor Arthur Thomson, only two days ago, said much the same thing.)

* * *

The "Call to Action," sponsored by Bishop Knox and Sir Joynson Hicks has at last had a response. It has called the Bishop of London to the Anglo-Catholic anniversary at the Albert Hall! Even the top gal-

leries were crowded for the evening meeting. In a box were Fr. Woodlock, Fr. Vassall-Phillips and other Roman Catholic clergymen. Lord Halifax spoke on reunion with Rome. He was recently returned from Malines and everyone was eager to hear what he would say. As it turned out he went much further than his previous advocacy of the Pope's primacy, for this time he used the words "divina providentia."

"It is necessary for us to remember that the authority of the Pope (according to Roman Catholic teaching) is not an authority separate from that of the episcopate, but, when acting in full unison with the episcopate, he is to be regarded as the center and symbol of unity, invested, in virtue of his office, with Apostolic authority over, and solicitude for, the visible Church of Christ throughout the world."

"It is well, therefore, to remind you that though it may be difficult, if not impossible, to arrive at a rigorous determination of the respective rights "jure divino" of the Pope on the one side and of the episcopate on the other, reunion between ourselves and Rome is unattainable unless we are prepared to concede a primacy "divina Providentia" as appertaining to the Holy See, and to admit the claim of the Pope to occupy a position in relation to the whole episcopate, such as no other bishop can lay claim to."

The Bishop of London scored very neatly when in his opening sentence (following this speech) he said he was told there was to be no controversy. They had been trying to heal the breach of Christendom in receiving those Patriarchs from the East. But, he said, "I tell you frankly, that my presence tonight is due to the 'Call to Action.' I always stand by my friends when they are attacked. It was most unfair to imply that the great bulk of Anglo-Catholics were disloyal to the Church of England."

The rest of the speakers were tame, with the exception of Fr. Vernon, whose address was on the devotional side, and who is the finest missionary in the country at the present time.

"Apart from the two speeches quoted," says the Church Times, "we went away with no message burning in our hearts, little pricking in our consciences and scarcely any of that stimulus which the late Bishop of Zanzibar imparted."

The Church Times need not worry. The strength of the "Puseyites" has never been in leadership and publicity. It is in the quiet work of the parish priests—in its Dollings and Stantons and Conrad Noels. And even if they should fail us, the laity would carry on.

Rural Conference Has a Large Attendance

Rural Pastor Tells His Fellow Workers of Another Use for the
Ford Automobile.

MANY SUGGESTIONS

By Rev. Robert W. Emerson.

The conference for rural workers of the church has taken its place beside other major features for the furtherance of Christ's gospel throughout the world. The Church is beginning to realize the importance of fostering the rural work, and this brought out vividly the needs in the rural fields as never before. Every phase of the Church's program was shown to be thoroughly linked up with the work among the scattered workers, and we were impressed, as never before, with the imperative need for aggressive action.

The Episcopal group, numbering 31 of our clergymen from all sections of the country, were intensely enthusiastic as to the possibilities for future development along these lines.

The Rev. R. B. Nelson, of Winchester, Va., brought out the valuable assistance that could be attained through the use of moving pictures. Films of a religious nature could be obtained at very little expense and the same could be exhibited with a small motor, attached to a Ford car, which would please and instruct the scattered few as nothing else could, and the Church would be greatly enriched by the attendance and interest these people show. The Rev. B. E. Brown, of Tarboro, N. C., heartily endorsed all that was said on the subject.

The Rev. M. P. Logan, D.D., of Monteagle, Tenn., made an earnest plea for the rural worker. He said the "open spaces" needed men of the greatest strength to bring the Church before the people and his remarks made a deep impression upon all.

Archdeacons Foreman, Goodall and Marsden stated most emphatically that the Church needed strong men in the rural field, and the stronger the better.

The Rev. Oscar Meyer, of Chango county, New York, and the Rev. Mr. Brown, of North Carolina, told, by many illustrations, how a clergyman must enter into every phase of the community life if he expects to become a leader in that community. He must mingle with the people and be one with them in all their joys and sorrows. He can then, with greater ease, become their spiritual adviser and leader.

(Continued on page 14)

General Convention Coming to the Front

Bishop Parsons of California Carried Out An Interesting Experiment in Church Unity.

EUROPEAN CHURCHES.

By Rev. W. B. Spofford

California, under the leadership of Bishop Parsons, is setting an example in practical Church unity. While recognizing their obligation as a diocese to shepherd our own people, they are nevertheless refusing to enter the great competitive game with churches of other denominations. A policy has been adopted of refusing to build in communities where other churches are already established and trying with zeal to serve the community. Following the advice of the Home Missions Council, a board affiliated with the Federation of Church, the diocese has recently given up a forlorn mission at Ocean View. At Saratoga, instead of building, the Church is using the plant of the Community Church. The diocese has decided to stay out of Atascadero, while plans for building at Westwood Park, in San Francisco, have been given up. On the other hand all of the St. Francis Wood district has been entrusted to the care of the Episcopal Church, while the same is true of the Salinas Valley field.

Bishop Parsons, in addressing a group of men on the policy, summed the matter up as follows: "We are surrendering no theological or ecclesiastical principles. We are depriving none of our people of their privileges in any greater degree than our absolute incapacity to cover the field has always deprived them. We are gaining enormously in serving the Kingdom of God, which after all is the only thing God is interested in. We are recognizing a practical situation and trying to make our handling of it serve the wider purposes of the Kingdom.

That seems to be good common sense as well as good Christianity."

* * *

Going to tour in New Hampshire this summer? Then send to the Rev. L. F. Piper, 37 Washington street, Concord, who is the secre-

tary of the bishop, and have him send you the schedule for summer services throughout the state.

* * *

Bishop Moreland's article in this paper for July 23 on "Family Life" got folks pretty well stirred up. The Associated Press ran the story in the dailies throughout the country and as a result letters have been pouring into the office. Divorced wives are writing me of evil husbands, husbands are writing of nagging wives . . . many are writing to praise Bishop Moreland for his courage in tackling a vital problem, and to wish the commission on "Home and Family Life" success in putting resolutions through at the coming general convention.

* * *

The other day Archdeacon Ramsay and the Rev. George Backhurst, rector of St. Clair, Mich., made a trip to a little village called Dryden, in Michigan. The few Episcopalians in the town were holding a picnic at the Country Club for Country Folks. an estate of 200 acres fitted out for public use by General Squires, retired army officer. Nothing is sold and no fees are charged at the club. "If you want a cigar I will give you one, but you can't buy them here," says the general. One hundred Episcopalians assembled on the day given to them. After the picnic, at the little church, fourteen children were baptized.

General Squires is trying the ex-

periment of holding community services on Sunday afternoons, assigning different days to different denominations. A few Sundays ago the Salvation Army was there with a band of fifty pieces. Next Sunday our service will be read by the Rev. Mr. Backhurst.

* * *

Bishop McCormick, diocesan of Western Michigan, and in charge of the American churches in Europe, has just returned from visiting the parishes in Munich, Dresden, Lucerne and Paris. He also reports that Bishop DuMoulin visited the churches at Nice, Florence, Rome and Geneva, so that all of the parishes on the continent have had an official visitation this year. All of the parishes are now supplied with clergy. The Rev. F. G. Burgess is to remain in charge of the church at Nice for another year, and the Rev. W. H. Garth, of Islip, Long Island, has accepted a call to the church at Florence. In Lucerne the proposal to erect a church for Amer-

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Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

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icans is under consideration, meanwhile our congregation is using the church of the Old Catholics. At Geneva a new parish house is being built, while a beautiful new rectory has just been completed in Florence. Bishop McCormick concludes his report with an account of the splendid work being done by Dean Beekman in Paris.

* * *

Representatives from twelve dioceses were registered at the Eaglesmere Summer Conference. One of the features of the conference was a devotional hour each morning, conducted by Father Anderson, of the Order of Holy Cross. Another interesting hour was that conducted by the Rev. Lewis Ward of Bath, N. Y., on the church's program. Each evening during the conference there was a lecture by the Rev. Charles N. Lathrop, executive secretary of the Department of Christian Social Service of the Protestant Episcopal Church in the United States of America.

* * *

People tell me I have been abbreviating too much. That's the penalty.

* * *

The Rev. F. D. Tyner, rector of St. Luke's, Minneapolis, Minn., is touring this summer in England, Ireland, Scotland and France.

* * *

Deaconess Josephine, of Galesburg, Ill., is the first to send in an answer to Bishop Fiske's inquiry as to whether or not people are interested in the evolution trial in Tennessee.

This is what she thinks about it:

"As the author of the textbook, which is serving as an excuse for the evolution furore, is professor of biology at Knox College in this city the subject is attracting a lot of interest here. An insurance agent calling saw a copy of Dr. Stewart's book on my table, forgot insurance for a while and talked of evolution. The public library is besieged for information on the subject. Lombard, the other college in this city, recently had a mock Scopes trial. Lom-

bard is under universalist auspices, having a divinity school of that body connected with the college. A few Episcopalians are among the students."

* * *

Since it was opened under the oversight of Mrs. George Biller as a national center for devotion and conference, Taylor Hall, Racine, Wis., has been justifying itself in many ways in none more than in the School of Religion in session July 13 to August 3. Though the notice the school has had was somewhat tardy and a bit meager, it has nevertheless called together representatives from the following dioceses and missionary districts: Arkansas, Chicago, Kansas, Michigan, Milwaukee, Minnesota, Nebraska, New Jersey, Salina, South Dakota, Springfield, Tokyo. A few young clergymen, several fine young college people and a number of mature women engaged in various forms of church work make up the student body which is devoting itself to three weeks of intensive study of such subjects as are offered in a theological seminary. The school aims to give a three-year program leading to a diploma for those who satisfactorily complete its requirements. Three full courses and two half courses are presented this year: a full course in Christian doctrine and a half course in Christian morals, by the dean of the school, Professor M. Bowyer Stewart, D.D., of Nashotah; Church History and Liturgical Worship given as full courses by Professor V. Percy Norwood of Western Theological Semi-

nary; a full course introducing the New Testament, presented by Professor A. Hairs Forster of Western Theological Seminary; a half course in the History of Missions given by William E. Leidt, assistant secretary in the Department of Missions of the National Council. A good proportion of those who are in attendance hope to complete the whole three-year program. Undoubtedly the school is meeting the need that many lay people called to take responsible places in church work keenly—the need of a fuller knowledge of the Church, its history, doctrine, worship, problems she has to meet and the best methods of meeting them.

* * *

The consecration on July 19 of St. Thomas' Church, Morgantown, Pa., was an event of more than usual interest, because it is the oldest parish in the diocese. People came from far and near and made a day of it.

The present building is constructed on the walls of the old building erected in 1824. Some changes were made in the interior, but an effort was made to reproduce the old church as far as possible.

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bbyterian minister noticed that a font was missing and said, "I will raise \$200 for a font if acceptable." It was accepted, of course.

* * *

St. Luke's parish, Evanston, Ill., Dr. George Craig Stewart, rector, has just purchased a valuable piece of property 50x180 feet on Judson Avenue adjoining the present rectory site on the south and the parish house on the east, thus squaring out the parish buildings, and providing for future development. The entire cost (\$20,000) was subscribed in a few days to prevent the encroachment of a projected apartment.

* * *

Bishop Talbot awoke one morning to find a large "For Sale" sign on the lot next to Leonard Hall at Beth-

lehem, Pa. Soon a syndicate was negotiating for it, with the intention of erecting a large apartment house on it. The bishop bought the lot at once and a good friend sent him half the purchase price as soon as the transaction became known. If the hall is to grow more it must be enlarged. This was the only vacant ground in the neighborhood. It is his hope some day to enlarge the hall and to erect a warden's house on it.

* * *

Miss Margaret Theresa Emery died in Scarsdale, N. Y., on July 20. She was an older sister of Miss Julia C. Emery. She came to church missions house when Miss Julia was appointed secretary of the woman's auxiliary, but she has probably been better known for her work in con-

nection with missionary boxes, as she had entire charge of this work for many years. She was office secretary as well. She gave up the work in 1918. During the last fifteen years she has lived with Miss Julia and a younger sister, Miss Helen Winthrop Emery, in Scarsdale, continuing there what they had already done in New York, that is, making their home a place of rest and refreshment for many missionaries.

* * *

Dean Robert K. Massie, of Christ Church Cathedral, Lexington, Ky., is convalescing from a fall he had while on his vacation at Woodbury Forrest Inn, Orange, Va.

The dean, while in the locker room of the club, slipped on the wet tile floor and fell, striking his head.

* * *

A welcome reinforcement to the staff caring for the influenza epidemic at Fort Yukon, Alaska, arrived on July 20 in the person of a Red Cross nurse from Fairbanks, who traveled the 175 miles' distance by airplane.

* * *

The Rev. Walter H. Stowe began his rectorship of St. Mark's, Denver, on the first Sunday in August. His predecessor, the Rev. Elmer N. Schmuck, will have charge of a parish in Philadelphia during the month of August, taking up his new duties as a secretary of the field department in September.

BOARD AND ROOM

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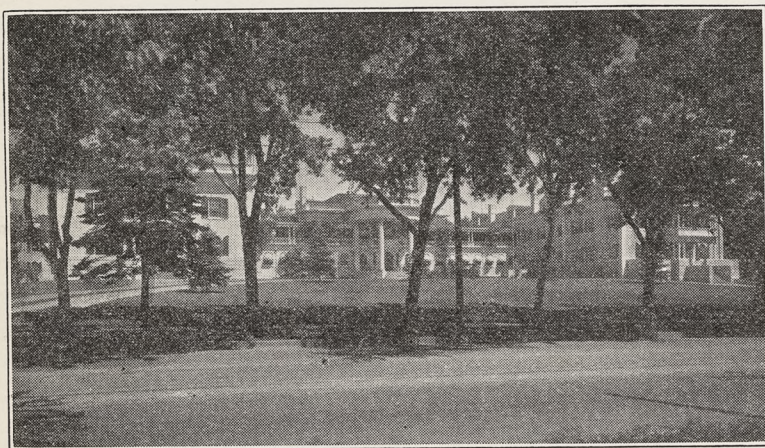
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7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy
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nesday, Friday; Eucharist, Thursday and
Holy Days.

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Sunday Services: 8, 10:15 and 11 a. m.

4 p. m.

Week-day Services: 7:30 and 10 a. m.,

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Sundays: 8, 10, 11 A. M. and 4:30 P. M.

Saints' Days: Holy Communion, 11
A. M.

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St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8, 9:30 and 11 A. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Corner Seventh and Plum

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Sundays: 7:30, 11 A. M. and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell

Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45

P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P.

M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Ser-
mon. (First Sunday in each month Holy
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Wednesdays, Thursdays and Holy
Days.

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All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-

ings, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

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Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M.,

7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

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Saints' Days and Tuesdays, 9:30 a. m.

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Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

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within a radius of 50 miles.

RURAL CONFERENCE

(Continued from page 9)

Dr. Brunner, of the Institute of Social Work in New York, and secretary of the Moravian Church, laid bare the conditions of the Church today. He, being a social worker of national reputation could bring facts before all that could not be glossed over, and no matter how disagreeable these facts might be, they were there and we must face them. His address will be long remembered.

Mrs. D. D. Faber, a field worker of the woman's auxiliary, and the only woman of our group, added much to the conference by her presence, as well as by her many suggestions along the lines of woman's work in the rural districts. She stated that the auxiliary was at the service of the men in the field and if at any time they desired her assistance in promoting the work of the Church among the women, they were at liberty to call her. She did much to strengthen the feeling that our women are a power to be reckoned with at all times in every branch of the Church's work.

An address by the Rev. P. E. Engle, of the diocese of Alabama, brought out very forcibly the work among the negroes, and new light

was thrown upon this ever present problem of the Church. It was an illuminating contribution, and brought forth much favorable comment.

The Rev. G. B. Scriven, of Dickinson, N. D., showed how the Indians were being trained to make good farmers by the government, and the Church was working with them along the same lines.

The Rev. J. L. Prevost, M. D., of Glenlock, Pa., stated that the Indians of Alaska were being taught along similar lines.

The Rev. W. E. Harmann, of Litchfield, Minn., gave a very interesting talk on work among the foreign born. He stated that the need for aggressive work among the new citizens of America was urgent and laid stress upon the point that whenever a man was found who was fitted for this work he should be urged to take it up and advance the interests of the Church among the large class of our citizenship.

Archdeacon Way, of Wausaw, Wis., gave a description of the work among the Oneida Indians of Northern Wisconsin, which marked them as consistent church goers, no matter what the day's program might be otherwise. They would enter into any kind of sport either before or

after, but nothing would prevent them from being on hand at Divine service, an example our more civilized and educated brethren might well follow.

Questions of vital interest to the continuance of the rural conferences were taken up and thoroughly discussed, the consensus of opinion being that the conference should continue along the same lines for a few years at least, and then we could tell whether or not changes should be made.

Archdeacon Poyseor, of the diocese of Marquette, gave a beautiful address on his work in this diocese, using a map which brought out his many points in a very interesting way. He has been connected with the work of the Church in this district for many years and has seen small beginnings bud and blossom into beautiful realities. He gave a number of illustrations, which exemplified the spiritual side of human nature, where turned into the right channels. His bright smile and genial manner at all times bespoke the love and affection he diffused upon all around him.

Several other matters of vital interest were disposed of, after which reports of the several committees were received.

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