



The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, APRIL 25, 1925

No. 26

THE CHURCH'S RURAL MISSION

EDITORIAL

DR. FOSDICK'S NEW BOOK

BY REV. PAUL B. BULL, C.R.

AN INTERNESHIP AS PHYSICIAN OF SOULS

BY REV. ALMON R. PEPPER

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	855
The Church's Rural Missions.	
ACKNOWLEDGMENTS	857
RELIGIOUS JOURNALISM IN AMERICA. By Sir Henry Lunn, M.D.	857
INDIFFERENCE (Poetry). By the Rev. G. A. Studdert-Kennedy	857
DAILY BIBLE STUDIES	858
BLUE MONDAY MUSINGS. By Presbyter Ignotus	859
THE CHURCH AND GOVERNMENT HOSPITALS. By Samuel H. Sayre	860
"IN ALL TIME OF OUR TRIBULATION" (Poetry). By Bernard Langton	860
DR. FOSDICK'S NEW BOOK. By the Rev. Paul B. Bull, C.R.	861
AN INTERNESHIP AS PHYSICIAN OF SOULS. By the Rev. Almon R. Pepper	863
EVOLUTION (Poetry). By Mabel Hill	864
IMMORALITY UNDER THE GUISE OF RELIGION. By Herbert Welsh	865
CORRESPONDENCE	866
Report of Commission on the Ministry (Very Rev. B. F. P. Ivins, D.D.)—The Title Page (Rev. P. H. Hickman)—Building the Cathedral (Rev. R. Baneroff Whipple)—Lectures to Clergy (Rev. H. L. Goudge, D.D., and Rev. B. J. Kidd, D.D.)—Early Japanese Christianity (Rev. William Bollard)—The Proportion of Delinquents (Rev. George E. Wharton).	
WORK OF RESTORATION BEGUN IN ST. PAUL'S CATHEDRAL, LONDON (London Letter)	869
CANADIAN CHURCHMEN OBSERVE HOLY SEASON IN GREAT THRONGS (Canadian Letter)	870
NEW YORK CHURCHES UNABLE TO ACCOMMODATE EASTER WORSHIPERS (New York Letter)	871
PHILADELPHIA REPORTS FOR EASTER UNPRECEDENTEDLY LARGE CONGREGATIONS (Philadelphia Letter)	873
EASTER SHOWS CHICAGO CHURCHMEN ALIVE TO THEIR RELIGIOUS DUTIES (Chicago Letter)	873

IT IS NOT always easy to discern the will of God, but if the fountain of our life is kept pure, the water of life must flow from it, and our day's work contribute to the great stream of life that flows out from the city of God for the healing of the nations; and in this stream all our own little trials get turned into gold.—H. Monsell.

COURTESY is one of the properties of God, who gives His sun and rain to the just and unjust by courtesy; and courtesy is the sister of charity, by which hatred is extinguished and love is cherished.—St. Francis of Assisi.

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VOL. LXXII

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EDITORIALS & COMMENTS

The Church's Rural Missions

IN THE LIVING CHURCH of March 21st we discussed some phases of a report that had been circulated shortly before on the subject of The Ministry. The report had proceeded from a commission on that subject that, originally a voluntary body, is now serving under the authority of the Department of Religious Education of the National Council, the membership of which includes the deans of all our seminaries and a number of other distinguished educators, all of them clergymen.

So considerable is the correspondence that has been drawn out by the report and the editorial that some further consideration of the former seems necessary, especially for the reassurance of rural communicants who have written us in real distress. There are several portions of the report that well justify discussion, but we shall confine ourselves at this time to just one of them, hoping to treat of others at some future time. We have reference now to the following paragraph:

"Isolated communicants must of course be shepherded and provisions made for ministration of the Holy Communion, but beyond that they might well be urged to worship and work with fellow Christians in their community. A wise policy in the assignment of fields may well engage the attention of the Church at large, in counsel with other communions in the Church of Christ."

Before discussing the subject, we would direct attention to the letter from one of the members of the commission, the Rev. Dr. Ivins, printed in this issue (page 866), in which we are told that the commission had intended merely to ask for "discussion of certain vital problems," including that stated in the foregoing paragraph, without themselves expressing an opinion upon the subjects. From another source we learn that the report itself is not unanimous.

We desire to do all justice to the members of this distinguished commission. It is evident that they differed among themselves on the subject, as men will. It is clear that some of the members desired to carry into execution the policies proposed for discussion; and it is equally clear that other members acquiesced, as Dr. Ivins suggests, in presenting them for the discussion of the Church without prejudice to their own adverse views on the subject matter. Whether that was wise or not they must judge for themselves. Let us, in any event, take the commission at its word, and see what is involved in the one paragraph quoted above.

IF THE missionary area of a diocese or of this country is to be a matter of joint discussion between the Church and other religious bodies, it must necessarily be with a view toward dividing the field among them. The Methodists will then assume the oversight of all good Protestants, be they Episcopalians or Holy Jumpers, in county A, or in the state of Z, while the Holy Jumpers will similarly be responsible for all the like allied forces in county B. County C will be assigned to devout Presbyterians, while Disciples will be asked to be responsible for county D, and Baptists for county E. Likewise, in the same spirit of friendly comity, the Protestant forces of county F will all be assigned to the spiritual care of a Protestant Episcopalian, who, in the exercise of this fraternal spirit, must be very careful indeed to preach or inculcate no doctrine or practice that the good Protestants of his flock, be they what they may, can object to. The one reservation that is made in the plan proposed is that some provision be made for occasional celebrations of the Holy Communion for our people; the only thing, apparently, in the category of Church doctrine and practice, that is to be retained in rural parts. Perhaps we ought to be duly grateful for this reservation.

THE simplicity of this plan, then, is charming. All questions of "dogma" as well as of practice will be answered on purely geographical lines. Whether the baby shall be baptized or not will depend purely upon the fortuitous question of which side a county line the cradle shall be planted on. And nobody will ask the embarrassing question, Why? The scriptures will be inspired in some counties and not in others. Divorced people will be permitted to marry *ad lib.* in some counties, which will be the religious Gretna Greens for the others; but as marriage will only be a sacrament in certain counties and not in others, that diversity is not strange. Nobody, apparently, will be expected to be confirmed. The Prayer Book, evidently, will not be used in that field. The Christian year will, of course, disappear everywhere, because even the Episcopalian counties will scarcely be so illiberal as to continue it where the great bulk of their constituents will consider it one of those "innovations that disturb our peace." But there will be compensations. We shall have Mother's Day (*not* dedicated to the Mother of our Lord, of course), and Temperance Sunday, and Go-to-Church

Sunday, and Eat-Oranges Week, and Clean-up Week, and many others, so that a real kalendar, though saintless, can gradually be built up. And as apostles and saints are generally believed to have been Episcopalians—or, worse still, Catholics—of course it couldn't be expected that our Protestant friends should be expected to observe days in their honor. Probably Christmas will survive, though without any Church services on the day. We can expect extra music from the quartet-and-chorus choir on Easter Day, and some daring ministers may refer occasionally to Lent, not as though the effete practice of fasting shall be countenanced, but as affording an opportunity, perhaps, to suggest the best candidates for the school board at the coming spring elections; and how could the ladies—God bless 'em—have Lenten teas if there were no Lent? or Easter bonnets if there were no Easter? So, happily, Episcopalians would still have some reminiscences left of the old-time Christian year.

Does anybody say we exaggerate? We indignantly deny it. There is not one single thought stated above that, in principle, does not flow necessarily from the position which this commission asks the Church to consider.

And the greatest possible circulation appears to have been sought for this report, for we learn from next to the final paragraph:

"This circular is sent to each bishop, each presbyter, to leading laymen, to each standing committee, each diocesan board of examining chaplains, each diocesan and provincial board of religious education, and each national Church paper, in the hope that it may lead to comments and suggestions which in due time may be followed by wise and appropriate action. The heads of boards and commissions are asked to bring this letter to their attention."

Well, THE LIVING CHURCH is responding, for one. And when the commission adds that it "will be glad to receive suggestions on the means by which" (not *whether*) "this result may be accomplished," our answer is ready: Burn all the Prayer Books you can find, destroy the Church's apologetics, administer our theological seminaries in accordance with these suggestions, and kill THE LIVING CHURCH.

BUT if the foregoing is academic and "dogmatic" and beyond the reach of the sympathies of the proponents of the new idea, there are some practical phases of the matter to be added, in the consideration of which we are aided greatly by correspondents from rural sections, who feel hurt and dismayed at this suggestion that the Church no longer values nor cares for their loyalty. We can quote from only a couple of these.

A mining engineer, who writes that for the last eighteen years his duties have kept him in "small mid-western towns where the Church, if existent at all, is painfully weak," writes:

"I find it difficult to believe that any official committee will seriously advocate assignment of us to other Christian bodies for spiritual care. Those Church people whom I know would not, I believe, take kindly to any such proposal. Like those living anywhere else, some have a very strong love for and belief in the Church as a Divine Institution, while others, professing allegiance, lack decided convictions and are lukewarm in their interest; and we have a third class who, coming from the cities where they have been entertained with good music and good preaching, are disgusted with the poor showing of the country mission, and soon drift away elsewhere with the crowd. I hope this classification is not uncharitable. At any rate the point I wish to make is this: If the proposed attempt at assignment were made, little good would be accomplished. The more faithful of our members would resent it, those less earnest might in some cases comply and would be lost to us, while those of the third class very soon dispose of themselves now as they wish. . . .

"I believe also that it is poor policy to allow the children to go to other Sunday schools, for they are almost sure to be lost to the Church. When they come to Confirmation age there

is no way to get hold of them again, and unless there has been home teaching, there is no foundation upon which to base the Confirmation instructions. So here is another very strong argument for keeping up our own organization, however poor it may be. I sometimes think that some of St. Paul's missions must have been very much like some of our own. . . .

"So I feel that if my business requires me to live in small places, where the Church is poor, and the Diocese cannot supply me with anything better, that is my hard luck; but I firmly refuse to be assigned to any other Christian body. I wish others in like situation would speak up."

We wish they would. We wish the members of our rural missions would let the members of this commission know what they think of the plan they have asked the Church to consider. We suspect they may desire to hold a nation-wide indignation meeting. Thank God that we have people in our small places who are Churchmen *from conviction*, and not subject to transfer somewhere else at the whim of anybody.

A Church woman in rural North Carolina writes:

"As a member of a small mission I want to thank you for your editorial in THE LIVING CHURCH of March 21st. Statements like that in paragraph 3 are very discouraging to those of us who are trying to work for the Church in the community in which we live. . . . Fortunately or unfortunately, some of us want things that the Methodists or Baptists cannot give. I have friends in both denominations, but I must say they have, to a great extent, lost the spirit of worship, and their teaching is very indefinite. Persons living in large cities where the Church is strong cannot judge what is suitable in the weak and isolated places."

No, they cannot. And the worst of it is that our seminaries somehow are not fitting our clergy to deal adequately and intelligently with this rural problem. The commission would not have asked the Church to consider so radical a program of despair if they were. Its eminent members can scarcely have realized that what they have framed and published to the Church is, in fact, an indictment of the management of our theological seminaries. That is the first thought that is likely to occur to the general reader.

FOR there is a rural problem. It isn't that which the eminent members of this commission suppose it is, and we doubt whether most of its distinguished members have ever visualized it, even to themselves.

Here, for instance, is an actual, concrete picture of a certain "overchurched" village, in which the Church has no resident work.

The Baptist minister is a barber, who advertises his willingness to marry any and all couples appearing for the purpose. The Methodist incumbent is a nineteen-year-old freshman in a near-by college—doing the best kind of work he knows how to do. The Disciples have a minister who had been a tailor shortly before and had entered the ministry by passing examinations that would have been easy for a student in the second high school year. No one of these men has been touched by the culture, the education, or even scarcely the decencies of polite society.

"The West," of course? Oh no, the village is not far from New York City. And it isn't as bad as many others. The unspeakable form of revivalism, the sensationalism, the crudity of the Protestant religion in rural places in many parts of this country, are simply beyond the knowledge of the cultured, dignified priests who comprise the membership of this commission.

And the pathetic thing is that the Church never commissioned this distinguished group of men to deal with this subject anyhow. They themselves seem curiously not to know that the Church is dealing adequately, and intelligently, and officially, with its "rural problem"; for they certainly would not intentionally have interfered in a field that had been distinctly committed to others, had they known what they were doing. But—why didn't they know? If gentlemen of

this eminence in the Church know nothing of what is just outside the sphere of their specialization, who should know?

In the Department of Christian Social Service we have a bureau for rural work that treats this subject both sympathetically and intelligently. There a staunch Virginia Churchman and priest, the Rev. F. D. Goodwin, serves as secretary for rural work, under a staunch Wisconsin Churchman and priest, the Rev. Charles N. Lathrop, as executive secretary. When that sort of combination works together, as there it does, the Church loyally *moves forward*. Every effort has been made by that bureau to stimulate the wise handling of rural Church problems. Let our good friends in rural places, whose hearts have been stung by this effort of another commission to treat them as "cases," transferable from Church to sect or sect to Church at the pleasure of somebody else, write to these really sympathetic priests, who know their problems, for guidance and assistance. There is a place for community "worship and work." There is a need for helpful coöperation. But it would be better that men who have neither knowledge of nor sympathy with the problem should leave others, appointed by the Church because of their fitness for the purpose, to take the initiative in inviting discussion. By means of the remarkable conferences at Madison, now to be duplicated in several other places, such a discussion is already actually going on, though the members of this commission appear not to have heard of it. If the members of this commission really desire to play a helpful part in this discussion, let them go next summer as humble learners to the Madison conference, and sit at the feet of those rural clergy who can instruct them in the fundamentals of the problem. And as they travel long distances in their comfortable pullmans for the purpose, let each carry with him and read a copy of *The Bishop Out of Residence*; and having read it, each will know why we have suggested it. The "moral" points itself. Our friends will understand.

PERHAPS we need say no more; but there is one other phase of the subject to which it seems necessary to direct attention.

When the National Council, with its several Departments, was created, it was understood that the former was the policy-determining body, and that the several Departments were to report to the Council and receive directions from it. To suppose that a subordinate agency of a Department (itself a subordinate agency of the National Council), neither consulting the Department nor receiving permission from the National Council, is at liberty to issue, on the letter-heads of the National Council, a proclamation addressed "To the Clergy and People of the Church," proposing such revolutionary policies for discussion, is totally to misunderstand the form of government that prevails in this Church; and that men of this eminence could be caught in so glaring a misconception of the position under which a departmental commission is bound to serve, does not speak well for their own knowledge of canon law. Surely they must see what an embarrassment they have created for the Department of Religious Education and for the National Council, both of which are free from any complicity in the manifesto.

For the rest, as the commission on the ministry invites "comments and suggestions," we suggest that Churchmen take them at their word and write to their secretary,* telling them what they think of the matter.

*The secretary is the Rev. Malcom Taylor, 1 Joy St., Boston, Mass. The membership of the commission will be found by reference to page 150 of the *Living Church Annual*. No doubt any of the members would welcome expressions from their friends on the subject.

The "wise and appropriate action" which may then be taken by the commission will thus, at least, be based upon some knowledge of the extent to which Churchmen concur in the idea of dividing up the missionary area among the different religious bodies, and telling our own communicants to "worship and work" in other churches.

ACKNOWLEDGMENTS

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RELIGIOUS JOURNALISM IN AMERICA

BY SIR HENRY LUNN, M.D.

THERE is one aspect of religious life in America which is less satisfactory than those with which I have been dealing. Thirty years ago, the *Outlook* and the *Independent* of New York were two great religious organs. The *Independent* no longer exists; the *Outlook* has become a general magazine.

Thirty years ago, the *Christian Advocate* of New York was a great ecclesiastical paper. Today, in view of the growth in numbers and the wealth of the Church, its circulation is much more limited than one would have expected, less than that of the *British Methodist Recorder*, and its character is more that of a general religious magazine, than that of a leader of public opinion.

The vigorous religious papers today in America are the *Christian Century*, representing rather advanced social reformers, and representing them powerfully and well; *Christian Work*, a general record of the movements of the Churches, and particularly of the work done by the Federal Council of the Churches of Christ; and THE LIVING CHURCH, the organ of the Anglo-Catholics within the Episcopal Communion. *The Congregationalist*, of Boston, a very ably-conducted paper, still retains much of its former character.

If one is to judge by the character and circulation of the great religious organs of America, one is driven to the conclusion that the ordinary Church member is by no means so much interested in the ecclesiastical developments of his own and other Communion, as is the case in our own country. The combined circulation of the *Church Times*, the *Church of England Newspaper*, the *Methodist Recorder*, the *Christian World*, and the *British Weekly*, all of which are serious ecclesiastical organs, is very much greater than the combined circulation of corresponding organs on the other side of the Atlantic. This is a change which has occurred within the last thirty years.—From an article entitled "America Revisited" in the *Review of the Churches*.

INDIFFERENCE

When Jesus came to Birmingham they
Swiftly passed Him by,
They never hurt a hair of him, they only
Let Him die;
For men had grown more tender, and
They would not give him pain,
They only just passed down the street,
And left Him in the rain.

G. A. STUDDERT-KENNEDY.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS

The Son, Sacrifice and Example

April 26: *Second Sunday after Easter.*

THE BLOOD OF THE LAMB—A SAVING SIGN

READ Exodus 12:1-13.

WITHOUT shedding of blood there is no remission." This thought lay at the root of the Jewish sacrificial system. The consequences of evil are too great and too widespread, and make too great a havoc in God's moral universe, for deliverance from sin and bondage to be effected without sacrifice. The moral balance cannot be adjusted without pain. It is not possible, as men sometimes think, to wipe out the effects of sin by a sudden change of attitude toward it. Somewhere a price has to be paid, and satisfaction made. Here, at the moment of Israel's deliverance from Egypt, the nation is reminded that it is bought at a price. The new liberty which God freely offers is made at a cost. The blood of the slain lamb is the symbol and reminder both of the reality of the deliverance and of the price that is paid for it. Hence it is a type of the perfect Sacrifice of Christ, and of the blood that was poured out on Calvary to make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

April 27

THE SOLEMN ATONEMENT—A TYPE

READ Leviticus 16:7-22.

IN SOLEMN, dramatic form the Day of Atonement drove home the truth that reconciliation with God cannot be made easily and lightly as though sin had wrought no disasters in God's world that He could not easily overlook. "It cost more to redeem their souls" than sorrow or penitence could pay. A world out of adjustment can be set right only with suffering commensurate with sin. It is easy to brand the ceremonies of the Day of Atonement as being a fictitious representation of human sacrificial suffering. The suffering of the victim, it is true, was external to the life of him who offered it; but it was possible for the worshiper to unite himself imaginatively and spiritually with the sacrifice, so that its purpose became his own, and expressed his own desire to make restitution for sin.

April 28

THE EFFICACY OF THE OFFERER

READ Hebrews 2:14-18.

THE theme of the Epistle to the Hebrews is that the union, which was imaginatively possible in the case of the old sacrifice, becomes actual in the sacrifice of Christ. Christ, as the perfect and representative human sufferer, can and does act for men. He can gather humanity together with Himself upon the Cross. We, because we can enter into His life, and become really one with Him, can share in the efficacy of His sacrifice. Christ, upon the Cross, is able to succour men because His sacrifice is perfect, His submission and obedience are without flaw. It is the full sacrifice that is beyond our power to make, and yet it is available for us. By faith in Him, and by surrender to Him, we can make the merits of His offering our own. The Cross is not external to us, for we can identify ourselves with Christ who suffers upon it.

April 29.

CHRIST OUR EXAMPLE IN HOLINESS

READ I St. Peter 1:13-25.

TEMPTED in all points like as we are, yet without sin." That was the testimony of those who knew Christ; that was the impression and conviction He left upon the minds of men. In His sinlessness Jesus opened to men's eyes a

new possibility in human living. Today, when men are often setting a low estimate upon human character, and palliating its faults by insisting upon them as the inevitable consequences of man's origin from which he cannot get free, it is well to remember that there was once a perfectly spotless human life. That life was perfectly human, and thus it is the measure and the revelation of human possibility. We shall not attain to the standard of Christ's life, but with the example of Christ before us, we can never reflect the pessimism in regard to human character which often obtains today. With Christ before us we shall strive hopefully for the righteousness which Christ shows us is ideally ours.

April 30.

THE LAMB OF GOD

READ St. John 1:29-34.

NO FACTOR has made for human goodness more than the example of Jesus Christ. It is remarkable that, when perfectness of human living was once exhibited, we saw it, not as austerity which awes, but as something infinitely gracious and winning. The appeal of Christ lies in the fact that His character corresponds to the desires and need of men for love, sympathy, and help. Men turn to the Lamb of God because they recognize in Him virtue which, while it is divine, is intensely human. It is not virtue developed in isolation from the life of men, and the rough and tumble of ordinary experience, but the goodness which is won by entering into companionship with men. Christ's is the goodness of love, kindness, service, and self-sacrifice, which is attained only by those who live with and for their fellow men.

May 1.

THE MUTE SUFFERER

READ Acts 8:26-39.

CONSIDER the silence of Jesus. How many times it is reported of Him in Scripture that He was silent. That means two things. First, Jesus, having accepted His mission, never questioned God's treatment of Him. He was willing to recognize even in the extremity of suffering a divine purpose. Never once did He question the reality of God's love, or break into the repining which often marks our attitude to God when things are amiss with us. His was the silence of trust that needs not to ask, and the loyalty which will not complain. Then, Jesus was silent in the face of His enemies. That is the silence of love and dignity. Love does not seek to pay injury in kind; a character like that of Jesus is above the desire for retaliation. Little men protest much; Christ, being Himself, could afford to keep silence.

May 2.

THE PATTERN OF THE AGES

READ I St. Peter 2:19-25.

NAPOLEON was once asked by a man how he could found a religion as Jesus had done. Napoleon answered, "Get yourself crucified and rise again from the dead." The answer indicated that feeling of uniqueness which all of us have in respect to Jesus Christ. He is alone. No one can rival Him. It is the same with His character as with the experiences of His life. "If Shakespeare came into this room," said Charles Lamb, "we should all stand: if Christ came, we should kneel." Christ's character stands as the pattern for all ages. We may progress far toward sainthood, but our eyes are still turned to the Master; we may be great in sacrifices or philanthropies, but we must still look for inspiration to Jesus; we may be brave, stalwart, loyal, pure, but we have never risen in these to the moral height of Christ.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE passing of John Singer Sargent is an event worthy of special note, not only by lovers of art everywhere, but by those who admire great men, in whatever field their genius is exercised. One discerns essential grandeur in him, as in few other men of his generation; he rose above the limitations of his medium. There was never such an intellectual portrait painter; it was souls he painted, not bodily cases, though few can rival him in that field; and to sit to Sargent for a portrait was a rather awful venture. One story told in Boston concerning him is of a woman whose picture came across the Atlantic from Sargent's studio, and was at once shown to the intimate circle of her friends. Among those who came to admire was her physician, who studied the canvass for some time, and then said quietly, "Now I know what is the disease attacking her. Sargent perceived it and it shows in his portrait, while I never saw it before!" The roomful of Wertheimers in the National Gallery at London is a kind of Day of Judgment; all the characteristics of the rich, clever, audacious, compelling Jewish family are revealed as skillfully as mercilessly. It was not a question of labor; one has seen a pencil sketch of a great Boston magnate of the old rock (a thing done off-hand) which rivalled the most finished studies in that infallible interpretation of the personality in itself, though in that case the revelation was altogether reassuring in its depth of wholesome significance. Of late years he refused commissions altogether and painted only as he was moved; to be "done" by Sargent was an honor greater than any decoration in the gift of sovereigns.

But though he had clearly attained in his life time to a rank and fame equal to Velasquez, it will not be by his portraits that posterity will judge his true worth, but by his rarer mural paintings. Bostonians are peculiarly fortunate in having so much of him. The great decorations of the Public Library, so familiar to all in their reproductions; the mighty figures of Isis and Nout and Moloch and Ashtoreth, the exquisitely brilliant pictures with which he helped make the Museum of Fine Arts worthy of its mission (these, we believe, are completed, though not yet fully in place); and, above all, the two panels in the Widener Library at Harvard; those assure him reverent remembrance so long as buildings shall endure and art be held in admiration.

Sargent was always American; and we may pride ourselves legitimately on that, as are Whistler, in another school, or Henry James, in another art. But he was in that truest sense cosmopolitan, at home wherever beauty was to be found. And where could not his eye perceive beauty?

"What would one have?
In Heaven, perhaps, few chances, one more chance
From great walls in the New Jerusalem
Meted on each side by the angel's reed,
For Leonard, Rafael, Angelo, and me,
To cover."

So Andrea del Sarto, as Browning pictures him dreaming. From greatness of earth's painting truly; and yet here is a fifth, who painted, moulded, carved all in one, the King of kings upon His cross as no man of this century has envisaged Him. What spacious room in the Golden City for him!

I WONDER when people will stop calling Sunday "the Sabbath." That fantastic mistake is found in newspapers, religious weeklies, fiction, and serious works. It is partly due, I think, to the absurd idea that, if one has to repeat an idea, he must use a different word for it; so that, when "Sunday" has been once named, it should be called "Sabbath" in the next sentence. But I found a curious reversal the other day, when a well-known modern writer spoke of Monday as the first day of the week, and Sunday as the seventh!

I NOTE in the "special correspondence" of the New York *Times*, from Cave City, Kentucky, describing the funeral of poor Floyd Collins, an instance of egregious ignorance; would that it might be called "singular"!

"The minister stepped to the top of a sawed-off stump and in earnest tones, read the fifteenth chapter of I Corinthians: 'Lord, make me know my end,' he read; and far off a hound howled. On through the sacred script the pastor read, 'O spare me, that I recover strength before I go,' came a line; and then another, 'For a thousand years as far as but yesterday in Thy sight.'"

That a reporter should be unfamiliar with the Prayer Book is perhaps not surprising; but that he should have so little knowledge of the Bible as to think the Burial Psalms were written by St. Paul, and that the proof readers should let such a blunder pass in the columns of America's premier newspaper, reveals how uneducated in really important matters such men are.

HERE IS AN interesting statement from an English paper, which shows that Non-Prohibition England is not so sober as is sometimes reported:

"Brewers, distillers, bartenders, barmaids, draymen, innkeepers, and others in the liquor trade live only half as long as the remainder of the population, according to Sir Andrew Clark of London.

"Sir Andrew contended that not more than one teaspoonful of alcohol a day should be taken by the average man or woman. He said that seven out of ten beds in London hospitals were occupied by victims of drink. 'If there were no alcohol drinking,' he asserted, 'there would be plenty of beds available and money to support them.'

"Sir Andrew said that he could testify himself that, out of twenty-four cases admitted to a London hospital on Christmas, twenty-three were drunk."

I NOTE with special pleasure the Candlemas Service of the Episcopal Theological School in St. John's Chapel, Cambridge. The Dean officiated, with Professor Dun as precentor; and, after the Presentation of the Candles, and the singing of *Nunc Dimittis*, there was a procession, the choir and the student body singing Hail to the Lord Who Comes, and the old office hymn, *Quod Chorus Vatum*, in honor of the Blessed Virgin. It is a most delightful thing to realize how those exquisite verses must have resounded before the altar of God:

"All prophets hail thee, from old announcing,
By the inbreathed Spirit of the Father,
Christ's Mother, bringing prophecies to fullness,
Mary the maiden.

"Thou the true Virgin Mother of the Highest,
Bearing the incarnate God in awed obedience,
Meekly acceptest for a sinless offspring
Purification.

"In the high temple Simeon receives thee,
Takes to his bent arms with holy rapture
That promised Saviour, vision of redemption,
Christ long awaited.

"Now the fair realm of Paradise attaining,
And to thy Son's throne, Mother of the Eternal,
Raised all glorious, yet in earth's devotion
Join with us always.

"Glory and worship to the Lord of all things
Pay we unresting, who alone adored,
Father and Son and Spirit, in the highest
Reigneth eternal. Amen."

After the procession a Religious Mystery, called The Presentation of Christ in the Temple, by Mr. A. Vincent Bennett, was given. The whole service was redolent of that simple, yet all-comprehensive faith which has characterized Christian folk from the earliest days; and we should be grateful for its manifestation.

The Church and Government Hospitals

By Samuel H. Sayre

DOES the Church care for her boys in the government hospitals? I feel sure that the leaders of the Church are not aware of the actual conditions that exist in our government hospitals, as far as the spiritual need and want of our boys are concerned. In the first place I wish it clearly understood that I am not criticising the work of the Protestant chaplains, who may or may not be officially attached to the hospitals: but we all know, especially if we have gone through the experience, that the Protestant chaplains cannot, even though they should desire, give our boys what they most desire in time of illness. I speak from experience and first hand knowledge, having served in the medical service of the navy for over two years during the World War, being stationed in one hospital most of this time. I do not know conditions in other naval hospitals, but I judge from what I know of present conditions in one of our army veteran hospitals, which I have visited and with which I have kept in close contact: I feel that it is safe to say that these two hospitals can be taken as examples.

During the war I nursed pneumonia for many months, and during the influenza epidemic I was placed in full charge of a ward of fifty-eight patients by the executive officer of the hospital. Later I was operated upon myself, so I feel that I can, from experience and feeling, speak from the point of view of a doctor, a nurse, and a patient. I can see and *feel* the estimate of all three concerning chaplains. I also acted the part of a chaplain most of that time. I had to; and it was more of a pleasure and a joy than it was a duty.

During my time in the hospital service we had a priest who came from a nearby city every Sunday for service. During the influenza epidemic I was told that we shipped out about thirty or thirty-five bodies every day. Many of these boys I saw die, and with many I remained up in the early hours of the morning. When on night duty I was with them throughout the night, of course. During this whole epidemic there was not even a layman of the Church, let alone a priest, who saw any of these boys. Many begged me to find them a priest of the Church, but there was none to be found. The city rectors were already overtaxed with their own sick. I did the best I could, but, of course, could not give them the Holy Sacrament for which they pleaded. The best I could do was to say prayers for them. (Oh what a pity that so many loyal Churchmen do not think of, or put First Things First until the death warning is sounded upon us!) The Roman Church, on the other hand, had from two to five priests on duty night and day. I could not have blamed any of these boys if they had gone over to the Roman Church in such a crisis, for the Roman Church certainly showed that it cared for its boys. Where the Roman Church secured its priests, I do not know, but I *do* know that they were there, and that the sick boys did not have to put in a call. After the epidemic was over I managed to get a parish priest for a boy who called for one. We expected the boy to die, but he recovered and later returned to his home in Brooklyn, and not a little of his recovery was due to that godly man.

IN ONE of our veteran hospitals at present we are under the same handicap where Churchmen are constantly calling for a priest. I have just received a letter from a friend who writes, "Yesterday I spent hours trying to get an Anglican priest for the funeral of one of the patients, but could only get a Methodist after all. Poor was a Canadian Churchman, and wanted a priest. We got one for him at midnight before he died, but that one had an engagement out of the city yesterday." Of course, and it is unusual, this boy was given the Sacrament, but is it not the duty of his Church to give him a Church funeral? At present there is not even a Protestant chaplain at this hospital, and there has not been one for some time. The nature of the disease cared for at this hospital causes death quite often. The Roman Church has a priest here, of course, and a man of splendid personality and ability.

What are we to do? Are we going to continue to allow our

boys to be neglected? Is not the work of hospitals just as important as the work of any parish, especially where our boys are away from home influences, and are yearning for things spiritual in such a crisis? Should not the needs and wants of the sick and dying receive our first attention? (Note St. Matt. 25: 44, 45.) Of course, the same old cry goes up, the shortage of clergymen. It seems to me that some plan ought to be devised. Every parish priest may be supposed to look after hospitals in his district, but they *do not* do so. Many say they have not the time. Perhaps, for the time being, the Department of Missions might pay the nearby parish priest a stated sum to look after the hospital, that is, to require the priest to make at least one visit a week, and to care for all the seriously sick and the dying. If he is paid this sum, he would feel his responsibility and, at the same time, this plan might help a struggling mission or parish to keep its priest where otherwise it could not do so. At any rate the proper authorities should take the matter up and make proper provision.

PERHAPS the above plan might be worked for the present, but, in time, every government hospital should have a priest of the Church officially attached to it. Surely every Churchman, with the Catholic conception of the Church, can see the necessity, and, in coöperation with the government, might find a solution to the problem. If the government cannot provide a Church chaplain, in addition to the Roman and the Protestant chaplain (I do not know whether the government supports the Roman chaplain or not), the Church itself should provide part or all of maintaining a chaplain, or, in places where there is no Protestant chaplain, the Church might coöperate with the government in maintaining one, who could also care for the Protestant boys.

At present, in our government hospitals, the nurse is required to ask a patient upon entering, whether he is a Protestant or a (Roman) Catholic and the information is registered with the name, and so when death is imminent the Roman boy always sees his priests, especially if the nurse happens to belong to that faith, whether the boy asks for the priest or not. The Anglican boy never sees his priest unless he calls for him, and then he usually cannot be found. I would suggest that the Church coöperate more with the government authorities and make it a requirement that every nurse, when admitting a patient, register such patient not as Protestant nor as Catholic, but as Protestant, a Roman Catholic, or as an Anglican, or, perhaps, as an Episcopalian, instead of an Anglican, if that term is more desired. Surely, with the proper explanation, the authorities will appreciate our position, and would be glad to coöperate, especially if we show them that we desire to care for our boys. The Church, officially, through the General Convention, or a committee leading to and through the General Convention, should take action. The Church cannot afford to be either ignorant or careless any longer in such a vital matter. With all my heart I plead for some attention on the part of the Church for our boys in the government hospitals.

"IN ALL TIME OF OUR TRIBULATION!"

The flaming swords of noonday's cruel sun,
Smite fiercely on the path I, shrinking, tread;
And dreadful spectres reach out hideous hands,
And I am Weariness: and Hope seems dead.

Oh, hasten, God, and find my frightened soul
For I am lost afar in mountains drear;
And awful chasms yawn before my feet!
My heart cries out in ecstasy of fear!

Oh, veil my tired eyes that they may glimpse
Naught but Thy Beauty, O Thou Peace Divine!
Then can I smile though still the way be steep,
For when I see Thy face all Heaven is mine!

BERNARD LANGTON.

Dr. Fosdick's New Book

By the Rev. Paul B. Bull, C.R.

DR. FOSDICK has given us a useful and interesting book* in which, by its virtues and defects, he demonstrates the fallacy of Fundamentalism, the inadequacy of Protestantism, and the futility of Modernism.

As an able refutation of Fundamentalism, it should be welcomed in America, where the most mischievous superstition of the equal value of every word of Scripture as dictated by God still survives. This superstition is the chief ally of atheism as suggested in an able article on The Triumph of Atheism in Russia in the December number of the *Atlantic Monthly*. I learn from other sources of the widespread ruin of souls for which this gross superstition is responsible; and we should be grateful to Dr. Fosdick for helping to shatter it.

On the whole the book is written in a reverent and fervent spirit, and contains many good points and luminous illustrations. But it is marred by some defects which should be pointed out before we recommend it for general reading.

Lectures I and II are good. But on page 52 he admires "Let be and it is," while elsewhere he dismisses with contempt "fiat creation." In Lecture III he seems to confuse into one the allegorical, mystical, analogical, and typical use of the Bible, and falls into the fallacy of "either . . . or," "either allegorical or historical." But the truth is often "both historical and mystical." The mystic knows that the same spiritual realities are constantly precipitating themselves into the Time and Space series of success in history; and that therefore there is a place for type and mystical interpretation of the one Truth. On page 73 St. Paul's reference to muzzling the ox is surely better described as analogical than allegorical. On page 89, referring to the Vision of God to Moses in the cleft of the rock, he says, "We know now that Calvin's principle was right. Those passages have but one meaning, and that meaning is what they literally say." This seems to me quite untrue; as untrue as if it were said of the statement that "The child is father to the man." Every mystic can understand Moses' vision and what it meant, and is pained when these great moments of revelation are vulgarized as in this text.

Page 90. "To imagine Jesus holding the Nicene theology is an intolerable strain," etc., is an example of Dr. Fosdick's habit of misrepresenting the positions he attacks, and weakens his book. It is unfair to criticize articles in the Creed by reference to ancient cosmological ideas which are not mentioned in the Creed. His solitary allusion to the Ascension "imagined literally as a physical levitation until He was received into heaven a definite distance above the ground," etc., is untrue to the Biblical record and to the creedal statement, and in the worst possible taste. I, too, long ago made as flippant remarks as these about the Ascension. But a fuller study of the philosophy of the world process and a deeper realization of spiritual reality has given me fuller insight into this glorious mystery—as the essential crown of evolution and the consummation of the Atonement. "He was taken up: and a cloud received Him out of their sight," is the most simple way of saying that our Lord withdrew into the unseen world: and I hope and believe that some day, when he has repented, Dr. Fosdick will value this as I do.

In the same way on page 188 a good passage on the Ever Blessed Trinity is spoiled by a contemptuous allusion to his Protestant brethren's preaching a "mathematical formula" and "such arithmetical absurdity as has characterized our modern pulpits in their identification of *one person with three persons*." This, of course, is not the creedal formulation, and while it may be pardoned in an ignorant man like Robert Blatchford, who first used the phrase, it probably does injustice to the Protestant brethren whom he is criticizing and should not be repeated by a Doctor of Divinity.

In Lecture IV on Abiding Experiences there is much that is true and valuable. Dr. Fosdick states his position in

an attractive manner. The weak point is that this position is untenable. It has all the weakness of the Modernist desire to retain Christian values while abandoning the facts from which those values are derived. Here, as elsewhere in the book, superstitious reverence is paid to current scientific dogmatism and to that most pompous and absurd idol, the Modern Mind. The only truly modern mind is that of a new-born babe in the first few months of its existence. In a short time its modernity is qualified by the experience stored up in its memory; its pristine purity is stained by the wisdom of the ages imparted by parents and teachers; it has formulated its experience into dogmas and acquired an orthodox or unorthodox creed, a faith by which it lives. At the age of fifteen it becomes self-conscious and self-assertive; and, if it has not learned to be humble, it despises "the outgrown categories" of its parents. At twenty it dies and is buried in libraries, where more recent modern minds pass it by without even reading the inscription on its tombstone. In my sixty years I have attended the funeral of two modern minds, each of which has left me something in its will for which I am profoundly thankful.

The lecture on Abiding Experiences begins, oddly enough, with the author's opinions about the probability of surviving death—a point which has not yet become an experience to him. In an admirably constructed sermon which I was privileged to hear, he translated this phrase into "reproducible experiences." But the weakness of this method is patent. It separates values from the historical facts which gave them birth; it limits the young preacher in the scope of his gospel; it confines the gospel to those experiences which the preacher wishes to reproduce, e. g., the experience of crucifixion could be reproduced if preachers attacked vested interests, and has no message for those unimaginative persons who serve God faithfully on the level of duty without being conscious of reproducing any experience. It places the center of our salvation on what we think or feel about God, rather than on what God is and has done for us. It is the lost sheep finding the Shepherd, instead of the Good Shepherd finding the lost sheep. It is to build our house upon the shifting sands of feeling rather than on the rock foundation of the Will of God.

IN Lecture V on Miracle and Law, he says: "In all the Epistles no miracles are recorded—only references to them as among the gifts of the Spirit . . ." This amazes one, as it is both untrue and irrelevant. The miracle of the Resurrection, which is the central miracle, is frequently mentioned. But the whole argument from omission is worthless when thus applied to the Epistles. In America I met a priest who was born blind and whose sight was restored (as he believes) in answer to his mother's prayers. I mentioned it in one epistle; since then I have written a hundred epistles in which I have made no reference to it. If only ten of these survive, the chances are ten to one against any mention of this miracle being on record. Every principle of fair criticism seems to be violated by Dr. Fosdick's statement, e. g. (1) If miracles were frequent they would not be mentioned. (2) The purpose of the Epistles was not to record events, but to explain doctrines and their ethical implication and to regulate the life of the Fellowship. (3) Probably only a few have survived. (4) If St. Paul knew that St. Luke intended to write the Gospel and the Acts, he would naturally not attempt to make his epistles an exhaustive history.

The same applies to his use of the argument from omission with regard to the Virgin Birth. There were abundant and obvious reasons why it should not be discussed or recorded in the earliest documents or during the lifetime of our Lady. The lecturer's discussion of discrepancies and omissions in the Gospels is trivial. In other parts of this lecture his reference to "law-abiding forces" is odd, almost suggesting that some forces did not keep the law. But the word "law," with so many possibilities of misunderstanding, ought to be aban-

**The Modern Use of the Bible*. By Harry Emerson Fosdick, D.D. New York: The Macmillan Co. \$1.60.

done and some other word found for observed sequences of antecedent and consequent.

WE are surprised to find Dr. Fosdick treating the divine immanence almost as a discovery of the Nineteenth Century: "When therefore Athanasius against Arius struggled for the Nicene theology with 'very God of very God' incarnate in Christ, he was endeavoring to bridge a chasm that to many seemed unbridgeable. With us, however, the most prevalent and characteristic way of thinking we have had since the middle of the Nineteenth Century involves the immanence of God," etc. He then quotes J. H. Randall with approval: "The universe as we see it is God's body." But the phrase "The universe is the body of God" (if I remember rightly) is used by Athanasius himself, and those who know the Greek Fathers will scarcely claim "immanence" as a discovery of Modernism. We note also that he confuses "immanence" with "indwelling," which is bad theology (pp. 188 and 264).

Dr. Fosdick is not at his best when he pours contempt on metaphysics, philosophy, theology, creeds, and dogmas. Every one who thinks has all those. The only difference is that a man has a good or mistaken metaphysic, a true or false creed. The chief defect of this book is the loss of the proportion of the faith from which the holding of a creed would have saved its author. It is the inevitable defect of Protestantism that it fails to understand the essentially corporate nature of redemption. So we have in this book a chapter on the Messiah with only a few passing references to the Kingdom; but the thought of the Kingdom occurs ninety-nine times in the recorded utterances of our Lord; there is no mention of the sacrificial aspect of the Cross, and only two or three allusions to Pentecost and to the Holy Spirit. The effect of this loss of proportion is a serious perversion of the Gospel from which the Creed would have preserved the author. The essence of the Gospel is not merely the fervent friendship with the living Lord which this book admirably depicts. The Gospel is essentially and primarily corporate. No Apostle was allowed to preach or make a single convert until the Divine and Human Fellowship had been formed and endued with power from on high. It is the energies of the Holy Spirit working through the Fellowship of Spirit-bearing men and women which alone can embody the life and mind of our risen and ascended Lord. And the modern use of the Bible which fails to preserve this Gospel is seriously defective and perverted. Throughout this book we are painfully conscious of this loss of proportion from which the Catholic Creeds would have saved the author if he abandoned his isolation and submitted to the necessary discipline of Fellowship. This would enable him to enter more fully into St. Paul's thought in Ephes. 4:13, which Dr. Fosdick so strangely misinterprets as an individual expectation: "We cannot hope to be fully equal to Him (our Lord) here," page 271. Surely St. Paul is contemplating the holy Catholic Church throughout the world and not the mere isolated individual attaining to "the measure of the stature of the fullness of Christ."

Dr. Fosdick sometimes falls into the error of making God adjectival to the universe as in the phrase "see Him as the ideal-realizing Capacity in the universe," page 161, which almost equals Dr. Stanley Hall's description of Christ as "the Polymorphic Category of the Ideal" !!! I think this adjectival-to-the-universe way of speaking about God is one of the many signs that those who mock at the Catholic Creeds and ceremonial and speak of our Lord and the saints with undue familiarity lose that reverence and holy fear which are essential to man if he is to be capable of really knowing God in His ineffable Majesty.

It has been said that America began its life in the fear of God, but now lives its life in the fear of the microbe! One American writer, Norman Thomas, speaks of our Lord as a New Testament Christian: "I could not help wondering what a New Testament Christian, Jesus or Paul, would have said of it." (New York *Herald-Tribune* books, January 25, 1925.) But Dr. Fosdick nowhere falls into the sheer vulgarity of which Dr. T. A. Glover is guilty in this dreadful passage: "In one region and another of experience humanity has experimented with Jesus . . . it has explored Him with anxiety, it has enjoyed Him; and by exploring and enjoying Him it has found more

and more in Him," etc. (page xiv, *The Jesus of Experience*). Compare this to St. Paul's words in Phil. 2:9: "gave Him the name which is above every name, that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father." This deep-seated disease of the modern mind, a gross and vulgar familiarity, might be cured if Modernist writers were to refer to our Lord as St. Paul almost invariably does as "Jesus Christ." God cannot reveal Himself fully to those who lack the sense of the noumenal and approach Him with the vulgar familiarity of a third rate reporter for the yellow press.

A SECOND defect of the Modern Mind is that it habitually pretends to know more than it really does know. Against this pretentiousness our author rightly warns his readers on page 165: "There is no use in pretending that we know more than we do, and about many an ancient miracle-narrative a man may well suspend judgment awaiting light." This is admirable. It is the attitude of many of us Catholics who accept the original valuation of the Apostolic witness because we know enough science and philosophy to realize our ignorance. But this pretention to knowledge which is not ours lies behind the Modernist difficulty in accepting the Catholic Creeds, the Virgin Birth, the physical Resurrection, and the Ascension. We resent in the name of science and philosophy the attempt of Modernists to ignore our ignorance of the ultimate constitution of the universe. To throw doubt on the Virgin Birth when we know so little about genetics and embryology except that bi-parentalism was introduced with a view to heredity and not for the purpose of reproduction; to throw doubt on the Resurrection and Ascension of our Lord when we know nothing of the ultimate constitution of matter except that it seems to pass ultimately into motion, is to pretend to know more than we do know. The Modernist objections to the Creed are generally based on a subconscious prejudice which tries to crush Reality into the passing modes of present-day thought; and on a servile deference to the dogmatism of second rate men of science. True science is God's word of revelation in the world of the phenomenal. But it deals only with secondary causation and knows nothing of ultimate Reality. The scientist is to the mystic as the piano-tuner is to the musician. And dogma is to truth as the marks of a musical score are to the mind of the inspired musician. It preserves and transmits the experience of the master mind for future ages.

With the exception of those mistakes which I have noted, Dr. Fosdick's book is of great value. With the exceptions mentioned, it bears everywhere upon it the impress of an earnest and sincere mind, and of a devout spirit. It is the best statement of conservative Modernist criticism I have seen, and the author has well fulfilled his purpose of translating past experiences into present modes of thought. His application of the idea of function, if rather too pragmatic, is good. His emphasis on the ethical as against the ceremonial is admirable. They must lead him ultimately to the acceptance of the Creeds and Fellowship of the Catholic Church, which will remedy his defects, correct his loss of proportion, and be enriched by his great gifts, which cannot reach their fullest development in isolation.

The words of Reinhold Niebuhr in his convincing article, *Can Christianity Survive?* in the December *Atlantic Monthly*, are true. "Liberalism rediscovered the religion of Jesus because it found the authority of the Bible untenable in the modern day. It was captivated by the theological simplicity rather than by the moral splendor of His Gospel. It was the impatience of our age with theological subtleties and dogmatic absurdities rather than its sense of moral need which prompted this development. Having arrived at the religion of Jesus by a strategic retreat, liberalism has lacked the spiritual passion to make a bold advance upon the positions of economic and political paganism which imperil our civilization. In its hands the heroic vigor of the Gospel has frequently been reduced to a few amiable ethical precepts which have no power to match the social iniquities of our day."

Modernism has no future. The future is for the Catholic Church which spans the ages, and alone can unite the nations by that only universal bond, the worship before the Throne of God and of the Lamb.

An Interneship as Physician of Souls

By the Rev. Almon R. Pepper

WHAT profession other than the ministry takes its young men directly from school and puts them into actual service? Medical training requires its interneship; law schools require a period of apprenticeship with a law firm; agricultural colleges have their soil laboratories and experimental farms; engineers have their field service. The young priest is the only one who is thrown into service with little other than theoretical training.

In the days when curates were the general thing, they did get training under experienced men before they were put in actual charge. But today, especially in certain districts, the parishes cannot support an assistant. Also, the bishops need men so badly that they cannot wait or afford to give their young clergy the benefit of a curacy. This means that young men fresh from seminary are put in charge of small parishes or missions, there to wait for the occasional case from which to derive their experience.

But mere study and theory are not enough preparation for the young priest. He must see and experience actual cases. The average small parish does not afford many such cases, or such cases may exist but not be recognized. Too often our clergy are poor diagnosticians. The young doctor strives to get into the largest hospital so that there he may observe and treat the greatest number of cases, normal and abnormal. He wants concentrated experience. From his two years of training as an interne, he expects to draw information for the rest of his practice. Do we not owe it to our young clergy to give them the same opportunity? Do we not owe it to their future parishioners?

Such an opportunity has been offered, and is again to be offered. In 1923, the New York Protestant Episcopal City Mission Society in conjunction with the General Theological Seminary offered a scholarship to some young priests. Briefly stated, this offer included two graduate courses at the General Seminary, with living at the seminary for six months, together with constant work as chaplain in various of the City Mission's fields of activity. During the summer months the City Mission Society gives living and chaplaincy work. A nominal salary is paid to the student chaplain during the entire nine months.

In 1923 one man, the Rev. T. W. B. Magnan, a graduate of Nashotah House, and now a regular chaplain on the City Mission staff, was admitted to the course. June of 1924 saw three young men taking advantage of the same opportunity. General, Seabury, and Nashotah Seminaries were represented by the Rev. John A. Frampton, the Rev. Archie Drake, Junior, and the writer, respectively. These young men have just finished their course and again the opportunity is being offered. The Church is offering to its young clergy an interneship as physicians of souls.

To understand just why this arrangement has been so rich in possibilities for the prospective clergyman, one has but to glance at the history of this Society and its official connection with the city.

THE City Mission Society was inaugurated ninety-four years ago to provide "chaplains to public institutions" in a metropolis which has become the world's greatest city. Its clergy for more than sixty years have been recognized as the official chaplains for all non-Roman, non-Jewish patients or prisoners in the city hospitals and prisons.

Fully to appreciate just how varied a laboratory of human drama and human need the City Mission Society offers to the observer, one has but to glance for a moment at a map of Greater New York which hangs in the office of the Society's superintendent at 38 Bleecker street.

On this map green and red buttons dot the geography in half a hundred places and more. They mark the centers where human need and suffering reach their tragic climaxes in the backwash of the city's life. The red buttons (there are thirty-six of them) mark the hospitals and charitable

homes. The green ones, fourteen in number, indicate the prisons and correctional institutions.

There are blue buttons also and yellow ones, where the City Mission Society has set up its own community-centers and refuge-homes in the districts of the foreign-born. Among the hospitals whose names are known throughout the country, Bellevue probably heads the list. But there are others probably as well known to the medical profession; these include the Metropolitan, Seaview, Roosevelt, Willard-Parker, Riverside, and City Hospitals. A green button marks the City Prison, better known as The Tombs; another the City Penitentiary, and a third the Workhouse for Women. The two latter, located on historic Blackwell's Island, are written indelibly into the history of the city. Other correctional institutions, in recent years probably as notorious, include the Municipal Farms for drug addiction cases at Riker's Island, the Reformatory at Hart's Island, and the City Reformatory at New Hampton Farms.

The City Mission's own institutions, indicated by blue and yellow buttons, number among them the famous old shelter in Mulberry street, known for sixty years as St. Barnabas' House, a temporary refuge for destitute women and children. They include also God's Providence House, a community center now in its thirty-fifth year, located in the heart of the Italian district east of the Bowery. A blue button on East Houston street signifies the new Houston House center, recently inaugurated in the parish house of St. Augustine's Chapel, where modern health methods and recreational activities are functioning in a foreign-born district, averaging from fifteen to twenty-five hundred inhabitants per block and having a school census of twelve thousand children in a radius of five blocks. Three yellow buttons, two of them in the old Chelsea district and one near the East River on Twenty-Second street, indicate the shops and stores of the City Mission Society's Goodwill Industries. Here handicapped men and women, many of them just emerging from long confinements in hospitals and prisons, are given opportunity to work out their own reclamation, while repairing old furniture and clothing.

In every one of the institutions indicated by the sixty colored buttons upon the map, one finds workers of the City Mission Society, day in and day out facing the problems of human need and ministering in the name of the Church to the spiritual and physical needs of the troubled and the destitute.

Birth and death, human frailty and human devotion, crime and perversion, weakness and misfortune, cruelty and sacrifice, mental and physical want, are all parts of every chaplain's day.

Always there are the older chaplains on the staff to whom the student chaplain can refer when he finds himself confronted with difficult problems. These men are veterans in institutional and hospital work. But always the young chaplain can be training himself. Daily observation of many individuals gives him an insight into human nature which they could not tell him.

The work in hospitals, prisons, and charitable homes gives one an opportunity to deal with people of many faiths, and creeds, and lacks of belief. Pious platitudes and generalities are not acceptable to people facing poverty and death. The problem of evil looms large, and pet theories and speculations are sorely tried. The young priest finds his own faith put to a severe test. The academic training of the seminary is put to immediate application.

Then, too, there is the opportunity to see how modern methods of social service are applied to individual cases. There are the Goodwill Industries, and the Social Service Department, which deal with homeless and destitute people of the city.

As one sees the interlinking of spiritual service with

physical service, one realizes the great necessity for this two-fold ministrations which the Church must perform.

There is a deepening of sympathy and more thorough understanding of the delinquent or the criminal. There is the realization that people who have broken conventions are not always willfully careless morally, but are oftentimes abnormally cursed through heritage or physical handicap. The student learns that the abnormal person in the parish cannot be treated as normal. Better still he learns how or through what channels such a person should be treated.

At General Seminary or at the New York School of Social Work the students can take graduate work dealing with just these problems. Thus he gets both the practical and the theoretical training.

In New York City he sees the Church at its strongest. This is a source of great strength and encouragement to the young priest from elsewhere than the east.

As the chaplain in hospitals he sees the great strength of the Church and its sacramental system. No petty squabbles here, but there are many souls asking for or needing spiritual grace and comfort.

This, then, is the opportunity the City Mission Society is offering. It is difficult to think of a better course to offer to the young clergyman. The present writer, who has just finished his course, feels about its benefits as did the Rev. F. Magnan, now of the regular staff, who said:

"This privilege has given me more practical experience in both a pastoral and a sacramental way than I could have acquired in years as a parish priest."

DENATURED RELIGION

HERE IS ONE striking paragraph on religion in the very thought-provoking article, entitled *Things Are in the Saddle*, in the current number of *The Atlantic Monthly*. The writer is Samuel Strauss, editor of the *New York Globe*, who (we take it from his name) is probably a Jew. He says:

"Liberals talk of consolidating the Churches. Well, suppose the churches were to be really consolidated, not only all the Baptist churches merged with the Methodist, but the synagogues, the Friends' meetings, the Roman Catholic churches, the Greek Catholic churches, and all the variety of Protestant churches reduced to one or two very large, strong, centrally located churches fitted with plenty of amplifiers. The Sunday morning service would not be the meager, narrow, intense service of the old churches; there would be something to every taste; there would be a sermon by the rabbi and one by the Quaker, a reading by the Christian Science leader together with an exhortation by the priest, a discourse by the Naturalist and one by the Supernaturalist. The churchgoer, sitting there among his twenty or thirty thousand fellows, would not exactly 'hear both sides'; he would hear only what could give offense to none; real differences would change automatically to merely formal differences. These consolidated churches would be financially better based, more efficient. And religion would be very free indeed, broad, so broad it would eventually be *pretty near flat*."

How's that for hitting the nail on the head?

Ninety-nine per cent of that which passes for "broad-mindedness" today is not the product of strong conviction with resultant toleration and respect for the convictions of others. It is simply the product of the Sadduceism of those who are so vaguely and mildly infected with religion that they seldom find time to devote even one hour a week to the worship of Almighty God. All religions look alike to the man who has no religion.

Of course, the distinctive quality of any worth-while religion is not its breadth but its intensity. And intensity is always the product of narrowness. (Read the Sermon on the Mount).

No intelligent and convinced Churchman, therefore, can tolerate a religion that is either Babsonized or Babbittized—because he has no stomach for a denatured or a peptonized Christianity!—*Rev. E. H. Eckel, Jr.*

FIGHT like a good soldier; and if sometimes thou fallest through frailty, rise up again with greater strength than before, trusting in my fuller grace, and guard thee much beforehand against vain complacency and pride.—*Thomas à Kempis*.

HE is the best servant who is not so much set on hearing from thee what he himself desires, as upon desiring what he shall hear from thee.—*St. Augustine*.

EVOLUTION

A Caliban you say?

Perhaps,

God knows,
I do not question how
The mystery took place.

I bow

To Evolution.

They say

The strange event

Occurred;

The strange event

Which sent

Me speeding

On my way

From out the depths

Of mud and mire

To glorious manhood.

To be—one of the sons of God!

Christ said that much.

I am a son of God,

If I but follow

As the Master leads.

And if a Caliban

Has groped his way

Upward and outward

To such heights as mine,

Shall I not hope

The inner urge of

Evolution strong

Through ages yet to come

To feel the way

To higher life

Than mine?

If Caliban can

Reach my plane,

May I not see

A vision of the flesh

So purified

That virgin motherhood

Is yet to be?

That sons of God,

Like Jesus on the road

To Emmaus,

Shall walk and talk

In flesh not born of men?

I sit and think

And brood upon the Past

And Future Infinite.

All's linked together,

In the ages gone

And ages yet to come.

My *credo* is for

Timelessness.

I must stretch out my

Hopes to visions,

Else all my hope

Will perish.

My vision sees

The world invisible,

Not made with hands—

Not made with human touch,

But glorified by God:

Maker of Heaven and Earth.

Out from the visible,

Into the world of glory

The sons of God

Are making way,

Triumphant in the Faith.

Immorality Under the Guise of Religion

By Herbert Welsh,

President of the Indian Rights Association

THE Indian Rights Association, which for forty-three years has waged war to establish fundamental human rights for the Indian of the West, and to secure his civilization and ultimate absorption into the body political, had a tough job on its hands at present, and one with humorous elements to lighten touches of tragedy. This is a natural outcome of the good the Society has done for so many long years and of the great general improvement which time and a better knowledge of Indian character have brought about in the minds of our people.

Today thousands of intelligent men and women—writers, artists, students of social questions, and archeologists—have become much interested in the Indian's past. He is a link, in customs and habits, as a warrior and hunter, and in religion, which binds the human race to a remote past. More and more of the antiquity of the human family is being constantly brought to light as scientific men, backed by large sums of money that are given them either by wealthy individuals or universities or governments, dig into ancient sites of buried cities, and bring vividly to our eyes the evidences of what man did and thought thousands of years ago. Every sensible person of any kind of culture has a deep sympathy for such fine work, recognizing its value.

But when it is applied to our North American Indians, who are still an extant people, and who live with us and must share our life and customs, becoming bone of our bone and flesh of our flesh if they are to survive at all, then this work, good as it is, must have obvious limitations. Some of our clever professional people do not sufficiently see and act upon this patent truth. Their science or their art carries them into heartless and narrow professionalism on the one hand, or into extreme sentimentality on the other, which makes them look upon Indian boys and girls of the Pueblos of New Mexico, who have been educated in mission or Government schools, or their fathers and mothers, as dead bodies on a dissecting table are viewed by a medical student, or as models are regarded by the painter or the story writer. So these neophytes, in the company of those who work for the right treatment of the Indians, become either the secret or open enemies of that long-established policy of the Government, and of the great Church missionary bodies which for nearly a century have worked under the peace plan of President Grant to reclaim the red man from barbarism, to teach him the elements of white civilization, the English language, and to enable him to swim with the advancing tide of white civilization, instead of feebly and ineffectually trying to breast its mighty current.

So that what actually is taking place in some of the interesting and picturesque pueblos of the Southwest today is that a small number of caciques (or high priests), governors, and soldier-police, are trying to beat down into subjection the ever increasing body of Christian progressives, the converts of Roman Catholic missionaries, or of General S. C. Armstrong, of Hampton, or of General R. H. Pratt, of Carlisle, and their successors.

More amazing still is the spectacle of the United States Government educating, under compulsion, the Indian population, and then refusing to give aid and encouragement to these young Indians when they return home and undertake to live up to what they have been taught. It should be emphasized that Indian students who have, during their eight or ten years of school life, absorbed the fundamentals of the Christian religion naturally find the old pagan ceremonies and dances, some of them of a most indecent and revolting nature, very repugnant. It is not strange that they are unwilling to take part, under compulsion, in such customs, even though their refusal to do so results in fines, physical punishment, and even confiscation of their lands. The extraordinary part of it is that when they have appealed to the Federal Government for protection in their progressive stand they are told, "Obey your tribal authorities."

It is not at all a question of freedom to the old pagan party to practise their religion and their rhythmic dances, to worship their idols and their rain gods; but rather of freedom for the progressives to live their individual self-supporting lives, to worship a Creator who is expressed through the Ten Commandments, spiritually understood, and to seek a Saviour whose essential moral concepts are now woven into federal and state statutes.

Now it so happens that the old religion, which is closely akin to all the old nature-worships, and which will not tolerate religion and civil freedom as we understand these twin great blessings; which undertakes to teach the beautiful and sacred powers of male and female procreations; utterly ignores the sanctity of home and of monogamous marriage.

There is abundant evidence, necessarily very unpleasant and nauseous to read, that these abominations that have for thousands of years made the name of Sodom and Gomorrah infamous, are taught and practised as a religious rite, and that the pagan party in some of the pueblos have obtained the commission from the Secretary of the Interior to withdraw children from a Government school for eighteen months to instruct them, so that they may be educated as priests in this old and, as it appears to some of our scientific friends, "beautiful" religion.

The Indian Rights Association has appealed for the space of two years to the authorities at Washington—President Coolidge, among them, for six months past—soliciting the help of distinguished senators; but up to this date with scant results. The trouble and its remedy are not far to seek.

Secretary Work and Indian Commissioner Burke are both on record as opposing the practice of sodomy and other immoral customs being forced on the Christian progressive Pueblo Indians; also, they have, in the past, opposed persecutions practised, as in the case of the Melchor and Hunt families, punishments by whipping, criminal assaults, breaking down fences, destruction of crops, and confiscation of land, but these officials have been driven—for the time only, let us hope—from their strong vantage ground of law enforcement by the fear of the political power of the artist-story, writer-archeologist group. All these are very clever people, and some of them sincere. But they evidently feel that bread and butter is involved.

What is needed at this juncture is for the readers of THE LIVING CHURCH to get hold of the inspectors' reports, which show the facts of the case, and then write to their senators or congressmen, asking them to visit President Coolidge, Secretary Work, and Commissioner Burke, entreating them to enforce the laws, so that sodomy or other immoral practices will no longer be forced on any Indians who do not wish to commit such crimes or abominations; and that none will be murdered, or have criminal assaults made on their person, or be mulcted in their property, for obeying the commands of Christ, as taught by Christian missionaries, whether Catholic or Protestant, or by teachers in Government schools.

Hesitation to enforce the law can be condoned as a presidential election approaches; but now that it is over, why longer delay?

Detailed information to guide citizens in helping these poor Indians can be had in abundance from the Hon. Charles D. Burke, Commissioner of Indian Affairs, Washington, D. C.; Samuel M. Brosius, representative of the I. R. A., McGill Building, Washington, D. C.; and Matthew K. Sniffen, secretary of the I. R. A., 995 Drexel Building, Philadelphia, Pa.

"Congress," said Secretary of War Stanton to Bishop Whipple years ago, "never redresses a wrong until the people demand it." The readers of THE LIVING CHURCH, once armed with the facts of this distressing matter, and then having digested them, in the light of Christian and American religion and political doctrine, can promptly abate this wrong, as many another.

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.

REPORT OF COMMISSION ON THE MINISTRY

To the Editor of *The Living Church*:

I HAVE READ THE editorial in the March 21st issue of *THE LIVING CHURCH* in which you criticized the circular issued by the Commission on the Ministry under date of Feb. 16th, and signed by (the Rev.) Harry P. Nichols, Chairman of the Committee on Recruiting.

There are one or two things I should like to say. In the first place I regret that you have limited your discussion to only one of the several concerns submitted for consideration in the circular. It seems to me that there are matters of vital importance in the circular besides the one you discuss.

But secondly, and this is the important point in this letter, you seem to imply that the matters the Commission have suggested for discussion are matters upon which the Commission is agreed and that they constitute a policy. Neither of these propositions is the true statement of the case.

The circular is merely an invitation to discussion. The Commission has not put forth a "policy." It seems unnecessary to call attention to the fact that the Commission appreciates fully that it would be *ultra vires* for it to formulate a policy which would so vitally affect the whole polity of the Church as any plan to "apportion territory" would involve.

There may be members of the Church who are ready to enter into some such arrangement with other religious bodies, there may be some members of the Commission who are ready to do so. Certainly I am not, certainly I do not believe that the Commission has committed itself to any such policy.

The Commission has merely asked for discussion of certain vital problems with which our ministry is confronted. Certainly the Federation's policy of "allotting territory" is one of these one which is being, and must be, thoroughly discussed. I anticipate that between now and the time the General Convention meets we shall hear much of it. I am happy to know you oppose it and shall hope for more opposition to it from *THE LIVING CHURCH*. But may I also hope that you will discuss other of the contents of the Circular from the Commission on the Ministry.

BENJ. F. P. IVINS.

Nashotah, Wis., April 17.

THE TITLE PAGE

To the Editor of *The Living Church*:

OULD NOT the title page of the Book of Common Prayer to express the historic relation on succession of the Church?

Permit me to suggest:

"THE BOOK OF COMMON PRAYER
And Administration of the Sacraments and other Rites and
and Ceremonies of the Church
According to the Use of
THE HOLY CATHOLIC CHURCH
In the United States of America
Known, prior to the Revolution, as the Church of England
in the American Colonies,
Together with
The Psalter, or Psalms of David"

The historic definition, "The Church of England in the American Colonies," has the further advantage of avoiding any claim of exclusiveness as against any other portion of the Holy Catholic Church.

Grace Church,
Oceanside, Calif., April 6, 1925.

P. H. HICKMAN.

BUILDING THE CATHEDRAL

To the Editor of *The Living Church*:

WE, IN THE EAST, are very much interested in the building of the New York Cathedral, and want to know just when the work will begin, and how the drive advances from week to week. In order to find out anything, we have to wait until *THE LIVING CHURCH* comes. The *Churchman* publishes only criticisms.

I am not quite sure whether the *Churchman* is against building the Cathedral, or against Bishop Manning, or both.

It must know that a church half built must be completed.
Easton, Md.

R. BANCROFT WHIPPLE.

LECTURES TO CLERGY AT OXFORD

To the Editor of *The Living Church*:

AFTER AN INTERVAL of eleven years, it has at last been found possible to revive the Lectures to Clergy at Oxford; and arrangements are now complete for holding them between the 13th and 18th of July. We should esteem it a favor if you would assist us to bring them to the notice of the Clergy.

The Lectures will be given in Keble College; and are open to clergymen of the Church of England, or of the Churches in communion therewith.

There will be a meeting of welcome on Monday, July 13th, at 8:45 P.M. During the week, lectures will be given by the Regius Professor of Divinity, Dr. Goudge, on *The Apostolic Gospel*; the Regius Professor of Ecclesiastical History, Dr. Watson, on *The Friars*; Dean Ireland's Professor of N. T. Exegesis, Dr. C. H. Turner, on *St. Peter in the N. T. and the early Church*; Dr. Brightman, on *The Revision of the Prayer Book*; the Rev. K. E. Kirk, on *Problems of Conscience*; the Rev. E. Graham, on *Christian Marriage*; the Rev. E. W. Grensted, on *Christian Science*; and the Rev. A. Guillaume, Professor of Oriental Languages in the University of Durham, on *The Servant Passages in Isaiah*. There will also be two evening Conferences: introduced by the Dean of Canterbury on *Reunion*, and by Dr. Lyttelton, on *Religion and Social Reform*.

The fee for attendance at Lectures and Conferences is £1. It should be sent, with the application for a ticket, to the Warden, Keble College, Oxford, who will be glad to arrange accommodation in Keble College, for those who are attending the lectures and desire it, at 10/6 a day.

Christ Church, Oxford, April, 1925.

H. L. GOUDGE, Chairman.
B. J. KIDD, Secretary.

EARLY JAPANESE CHRISTIANITY

To the Editor of *The Living Church*:

PROPOS OF THE ARTICLE, *How Christianity Survived in Japan*, and considering that so many persons are incredulous as to its having ever been heard of there prior to 1853, the following from the *Encyclopædia Britannica* may prove of interest.

"The earlier period of the Tokugawa supremacy was disgraced by violent persecution of the native Christians. The religion had been introduced by the Portuguese in 1549, when Xavier first came to Japan. Christianity was finally proscribed, a decree of expulsion was directed against the missionaries, and persecution raged until 1637. In that year the peasantry of a convert district in the province of Hizen . . . assembled to the number of 30,000, and, fortifying an old feudal castle at the town of Shimabara, declared open defiance against the Government . . . after a brief but desperate struggle, the Christians were all massacred. But many clung to Christianity in secret, and several prohibitory edicts were issued throughout the seventeenth and eighteenth centuries. So lately, indeed, as 1868, these proclamations might be seen on the notice boards in every village throughout the country."

Even so learned a scholar as the Rev. Dr. John Mason Neale has written that even a Christian Emperor was among those slaughtered.

National City, Calif.

W. BOLLARD.

THE PROPORTION OF DELINQUENTS

To the Editor of *The Living Church*:

AT THE REFORM SCHOOL of the State of Missouri, located at Boonville, there is only one boy claiming membership in the Episcopal Church. The average is two out of over six hundred. Some Federal prisoners are sent to this institution. The state penitentiary at Jefferson City shows about the same proportion or less. Would it not be helpful to find out the proportion of communicants or others trained in our Church in the various penal institutions throughout the United States?

The question of the most popular preachers made me think about the above.

Boonville, Mo., April 11.

GEORGE E. WHARTON.

Church Kalendar



APRIL

"WE WHO have loved the stars so well, how shall we fear the night?"—*An astronomer's epitaph on his wife.*

- 25. Saturday. St. Mark, Evang.
- 26. Second Sunday after Easter.
- 30. Thursday.

CALENDAR OF COMING EVENTS

- April 22. Diocesan Convention, Georgia.
- April 25. District Convocation, Honolulu.
- April 29. Diocesan Conventions, Arkansas, Massachusetts.
- April 30. Consecration of the Very Rev. Warren L. Rogers as Bishop Coadjutor of Ohio, at St. Paul's Cathedral, Detroit, Mich.
- May 1. Consecration of the Rev. Campbell Gray as Bishop of Northern Indiana at Ft. Wayne, Ind.
- May 5. Church Congress at St. Louis, Mo. Diocesan Conventions, Albany, Easton, New Jersey, Pennsylvania.
- May 6. Special Diocesan Convention, South Florida, for election of Bishop Coadjutor: District Convocation, New Mexico.
- May 7. Consecration of the Very Rev. B. F. P. Ivins, D.D., as Bishop Coadjutor of Milwaukee, at Milwaukee, Wis.
- May 8. District Convocation, South Dakota.
- May 10. Diocesan Convention, Montana.
- May 11. Diocesan Convention, Quincy.
- May 12. Diocesan Conventions, Delaware, Harrisburg, New York, North Carolina, Southwestern Virginia, Maine.
- May 13. Diocesan Convention, Atlanta, Western North Carolina.
- May 17. District Convocation, North Dakota.
- May 19. Diocesan Conventions, Bethlehem, Connecticut, Newark, Rhode Island, Western New York.
- May 20. Diocesan Conventions, Florida, Western Massachusetts, West Virginia.
- May 26. Diocesan Conventions, Long Island, New Hampshire.
- May 27. Diocesan Convention, Vermont, Virginia.

APPOINTMENTS ACCEPTED

- ADAMS, Rev. PERCY C., of St. John's Church, Ashland, Pa.; to be rector of St. Paul's Church, Owatona, Minn., May 1st.
- CUNNINGHAM, Rev. RAYMOND, vicar of Trinity Church, Hartford, Conn.; to be rector of the parish.
- FAIRBURN, Rev. HARRY JOHN, of Grace Church, North Girard, Pa., and associate missions; to be rector of St. John's Church, Cape Vincent, N. Y., May 1st.
- FENWICK, Rev. HARRY F., of St. David's Church, Bangor, Pa.; to the cure of Christ Church, Forest City, Pa., May 1st.
- GREENLEAF, Rev. ARTHUR P., rector of St. Paul's Church, Wallingford, Conn.; to be chaplain and librarian of the Choate School, Wallingford, July 1st.
- LAKE, Rev. CLARENCE H., rector of Calvary Church, Richmond, and St. Thomas' Church, Wharton, Tex.; to be rector of St. Peter's Church, Brenham, and St. Mary's Church, Bellville, Tex., June 1st, with residence at Brenham.
- STONE, Rev. WILLIAM S., rector of the Church of the Ascension, Hagood, S. C.; to be rector of Holy Trinity Church, Gainesville, Fla.
- WALTER, Rev. GLEN BEAM, of Grace Church, Honesdale, Pa.; to be rector of Christ Church, Springfield, Mo., May 1st.

TEMPORARY APPOINTMENTS

- NUTT, Rev. GEORGE, formerly of the Diocese of Jamaica; in temporary charge of Whitefish, Mont., and adjacent mission field.

SUMMER ADDRESS

- GRIFFITH, Rev. MORGAN LLEWELLYN, of St. Paul's Church, Brooklyn, N. Y.; to be at 68 Torrington Square, London, W. C., 1, England.

NEW ADDRESS

- DAVIDSON, Rev. J. M. D., D.D.; to be addressed at Macomb, Ill.

ORDINATIONS

DEACONS

ALBANY—On Tuesday in Easter Week, April 14, 1925, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese, ordered WILLIAM MARTIN TILTON deacon in the Church of Our Saviour, Lebanon Springs, N. Y. The candidate was presented by the Rev. Dr. Fleming James, of Berkeley Divinity School, Middletown, Conn., and the sermon was preached by Bishop Oldham.

The Rev. Mr. Tilton will be graduated from Berkeley Divinity School this spring and will then be in charge of the Church of Our Saviour at Lebanon Springs, and of St. Luke's Church, Chatham. For two summers Mr. Tilton has been lay missionary at Lebanon Springs and has done an excellent work and greatly endeared himself to the people of the countryside.

CENTRAL NEW YORK—At St. John's Church, Oneida, April 13, 1925 the Rt. Rev. Charles Fiske, D.D., assisted by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop, ordained to the diaconate NIGEL SAVAGE MACÉWAN and ERNEST LYNN HARVEY. The candidates were presented by the Rev. S. R. MacEwan, rector of the parish, and father of one of the candidates. The sermon was preached by the Rev. Edmund H. Carhart, Jr.

The Rev. Mr. MacEwan will graduate from the General Theological Seminary in June, when he will become assistant at Zion Church, Rome, N. Y.

PRIEST

FLORIDA—The Rt. Rev. Frank A. Juhan, Bishop of Florida, ordained to the priesthood in Trinity Church, Apalachicola, on March 31, 1925, the Rev. FRANCIS B. WAKEFIELD. The candidate was presented by the Rev. George E. Benedict, and the sermon was preached by the Bishop.

The Rev. Mr. Wakefield will continue his work at Federal Point, Interlachen, Welika, and Hilliard.

DIED

LAMB—Entered into life eternal on the morning of Easter Eve, THEODORE DENISON LAMB, youngest child of William Edward and Cynthia Hegeman Denison LAMB, aged nineteen years. The funeral service was at St. John's Cathedral, Denver, Colo., Tuesday, April 14, 1925.

MILNE—Died, on Tuesday, April 7, 1925, at Salisbury, N. C., ALMA TUTTLE, beloved wife of the Rev. Mark H. MILNE, rector of St. Luke's Church, Salisbury, and mother of David Tuttle Milne, student at the University of North Carolina. The funeral was held at St. Luke's Church on Wednesday morning, April 8th, by

MAKE YOUR WANTS KNOWN

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OF
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No single advertisement inserted in this department for less than \$1.00.

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

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

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

the Rev. Warren W. Way, of St. Mary's School, Raleigh, with interment the next day at Hornell, N. Y.

"Where loyal hearts and true,
Stand ever in Thy light."

POSITIONS OFFERED

CLERICAL

WANTED: PRIEST, SINGLE, CATHOLIC College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A REFINED AND INTELLIGENT WOMAN as Rector's Helper and Parish Visitor. Must have had experience. Write at once to Rev. C. E. PATTILLO, D.D., rector of St. Andrew's Episcopal Church, Tampa, Florida.

PROOF READER. MUST HAVE HAD technical experience; some knowledge of ecclesiastical terms necessary. Essential that one be accurate at English construction and punctuation and detect errors quickly. Address THE PRESIDENT, MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis.

REGISTERED NURSE WANTED BY ST. Stephen's College, Annandale-on-Hudson, New York; \$1,000 and living, for ten months light institutional work, beginning September 1st. Only registered nurses need apply. Churchwoman preferred.

POSITIONS WANTED

CLERICAL

ACTIVE PRIEST 43, EXPERIENCED, formerly Archdeacon, desires important missionary work. Middle-west or West preferred. References. Address MISSIONARY-380, care of THE LIVING CHURCH, Milwaukee, Wis.

ACTIVE PRIEST DESIRES CHANGE, Parish or curacy. Address P-386, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CHANGE after over seven years present parish. Rectory and living stipend. Address W-360, care of THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F.-375, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY, GOOD CHURCHMAN, extemporaneous preacher, desires parish, California preferred; university and seminary graduate. Address H-381, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, EDUCATION SPECIALIST, NATIONALLY known, desires parish *locum tenency* for summer. Rooms and two hundred monthly. Address P-397, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST WILL TAKE DUTY FOR MONTH of July. Write to B-390, LIVING CHURCH, Milwaukee, Wis.

RECTOR GIVING BEST REFERENCES DESIRES new charge. Address S-368, LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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CHURCH WORKER, EXPERIENCED IN Church school and Young People's work. 3 years' college training in religious education. Excellent references. Address Miss H-379, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set 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 Street, London, W. 1, and Oxford, England.

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PARISH AND CHURCH

ALTA AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candelsticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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RETREATS

RETREAT FOR LAYMEN WILL BE HELD, God willing, at Holy Cross, West Park, New York, beginning on Saturday evening, July 4th, and closing Monday morning, July 6th. It is hoped that a number of laymen can come before the Retreat, and spend Independence Day at Holy Cross. All who desire to remain will be welcome to do so. No charge. Apply to GUESTMASTER, Holy Cross, Ulster Co., West Park, New York.

and

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.

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THE WARHAM GUILD, THE SECRETARY will forward free of charge, (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

RELIGIOUS

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

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 June 29th to July 11th—at Camps:
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 Carleton, Allegany State Park, Red House, N. Y.

Finney, Little Switzerland, N. C.
 Houghteling, Twin Lake, Mich.
 Morrison, Waterloo, Iowa.
 Tuttle, Springfield, Mo.
 July 4th to 16th—at Camp:
 Kirk, Morro, Calif.

July 20th to August 1st—at Camp:
 Gardiner, Fitzwilliam, N. H.
 August 3d to 15th—at Camp:
 John Wood, Delaware, N. J.

For other information, rates, and registration card address:

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 202 South 19th Street, Philadelphia, Pa.

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ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

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CATHOLICS, SPEND THE SUMMER AT Loch Lomond, New Brunswick, a Catholic parish in Protestant Canada. Beautiful scenery, ideal climate, no extreme heat. 11 miles from Saint John. Boating, fishing; magnificent chain of lakes. Two hotels (BEN LOMOND HOUSE, Proprietor, H. J. FLEMING; JOHNSTONE HOTEL, G. McAFFERTY). Community Club, two stores, telephone, daily mail. Summer cottages. Further information can be obtained from Rev. C. W. FOLETT, Loch Lomond, St. John's Co., N. B., Canada.

CANTERBURY PARK, MICH. (NEAR LUDINGTON) Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms, \$25.00 down, balance \$5 per month for fifteen months, no interest.

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MISCELLANEOUS

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INFORMATION

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.

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

In writing this department kindly enclose stamp for reply. Address *Information Bureau* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:30, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communion
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M. Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

BOOKS RECEIVED

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

- The Bobbs-Merrill Company, Indianapolis, Ind.
The Man Nobody Knows. A Discovery of Jesus. By Bruce Barton, author of *What Shall It Profit a Man*. Price \$2.50.
- D. C. Heath & Co. New York, N. Y.
Chapters in Social History. By Henry S. Spalding, S. J.
- Little, Brown & Co. 34 Beacon St., Boston, Mass.
Soundings. A Novel. By A. Hamilton Gibbs. Price \$2. net.
- Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.
The Shepherd of Eternity; and Other Poems. By Eva Gore-Booth. Price \$1.50.
- Macrae-Smith Co. 1712-1714 Ludlow St., Philadelphia, Pa.
Wood and Water Friends. By Clarence Hakes. Illustrated by Charles Copeland.
White Trail's End. By Theodore Von Ziekursch.
Emma. By Jane Austen. Twelve Colored Illustrations by C. E. and H. M. Brock.
- Minton, Balch & Co. New York, N. Y.
Lenin. By Leon Trotsky.
- Prentice-Hall, Inc. New York, N. Y.
Foreign Service of the United States. By Tracy Hollingsworth Lay. Foreword by Charles Evans Hughes.
- George Putnam's Sons. 2-6 West 45th St., New York, N. Y.
Seth Low. By Benjamin R. C. Low.
- Republic Publishing Co. New York, N. Y.
Youth in Conflict. By Miriam Van Waters, Ph.D.
- Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.
Nature Sermons. By Charles E. Jefferson, D.D., pastor Broadway Tabernacle, New York City. Price \$1.50.
Preachographs. By M. S. Rice. Metropolitan Methodist Church, Detroit, Mich.
- University of Chicago Press. Chicago, Ill.
Family Welfare Work. By Sophonista Breckinridge.

PAMPHLETS

- From the Author.
The Resurrection. By William Harman van Allen, S.T.D., D.C.L., rector of the Church of the Advent, Boston. Reprinted from the *American Church Monthly*, April, 1925.
- Columbia University. New York City. Sales Agents. Longmans, Green & Co. 55 Fifth Ave., New York City.
- The Jackson Press. Kingston, Ontario, Canada.
The Coal Resources of Canada. By M. J. Patton.
- Reed College Bulletin. Portland, Ore.
Cost of Living Survey.
Protective Labor Legislation. By Elizabeth Faulkner Baker.
- University of Illinois. Urbana, Ill.
Executive Influence in Determining Military Policy in the United States. Parts I and II, and Part III by Henry White.

Work of Restoration Begun in St. Paul's Cathedral, London

Clergy Pensions—Scottish Prayer Book Revision—General News Notes

The Living Church News Bureau
London, April 3, 1925

CANON ALEXANDER, THE TREASURER OF St. Paul's Cathedral, has addressed the following message to the contributors to the Preservation Fund on the occasion of the partial closing of the Cathedral, which took place last Tuesday night, March 31st:

"Tonight the greater part of St. Paul's Cathedral is being closed for an indefinite period. It is a moment of historic and religious importance in the life of our city and our country; and many of us feel, as the old Greeks used to say of some tragic loss or bereavement, that the spring has been taken out of the year.

"It is often asked for how long this closing will be. I have never ventured to say more than that it must be for a very considerable time—that is, in all probability, for several years. We are closing it not to secure the safety of the public but to enable the work of repair, which our countrymen have so generously supported, to go on without interruption. And work of this kind, as we know from the experience of the last twelve years, and from what we have already accomplished, is apt to be difficult and slow.

"But whether the time is long or short, there is a real danger that the great tradition of worship for which St. Paul's has stood, which has been built up for us by the labors and sacrifices of many distinguished men, as well as by the prayers and praises of the multitudes of the unknown, and which we trust is expressive of the best mind of the Church of England, may be broken or impaired. The great national services, at any rate on the scale and with the splendor which we have known in the past, will no longer be possible. We must see to it, whether at home or throughout the Empire, that the religious spirit which finds in St. Paul's its joy and strength does not fail us. Sir Christopher Wren's great masterpiece, with the silence of its brooding dome and the glory of its uplifted cross, was planned by him to be a witness to the sense of a Divine Presence in humanity; and it is just in proportion as we keep that sense alive in our national life that St. Paul's and its preservation can be to us a matter of vital concern—whether it be, as we confidently hope to see it on some future day, the center of a renewed and heightened influence, or whether it be, as we see it now, only a half-deserted and half-dismantled shrine, on which its gates will close tonight."

There is to be no delay in proceeding with the work of restoration of the Cathedral. By Wednesday afternoon all the chairs had been removed under the dome; the high altar, with its furnishings, had been transferred to the nave; and silence rested on the deserted, unlit choir-stalls. Transepts and the area beneath the dome seemed to be more spacious for their clearing, and it was possible to see how effective is the large scale pattern of the marble floor, with its central star, circles, and squares.

The first works to be undertaken will be the taking down of the organ and choir-stalls to lay bare the two eastern piers, which have not yet been examined. Another immediate duty will be to de-

sign the steel and timber jackets which are to be used temporarily to strengthen the piers during the process of grouting. It cannot yet be stated in what order the piers will be treated, nor how many men will eventually be employed on the work.

A large congregation attended Evensong in the nave on Wednesday afternoon. During the day the rearrangement of the western part of the Cathedral had been completed, and the setting for the service, though unfamiliar, was not unpleasing. The barrenness of the great wooden screen took away from the dignity and beauty of the nave, but this may to some extent be overcome later by the hanging of tapestries which will cover the screen to a height of fifty feet. For the present the only drapery behind the altar consists of a heavy curtain of blue brocade. A smooth oak floor has been laid down for the choir, and four steps lead from this to the altar. Seats for the clergy and benches for the choristers have been planned to reproduce the seating scheme in the choir of the Cathedral.

One impression of the service was that the removal to the nave gave it a more congregational character. The people were in closer contact with the choir; the words of the lessons could be heard more distinctly than they were beneath the dome, and there was a welcome absence of echo. The quality and volume of tone of the temporary organ gave satisfaction, and the fine singing of the choir could be thoroughly appreciated.

Accommodation in the nave for the Sunday services may prove to be rather restricted, but for the ordinary weekday Evensong there is ample room for the average congregation.

CLERGY PENSIONS

I have, in previous letters, referred to the strong feeling displayed by many of the clergy against the Clergy Pensions Measure. That this feeling may be due in some measure to misunderstanding is the opinion of Canon Partridge, Secretary of the Central Board of Finance, and with a view to allaying any such wrong conception he has addressed a letter to the Press. It is but fair to give your readers an opportunity of judging both sides of the question, so I present a summary of Canon Partridge's letter. He says there is danger in the discussion of the measure lest some basic principles which govern the recommendations of the Pensions Committee should be overlooked. Lord Phillimore and his colleagues are, he says, frequently criticised in the correspondence columns of newspapers for ignoring what lies at the root of their proposals.

Canon Partridge then makes the following points:

1. It was the intention of the committee that the clergy should be relieved, as far as possible, from the payment of premiums, which the Parochial Church Councils should provide. The committee contains members who are in intimate touch with large numbers of clergy, and they know that possible depreciation of the tithe rent charge income, cost of dilapidations, and cost of pensions, form a triad of charges which, beginning at almost the same moment, it would be unfair to ask the clergy to meet. They therefore framed proposals, and laid plans for a campaign

to bring them to fruition, for securing the payment of premiums from the lay people of the Church who confessedly are making too small a contribution towards the support of their clergy. It may be said that this would be impossible in rural parishes. In such cases the committee wished to resort to the Diocesan Pensions Funds (which they are accused of overlooking, but which they definitely left for this and other purposes), and to moneys already in the hands of the Central Board, which it was hoped to augment. These three sources would go far to meet the contention, which the committee were the first to make, that payment of premiums was the greatest difficulty which had to be faced.

2. For this reason, and on grounds of economy and scientific assurance, they adopted the plan of non-returnable premiums. Why return to the estate of a clerk, possibly that of a celibate (an increasing class), and in some cases certainly not an impoverished one, the contributions made from public Church funds?

3. Some of the committees were already pledged to take up the question of widows and orphans with the least possible delay, and in fact work upon that task has begun already. The committee assumed that this would be so, in order that the pensions scheme might avoid the thousand and one difficulties of administration of pensions to widows and orphans which only those know who have had to face them in practice.

Canon Partridge concludes his letter by suggesting that the committee was right in requiring of the Church, through the voluntary gifts of Parochial Church Councils, a contribution towards pensions other than those of the Ecclesiastical Commissioners and of the Church Assembly, and that this plan is likely, beyond any other, to secure a pension adequate in amount.

SCOTTISH PRAYER BOOK REVISION

The Primus of the Episcopal Church in Scotland, Dr. Robberds, Bishop of Brechin, has issued the following notice concerning Prayer Book Revision:

"The Scottish Bishops, meeting in conference on March 3d and 6th, 1925, took into consideration the feeling expressed by a good many of the clergy that the details of the liturgical revision should not be definitely decided until the final results of the liturgical revision in England are known. They also note that, under the provisions of our Code of Canons, no amendments other than verbal can be moved at the confirmatory meeting of the Provincial Synod held after the various bodies named in the Code have been consulted on the provisional decisions of the Synod.

"The Bishops have it therefore in view to propose to the two Chambers of the Provincial Synod to adopt the following procedure. They suggest that the Synod should in October, 1925, consider all the canonical and liturgical proposals put before them, and give *interim* findings thereon; and that it should then adjourn *simpliciter* for a period (perhaps twelve months), after which it seems practically certain that the English final results will have been known for a considerable time; that at the adjourned meeting amendments proposed by the Consultative Council, or by the Synod itself, in the light of those results, should be considered and voted on; and that the confirmatory meeting should then follow as usual after the canonical period, and after the various bodies named in the Code have had an opportunity of expressing their opinion as to confirmation."

This resolution should go far to remove the opposition of those clergy who wish to keep the Scottish Prayer Book in line with the Prayer Book of the Church of England.

GENERAL NEWS NOTES

St. George's Church, the first Anglican church to be built in Madrid, was consecrated Sunday, March 29th, by the Bishop of Gibraltar, assisted by the Rev. Symes Thompson, Chaplain to the British Embassy, who is the incumbent. After the dedication service, which was attended by Sir Horace and Lady Rumbold, the Embassy Staff, and the Norwegian Minister, the Bishop officiated at a confirmation service and a baptism.

The new church is built of red brick, with a square tower in the Hispano-Moorish style. Its construction was made possible by the generosity of the late Mr. William Edgar Allen, a business man of Madrid, who died in 1915, leaving £5,000, and £1,000 as upkeep endowment. The site was provided by the Anglican community, which numbers about 300.

I learn from the current number of the *St. Martin's Review* that the Rev. H. R. L. Sheppard, who writes from the island of Capri, Italy, is hopeful that, if the good progress in his health continues, he may

return to St. Martin's-in-the-Fields and resume his work there on Sunday, May 3d, the Third Sunday after Easter.

Westminster Abbey was filled last Monday night with an appreciative congregation to hear the Abbey Special Choir sing Bach's St. Matthew Passion, under the direction of the Abbey organist, Mr. Sydney Nicholson. The conditions of the performance entail the sacrifice of a good many of the contemplative numbers and the rendering of others by boys' voices in unison, while the resonance of the building tends to the adoption by Mr. Nicholson of slow *tempi*. But against these things has to be set the great beauty of the sound, which seems to float up to the clerestory and descend from there to the listener.

The organ was used to accompany the recitatives, and this was on the whole a gain. The tone of the choir was good throughout, constantly producing that blend of reverence and melting loveliness which is Bach's peculiar characteristic.

GEORGE PARSONS.

Canadian Churchmen Observe Holy Season in Great Throngs

For Relief of Miners' Families—A Church Monthly in Cree—War Memorial at Kenora

The Living Church News Bureau
Toronto, April 16, 1925

REPORTS OF HOLY WEEK AND EASTER services all tell of good congregations, a wide observance of the Three Hours on Good Friday, and churches thronged with communicants on Easter Day.

A number of gifts as usual marked the queen of festivals. At St. George's, New Glasgow, Diocese of Nova Scotia, a thousand dollar note, given anonymously, was found in the collection.

On Easter Eve the Bishop of Toronto dedicated at the Church of St. Michael and All Angels, the rector of which is Canon W. F. Brain, what is said, by those well qualified to speak, to be the most beautiful chalice in Canada. It was made from old pieces of gold and silver, and adorned with jewels given by members of the congregation. Three small legacies, given as memorials by friends of the rector, financed the making of the chalice, which is of handwrought silver, ornamented with gold enamel and jewels. It was designed by Alexander Scott Carter, A. R. C. A., and made by Arnold M. Doret, a skilled goldsmith from Paris now residing in Toronto, who devoted five months of his spare time from regular work to its construction.

FOR RELIEF FOR MINERS' FAMILIES

The Archbishop of Nova Scotia has addressed a letter to the clergy of his diocese in which he says:

"Nova Scotia has been visited with a great calamity arising from the dispute between the British Empire Steel Co. and the miners of Cape Breton.

"I do not propose to enter into the merits of that dispute. We all have our opinions in regard to it. What I want to press upon you is the regrettable fact that a number of our fellow citizens have been reduced to a lamentable state of poverty and distress, and the cry for help which has gone through the land

appeals to the heart of every Christian man and woman.

"Whatever is done there will be need for relief for some time to come and I am, therefore, calling upon you to place the matter before your people and ask them to contribute to the fund which Mrs. Archibald started. Send all amounts to the Hon. MacCullum Grant, care of Grant, Oxley & Co., Halifax, and they will be used to the best advantage by the local committees organized for that purpose.

"From the time when the existing state of affairs was brought to public notice I have been keeping in touch with those in Cape Breton who are not influenced by any other motive than a desire to help where real distress is known, and it is in consequence of information so obtained that I am now making this appeal."

A CHURCH MONTHLY IN CREE

A publication, called *The Cree Monthly Guide*, is now being issued from Onion Lake, Saskatchewan. The editorial committee consists of the Rev. E. Ahenakew, Archdeacon Rennison, and Rural Dean Fraser. Archdeacon Faries has been asked to act on the committee. A grant has been given by M. S. C. C. for this year to help in the publication. It is hoped that the paper will be widely circulated among all Cree-speaking Indians.

Archdeacon Faries has been appointed along with the Bishop of Moosonee and the Rev. E. Ahenakew to revise and complete the Cree dictionary on which the late Archdeacon Mackay did so much work. The dictionary, which is greatly needed, is to be a memorial to the veteran Cree Missionary, and is to be made inclusive of all Cree dialects. A similar dictionary of the Eskimo language is also in preparation, to be issued as a memorial to that other veteran of the Canadian mission field, the late Rev. Dr. Peck.

WAR MEMORIAL AT KENORA.

A fine memorial to the men of the congregation who fell in the Great War, fourteen in all, has just been installed at St. James' Church, Kenora, Ontario. It consists of chancel stained glass window, oak altar and rails, oak panelling and reredos, oak lectern, and brass tablet suit-

ably inscribed with the names of those who fell. The Bishop dedicated these memorials at a special service. Chosen relatives of the fallen unveiled the memorials. Col. the Rev. G. A. Wells, C. M. G., D. S. O., Warden of St. John's College, Winnipeg, gave a splendid address. Canon Lofthouse and the Rev. E. Diamond assisted in the service. The wood work is the production of Mr. H. R. Thorpe, a member of the congregation and is very fine.

VOLUNTEERS FOR NORTHERN MISSIONS

Five of the graduating class at Wycliffe College, Toronto, have volunteered for missionary work in northern dioceses. Messrs. C. M. Hatheway and A. J. Goldring have been accepted by Bishop Lucas for work in the Diocese of Mackenzie River; the former going in as the successor to the late Rev. Herbert Girling at Coronation Gulf, and the latter to Chipewyan. Messrs. Jenkins and Gibbs will be going to the Diocese of Moosonee to engage in work among Indians and Eskimos, while Mr. A. C. McCullan will accompany the Rev. W. A. Geddes upon his return to Shingle Point and Herschel Island in the Yukon diocese to strengthen the Eskimo Mission there.

MEMORIAL TO MISS KNOX

Amid a silence more eloquent than words, and with the vast congregation standing in profound respect, the memory of a woman whose religious and educational work has been a vital factor in moulding the characters of many of Canada's finest women, was honored at St. Paul's Church, Toronto, when a beautiful tablet commemorating Miss Ellen Mary Knox was unveiled. The ceremony itself was performed by one of her oldest friends in Canada, Dr. N. W. Hoyles, K. C., former Principal of the Law School at Osgoode Hall, and the Chairman of the Board of Governors of Havergal Ladies' College, of which Miss Knox was Principal for thirty years.

Striking word tributes were paid by Rev. Principal T. R. O'Meara of Wycliffe College and the Rev. Canon H. J. Cody of St. Paul's, of whose church Miss Knox was a member for more than a quarter of a century. "A gifted, consecrated woman of God," was Principal O'Meara's description of the late Miss Knox, while Canon Cody declared that "to the ends of the land many rise up and call her 'blessed,'" and that one of the great builders of a nation's life had passed.

With a few simple words Dr. Hoyles pulled away the Union Jack which draped the tablet; then the congregation joined whole-heartedly in the singing of that old hymn, peculiarly fitting for the occasion, "For All the Saints Who From Their Labors Rest."

Thirty-two years ago, said Principal O'Meara, Miss Knox came to Canada unknown by a single soul on this side of the Atlantic, and, after thirty years of life and service, there was no better known woman in the Dominion. There was no one, he observed, who had left a deeper imprint for God in the life of our country, for Miss Knox had influenced directly more than 5,000 of the best and most influential woman in Canada.

MISCELLANEOUS NEWS ITEMS

The Churchmen's Banquet of Toronto laymen, the outstanding meeting this year of the men of the Church, is to be held at the Prince George Hotel on Thursday, May 7th. The Rev. Canon Shatford of Montreal, is to be the special speaker.

The Bishop of Toronto will act as chairman of this gathering, which is held under the auspices of the Brotherhood of St. Andrew.

The Rev. L. W. F. Crothers, who for the past three years has been in charge of the Anglican parish at Quyon, Que., has been appointed by Bishop Farthing, of Montreal, to succeed the Rev. E. G. May as rector of St. James' Church, Hull.

The men's club of Grace Church, Delta, Ont., held an open meeting in the Sunday school building, the speakers being Canon Sherman, of Holy Trinity Church, Toronto, the Dean-elect of Quebec Cathedral. Canon Sherman spoke on Vital Needs in Christianity Today. He classified these under four main headings—

New York Churches Unable to Accommodate Easter Worshippers

The Easter Sermons—Grace Church Chimes—Physicians and the Cathedral

The Living Church News Bureau
New York, April 16, 1925

NEW YORK, N. Y.—Learning that Bishop William Montgomery Brown, who is awaiting sentence after conviction for not upholding the doctrine of this Church, was scheduled to speak with two others on the subject of Heresy, on Low Sunday afternoon at St. Mark's-in-the-Bouwerie, Bishop Manning publicity inhibited Bishop Brown from speaking in any church in the diocese. At the appointed time an enormous crowd, numbered in the thousands, appeared in front of the church and sought entrance. Bishop Brown appeared, without episcopal vestments, before a screen that had been drawn before the altar. The huge audience applauded. Bishop Brown bowed and said nothing. Dr. Guthrie announced that the symposium on Heresy would be given in the community hall on Wednesday night.

EASTER WEATHER WAS IDEAL. THE SUN shining, the air cool and bracing. The physical setting of the Queen of Feasts no doubt had its influence on the widespread religious observance of the day; for from all sides come reports of the best Easter in years. Holy Week and especially Good Friday services were all well attended and in many churches the number of communions made on Easter day was the largest on record. Trinity Church and St. Paul's Chapel were thronged during the Preaching of the Passion on Good Friday; large numbers attended the same service at the Cathedral. The Children's Mission, held every day during Holy Week at St. Luke's Chapel for many years past, was notable this year for the large average of children enrolled who attended every day. In years past the public schools have given Holy Week as a vacation period, enabling the children to attend the Mission every morning. For the past two years, the vacation has come after Easter, making it necessary to hold the Mission in the afternoon, after school hours, except on Good Friday and Easter Eve. Nevertheless, out of an enrolment of 140 children of school age and under, the average attendance was

reality in religion, spirituality, knowledge and education, and service and sociability.

The Ven. Archdeacon Draper, Louisburg, N. S., has left his home for Barbados, B. W. I., on an extended furlough. The Archdeacon is just recovering from a severe attack of pneumonia and his physicians advise this trip south.

Large crowds attended the anniversary services in St. John's Church, Moose Jaw, when Archdeacon F. Wells Johnson, D. D., celebrated the twenty-first anniversary of his induction as rector in the parish. Special sermons were preached by the Ven. Archdeacon Johnson morning and evening, that at the evening devoted to a resume of the history of the Anglican Church in Moose Jaw and district.

over one hundred each day. The Mission opened with the Children's Eucharist on Palm Sunday and was concluded with public catechizing of the children at the evening service of Easter Day.

Thousands who attempted to gain admittance to the larger churches on Easter Day could not be accommodated. Two thousand were turned away from the Cathedral of St. John the Divine, while 4,000 were admitted; 6,000 thronged St. Patrick's (Roman Catholic) Cathedral at the Pontifical High Mass. Trinity Church could not accommodate the congregation that sought to worship there. St. Thomas' Church overflowed, many would-be worshippers sitting on the steps to catch strains of the music. The entire service was broadcast. Nearly a thousand communions were made at this service alone, though there were earlier celebrations at seven and eight, at which many communions were made. Worshippers crowded the steps of the pulpit and chancel in the Church of the Heavenly Rest. It was the last Easter in the present church building, which will be demolished in May. The Church of St. Mary the Virgin was filled to its capacity at the Solemn High Mass. Afternoon and evening services were almost as well attended in most churches as the morning services.

THE EASTER SERMONS

Bishop Manning preached at the Choral Eucharist at the Cathedral. Some four thousand persons listened to the Bishop's Easter message. Among other notable sermons were those of Dr. Stires, at St. Thomas', Dr. Bowie, at Grace Church, and Dr. Barry, at St. Mary's. The rector of St. Thomas' turned to a stone built into the wall back of the pulpit and reminded his congregation that the stone came from the summit of Mount Calvary. He said that the silent stone was "a reminder of the triumph of the risen Christ."

As the service was broadcast. Dr. Stires wished every member of his "invisible audience" a happy Easter. He said he was thinking of his parishioners who were obliged to be out of the city but had sent him word they would be on the radio from eleven to twelve-thirty o'clock. The rector added that there was another "invisible audience," the loved ones now in glory who, he felt, were looking down and hoping that the Easter Day would bring to their dear ones on earth "new light to live to the glory of God."

Dr. Bowie attacked unbelief in immor-

tality. Such indifference was like a glacier, he said, slowly but surely covering the world with frigidity. If men did not believe, he went on, their hearts would become cold.

"The youth of today who denies the existence of a life in the great beyond," Dr. Bowie continued, "develops into an unreasonable pessimist. He ceases to strive. And he is in reality like a jester with his cap and bells. We must believe there is something eternal in human life or we lose all those cherished things for which we live."

There is no reason to doubt immortality and every reason to be certain of it, said Dr. Barry.

"Death is the beginning, not the end of everything. It is the opening of the door to the future, a future that is not entirely unknown. It was only when the Resurrection of Christ occurred that the vision of immortality became more real. The Resurrection brought hope. All the things we do are inspired by hope, and if hope died out we would be nowhere. It is hope that keeps us going in this life from day to day. Think of the dullness and drabness of the existence of the average person if there were no hope. What the Christian religion offers for life, through the Resurrection of Christ, is hope.

"I am an old man now, pretty near the grave, but I have only been going to school. The real life is very near the beginning.

"It is a tremendous fact that when the world is cold, the sun has ceased to shine and the stars are dimmed we shall be in existence somewhere.

"We can be very certain about it. It has been revealed. Christ said: 'I go to prepare a place for you,' and the faithful Christian knows that 'Where I am, there shall ye be also.'"

GRACE CHURCH CHIMES

On Easter Morning, the twenty bells which have just been installed in the steeple of Grace Church, were rung for the first time. Nine of these are new, and the other eleven, which had hung in the tower for years, have been thoroughly modernized. Each bell is a memorial.

The chimes pealed first at seven-thirty o'clock. Their melody was welcomed in the neighborhood, as it was the first time chimes had been heard there since the original eleven were taken down last May and sent to Troy for "doctoring."

At eight o'clock the bells again sounded. They were heard also at intervals through the eleven o'clock service.

THE CITY MISSION'S EASTER

The joy of Easter found its way into the hospitals and prisons of New York, where the chaplains of the City Mission Society minister to the inmates other than Roman Catholics and Jews. The Holy Communion was celebrated in each of the institutions where our clergy officiate, and through the coöperation of friends of the Society throughout the city, the chaplains were able to distribute flowers, plants, fruit, and other delicacies to brighten the lives overshadowed by sickness, misfortune, or crime. Easter candy, colored eggs, and chocolate bunnies gladdened the hearts of the children in the hospital wards and the home for defectives. The chapel at Riverside Hospital for contagious diseases has been renovated and decorated by the New York Altar Guild and the City Health Department. At Bedford Reformatory, the handsome new organ, recently secured through the combined efforts of Roman Catholic, Episcopal, Protestant, and Jewish friends of the institution and its chaplain, Fr. Young, was used for the first time on Easter Day.

PHYSICIANS AND THE CATHEDRAL

Plans were announced Saturday for raising a fund on behalf of the medical profession in the United States to erect a bay with stained glass windows and sculptural decorations in honor of St. Luke, "the Beloved Physician," in the Cathedral of St. John the Divine.

Sculptural figures of some of the great healers from Hippocrates to Lister and stained glass scenes illustrating great events and epochs in the history of medicine and symbolic pictures will be used in decorating the bay with its vault, small windows and great clerestories. Each bay contains a chapel 25 feet wide and 43 feet high, with a triforium above topped by a great clerestory, from which the vaulting of the bay rises to the height of 115 feet. The cost of the bay is \$150,000.

The story and the ideals of the medical profession will be told in stone and colored glass, according to designs which will be worked out between the Art Committee of the Cathedral and the Division of the Medical Profession. Suggestions for pictures and symbolism which should decorate this monument to medicine and to the disciple who was included in the profession will be submitted by medical men, than discussed, and the designs finally adopted under the supervision of the Cathedral architect, Ralph Adams Cram. Bishop Manning said yesterday that the architect was enthusiastic over the plan of dedicating bays and chapels to separate callings and interests, believing that decoration of the church would be greatly enriched and varied in consequence of it.

Bishop Manning announced Monday night that work would be started this month on the nave of the Cathedral of St. John the Divine. He made the announcement at a dinner held in the Metropolitan Club to organize the division of the medical profession, which will assist the campaign for the completion of the \$15,000,000 fund to finish the Cathedral. Many prominent physicians and surgeons attended the dinner.

The Bishop expressed gratification that physicians were to be represented with other professions and interests in the building of the Cathedral, and outlined plans to go ahead with the work.

"There is enough exterior granite now on the ground to carry the walls up twenty feet, to the spring of the arches," he said. "We are waiting for the delivery of the limestone for the interior. The heads of two stone contracting firms—William Bradley & Son and B. A. & G. N. Williams—are now in Ohio and Indiana ordering the limestone at the quarries. The rough stone will be cut in their yards at Astoria and will soon be delivered to the Cathedral by truck.

"The granite which is to be used for the construction of the Cathedral is now being cut at Peekskill."

The Most Rev. Ethelbert Talbot, Bishop of Bethlehem and Presiding Bishop of the Church, also spoke.

HARLEM CHURCH BURNED

The tower and a mere shell of blackened stone walls are all that remain of the Church of the Holy Trinity, Lenox Avenue and 122d Street, owing to the most spectacular blaze Harlem has had in years. For three hours the fire department, responding to four alarms, had a terrific battle to keep the flames from spreading.

A \$35,000 organ recently installed was a total loss. Great stained glass windows, reputed to be art treasures, were destroyed. There were many memorials in the edifice, including the altar, windows,

and a bronze baptismal font on a marble base, decorated with a statuary group representing the baptism of Christ, the work of the late Paul Winters Morris.

The Rev. W. H. Owen, rector of the parish, was in Maryland on a few days' vacation after Easter, when he was informed of the outbreak of the fire. Engaging an automobile, he hurried to Wilmington, Del., where he took a train for New York. He presided at a meeting of the vestry held last night at the residence of the clerk of vestry, at which the kind offer of the use on Sundays of the Seventh Day Adventist Temple, nearby, was accepted. No plans were made for immediate steps toward rebuilding. The church building was free from incumbrance and fully insured.

NEWS NOTES

At the Easter meeting of the Plainsong Society, in the parish hall of St. Ignatius' Church, a lecture on Plainsong was given by the Rev. Dom Adrian Eudine, monk of Solesmes, of Farnborough Abbey, England.

Of twenty-five delegates from the United States to the meeting of the World Federation of the National Education Association, to be held this summer in Edinburgh, two are communicants of St. Luke's Chapel, Trinity Parish. One of these was President of the N. E. A. in the United States last year.

Notice of damage to the retaining wall of Trinity churchyard on the Trinity Place side and to Trinity Church itself by the excavation made in building the subway, was served yesterday upon the Controller and Corporation Counsel of the city by the Corporation of Trinity Church.

"It is necessary for the Corporation of Trinity Church at all times to preserve as far as possible this historic structure at the head of Wall Street for posterity," Mr. Parsons said. "There is no doubt that the damage done to the retaining wall and the church is due entirely to the subway construction work along Trinity Place between Rector Street and Thames Street.

"The underpinning construction work which will be undertaken is not different from that which has been done on many neighboring buildings because of the amount of subway construction in downtown New York. The work will be undertaken very shortly and will in no way interfere with the services at Trinity Church." THOMAS J. WILLIAMS.

CHRISTIAN UNITY OCTAVE

BOSTON, MASS.—The World Conference on Faith and Order has issued a booklet of Suggestions for the Octave of Prayer for Christian Unity, which is recommended to be held from May 24th to the 31st, being the eight days ending with Whitsunday or Pentecost.

The booklet is prefaced by the following tribute:

"He who wrote these pages is one who has attained—Robert Hallowell Gardiner. We who now are responsible for carrying forward the standard of unity which he so nobly bore, will do well once more to use these prayers that came from his heart, that were pleaded by his lips, and compiled by his hand.

"CHARLES HENRY BRENT."

There is a brief meditation for each day of the octave, with a litany and collect. On the last page is the statement, "The Lord's Prayer should of course be used every day."

Copies of the leaflet may be obtained free from the Secretariat, Post Office Box 226, Boston.

Philadelphia Reports for Easter Unprecedentedly Large Congregations

Church School Service League—The Bohlen Lectures

The Living Church News Bureau
Philadelphia, April 17, 1925

NO IMPROVEMENT COULD HAVE BEEN DESIRED in the weather conditions of Easter day, to encourage large attendance at Church services, and consequently the congregations were unprecedentedly large. More celebrations of the Holy Eucharist were held, at which the faithful assembled in unwonted numbers, and special music was, of course, a feature in most of the churches.

In the afternoon or evening, Church school festivals were the order of the day, accompanied in most instances by the presentation of the missionary offering, and, in some cases, by a pageant. One Church school presented very attractively the pageant, *With the Cross Around the World*, which was prepared by the Department of Religious Education of the National Council, based on the posters which were used in the Church schools during Lent.

The city seemed to be in an expectant mood for the religious significance of Easter Day. This mood was reflected in several editorials appearing in the daily papers on Good Friday and on Easter Day. Quoting from Roger Babson, one editor wrote:

"When it comes to the fundamentals of religion ['Fundamentalism,' however, is not meant, I imagine], the business men lead. There is great latent spiritual power amongst the active business men today." He continued, "Anyone who has looked in upon the downtown noonday Lenten meetings during the last six weeks believes what Babson says. Anyone who notes the activities of business leaders of this industrial city in every good work of charity, benevolence, and religion believes it. It is a thought for Good Friday, and for every other day in the year, that this nation was founded on faith in God and religion, that it never has abandoned that faith, and that whatever individual inconsistencies there may be around us, that faith remains a fundamental, which men know to be essential to permanent welfare, and to which they subscribe as their manly duty."

An Easter editorial remarks:

"The penitential season that preceded was a time for serious reflection, free from morbid introspection. It was a season when multitudes contemplated the meaning of life, and revised their scale of values. Today the door is opened and the way is before us all to prove that the forty days have not been spent in profitless rumination of shortcomings. For a man's religion is useless if he does not retranslate his thoughts into deeds and into service that has no time for vain and profitless regrets. The Easter message is a trumpet call to go forward with courage in the power of an endless life."

Such convictions expressed by prominent newspapers betoken a healthy background, and give courage to Church leaders to keep on sowing the seeds which produce such fruit.

CHURCH SCHOOL SERVICE LEAGUE

The fifth annual report of the Church School Service League of the Diocese has just been issued. "Steady progress in the work, with a better understanding of the Program," is the summary of the report,

which contains a list of sixty-nine parishes reporting their work, thirty-five of which served in the Five Fields, and forty-three additional, though not reporting work, have sent money and Christmas gifts through the office. The Christmas box work especially shows a splendid increase for 1924, when 112 parishes sent 7,520 gifts to fifty-two missions, while in 1923, ninety-nine parishes sent 6,296 gifts to thirty-six missions.

As a special Quota contribution from the C. S. S. L., a Ford car was given to Bishop Mize for his work in the District of Salina, Kans.

Easter Shows Chicago Churchmen Alive to their Religious Duties

Church Club Dinner—Church Mission of Help—News Notes

The Living Church News Bureau
Chicago, April 18, 1925

THE INVARIABLE REPORT OF EASTER SERVICES this year is, "the best ever."

The largest parishes and the smallest missions, in Chicago, in the suburbs, and outside, all tell the same story. Unfortunately the Bishop of the Diocese was prevented by his illness from keeping his Easter at home. The latest reports are that he is better, but that he must take a good rest before he returns to work. Bishop Griswold was the preacher at the Cathedral Shelter at the eleven o'clock service on Easter Day, the Rev. David E. Gibson being the celebrant. Sumner Chapel was crowded, the congregation overflowing into the balcony. Services were also held at the Bridewell and the Cook County Jail.

On the South Side, the Church of the Redeemer reports the largest number of communions made, 751, with an offering of over \$2,600, forty-five per cent of which was for missions. In the afternoon, Dr. Hopkins preached at the Knights Templar service at the Oriental Consistory on the north side. His sermon was broadcasted by KYW. St. Paul's, Kenwood, had 685 communions, and an offering of more than \$13,000 for the new parish house addition. St. Bartholomew's had 600 communions, and an offering of \$1,800. St. Margaret's, which has outgrown its present church quarters, had 265 communions, and an offering of \$1,043.

On the North Side, both St. James' and St. Chrysostom's, which are classed, whether they like it or not, as the fashionable congregations of the city, had very large crowds. At the Church of the Atonement, where the rector, the Rev. F. S. Fleming, is about to celebrate his tenth anniversary, 620 communions were made all at early services. The offering was \$5,000.

On the West Side, two congregations are typical of the others, St. Barnabas', where there were 452 communions, with an offering of \$1,310, and the new Mission of the Resurrection for colored people, where almost the entire membership of children and adults was present at the six o'clock service.

St. Luke's, Evanston, not only had the largest attendances of the suburban

The Bishop's Bricks Fund, one of the activities now under the supervision of the Church School Service League, is to be presented to the Bishop on June 6th and will be used for the Polish work in the Diocese.

THE BOHLEN LECTURES

The Bohlen Lectures for 1925 will be delivered by the Rev. Wilbur Cosby Bell, D.D., Professor of the History of Religion, the Psychology of Religion, and the Philosophy of the Christian Religion, in the Virginia Theological Seminary, in Holy Trinity parish house on Thursdays, April 23d and 30th, and May 7th and 14th, at 11:30 A.M. The subject of the lectures is Studies in the Christian Doctrine of Creation in the Light of Recent Scientific and Philosophical Results.

FREDERICK E. SEYMOUR.

churches, but the largest in the Diocese. During the day 1,018 communions were made, 759 being at the early service. At eleven o'clock the large church and the chapel were packed and hundreds were turned away. The offering was \$4,500. At Grace Church, Oak Park, congregations packed the church and people stood out in the street. At this church 794 communions were made. The attendance at Emmanuel, La Grange, was very large, there being 200 at the early celebration and 400 at the later. At the early service the rector, the Rev. Irving Goddard, blessed several memorials for the new church that is soon to be built. At St. Mary's, Park Ridge, more than 200 communions were made, practically all on the list. During Lent and Easter, there were twenty baptisms at St. Mary's, of which eight were on Easter Day.

CHURCH CLUB DINNER

"There was once a man who got out of Massachusetts and got into New England. Let me ask you men to do likewise. Please get out of the Diocese of Chicago, and get into the whole Church." Bishop Gailor made this plea after hearing glowing accounts of the work being done in the Diocese, particularly by the Church Club during the past year. Bishop Gailor, with Bishop Griswold, Bishop White, and Bishop Fawcett, were guests of the Church Club at its annual meeting and dinner held on Tuesday of Easter Week at the Hamilton Club. Speaking of American problems, Bishop Gailor said:

"The heterogeneous character of our population makes it very hard to unify our people. We must develop sympathy with our foreign-born that we may get them away from their low ideals of success. These can only be got rid of by religion, especially the Christian Religion."

After alluding to the glorious history of the Mother Church and the Church in America, and emphasizing its splendid traditions, the Bishop said:

"The matter with the Episcopal Church is that we have, like Chicago, been too satisfied with ourselves. We have trusted too much to our lineage. And our laymen have not recognized their responsibilities. But thank God our laymen are now waking up."

About five hundred men were present at the dinner and meeting, the Church of the Redeemer having fifty-five representative. Among the reports read was a

most interesting one by Mr. Edgar Cutter, chairman of the publicity department. Mr. Cutter, a member of St. Paul's Church, is the western representative of the Associated Press. Largely through the efforts of Mr. Joseph Boyle, the publicity expert employed by the Church Club, the news matter of the Church has been greatly increased in the daily press. In referring to this, and to the need of the coöperation of the Church with the newspaper of today, Mr. Cutter said, "The newspaper is the ally of Christ. There are millions in this country who have no other Bible than the newspaper."

The president of the Club read a loving message from Bishop Anderson, and one of love and greeting was sent to the Bishop by the members present. A beautiful memorial to the Mr. E. P. Bailey, a leading Churchman and for many years president of the Church Club, was read by Judge Holdom.

The officers elected for the coming year are: Mr. Thomas K. Carpenter, president, Mr. Willis B. Patterson, vice-president, Mr. F. B. Wyckoff, secretary, and Mr. E. C. Swigert, treasurer.

CHURCH MISSION OF HELP

The Chicago Church Mission of Help has had twelve girls under its care during March. While this number is small numerically, the problems involved have been very difficult of solution and required the expenditure of a great deal of time. The Church Mission of Help stands for the application to its problems of only the best social methods, plus an effort to strengthen and deepen the religious life of each individual under its care. It is not only helpful to girls who have had sex experience, but seeks to meet the need of any girl who has a problem with which she is unable to cope.

NEWS NOTES

Progress is being made toward the erection of adequate buildings for Emmanuel Church, La Grange, to replace those destroyed by fire on December 1st, last. It is expected that a parish meeting will be held about the end of April when the matter of the approval of the architect's plans, the building of a church and later a chapel and parish house, based on the recommendations of the special building committee and the vestry, will be submitted to the congregation.

The next meeting of the Catholic Club is set for April 21st at the Cathedral Shelter, Peoria St., and Washington Boulevard. There will be a short service at 6 P.M. Supper will be served at 6:30. The Rev. D. E. Gibson will be the speaker of the evening.

In the recent report of the meeting of the Private Schools Association of the Central States, held in Chicago, there was omitted the statement that the Rev. L. B. Hastings, headmaster of St. Alban's School, is the president of the Association. The Rev. C. H. Young, headmaster of Howe School, is president of the Association of Church schools, that was organized two years ago.

On Wednesday, March 25th, the Feast of the Annunciation, the Rev. Gerald G. Moore conducted a Quiet Day at the Church of the Advent, to which were invited all those connected in any way with the Church Mission of Help in Chicago, and many others who were known to be especially interested in this work. The Celebration of the Holy Communion with which the day began, and the two meditations which followed during the day, were well attended. Luncheon was served by the ladies of the parish.

The Rev. Charles T. Stout, a retired priest of the Diocese, living at Oak Park, and engaged in supply work since 1915, was stricken with paralysis on Saturday, April 11th, and is in a critical condition. The Rev. Mr. Stout, who is in his 79th year, is a graduate of Kenyon College and has served most of his ministry in the Middle West. He is a prominent Mason, having received the 32d degree in the Scottish Rite. He is also a Phi Beta Kappa.

H. B. GWYN.

WISCONSIN CHURCH RESTORED

RHINELANDER, WIS.—St. Augustine's Church, Rhinelander, "the Church in the Center of the Land o' Lakes," together with its guild hall, has recently been restored and beautified, at a cost of \$23,000. A new altar, credence table, and



REMODELED INTERIOR OF ST. AUGUSTINE'S CHURCH, RHINELANDER, WIS.

communion rail have been placed, with six candlesticks, by the Hon. and Mrs. H. F. Steele in memory of their daughter. The new lighting fixtures were given in memory of Sophie Elizabeth Hamilton by her children.

The vicar, the Rev. R. W. Mason, states that the services of the Church are always available to vacationists in the north Wisconsin woods.

THE INHIBITION OF BISHOP BROWN

NEW YORK, N. Y.—The following are the two letters sent by Bishop Manning, the one to the Rev. W. N. Guthrie, D.D., rector of St. Mark's Church in the Bouverie and the other to Bishop Brown.

The letter to Dr. Guthrie is as follows:

"April 17, 1925.

"The Rev. W. N. Guthrie, D.D., rector St. Mark's Church, New York City.

"My Dear Dr. Guthrie: From a letter written to me by the Rt. Rev. William Montgomery Brown which appeared in the newspapers before it was delivered to me, and also from your own announcements published in the newspapers, I learn that you have invited Bishop Brown to speak in St. Mark's Church on Sunday next, April 19th.

"As stated in my communication to you, dated March 26th, 1924, St. Mark's Parish is at present deprived of episcopal visitation or ministration, and, under the provisions of Article II of the Constitution of the Church, no Bishop is at liberty to exercise his office at St. Mark's Church or in any parish in this Diocese without the consent of the Bishop of the Diocese.

"In disregard to these facts you have arranged for Bishop Brown to speak at St. Mark's Church, although Bishop Brown has been tried by a duly constituted court of the Protestant Episcopal Church, and declared guilty of teaching contrary to the doctrine of this Church, and this judgment has been affirmed by the court of review, which court has pronounced upon him sentence of deposition from the min-

istry. Canon 35 of the General Convention provides that 'If a minister shall come temporarily into any diocese or missionary district under the imputation of having elsewhere been guilty of any of the offences within the provisions of Canon 28 . . . the Bishop, upon probable cause, may admonish such minister and inhibit him from officiating in said diocese or missionary district.'

"Bishop Brown is not merely 'under the imputation' of having been guilty of offences within the provisions of Canon 28, but has been adjudged guilty of such offences, both by the trial court and the court of review.

"Your action, therefore, in inviting Bishop Brown to officiate in your parish is in open contempt and defiance of the authority and law of the Church of which you are a minister, as this law is declared in its Constitution and canons, as well as of the judgment pronounced by its courts; and therefore, acting under the law of the Church and by the authority vested in me as Bishop of this Diocese, I hereby forbid you to allow Bishop Brown to officiate or speak in St. Mark's Church next Sunday or at any time without my permission; and I hereby admonish you that if you proceed in defiance of the inhibition of the Bishop of the Diocese such action upon your part will be in direct violation of the Constitution and canons of the Church, and will be regarded as conduct unbecoming a clergyman under the terms of Canon 28 of the General Convention.

"For your further and full information I enclose herewith a copy of the letter which I am sending to Bishop Brown, inhibiting him from speaking publicly or otherwise exercising his office in any Church of this Diocese.

"Yours very truly,

"WILLIAM T. MANNING,
"Bishop of New York."

The letter to Bishop Brown is as follows:

"April 17, 1925.

"The Rt. Rev. William Montgomery Brown, D.D., Hotel Earle, Washington Square, New York City.

"My Dear Bishop Brown: From your letter of April 16th, which appeared in the newspapers before it was delivered to me, I learn that you have been invited by the Rev. W. N. Guthrie, rector of St. Mark's Church, New York, to speak in St. Mark's Church next Sunday, April 19th.

"Your letter compels me to call your attention to the fact that you have been tried by a duly constituted court of this Church and have by this court been found guilty of teaching contrary to the doctrine of this Church and that this judgment has been affirmed by the court of review, which court has pronounced upon you its sentence 'that the defendant be deposed from the ministry of this Church.'

"The Constitution of the Protestant Episcopal Church, Article II, Section 3, declares that 'A bishop shall confine the exercise of his office to his own diocese or missionary district unless he shall have been requested to perform episcopal acts in another diocese or missionary district,' and Canon 35 of the General Convention provides that 'if a minister shall come temporarily into any diocese or missionary district under the imputation of having elsewhere been guilty of any of the offences within the provisions of Canon 28 . . . the Bishop, upon probable cause, may admonish such minister and inhibit him from officiating in said diocese or missionary district.'

"You have come into this Diocese not merely 'under the imputation' of having been guilty of offences within the provisions of Canon 28, but having been adjudged guilty of such offences both by the trial court and the court of review.

Acting, therefore, under the law of this Church and by the authority vested in me as Bishop of this Diocese, I hereby inhibit you from officiating or speaking in St.

Mark's Parish, or any other parish or mission in this Diocese.

"For your further and full information, I send you herewith a copy of the letter which I have sent to the rector of St. Mark's Church.

"Sincerely yours,
"WILLIAM T. MANNING,
"Bishop of New York."

CONSECRATION OF REV. CAMPBELL GRAY

BETHLEHEM, PA.—The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Campbell Gray, Bishop-elect of the Diocese of Northern Indiana, as follows:

Time and Place: Friday, May 1, 1925, Trinity Church, Fort Wayne, Ind.

Consecrator: the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac.

Cocosecrators: the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.

Presenters: the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago, and the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan.

Preacher: the Rt. Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee.

Attending Presbyters: the Rev. Charles H. Young, D.D., St. Mark's Church, Howe, Ind., and the Rev. H. Lewis Smith, St. Andrew's Church, Peoria, Ill.

Reader of the Litany: the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis.

Reader of Consents: the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri.

Master of Ceremonies: the Rev. Louis N. Rocca, Trinity Church, Fort Wayne, Ind.

Registrar: the Rev. Charles L. Pardee, D.D., New York City, Secretary of the House of Bishops.

CONSECRATION OF DEAN IVINS

BETHLEHEM, PA.—The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Benjamin Franklin Price Ivins, D.D., as Bishop Coadjutor-elect of the Diocese of Milwaukee, as follows:

Time and Place: Thursday, May 7, 1925, All Saints' Cathedral, Milwaukee, Wis.

Consecrator: the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.

Cocosecrators: the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, and the Rt. Rev. Sheldon Munson Griswold, D.D., Suffragan Bishop of Chicago.

Presenters: the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and the Rt. Rev. Harry Sherman Longley, D.D., Bishop Coadjutor of Iowa.

Preacher: the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago.

Attending Presbyters: the Rev. H. B. St. George, D.D., Canon of All Saints' Cathedral, Milwaukee, Wis., and the Rev. Marshall M. Day, Grace Church, Muncie, Ind.

Reader of the Litany: the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan.

Reader of the Consents of Bishops: the Rt. Rev. John Chanler White, D.D., Bishop of Springfield.

Reader of Consents of Standing Com-

MISSIONARY MONEY DIVERTED FROM PROPER USE

Money subscribed to missionary purposes ought to go in full to the support of missionary work; but some part of this money is being paid to banks as interest on loans. Since the first of the year our loans have increased \$200,000, largely because of carelessness and indifference.

Our statement of receipts to April 1st discloses the fact that many dioceses have made practically no remittances to the General Treasurer for a period of more than two months.

An inspection of Diocesan reports of collections shows that a very large number of parishes have made no remittances to the Diocesan Treasurers in the same period.

Hundreds of individuals are falling behind in the payments on their pledges largely because no one has reminded them of the fact.

I wonder if the parish treasurers realize the bad effect which unpaid pledges have on Church attendance and parish loyalty, in addition to their effect on both parish and missionary finances.

Think it over.

LEWIS B. FRANKLIN,
Treasurer.

mittees: the Rev. Holmes Whitmore, St. Paul's Church, Milwaukee, Wis.

Masters of Ceremonies: the Very Rev. C. S. Hutchinson, D.D., Dean All Saints' Cathedral, Milwaukee, Wis.; the Rev. C. B. Wright, Ph.D., rector of St. Stephen's Church, Milwaukee, Wis.; and Mr. I. L. Nicholson.

Registrar: the Rev. Charles L. Pardee, D.D., New York City, Secretary of the House of Bishops.

PREPARATIONS FOR GENERAL CONVENTION

NEW ORLEANS, LA.—The General Convention Headquarters, 622 Canal-Commercial Bldg., are beginning to be a center of great activity. Mrs. McBride, President of the Woman's Auxiliary is constantly at her desk, and some member of the Auxiliary is on duty daily. Mrs. Pierson is busy finding rooms for the women visitors, and is asking New Orleans Churchmen to assist her in locating comfortable rooms. Mrs. Fry is busy with her manifold duties in connection with halls, study classes, etc. Mrs. Lamb, for the Registration Committee, is endeavoring to learn who will be the delegates to the Woman's Auxiliary meetings. Mrs. Westfeldt is very active in persuading our people to plant, at this time, flowers that will bloom in October.

Mr. Fry has even more to do than Mrs. Fry, for upon his Committee rests the responsibility of assigning halls, rooms, etc., and securing equipment for the House of Bishops and the many offices of the National Council. He was able to lease two good rooms for the press and publicity departments. Few know that there will be at least eighteen representatives of the press in attendance at the sessions of the Convention. Publicity today is one of the biggest problems of our Church.

The Committee has had offered for its use the First Presbyterian Church, the Prytania Street Presbyterian Church, the

Coliseum Street Baptist Church, the First Methodist Church, and the basement of Temple Sinai. Such cooperation on the part of our brethren of the denominations has been greatly appreciated.

Mr. Lake has about settled the vexing question of where we can conveniently and comfortably serve from 800 to 1,000 lunches daily. He will use the Banquet Hall of the Jerusalem Temple, and the "surplus" will be taken care of at the Bienville.

The Rev. Mr. Cummins is using more two-cents stamps these days than all the other committees combined. He is handling hundreds of requests for hotel reservations and about nine per cent desire to be located at the Bienville, which has been reserved for the bishops and their families, members of the National Council, heads of the many departments of the Council, and heads of the various women's organizations. Many of the dioceses will not elect delegates until May, and so Mr. Cummins will be compelled to wait nearly three months before he has the full roster of the House of Deputies. It is understood that he now has information that, in previous years, has not been received until nearly August.

Mr. Pool, having run the subscriptions up to \$28,000, says that he needs only \$4,000 more to meet all expenses. He expects to secure this sum shortly, when he and his very active co-workers will cease work—but will keep a watchful eye on those who are to spend the money that his committee has raised.

Mr. Bartlette has installed a system of double registration, a delegate being registered both alphabetically and by diocese. Different colored cards are used for registering Bishops, Clerical Deputies, Lay Deputies, National Council, Woman's Auxiliary, and visitors.

The Rev. Mr. Berkeley is endeavoring to ascertain the places in Louisiana and Mississippi where bishops and others are wanted on the two Sundays, October 11th and 18th. The inspiration of the Convention will be carried by these men to hundreds of our people who will be unable to come to New Orleans.

Dr. Coupland has the important task of arranging the details of the program, mass meetings, services, etc.

The General Chairman is not unduly idle.

BISHOP FISKE STILL IMPROVING

UTICA, N. Y.—The happy news is received that Bishop Fiske was able to celebrate the Holy Communion publicly in church on Easter Day and to hold an ordination on the following day. These are the Bishop's first public services in eleven months, though for several weeks past he has been able to celebrate Holy Communion quietly at home. He is still far from well, but is slowly recovering health.

COLORADO COMMUNION WINE BILL KILLED

DENVER, COLO.—The administrative measure, recommended by Governor Clarence J. Morley (an avowed Klansman) in his inaugural address last January, prohibiting any use of sacramental wines, which was introduced in the lower House of the State Assembly, died in committee. After being introduced in the lower House, it was referred to the Temperance Committee, and was never returned to the floor of the Assembly.

GRATITUDE FROM THE BISHOP OF SPRINGFIELD

SPRINGFIELD, ILL.—After going very carefully through all the problems growing out of the tornado in southern Illinois, the Bishop of Springfield writes to express thanks for the gifts sent him through THE LIVING CHURCH RELIEF FUND, and makes the following report:

"After looking over the district and getting all the information I could about our own Church people, I concluded that our damage both to life and property did not warrant me in making or allowing to be made a general appeal for help. Most miraculously our own Church people were spared life and even serious personal injury, and our only property injured was the church in Murphysboro. This has some tornado insurance, and I think needs only to be slightly supplemented to restore it as it was. With what has been sent to me, I believe that we shall be able fully to take care of our people and help to set them upon their feet. Murphysboro is the only place where our Church people suffered any loss or damage. Fr. Cromwell, our priest in charge there, is taking care of those who need help with the funds sent to me. The greatest damage done to us is the loss of the usual support given by the congregations affected. The coal mines and car shops were either destroyed or so badly damaged that our people have been thrown out of work. But then I cannot expect the Church to make up this loss. It is the burden that we must somehow with the help of the Lord carry on."

"I have not forgotten," he adds, "nor can I ever forget, the splendid help you gave me during the awful flood in and around East St. Louis in 1903. My heart is deeply touched and grateful. Thank you but feebly expresses it. May God bless you and THE LIVING CHURCH!"

CHURCH ARMY OF GREAT BRITAIN TO SEND PARTY TO AMERICA

NEW YORK, N. Y.—With the full approval, and at the invitation of many bishops, including Bishop Manning, Bishop Brent, Bishop Fiske, Bishop Brewster, Bishop Perry, Bishop Lawrence, Bishop Slattery, and Bishop Parker, the Church Army of Great Britain is preparing to send a detachment of twenty-four evangelists to this country who will make an "evangelistic trek" through the New England states this summer. Captain F. B. Mountford and Captain Arthur Casey, of the Church Army, are already in this country to make arrangements. The rest of the party expect to reach New York on May 25th. Regarding themselves as modern crusaders, and unwilling to run any risk of getting "soft" before they start on their marches, they have declined all suggestions of hospitable beds, and will sleep, the nights they are in New York, on the floor at Diocesan House wrapped in their blankets. On Thursday, May 28th, they will parade to the Cathedral grounds, where Bishop Manning will give the expedition his benediction. Friday, Saturday, and Sunday they will conduct meetings in New York. Most of these will be in the open air, but under the auspices of a neighboring parish church. On Sunday the pulpits of a number of New York parishes will be filled by speakers from the Church Army.

On the following Monday, June 1st, the "trek" will begin which, starting from New York, is to extend to Portland, Me., with stops en route at New Haven, Providence, and Boston, and many smaller towns. There will be two columns of eleven

men each, working independently from Monday to Friday, but always reuniting for week-end work in one of the larger centers. Most of the distance is to be covered on foot, though occasional stretches of sparsely settled country may be crossed by train. The men will have a waterproof groundsheet and three blankets apiece, and will spend their nights under canvas, or on the floor of a parish house.

Amongst the members of this expedition, in addition to Captain Mountford and Captain Casey, will be Captain Hanson, who, for nearly thirty years, has been a popular evangelist in English prisons. He will preach and lecture as opportunity affords.

In coöperation with this crusade of the Church Army, Prebendary Gough, vicar of wealthy Brompton Parish church, in the West End of London, will give six weeks, during July and August, preaching and lecturing in this country. Prebendary Gough is the man who, at Bishop Creighton's solicitation, took charge of the Brompton Church in 1899, when it was almost empty. It has so increased its vitality that now its communicants number two thousand in a single day. He has small faith in organization, lays great stress on visiting, and has never shrunk from expressing his views on political and other public questions from the pulpit.

Such marching crusades for the purpose of intensive evangelism have long been a part of the regular work of the Church Army in Great Britain. In the forty-second report of the Army, it is noted that in 1923, "on Whit-Monday the Lord Bishop of Coventry dismissed eight columns of men and one of sisters from Coventry, who, between then and the end of August, marched more than two thousand miles, touching twenty-five dioceses." It is felt that the Church may wish to organize similar work in America, and this summer's invasion by the English Church Army is to furnish a demonstration of the character and usefulness of such efforts. The expenses, which are very heavy, have been guaranteed by the Church Army's Board of Directors, but it is hoped that some in America will wish to help. Contributions, which will be most gratefully accepted, should be sent to Captain B. F. Mountford, Diocesan House, 416 Lafayette Street, New York City.

The Church Army is a strictly Church of England organization. Its work is done in closest coöperation with the Church. Those who are aroused by the evangelistic meetings are referred to the clergy of the parishes for follow-up work, and especial efforts are made to reawaken the interest of lapsed communicants, and restore them to the Church's life.

CHURCH PERIODICAL CLUB MEETING

NEW YORK, N. Y.—The last Church Periodical Club meeting of the year will be held at eleven o'clock on Monday, April 27th, in St. Thomas' parish house, Fifth Avenue and Fifty-third Street, New York. The speaker will be the Rev. Frederic W. Goodman, who is going as Archdeacon to Point Hope, Alaska, in June, to establish the first Church hospital north of the Arctic Circle. In fact, he will have to take the hospital in with him. On a previous trip Mr. Goodman translated part of the Prayer Book into the Eskimo language; Morning and Evening Prayer and part of the Psalms. In order to do this, he had first to reduce the language itself to writing.

Heresy: What Is It and What Shall We Do With It?

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and

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Among the Speakers will be

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DR. FLOYD W. TOMKINS
DR. SELDEN P. DELANY
DR. FREDERICK C. GRANT
MR. JAMES G. McDONALD
of the Foreign Policy Association
MR. FREDERIC C. MOREHOUSE
Editor, The Living Church
REV. LUKE M. WHITE
and others

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CHOIR SCHOOL ENDOWED

NEW YORK, N. Y.—The choir school of St. Thomas' Church, New York, received on Easter the sum of \$300,000 from Mr. Charles Steel, senior warden of the parish, to be used as an endowment. Mr. Steel had previously bought and equipped the two houses in which the school is maintained, at a cost of \$200,000. He is a lover of Church music, and has been a benefactor of this school since it was begun in 1919.

There are only two other choir schools in New York, one at the Cathedral of St. John the Divine, and the other at Grace Church. Both of these are heavily endowed. In the St. Thomas' School there are thirty boys. The head is Dr. T. Tertius Noble, the noted American musician.

CATHEDRAL CORNER-STONE LAID

ORLANDO, FLA.—On Easter Monday, the corner-stone of new Cathedral, which is being erected at Orlando, was laid by the Rt. Rev. Cameron Mann D.D., Bishop of the Diocese, an impressive service being held in which the Very Rev. C. S. Long, the Ven. J. G. Glass, a former dean, and the Rev. A. E. Johnson took part.

Bishop Mann's brief address dealt not only with the present achievement and the anticipation of the completed building, but looked back through many years to the first small church, enlarged at several periods to form the building which has now been long inadequate for parish needs: of new building as resulting from years of love and service, of faith and prayers from priests and people, including many earnest parishioners "who do now rest from their labors."

It is hoped that this first unit of the future Cathedral will be used for the Christmas services. An Easter Offering of \$2,000 toward the Cathedral Building Fund was asked and was exceeded by over \$200. The Easter Offering from the Cathedral Church School, for missions, was the largest from this school, being over \$170.

A memorial of deep significance is a handsome pulpit which will be placed from this diocese in grateful and loving memory of the consecrated life and work of the Rt. Rev. William Crane Gray, D.D., first Bishop of what was then the Missionary Jurisdiction of Southern Florida.

LEXINGTON WOMAN'S AUXILIARY MEETING

LEXINGTON, KY.—At the annual meeting of the Woman's Auxiliary of the Diocese of Lexington, held at Christ Church Cathedral, Lexington, a resolution was adopted committing the parochial branches to assistance in meeting the parochial Nation-wide Campaign quotas. Another was also adopted, pledging the diocesan Branch to cooperate in whatsoever the National Council undertakes. The Mary A. Harrison Memorial fund now amounts to \$1,125.45, and it is proposed to use the income from this fund as an annual character prize for a student of Margaret Hall, the diocesan school.

Reports showed a very satisfactory activity during the year. The United Thank Offering has reached a total of \$1,352.55 towards a \$1,500 goal.

The following officers were elected:

President, Mrs. W. H. Johnstone, of Nicholasville; Vice President, Mrs. J. C. Layne, of Erlanger; Blue Grass Region Vice-President, Mrs. C. E. Miller, Lexington;

Ohio River Region Vice-President, Mrs. W. W. Anderson, Lexington; South Eastern Region Vice-President, Mrs. J. H. Hedges, Lexington; United Thank Offering Custodian, Mrs. C. W. Saffell, Versailles; Devotional Secretary, Mrs. R. K. Massie, Lexington; Education Secretary, Miss Alice Gill, Maysville; Box Supply Secretary, Mrs. J. Howard Fitch, Lexington; Treasurer, Mrs. F. B. Wentworth, Winchester; and Secretary, Miss Marietta Jackson, Frankfort.

PITTSBURGH GOLD, SILVER, JEWELRY OFFERING

PITTSBURGH, PA.—The Woman's Auxiliary in the Diocese of Pittsburgh has completed plans for the Gold, Silver, and Jewelry Offering, the ingathering of which will take place on Sunday, April 19th, in the parish churches. An exhibition and sale of the articles collected will be held during the following week on April 28th

ANNOUNCEMENT

THE HOLY CROSS MAGAZINE

purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

This change, while reducing the number of actual pages, will give our readers each month about forty per cent more reading matter.

The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism,—all looking to a fuller knowledge, and a better practice of the Christian religion.

The price of the MAGAZINE will remain the same,—Two Dollars for domestic subscriptions, Two Dollars and a Quarter for Canadian and foreign.

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EDITORIAL COMMENT:

Dr. Fosdick's Platform—Dr. Parks on Endowed Churches—Mr. Mencken as Censor—Father Ryan's Diagnosis—The Counsel of Father Rosenthal—Strange Bedfellows—The Plight of College Students—The New Governor of Colorado—Is Sunday the Sabbath?

PRAYER

Frank L. Vernon

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Chauncey Brewster Tinker

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and 29th. Already many rare and beautiful gifts have been received, including valuable tea sets, brooches, ear rings, bracelets, silver bonbon dishes and trays, and several rare old watches.

In many of the parishes during Easter week silver teas are being held at which the articles already collected will be exhibited and other gifts received. The Diocesan Committee consisting of Mrs. S. N. Benham, chairman, Mrs. Karl Emmerling, vice-chairman, Mrs. C. C. Burgess, secretary, Mrs. E. W. Mudge, Mrs. James E. Broan, Mrs. William Rust, Mrs. C. L. Peirce, Jr., Mrs. J. J. Miller, Miss Helen McCreery, has been diligently at work to make the undertaking a success. The proceeds will go toward the fund for rebuilding St. Margaret's School for Girls, in Tokyo, Japan

UNIVERSITY OF ILLINOIS CHAPEL

URBANA, ILL.—The breaking of ground for the first unit of the new chapel at the University of Illinois, at Urbana, will take place May 24th, at which ceremony the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, will be present.

This unit will consist of the porch, and is being built by money subscribed by the students themselves, \$5,000 being in hand for this purpose. Mr. A. E. Dickinson, of Bedford, Ind., has generously donated the cut stone necessary for this part of the work.

A JAPAN RECONSTRUCTION FUND OFFERING

BALTIMORE, MD.—Grace and St. Peter's Church, including its Easter offering, has given \$28,000 to the Japan Reconstruction Fund. This is in excess of the \$20,000 contributed for the same purpose during the past two years.

The attendance at the Easter services in this church, totalled 4,977 for the day. At the eleven o'clock service there were 1,835 present and more than 360 were turned away. The communions numbered between 900 and 1,000. The number of communicants attached to Grace and St. Peter's, as listed in *The Living Church Annual*, is 1,181.

CHURCH MUSIC IN DELAWARE

WILMINGTON, DEL.—Firmin Swinnen, a noted Belgian-American organist, whose engagement as the Sunday afternoon recitalist at the Longwood Gardens of Pierre, S. DuPont has attracted wide attention, has been appointed organist and choir director of Christ Church, Christiana Hundred, Del.

Mr. Swinnen was born in 1885 in Montfaucon, Belgium, was graduated from the Royal Conservatory at Antwerp in 1906, winning the Callaerts prize. He is also a graduate of the *Ecole de Musique Religieuse* at Malines. He became organist at St. Walburgis Church in Antwerp, escaping from that city during the bombardment of 1914. He gave 260 recitals in England for Belgian war charities. He came to New York in 1916, where he immediately won recognition by his brilliant playing at the Rialto and Rivoli Theaters. Later he went to Philadelphia. He is a composer of marked ability, among his works being three volumes of songs in the Flemish language.

The Delaware Branch of the National Association of Organists, under the direction of its president, Mr. T. Leslie Car-

penfer, will observe Music Week from May 3d to the 10th, with several organ recitals. The organists of Wilmington welcomed the new organist of St. John's Church, Mr. E. M. Devereaux, who recently came to the city from Rhinebeck, N. Y., by entertaining him at a dinner.

HAPPENINGS IN ALABAMA

BIRMINGHAM, ALA.—All Saints' Church, of Mobile, the Rev. Thomas R. Bridges, D.D., rector, was consecrated on Passion Sunday. This, the youngest of the Mobile parishes, has the largest Church school in the Diocese of Alabama. The congregation will next undertake the building of a parish house in keeping with the beautiful brown stone church.

Messrs. Mercer and Hadley held a most successful Mission at St. Paul's Church, Selma, during Holy Week. The whole city has been stirred as never before in its history by these laymen. Among other notable results, a Men's Club for Service has been organized, with a membership of nearly a hundred.

The Church of the Ascension, Montgomery, the Rev. Pierce N. McDonald, rector, has decided to proceed at once with the building of the transepts, chancel, and sanctuary of its church. For years it has been using just the nave, as that was all that was built as the first unit in the plan of construction. Then, a couple of years ago, the foundation was built for the rest of the church, and finished for use as a parish house. Now the growing activities of the parish require the additional room, so the building is to be completed at once. This is one of the few churches in the South designed by Cram, Goodhue, and Ferguson.

On Easter Day, St. Paul's Church, Selma, celebrated, with the assistance of the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, the golden anniversary of its present historic building. The late Rt. Rev. Ellison Capers, D.D., seventh Bishop of South Carolina, and the late Rt. Rev. Robert W. Barnwell, D.D., third Bishop of Alabama, were rectors of this parish. The Rt. Rev. Henry M. Jackson, D.D., the first Bishop Coadjutor of Alabama, and Bishop Barnwell were consecrated in this church. The present rector, the Rev. Edward Gamble, who is President of the Standing Committee of the Diocese, has been there for twenty-three years. A parish house, designed by Frank Lockwood, of Montgomery, and who also designed the church and parish house at Auburn, is in keeping with the church building. This was formally opened on Easter Day with a pageant. St. Paul's now has one of the most beautiful and complete church plants in the South.

When the Birmingham churches were asked to compile figures to show the growth of the last twenty years, as a part of the Chamber of Commerce's movement to "know Birmingham," some rather interesting facts were revealed. From 1905 to 1925, Birmingham has increased in population 262 per cent; church membership has grown 358 per cent; Sunday school enrollment, 496 per cent; church property values, 631 per cent; total church contributions, 924 per cent. On March 9, 1925, a census of all the grammar and high schools showed 60.2 per cent of the pupils present had been at

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Sunday school on March 8th, an unusually high percentage for a city. In 1924, thirty churches and Sunday school buildings were erected by white congregations, at a cost of considerably over a million dollars.

During Lent, the ministers of the Methodist, Baptist, and both Cumberland and Southern Presbyterian churches joined with the rector of Grace Church, Sheffield, in preaching on Repentance, Confession, and Consecration. In Holy Week there was a service held every night, except Saturday, in all the churches, and the events of our Lord's last week preceding His Resurrection were presented to all the congregations simultaneously. This is the first time in the history of this city that such a concerted effort has ever been made, and it has made quite an impression on the church-going public.

HOLY WEEK AND EASTER IN DENVER

DENVER, COLO.—Holy Week and Easter were observed in Denver even more extensively than in previous years. Each year marks an advance in this.

The state and city offices were closed for all or part of Good Friday, as in past years. The schools happened to be having their spring vacation.

St. John's Cathedral had the Three Hour service for the first time, and is no longer the only exception to a general rule. Three parishes, St. Andrew's, Epiphany, and the Holy Redeemer, had the full Maundy Thursday and Good Friday rites, and in addition St. Andrew's had the *Tenebrae*, and the Redeemer the Blessing of the New Fire and other rites of Easter Even. Noonday services were held in two churches, St. Mark's and St. Andrew's, the speakers including Bishop Johnson, Bishop Ingley, and a number of the local clergy. Bishop Johnson had preached during Passion Week at noonday services held in a downtown theater. The services were very largely attended.

The music sung in various Denver parishes during Holy Week included *Olivet to Calvary*, at St. John's Cathedral; *The Message from the Cross*, at St. Mark's Church, Stainer's *Crucifixion*, at St. Stephen's, and *The Story of the Cross* at the Church of the Epiphany.

Bishop Johnson preached the Three Hours at Grace Church, Colorado Springs, and Bishop Ingley in Fort Collins.

A united Lutheran Three Hour service was announced, including a lengthy program of solos and quartets, with seven preachers. One Presbyterian church announced Stainer's *Crucifixion* for the afternoon of Easter day, and one Methodist Good Friday "program" included *Aloha Oe* and the gavotte from *Mignon*.

The Denver *Express*, which does not appear on Sundays, issued a special edition on Saturday, which included an eight-page Easter section. This section contained, among other things, a full-page picture of Christ Knocking at the Door, church service schedules and musical programs, editorials, and a full-page paragraph in large type beginning, "Start Easter Day right. Go to church."

There is a marked tendency towards the adoption of Church externals in Denver; vested choirs are very fashionable, but it goes hand in hand with the bitterest manifestations of anti-Catholic spirit. At least two anti-Catholic papers are published in Denver.

The various Protestant Young People's Societies united in an "Easter sunrise ser-

vice," held in the civic center at seven-thirty on Easter morning, where a similar service was held by the Knights Templar at five-thirty. One Presbyterian church presented *The Rock* on Easter day, a three-act play dealing with St. Peter.

The Easter festival services at St. John's Cathedral were broadcasted by the Denver station, KOA. Bishop Johnson preached at eleven o'clock, and Dean Dagwell at night; the singing was accompanied by a nine-piece orchestra. The music in the morning was Gounod's *Messe Solennelle*. Easter Day was bright and pleasant, and all churches reported record attendance.

The organist at the Easter service in St. George's Church, Denver, was a boy of nine, Ernest, the son of the Rev. Ernest W. Wood, Church chaplain at Fort Logan. The setting was *Simper in F*, and there was also a solo, *He Shall Feed His Flock*. Ernest ("Laddie") Wood began to study music at the age of four, and recently gave his third annual recital, also playing for the Denver broadcasting station, KOA. He plays both piano and violin, and has composed a number of pieces.

A suggestion made by Bishop Ingley was carried out at Easter by the St. John's Cathedral chapter of the Daughters of the King. On Easter morning, all of the patients in St. Luke's Hospital, about two hundred, found a daintily wrapped copy of St. John's Gospel on their breakfast trays. At the same time a legibly printed, easily handled Bible and a New Testament were placed in each room at the Church Home for Convalescents.

THREE NEBRASKA MISSIONS

HASTINGS, NEB.—Three Preaching Missions have been held recently in the Deanery of the North Platte Valley. The first was held in St. Andrew's Church Scottsbluff. The last day the Mission was conducted as a deanery meeting.

The second Mission was held in the Presbyterian Church at Mitchell. This field is being revived and is giving fair promise of growth in the near future. Some of the old time friends of the Church in Mitchell are returning to take up residence here again.

The third Mission was conducted at Bayard. The little church was filled each evening. All of the three Missions have been very successful in point of numbers and in general interest manifested at the services, The Rev. Henry Ives, of Scottsbluff, and the Rev. Elias Wilson, Gering, assisted at all of the services.

GOOD FRIDAY AT MADISON, WIS.

MADISON, WIS.—Good Friday found an unusually full observance in Madison. Due to the work of a good Roman priest living in a town not far from the capital, there was a general movement in the city to close all business houses during the Three Hours. Many of them did close, although it was a purely voluntary thing, and the Governor closed all work in the capitol for that period also, so that many were able to attend services during the Three Hours who had not heretofore been able to do so. At the Strand Theater, where Holy Week services have been held for several years under the auspices of the Madison Ministerial Union, it is reported that almost every seat was taken. This meant that more than a thousand people attended this midday service. The Three Hours at Grace Church was well attended, at times every seat in the building being occupied.

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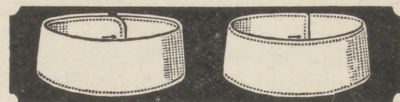
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JAPANESE CHURCH MISSION IN BRAZIL

NEW YORK, N. Y.—An unusual form of Church work on the part of our mission in Brazil is the establishment of a Japanese mission, in which Bishop Kinsolving has been much interested. Our missionary at Livramento, the Rev. Charles Sergel, writes in regard to a recent conference concerning the matter:

"There was present Mr. Yasobi Ito, the Japanese catechist. It came out that his name means eighty-two (*yasobi*), and he was given that name because it was his grandfather's age when he was born. In conversation he told me that the Japanese colonists in Brazil (there are about 40,000) have no Buddhist priests, and that nearly all want to become Christians; it shows what the feeling amongst them is."

Certainly a more hopeful indication has not often been revealed.

A LARGE EASTER OFFERING

DAVENPORT, IOWA.—Trinity Cathedral, Davenport, had an Easter offering amounting to \$8,500. This is to apply on the parish house debt of \$22,000, and will help to reduce that debt considerably. It is hoped that the debt may be completely wiped out in a year or two. This offering was far beyond expectation, as only \$6,000 was asked for this year. There was no canvassing done; letters were simply sent out to the parishioners by the vestry.

Twelve hundred persons attended the services of the Cathedral on Easter Day. The Dean, the Very Rev. Marmaduke Hare, D.D., preached for the first time on a Sunday since his recent illness.

A YOUNG CHURCHMAN KILLED

DENVER, COLO.—Theodore Lamb, the eighteen-year-old son of Mrs. William E. Lamb, Diocesan President of the Daughters of the King, was killed in an automobile accident on Easter Eve. The young man, who was a student at the University of Colorado, was motoring from Boulder to Denver, to spend Easter with his family, when the car in which he was riding collided with another and was overturned. His companions were thrown free and escaped with cuts and bruises, but he was pinned under the front seat, and killed instantly.

A CHURCH'S ENDOWMENT

SARATOGA SPRINGS, N. Y.—A trust fund of \$1,000 has been established by Mrs. William A. Sackett to provide the altar candles for Bethesda Church, Saratoga Springs, in memory of her friend, Miss Lillian Woodruff, and for altar flowers on two specified dates. During the past year \$22,000 has been added to the general endowment of the parish, which now amounts to \$104,550. On settlement of estates, another \$21,000 is expected for this fund.

During the year a two-manual, electrically-driven Estey organ has been given to the Sunday school by Mrs. Joseph Clark in memory of her husband. In 1921 Mr. and Mrs. Clark gave the church a fine Skinner organ, a duplicate of which was given Holy Trinity Church, Miami, Fla., by Mr. Clark shortly before his death in September, 1924. The rectory, purchased five years ago for \$13,000, will be freed from debt on or before July 1st.

Bethesda Church and its rector, the Rev. Irving G. Rouillard, are very active, especially in social service activities. The Home of the Good Shepherd for Aged Women, which is governed by members of this church, has recently received legacies totalling nearly \$20,000.

A WORLD COURT RESOLUTION

DENVER, COLO.—The following are the preamble and resolutions adopted by the Convention of the Diocese of Colorado at its meeting, February 11th, in Denver:

WHEREAS: We are deeply conscious of the imperative necessity of substituting for war the principle of arbitration and international law developed through international coöperation;

BE IT RESOLVED: That the Diocesan Convention of Colorado assembled respectfully urges the Senate Foreign Relations Committee to bring before the full Senate for a vote a resolution urging the adherence of the United States to the World Court on the Harding-Hughes terms.

BE IT FURTHER RESOLVED: That a copy of this resolution be sent by the Secretary of this Convention to each member of the Senate Foreign Relations Committee, and to the press.

NEWSPAPER MAN ORDAINED DEACON

ONEIDA, N. Y.—The Rev. Ernest Lynn Harvey, who was ordained to the diaconate in St. John's Church, Oneida, April 13th, was the first linotype operator in Madison County, New York. Born in 1876, he joined the staff of the Oneida *Dispatch* at the age of sixteen, and has been with that paper continuously, with the exception of two years. He expects to maintain his position on the paper until assigned to duty by the Bishop in July. The Rev. Mr. Harvey has been very prominent in his home town in political, business, union, and fraternal circles, and a number of the chief men of the city and county were present at the ordination. Seventeen Church clergymen were also present.

DALLAS SUMMER CONFERENCE

DALLAS, TEX.—The second annual Summer Conference of the Diocese of Dallas will be held at St. Mary's College, Dallas, June 7th to the 13th. Last year the Conference resulted in such enthusiasm and interest as to astonish even the most sanguine. There were in attendance over one hundred, and a much larger registration is expected this year.

By special arrangement with the National Department of Religious Education, credit is given in all courses toward membership in the National Accredited Teachers' Association, with the exception of the clergy course.

The cost of the Conference is nominal, registration being \$3, and room and board for the entire time being only \$12.00.

DEATH OF REV. A. C. JONES, PH.D.

MARION, OHIO—The Rev. Albert Cornell Jones, Ph.D., a retired priest of the Diocese of Erie, died at his home in Marion, after an illness of two years.

Dr. Jones was born December 28, 1857, the son of the Rev. Baruch D. Jones, and his wife Clara A. Cornell, in Doylestown, Ohio. He was a graduate of Ohio Wesleyan University and Boston University, receiving from the latter the degree of Doctor of Philosophy in 1887. He was ordained to the diaconate in 1897 and to the priesthood in 1898 by Bishop Leonard.

Dr. Jones is the last of the faculty of Ohio Central College, of Iberia, that was present at the time of the graduation of the late President Harding, being dean of the college at that time. After his ordination he took work in Ohio, and, in 1905, went to St. John's Church, Portage,

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Wis., and to Trinity Church, Baraboo, Wis., the next year. In 1908 he went for a seven year rectorship to St. Peter's Church, Delaware, Ohio, and from there to Christ Church, Punxsutawney, Pa., where he remained six years. His last work before retirement was at St. Clement's Church, Greenville, Pa. He was examining chaplain for the Dioceses of Ohio, Southern Ohio, and Erie. He was also prominent in Masonic circles.

The funeral service was held at St. Paul's Church, Marion, at which time his diocesan, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, assisted by the Rev. I. F. Jones, said a requiem. The interment was at the cemetery in Delaware, where the body was met by the Rev. John F. Sant, and by the Masons of Hiram Lodge.

**DEATH OF
REV. GEORGE DEMING WRIGHT**

CHICAGO, ILL.—The Rev. George Deming Wright, chaplain of St. Luke's Hospital, Chicago, since 1899, died suddenly Friday night, April 17th. Father Wright was addressing the members of the Sons of the Revolution at the University Club when he was stricken with apoplexy, and died shortly after midnight at St. Luke's Hospital. He was in good spirits at the dinner which preceded the speaking. At the beginning of his speech he referred to the demands made upon the parents of today to watch the conduct of their children, quoting the Robert Preston case, the sad incident of the young Northwestern University student who committed suicide this week. Father Wright's reference to the case seemed to excite him unduly and he suddenly collapsed.

Father Wright was born in Huron, Ohio, January 19, 1857. He was a graduate of the University of Michigan and of the General Theological Seminary. He was ordered deacon in 1885 and priest in 1886 by Bishop Harris. He was for four years assistant at St. John's Church, Saginaw, Mich., and then came to the Diocese of Chicago, where he was in charge of the Church of the Mediator, Morgan Park, and associated with the Cathedral before becoming chaplain of St. Luke's Hospital.

The burial service and requiem were said at St. Bartholomew's Church, Englewood, Monday, April 20th.

**DEATH OF
REV. THOMAS A. TIDBALL, D.D.**

SEWANEE, TENN.—The Rev. Thomas Allen Tidball, D.D., Professor Emeritus of Ecclesiastical History in the University of the South, died at his home in Sewanee, March 28th.

Dr. Tidball was a graduate of the Virginia Theological Seminary, and received deacon's orders in 1871 and priest's orders in 1872 from Bishop Whittle. William and Mary College conferred the degree of Doctor of Divinity upon him in 1878.

Dr. Tidball's first cure was at Trinity Church, Portsmouth, Va. In 1878 he went to Christ Church, Lexington, Ky., and in 1885 to St. Paul's Church, Camden, N. J. In 1893 he became rector of the Church of the Epiphany, Philadelphia, and, on its consolidation with St. Luke's Church in 1898, became rector of the joint parish. In 1903 he retired from parochial ministry and went to Sewanee, where he was made Professor of Ecclesiastical History. He was author of *Christ in the New Testament*, and occasional papers.

Dr. Tidball is gratefully remembered

by Sewanee men of the last twenty years, and especially by the theological students to whom he lectured during his professorship. His graciousness of manner, and his presentation of the philosophy of the history of the Church, and especially of the Church of England, made a deep and valuable impression on his hearers.

NEWS IN BRIEF

BETHLEHEM—Trinity Church, Bethlehem, has recently celebrated its fifty-third anniversary as an organized parish. The rector, the Rev. Elwood H. Haines preached an historical sermon and published a pamphlet setting forth the high peaks in Trinity's life. The late Bishop Whitehead was one of the rectors, from 1871-1872.—On Palm Sunday in Trinity Church, Pottsville, there were used for the first time, and dedicated to Divine service, chimes and a harp attachment to the \$25,000 organ, which was installed in the church when it was re-decorated and the chancel enlarged a few years ago. It is now one of the best and most fully equipped organs in the Diocese.—From all parts of the Diocese come reports of larger congregations, larger number of communicants, and larger offerings than ever before.

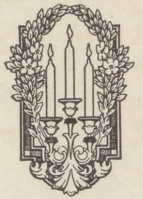
CHICAGO—A window, depicting the Supper at Emmaus, has been placed in St. Elizabeth's Church, Chicago, in memory of Clarence Edward Eagle, who was killed in action at Chipilly Ridge, France, and of Neill Charles Skerrett, who died in Germany as a member of the army of occupation.

DALLAS—At St. Matthew's Cathedral, Dallas, on Easter Day there were over 820 communicants. At the eleven o'clock service, one of the ushers counted 268 people turned away, because the church was packed; and then stopped counting. At the festival thanksgiving Service at 4:30 P.M., the Dallas and Tancred Commanderies, Knights Templar, attended in a body. The Easter offering amounted to approximately \$5,200.—On Palm Sunday, at the early Eucharist, there was blessed in the Cathedral, a paschal candlestick, of polychrome design, given by the Rev. Randolph Ray, D.D., and Mrs. Ray, in memory of Hunter B. Temple, one time crucifer of St. Matthew's Cathedral, who entered into life, April 14, 1924.—Christ Church, Oak Cliff, of which the Rev. Goodrich R. Fenner is rector, has been making extensive improvements on its property. A parish house, conforming in architectural lines to the church, has lately been completed. A pipe organ, purchased of the Henry Pilcher's Sons, was used for the first time on Palm Sunday. The parish is installing a window in the west transept of the Church as a memorial to the late Father Ohl, rector of the parish from 1920-24. The Church school has more than doubled its enrollment and more than fifty families have been added to the parish rolls in the past seven months.—There were more Communion's made Easter at the Church of the Incarnation, Dallas, than at any previous Easter, about 565 in all. The New Church Fund Easter offering amounted to \$9,974.74, with more pledges to come in. The Children's Lenten offering totaled at Easter \$1,365, and was not quite completed.

DELAWARE—Christ Church, Delaware City, has received a silver bread box given by Mrs. Emily McL. Higgins in memory of her mother, Mrs. Clementine Lee McIlvaine who was the daughter of the Rt. Rev. Alfred Lee, first Bishop of Delaware, and Presiding Bishop of the Church. This memorial was blessed by the Rev. Joseph H. Earp, minister-in-charge of Christ Church, and used at the celebration on Easter Day.—Mr. William B. Jester, a lay reader of Christ Church, Delaware City, has been given charge of the services of that church under the supervision of the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle. Mr. Jester was last year a student in the DuBose Memorial Training School at Monteagle, Tenn., and is now taking a special course in the Philadelphia Divinity School.—Dr. George C. Foley, Professor of Systematic Theology in the Philadelphia Divinity School, gave a course of lectures on Sunday evenings in Lent, in Trinity Church, Wilmington. His subjects were The Historical Test of Christian Doctrine, The Growth of the Creed, and Inferences, Formulas and Interpretation, and The Idea of Atonement.—Mrs. Henry M. Thompson, an active communicant of Trinity Church, Wilmington, and wife of its senior warden, is chairman of a committee organized to save for the city of Wilmington its old town hall, which is one of the ancient landmarks of the city and intimately associated with its early history. It is to be restored to its original style of architecture throughout and used as a museum and community center.—The parish house of Old

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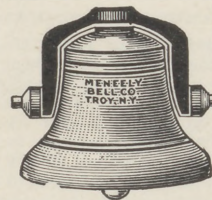
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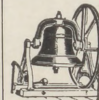
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Swedes Church, Wilmington, has been thoroughly renovated. The walls have been replastered where needed, and the woodwork painted a light oak color. The church having secured a vicarage some distance from the site of the old church, a completely furnished study was installed in the parish house, and other furnishings added. The entire work was the personal gift of Mrs. Alfred I. duPont, a member of Trinity Church, of which Old Swedes is the original church. The vicar, the Rev. Robert Bell, is doing a successful community work among the foreign population which now surrounds Old Swedes.—The Diocese of Delaware realized \$1,225 for the Japan Reconstruction Fund from the sale of gold and silver contributed in the parishes.—St. John's Church, Wilmington, Delaware, the Rev. Alban Richey, D.D., rector, has an organization called the Cheerful Service League, the purpose of which is to visit the sick and carry to each a package containing seven small articles, fancy or useful, one to be opened each day with a message of cheer. Mrs. Charles Booth, the leader of the movement, has suggested that parishioners recovering from illness make a thank offering of fancy articles, jellies, fruits, or flowers for the use of the League.—The diocesan branch of the Girls' Friendly Society of Delaware held recently a meeting in Old Swedes parish house for the instruction of associates. The address was made by Miss Katherine Merritt, Provincial Secretary of the G.F.S., on The Adolescent Girl and Program Development.—Extensive improvements have been made to the Church of the Ascension, Claymont, the Rev. Charles A. Rantz, rector. The exterior and interior of the church has been painted, new furniture provided both for chancel and nave, and changes made in the lighting system. The new furniture, together with silk and linen articles for the altar, were dedicated by the Bishop on Easter morning.—The Rev. Frederick T. Ashton, rector of Christ Church, Christiana Hundred, has a club of young women known as the Acorn Club. Weekly meetings are held and once a month the rector addresses the club on social service. Visits are made to the various institutions of the county for the purposes of study. Miss L. J. E. Atkinson, the parish worker, is in charge of the club.—On Wednesday evening, March 25th, the Feast of the Annunciation, the Rev. Joseph S. Hicks was instituted rector of St. Peter's Church, Lewes, Delaware. Bishop Cook was assisted by the clergy of Sussex County and the Rev. Charles H. Turner, D.D., a former rector of St. Peter's. The preacher was the Rev. Benjamin F. Thompson, rector of Christ Church, Dover. The occasion was also a celebration of the tenth anniversary of the rector's ordination to the priesthood.

FLORIDA—The Diocese is rejoicing over the publication again of the diocesan paper, *The Church Herald*, which has been revived by Bishop Juhan.—At the noonday services, held in a theater, in Pensacola during the two last weeks of Lent, the speakers included the Rev. Dr. Wilkinson, of Montgomery, and two local Roman Catholic priests.

HARRISBURG—At Christ Church, Berwick, a handsome paschal candlestick and a beautifully decorated candle was added to the sanctuary furnishings on Easter.

IOWA—St. Luke's Church, Cedar Falls, the Rev. H. C. Boissier, rector, has recently been the recipient of a large sum of money, sufficient to liquidate a long standing indebtedness.—A series of Sunday afternoon organ recitals on the new Moller organ recently installed in St. Paul's Church, Council Bluffs, were held in that church during Lent. Organists from Omaha and Council Bluffs were the recitalists, and on Palm Sunday Dudley Buck's *The Story of the Cross* was sung by St. Paul's Choir.—The rector, organist, choir, and some of the parishioners of St. John's Church, Keokuk, motored up to St. Luke's Church, Fort Madison, Sunday evening, March 29th, to welcome the new rector of St. Luke's the Rev. James H. Dew-Brittain, and to assist in the evening service.—During Lent, six committees of about seven students each at Trinity Church, Iowa City, where the University of Iowa is located, have been studying the questionnaire, Students and the Church. When the final results are tabulated, about 200 students of various Churches will have been interrogated, as well as our own Church students. Plans for the alteration of the student house in connection with Trinity Church, Iowa City, the Rev. H. S. Longley Jr., rector, are under way. About \$2,000 of the required \$4,000 is definitely in sight.—The Rev. Charles W. Baxter, rector of St. Mark's Church, Waterloo, has been assigned to the diocesan Home Department of the diocesan Board of Religious Education.—The Very Rev. Marmaduke Hare, D.D., Dean of Trinity Cathedral, Davenport, preached over the radio from station WOC at Davenport, Easter Day evening. The Cathedral choir sang.

LXINGTON—Few schools or colleges can feel so proud as Margaret Hall, the School of the Diocese of Lexington, for Girls at Versailles, in having three sisters, triplets, enrolled at one time. They are the Misses DeLaney the thirteen year old daughters of Mr. and Mrs. Paul DeLaney, of Louisville, Kentucky.

LXINGTON—The Three Hour Service was observed in Calvary Church, Ashland, Ky., on Good Friday.—In all of the parishes and missions where services were held on Easter, reports are received that, in every way, the services have been most inspiring, beautiful, and with greater numbers present than in many years. Good offerings also were reported. In some parishes *The Crucifixion*, or *Calvary*, were ably rendered by the choirs.

MICHIGAN—The double chorus of St. Paul's Cathedral, Detroit, sang, in its first presentation in the city, the St. Matthew Passion by John Sebastian Bach, on Palm Sunday evening, April 5th. More than 2,000 persons were in the audience.

MILWAUKEE—The Rev. Fr. Harrison, O.H.C., conducts a Mission at Emmanuel Church, Lancaster, the Rev. A. M. McLaughlin, rector, during the week from Sunday, May 3d to the 10th.

MILWAUKEE—Reports that have been received so far indicate that Easter Day was well observed in the Diocese. Large congregations and a large number of Communion seem to be the rule everywhere.—At Christ Church, Delavan, a sanctuary lamp, and a set of office lights have been given as memorials.

NEWARK—The Rev. William J. White has charge of new missions and the visiting of new places in Bergen County, the north eastern county of the Diocese, where many new communities are springing up on account of its proximity to New York City and the expectation of the bridge across the Hudson River.

NORTHERN INDIANA—Holy Week and Easter were observed at St. Paul's Church, La Porte, the Rev. Dr. F. J. Barwell-Walker, rector. The development of protestant observance of the special seasons still continues; this year nearly every protestant church in the city had daily services during Holy Week, and a modified three

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hours service was held as a Union Service by four of the sectarian bodies. The Three Hours at St. Paul's always draws crowds of protestants, and the same may be said of the high masses on Palm Sunday and Easter Day, which are rendered with much solemnity. Over twenty-five per cent of the candidates for confirmation, during Fr. Walker's rectorate, have come from outside of the Church.

PITTSBURGH—On Easter Day, at the Church of the Atonement, Carnegie, the rector, the Rev. Earl R. Hart, blessed a new gradine just installed. This parish has made great progress in the six months in which Mr. Hart has been rector. During the time a new rectory, valued at \$10,000, has been purchased. A heating plant was installed in the Church, and a new lighting system and new stone font have been added to the church equipment.—The Rev. Walter J. Marshfield was instituted as rector of All Saints' Church, Pittsburgh, on March 25th, by the Rt. Rev. Alexander Mann, D.D. The service was conducted by the Rev. Lawrence F. Eames, and the sermon was preached by the Rev. A. C. Howell, D.D., A reception was given afterwards in the parish rooms. A large number of persons, including several clergymen, were present both for the service and the reception.

SPRINGFIELD—On the afternoon of Easter Day, the Rt. Rev. John C. White, D.D., Bishop of Springfield, conducted the service for the Knights Templar in St. Paul's Church, Springfield. There were 106 of the Knights present, and the church was packed. The Bishop had recently received the degrees of the Order of the Temple.—On Good Friday, at Danville, Ill., a combined chorus consisting of members of the choir of the Church of the Holy Trinity, Immanuel Presbyterian, St. James' Methodist, and the Danville Choral Society, numbering sixty in all, sang Stainer's *Crucifixion* under the direction of the Rev. Arthur G. Wilson. The large auditorium of the Masonic Temple, in which the cantata was given, was filled, and many had to be turned away for lack of room. The Commandery of Knights Templar, under whose auspices it was given are anxious for a similar observance of Good Friday next year.

TENNESSEE—The address of *The Tennessee Churchman* has been changed from 212 Sixth Ave., North, Nashville, to 714 Poplar Ave., Memphis, Tenn.

VIRGINIA—A brass alms basin was received by St. Stephen's Church, Culpeper, Easter Day, a memorial to Mr. R. C. Vass, for many years treasurer of the parish.

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