



# The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 16, 1925

No. 3

## OUR PROVINCIAL SYSTEM, I.

EDITORIAL

## THE CHURCH CONGRESS IN ST. LOUIS

## THE CONSECRATION OF BISHOP IVINS



## WHO SHOULD HAVE WEALTH AND OTHER PAPERS

BY GEORGE MILTON JANES, PH.D.

Professor of Economics, Washington and Jefferson College,  
author of *American Trade Unionism, The Control of  
Strikes in American Trade Unions, The Pil-  
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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	67
Our Provincial System, I.—Dr. Wing's Election—Ecclesiastical Curiosities—Answers to Correspondents.	
ACKNOWLEDGMENTS	69
HYMN TO THE FATHER (Poetry). By Harriet Storer Fisk	69
TIRURAI WORK—FROM ZAMBOANGA	69
DAILY BIBLE STUDIES	70
THE CHURCH CONGRESS IN ST. LOUIS	71
IN THE DEEP WATERS (Poetry). By Ethel Miller	73
THE CONSECRATION OF BISHOP IVINS	74
VISION. By the Rev. Frederick D. Butler	74
LIGHT PERPETUAL (Poetry). By Victor A. Menard	74
CORRESPONDENCE	75
The Title Page (Rev. J. D. Herron, D.D.)—The Lone-some Churchman (T. T. Chave)—Prayer Book Revision (Rev. T. Tracy Walsh)—"Now It Can Be Told" (Ven. Romilly F. Humphries, D.D.)—How to Study the Old Testament (Rev. H. C. Ackerman)—The Church's Apologia (Rev. Bayard H. Goodwin)—Protestant Baptism (George Henderson).	
LITERARY	77
IMPORTANT MEASURES PROPOSED FOR ACTION OF CANTERBURY CONVOCATION (London Letter)	80
CANADIAN BISHOP ORDAINS MISSIONARIES FOR FAR NORTH (Canadian Letter)	81
GROUND IS BROKEN FOR NEW YORK CATHEDRAL'S WESTERN FRONT (New York Letter)	82
CLAIMS OF RELIGIOUS EDUCATION STATED BY CHICAGO AUTHORITIES (Chicago Letter)	83
PENNSYLVANIA CONVENTION HOLDS ITS ANNUAL SESSION (Philadelphia Letter)	84

THE FOLLOWING COLLECT has been sanctioned by the Archbishop of Dublin for use among the occasional prayers at the discretion of the minister, in the churches of parishes in the United Diocese of Dublin and Glendalough and Kildare, in which the preparation of candidates for confirmation is going on:

"O-God, who through the teaching of Thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech Thee, the hearts and minds of Thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with the power of His divine presence; through the same Jesus Christ our Lord. Amen."—*Church of Ireland Gazette.*



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VOL. LXXIII

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## EDITORIALS & COMMENTS

### Our Provincial System, I.

ON ANOTHER page (page 85) we are printing a brief report of what appear to be recommendations of the commission appointed by General Convention to consider enlarged powers of the Provinces. Whether these are recommendations actually adopted for presentation to General Convention, or whether they are still pending in the commission for further consideration, is not quite clear to us. In any event they are of such importance as to justify careful consideration. In brief these propositions are as follows:

"I. That there be given to the Province a share in the Nation-wide Campaign Fund for specifically Provincial work, the percentage in each Province to be determined by the Synod or Council of the Province in consultation with the National Council and the authorities of the constituent Dioceses.

"II. That all requests for appropriations from the National Council by Dioceses and Missionary Districts within a Province, be submitted to the Provincial Synod for approval; that each Province submit to the National Council an annual budget for work of Dioceses and Missionary Districts within the Province for which appropriations are asked from the National Council; and that appropriations by the National Council for such work be made in bulk to the Province and be distributed by it to its constituent Dioceses and Missionary Districts.

"III. That notices of amendments to the Constitution and of alterations in the Book of Common Prayer be referred to the Provinces for their consideration.

"IV. That reports of Commissions of General Convention be presented to the Presiding Bishop of the Church at least one year before the meetings of General Convention; and that such reports be transmitted by him to the Provincial Synods for their consideration before they are presented to General Convention.

"V. a. That Missionary Bishops within a Province be elected by the Synod of the Province, or

b. That the House of Bishops of the Province nominate three persons to the national House of Bishops.

"VI. That the election of a Bishop within a Province be confirmed by the Synod of the Province; or in case the election should take place more than three months prior to the meeting of the Synod, by the House of Bishops of the Province and the Standing Committees of Dioceses within the Province.

"VII. That the resignation of a Bishop within a Province be acted upon by the House of Bishops of such Province.

"VIII. That in the case of a trial of a Bishop, the first trial court be the House of Bishops of the Province in which the Bishop presented shall reside."

TWELVE years have elapsed since the adoption of our Provincial System and it is right that the experience of those twelve years should now be taken into careful consideration.

The Provinces have been a success; but that success

has been limited by three factors: (1) The failure to provide a real executive, such as an Archbishop, for the Province; the failure to organize the Provinces for executive work by provision of salaried officers and the necessary offices and "overhead" for these; and the belief held by some (with which we do not agree) that the synods have not been clothed with sufficient power to justify the cost involved in their annual meetings. Thus there has been, for some years, a feeling after larger duties for the Provinces, so as to make them more definite factors in the work of the Church. In this feeling we fully share.

The subject was complicated by the creation, six years ago, of the National Council and the enlargement of the scope of our national activities. No direct point of contact was established between the national and the provincial organizations. Indeed an existing point of contact through the provincial secretaries, selected by the Provinces but responsible to the National Council, was discontinued. In actual practice it has been found that an executive secretary, a campaign director, and four traveling secretaries—six in all, and all radiating from a common center—have been able to accomplish more than eight provincial secretaries were able to accomplish under the former system; but it has left the Provinces wholly unorganized, and has thus tended to increase the feeling that having created the Provinces, we are not utilizing them in any large practical way.

This is the condition with which the commission was appointed to deal, and their tentative suggestions are undoubtedly intended to draw out discussion. At best the subject is a difficult one.

OUR own first comment is that the commission seems to us to have carried us from one extreme to the other. That each of eight Provincial Synods would be obliged to sit at least a week annually in order to accomplish all that would be required of them under the proposed plan seems to us scarcely to be open to question. But that the work required of them justifies sessions of such length seems to us very questionable. Thus, if all propositions in the interest of Prayer Book revision, all proposed amendments to the Constitution, and all reports of commissions of General Convention—



there are thirty-four of these latter, of which about two thirds are active—are to be laid before each of the eight synods for discussion, in addition to serious legislative work which we shall consider later, even a single week to each session would seem wholly inadequate. Practically, the whole measure of the debates in General Convention would be repeated in eight other bodies, yet apparently it is not intended that these debates should lead to any action. The membership of the synods is not the same as the membership of General Convention, so the debates would not be educative of those who must subsequently vote on the measures in the House of Deputies; while, if there were to be votes of the synods simply as recommendations, the mere reading of these elaborate series of recommendations from eight different bodies, on all the major subjects that come before General Convention, would require many hours at each session of the latter, and would probably require the lengthening of each session. So far from relieving General Convention of work, it would greatly complicate the legislative work which devolves upon it, and by its very complexity, would make legislation in General Convention next to impossible.

Proposed changes in Prayer Book and Constitution are officially reported to the diocesan conventions in order to enable these, should they desire to do so, to instruct their deputies how to vote upon those measures. It is the equivalent in the Church of the requirement in the nation that the state legislatures shall give their assent to proposed changes in the federal constitution; though in the Church the diocese determines for itself whether its assent or dissent shall be given by instruction to its deputies or by leaving the deputies to act on their own judgment. In any event, each diocese has the official information as to proposed changes and elects its deputies—whether instructed or not—with that information before it. Thus the information officially communicated to the dioceses has a direct purpose. The diocesan conventions may discuss and report upon the propositions if they so desire, but in any event they must elect their deputies, who will act on behalf of the several dioceses in ratifying or refusing to ratify the proposed amendments.

No such purpose would be served by officially reporting the proposed amendments to the provincial synods. To do so would obscure the constitutional purpose served by reporting them to the dioceses. Neither could there be any effect to any action that the synods might take. If it be said that the debates would be instructive and would help to inform the Church on important issues, it may be answered that nothing stands in the way of such debates now. The proposed changes in Prayer Book and in Constitution are published and available to any who desire to read them. Any provincial synod is entirely at liberty to arrange a debate on any or all of them according to its pleasure. It is true that the reports of the thirty-four commissions are not available under present conditions, unless they are published farther in advance than is customary. But by the time the synods have completed their fruitless debates over Prayer Book and Constitution, we question whether their members will care to remain for academic discussion of perhaps twenty-five additional subjects, many of them very complex. In short, if the recommendations of the commission should be adopted, we should have eight annual provincial Church Congresses. Does that seem really useful?

**I**F the election of domestic missionary bishops should be vested in the Provinces, it would result that the Second Province would choose one, the Sixth, four,

the Seventh, four, and the Eighth, ten. The First, Third, Fourth, and Fifth Provinces would have no choice in the matter, and eighteen out of nineteen domestic missionary bishops would be chosen by that portion of the Church west of the Mississippi River. These missionary bishops and their work must be supported by the whole Church and not only by the Provinces that would choose them. We do not wish to put the choice of bishops upon a money basis; yet when we find that the section that would have the choice of the eighteen bishops, and therefore the direction of the future of the eighteen missionary districts, contributes twelve per cent of the cost of that work while the remainder of the Church contributes eighty-eight per cent, there seems to be an unreasonable discrepancy. The eighty-eight per cent are not asking that their votes be based on their contributions; but neither does it seem just that they should be expected so largely to finance the work, while being wholly relieved of any voice in choosing the workers. The present manner of choosing missionary bishops is not wholly satisfactory, and we believe some change would be useful; but this drastic change does not commend itself to our judgment. It would be much more sensible to vest the elections in the National Council if a change is to be made.

We favor suggestion VII, that the resignation of a bishop should be addressed to and be acted upon by the House of Bishops of a Province. Whether the court for the trial of a bishop should consist of the House of Bishops of the Province is largely an academic question, since ecclesiastical trials of bishops will, happily, not average one to a generation. We would fondly hope that there never might be necessity for another. Theoretically, the proposal is right. In practice, we believe that it would be more difficult to insure an unbiased court from among the bishops in intimate contact with an accused bishop in his own Province, than where they are chosen at large.

On the whole, therefore, we feel that these suggestions—numbered III, IV, V, and VI, above—have not really been carefully thought through by the members of the commission. They are proposals that must be considered, not from the standpoint of giving provincial synods “something to do,” but from that of the greater good of the Church.

Much more important than any of these are suggestions I and II, opening up, as they do, the entire question of how to carry on our mission work in our own country. These suggestions, therefore, we will consider in a later issue.

**D**R. WING'S election to be Bishop Coadjutor of South Florida will be commended by all who know him, and a better choice could scarcely be made. We shall hope that he may find it possible to accept.

Dr. Wing's  
Election

The Church in Southern Florida should share in the “boom” that seems to have seized the section. It is strongly represented in a number of the most important communities, and should be further strengthened and extended. The building of the new Cathedral that has just begun, and the erection of several important churches in recent years, have given the Church a position of greater opportunity than it had had in earlier years. Bishop Mann has builded wisely upon the foundations laid by Gray and his predecessors, and Dr. Wing will find a work expanding and giving promise of a brilliant future.



WE remarked recently that we are favored with "some curiosities" among our six thousand clergy. We rise now to remark that the same thing appears to be true in certain other Christian Communion. Here, for instance, is a news item from *St. Anthony's Messenger*, an attractive little magazine published by one of the Roman Catholic religious orders:

Ecclesiastical  
Curiosities

"In the procession which marked the climax of the Eucharistic Triduum, held in Chubari, India, sixteen elephants took part. Two of them marched at the head of the procession and fourteen followed the Blessed Sacrament. Having arrived at the altar the elephants lined up before it and raised their trunks in salutation of the Eucharistic King."

We fear there yet remain some elements of Roman ritualism which we could not easily adapt to the sedate use of the Protestant Episcopal Church.

ANSWERS TO CORRESPONDENTS

XXX—We have no knowledge of a sect of "Scientific Christians."

ACKNOWLEDGMENTS

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HYMN TO THE FATHER

Father omnipotent,  
 Father of light,  
 Incomprehensible  
 And infinite,  
 Far to the mountain top  
 Be Thou our guide,  
 Where all the hero host  
 In Thee abide.

Thou art the farthest goal,  
 Thou art the prize,  
 Thine the horizon clear  
 Before our eyes:  
 Thine is the hope of age,  
 The quest of youth;  
 Almighty Father, lead  
 Us to Thy Truth.

Smite all our indolence,  
 Subdue our pride,  
 Guard us with charity  
 Whate'er betide;  
 Torn by the storms of doubt,  
 Stript by the wind,  
 Keep us in body whole  
 And pure in mind.

Honor our banner bright,  
 Conquest our song,  
 Keep us, O Holy One,  
 From stain of wrong:  
 Be to us food and staff,  
 Sunlight and air;  
 Prosper our pilgrimage,  
 Oh, hear our prayer.

HARRIET STORER FISK.

TIRURAI WORK—FROM ZAMBOANGA

ON the 17th of November, the rector of Trinity Church, Zamboanga, resumed his monthly trips to the Tirurai country in the mountains back of the city of Cotabato in Mindanao. It had been several months—since last April, in fact—since he had visited his out-stations there. This had been due partly to the fact that he had been away a good deal of the time in Manila and Bukidnon, and partly also to the unsettled conditions which prevailed in the Tirurai country. As readers of *The Chronicle* know, last spring an ex-constabulary sergeant, Mao by name, led a large number of the Tirurai people, perhaps one-half of all of the tribe which had had any contacts with civilization, away from the schools and roads into the most inaccessible places on the slopes of a high mountain. He told the people that, if they obeyed him, refused to pay taxes or to send their children to school, and prayed to God, he, Mao the prophet of God, would in time lead the people up to the top of the mountain where they would find Heaven. Of course this prospect pleased many of the people, especially those who were already more or less disaffected to the government and civilization, and there was a general exodus to the places marked out by Mao as being favored by their deity. Some of the people, when they left their homes, were so sure that their god or gods would protect them that they did not even bother to take with them their harvested rice.

The government was slow to do anything which was effective to stop the migration, until Mao and his men murdered a councilman who had opposed him, and had been loyal to the government. After this murder the provincial government sent out a small company of constabulary to chase Mao and his men down. This company spent the month of August campaigning in almost unexplored land, being led by Captain Edwards, the deputy governor of the Tirurai, and the man who has helped us so much in the missionary work that we have been able thus far to do amongst them. In spite of his able leadership, Mao was not found, and this was indeed not surprising, for to find him in the mountains and valleys of this wild land would be like finding a needle in a haystack. Finally, the company was withdrawn to Upi, thirty-three kilometers from Cotabato, where it will be retained for some time, perhaps, indeed, permanently.

The policy of the government, after the strenuous campaign of August, was to "wait and see" if Mao would not come in on his own volition and give himself up to the constituted authorities, thus saving unnecessary bloodshed. If he did not do this, they intended to continue to look for him later. This policy was criticized by many, especially the Americans, as lacking in vigor, but it turned out that the government was right, for Mao did come in on the 24th of December, with his men, and gave himself up to be tried along with Datu Santiago (Moro) and about ninety others, who had, about a year ago, been implicated in the massacre of nine members of the constabulary at Bugasan near Cotabato city. The day I arrived in Cotabato on my return trip from the hills the trial of Datu Santiago commenced; when that trial is over they will prosecute Mao. With the men who will be tried with these two leaders there were about one hundred and fifteen Moros and pagans in the jail—so many that it was found necessary to construct two additions to the local jail.

Such was the situation when I arrived in Cotabato—except that Mao and his men had not yet given themselves up. The writer did not know, however, that Mao had terrorized the neighborhood, so as usual he left Cotabato immediately upon arrival to start on his long hike up to Upi. He was surprised that so many Tirurai asked him, as he met them along the way, where his "companion" was. They seemed unable to understand that anyone would be so foolhardy as to be on the trail at that time without a companion. However, I arrived in safety, having acquired, I suppose, a reputation amongst the timid Tirurai of being unafraid of anything—a reputation I did not deserve, but which I am not averse to having for it comes in handy sometimes for a missionary to have such a reputation.—REV. LEO GAY McAFEE in the (Philippines) *Diocesan Chronicle*.

FEAR GOD, and thou shalt not shrink from the terrors of men.—*Thomas à Kempis*.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE THEME OF THE WEEK'S READINGS

### Merciful Guidance

May 17: *The Fifth Sunday after Easter.*

#### OUR LORD AS A SHEPHERD

READ Psalm 23.

SOME scene, characteristic of the Palestinian hillsides, doubtless suggested to our Lord the appropriation of the thought of the twenty-third Psalm to Himself. Across the valley He watched a shepherd leading his sheep to pasture. Men were like sheep, He thought, so well-meaning, and yet so stupid. They were forever getting off on the wrong track with a kind of innate perversity; they were forever blundering into dangers, following the track of some aimless leader. The thought aroused none of the contempt with which observers of life have often looked upon human folly and weakness; rather it created a great pity. He saw men everywhere in great need of direction, need of protection and of kindness. It was this need which gave Him His opportunity. But for it He would never have come to them. He came as Saviour and Guide. It is certain that we shall get little from Christ unless we accept His own estimate of His relationship to us, that is, unless we come to Him acknowledging our own weakness and need of help.

May 18: *Rogation Day.*

#### OUR LORD AS LIFE'S SUSTAINER.

READ Psalm 145.

HOW does Christ help us? Our weakness lies in the insufficiency of our power. We lack the vitality necessary for effective living. This for instance, is our thinking. We think that we are keen enough here. We are not conscious of being stupid. But how often the very intelligence of which we boast trips us. We think ourselves anywhere but to God. Then Jesus comes, and, in His clear decisive way, shows us that God is the end of all. He gives us power to think aright. Here again is our willing. We answer that we are competent to make our own decisions, yet all the time we make a mess of life. Again Christ comes with a new motive and power for living. There is no knowledge which Christ cannot deepen, no ability which He cannot enlarge, no talent which He cannot direct to a larger use. He is always giving and sustaining as the Spiritual Food of our lives.

May 19: *Rogation Day.*

#### OUR LORD AS A MORAL GUIDE

READ Isaiah 30:18-21.

DO we need Christ, we who desire to live rightly? There was no one who laid bare the principles of moral living as Jesus did both by His words and His character. His character has never suffered even where the most intense criticism has sought to reveal flaws; after nineteen centuries we still confess that "never man spake like this man." We have to confess that no life has ever equalled His, and that He was the Master of right living. If that is so, we can never get away from Christ. We cannot ignore the best to turn to something secondary. Once having known Christ we have to take Him as our moral guide by a sheer inevitability. St. Peter saw this when he said, "Lord, to whom shall we go; for Thou hast the words of eternal life?" A modern writer has said: "You may hate Christ, but you cannot ignore Him; His life is a perpetual challenge."

May 20.

#### OUR LORD AS THE GOOD SHEPHERD

READ St. John 10:1-16.

THE appeal of the righteousness of Christ lies in the fact that His was not merely a righteousness commended, but a righteousness lived. He taught more powerfully by example

than by precept. Jesus entered into human experience to its full. He was "touched by our infirmities." In His fidelity to His flock He entered into all their suffering. He did not point out the way, but He first set His own feet upon it, and bade men follow Him. It is just this participation of Jesus in human experience, this living exemplification of His own teaching, which constitutes the power of Jesus' teaching and life. The goodness for which Jesus adventured all strikes us as, above all, real. He was willing to live the life He set before others. When He spoke of sympathy, He gave Himself in suffering; when He advocated courage, He turned to His own Cross; when He exalted forth, He made His life an offering to God.

May 21: *Ascension Day*

#### OUR LORD AS THE LIFE-GIVER

GOD is life. There is no other life. Every physical movement, every thought, every exercise of skill and talent draws from Him. To live without God is to die; to hold to God is to live. How often we forget this. Some man says, "I will live for knowledge," and he forgets that God is truth. Another says, "I will seek beauty," and neglects God, who is Himself Beauty. Still another looks for power, and does not seek it from God, who is power. The incarnate Christ comes to us as the revelation of the life of God. He offers it to us. "I am come that ye might have life." Why do not we, who are so eager to live, and act, and achieve, take Christ at His word? He holds God's great bounties in His hands, and we respond with our casual half-belief. We struggle along with the belief that, if we are to gain life, we must get it for ourselves. It is only the living God who can give us the power to live.

May 22

#### THE LORD AS OUR BENEFACITOR

READ Ephesians 4:1-13.

HAD we only lived in Galilee and Judea of old with Jesus, drunk in the gracious words which fell from His lips, and felt as His disciples did the power and urgency of His teaching, how rich our lives would be! So we sometimes think. But Christ has nothing to do with time or place; He is universal. His Ascension brings Him into contact with every condition and every age. That is the thought of the passage. He ascended that He might give to men the gifts necessary for their life. These gifts are enumerated as the blessings of the Church and its ministry, but these are not all of Christ's gifts. There are among them gifts which are personal to us, endowments for our life, powers for use. The risen Christ waits with all the resources of God at His command for our response to Him. He said that they may be ours for the asking: "Ask and ye shall receive."

May 23.

#### OUR LORD OUR HIGH PRIEST.

READ Hebrews 9:24-28.

WHY did Christ ascend into Heaven? One answer of Scripture we have considered; He ascended that He might receive further spiritual gifts to give to men. He went into Heaven that He might bring the things of Heaven to earth. There is another answer; He rose to Heaven that He might draw men there together with Himself. In His capacity as the representative High Priest of the human race He makes intercession for the world, and offers up humanity for acceptance at the throne of God. We have no power to raise ourselves to God. We cannot save ourselves. The finite has no power to attain to the infinite; earth has no claim upon the eternal. Only as God in Christ stoops from Heaven to lift us up, can we be where God dwells. "I, if I be lifted up, will draw all men unto Me."



# The Church Congress in St. Louis

IT'S a long time since we have heard of anybody talking much about miracles, and it's a change from murders and the German election, and maybe it's a good thing to get people thinking that religion is an important thing," was the answer of a St. Louis man to a question as to why his paper was giving double column, first page place to reports of the Church Congress in St. Louis during the four-day session last week. A tremendous reading public was reached in this way, for all the St. Louis papers carried full and accurate accounts of the addresses, and it was interesting to find, on many sides, discussion of some of the Congress subjects by people who had not attended a session, but seemed to have a keen interest not only in Miracles, but in Heresy and other topics of the Congress. And when the newspaper man's comment was repeated to a prominent priest attending the Congress, he said a little sadly, "I wonder if perhaps that is what is the trouble nowadays: perhaps we don't make religion seem an important thing to the general newspaper reading man who represents the big elements that we don't get into the churches."

One of the most favorable impressions came from the meeting on Heresy, and it is interesting to know that the paper of Frederic Cook Morehouse, Editor of *THE LIVING CHURCH*, created the feeling among many that heresy was not a matter of fundamentalism or modernism, but a matter of disloyalty, and that, if a man could not continue to be faithful to the creed he had vowed to support, he had no right to remain in the priesthood. The day after the meeting at which his address was read, a request came from one of the outstanding Presbyterians of St. Louis for a complete copy, and this has been passed about in solemn conclave among Presbyterian clergy and laymen, and a typical comment by an old Scotchman was: "It's a comfort to know that a man has the courage to stand up and say that training schools should give a man a firm religious understanding and conviction, and not turn out possible heretics."

An applauded point in the address of the Rev. Luke M. White, of Montclair, N. J., on Heresy was:

"The cross is the standard. Any variation from the teachings of Jesus Christ is dangerously near heresy. Any Church which calls itself Christian, and yet is not set positively against war, against a competitive economic system, against sweat shop methods, against human slavery, against the exploiting of weaker people, against personal impurity and a double standard of morality, against narrow-mindedness and bigotry, and exclusiveness and disunity, is guilty of heresy."

On Wednesday evening, Mr. James G. McDonald spoke on *The United States in World Relations*, and on Thursday evening the Rev. John M. Groton, and the Very Rev. Frederic C. Grant, D.D., spoke on *The Place of Miracles in Religion*. Synopses and quotations from these papers follow. The closing session of the Congress was on Friday afternoon and was devoted to papers on *The Value of the Church to Religious Living*, by the Rev. George E. Norton, and the Rev. Benjamin M. Washburn.

The morning sessions of the Congress on Thursday and Friday were given over to the Round Table discussions, and, as the subjects were those on which there is perhaps the greatest diversity of opinion in the Church today, the discussions were naturally of keen interest to the clergy, though unfortunately, on the part of many of the laity, there seemed to be the feeling, as one man expressed it, that "it was a lot of talk about form, and what difference did it make, anyway?"

The subject of both mornings was *The Holy Communion*, the divisions being: Thursday, *The Proposed Changes in the Office and Extra-rubrical and Non-rubrical Practices*, and, on Friday, *Reservation and The Use of the Chalice*.

Bishop Slattery, General Chairman of the Congress, whose kindly courtesy was a delightful phase of the session, was one of the speakers on *The Proposed Changes in the Office*, and was followed by the Rev. S. P. Delany, D.D., of New York. The Rev. J. H. Randolph Ray, D.D., and the Rev. Floyd Tomkins spoke on *Extra-rubrical and Non-rubrical Practices*.

Debate at these Round Table conferences was much more spirited and warmer than at the evening conferences, but in spite of great difference of conviction, there was no active

hostility, but rather a somewhat pitiful eagerness to get closer together on the subject, and a very evident longing to discover just what there was in the other fellow's point of view which had been found helpful to either the priest or his congregation.

On the matter of Reservation, there was evident a great bewilderment on the part of some of the clergy that "such things could be possible in the Episcopal Church," as one somewhat irritated so-called "Low Churchman" expressed himself. The use of the term, "Blessed Sacrament," seemed especially unhappy to some, and a sharp debate ensued when the question was raised as to the difference between leaving the unconsumed elements on the altar following the service to be "decently consumed" by the priest after the dismissal of the congregation, and the reservation as practised in some parishes. One prominent Churchman said that, to his mind, the first practice could not be called irreverent by the advocates of reservation when they also left the elements unconsumed, and seemingly could not understand that, to the Catholic Churchman, the first was neglect and disrespect, and the second a means to adoration.

The Rev. William B. Stoskopf, and the Rt. Rev. T. P. Thurston, D.D., Bishop of Oklahoma, spoke on Reservation, and the Rev. Neil Stanley, and the Rev. Donald B. Aldrich on *The Use of the Chalice*. A more detailed account of all of these papers will follow, either in this issue of *THE LIVING CHURCH*, or that of the 23d.

## THE UNITED STATES IN WORLD RELATIONS

THE speaker on Wednesday evening, May 6th, was Mr. JAMES G. McDONALD, of New York, chairman of the Executive Committee of the Foreign Policy Association. His subject was *The United States in World Relations*. Mr. McDonald reviewed the actions of the United States in respect to peace plans. The Washington Arms Conference, he said, had had a good effect as to Japan, but that subsequently this effect had been nullified. The Dawes Plan was of incalculable value, "but," he said, "the Dawes Plan left unsolved the basic problem of international relations—security. . . . European states are insecure, and are pitifully conscious of their insecurity."

The first attempt to solve the problem was the League, an essentially American idea. But this had failed because three great powers, the United States, Germany, and Russia, held aloof. Confidence was steadily growing in the League, he stated, and the United States was passing from an attitude of opposition to a constantly increasing degree of coöperation. He reviewed the aborted efforts of the recent British and French governments to find some way of peace, and said that the central task of the next assembly of the League of Nations in September will be to procure some substitute satisfactory both to Great Britain and to France.

The outstanding questions for American policy, he said, were the matter of compulsory arbitration and the treatment of the aggressor state. The advocacy of "law, not war," was one, he said, into which the Church can and should throw the full weight of its vast influence. Unless the United States agrees not to aid and abet a state declared an outlaw, the application of international law will fail.

The problem, he said, reduces itself to this: "Will the United States agree not to block Europe's road to peace?" And the Church should endeavor to make an affirmative answer to this question possible.

## PROPOSED CHANGES IN THE COMMUNION OFFICE

THE first discussion on Thursday morning, May 7th, was on the subject of *The Proposed Changes in the Communion Office*. The first speaker was the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, and he was followed by the Rev. Selden P. Delany, D.D.

BISHOP SLATTERY began with a review of the proposed changes in the office, in which he said there was nothing that could disturb anyone who suspects that the proposed revision will



change doctrine or even its emphasis. But he feared the opportunity for elaborate musical settings might prove a detriment. The removal of the Prayer of Humble Access from its present place was beneficial, but he regretted that it should break the ascent from the Consecration to the Communion.

There were three principles, he told his auditors, that were in danger of being overlooked. The first was that the Prayer of Consecration, the heart of the service, should be sufficiently brief to hold the rapt attention of the hearer. The addition of the Lord's Prayer had the effect of lengthening this prayer, he said, and he recommended that the canon close with the Invocation and an ascription, and that the present concluding section be placed after the Thanksgiving and before the *Gloria in Excelsis*. The Lord's Prayer, he said, could well stay where it is, and the Prayer of Humble Access be placed before the *Sursum Corda*, and would gain if said aloud by all.

"We must wish the office of Holy Communion," the Bishop said, "to present a norm of worship and doctrine 'as this Church hath received the same.' Alternatives (when they suggest anything more than occasional expansion or abbreviation) suggest, inevitably, indecision in the mind of the Church. Perhaps the best example of this is in the possible admission of *Benedictus qui venit* immediately before the Prayer of Consecration. In the last General Convention the House of Bishops declined to sanction this particular permissive use, and though one can only surmise the reasons of the silent voters who opposed it, some of the bishops were quite explicit. They thought that the introduction of the words just at this point in the service would give men the opportunity to say that the Prayer Book approves a belief that, before this, Christ has been absent, and now, in a moment, by the Prayer of Consecration, He will become present. Whether such an interpretation were thought legitimate or not, these bishops objected to allowing the interpretation to be put into the service: they believed that we should be touching upon doctrine, which they considered not part of Prayer Book revision. An alternative use would do this quite as distinctly as a mandatory use.

"There was also the expression of the conviction that any hymn inserted between the *Sanctus* and the Prayer of Consecration was an interruption in the upward sweep of the service. After a hymn of such transcendent praise as the *Sanctus*, any hymn immediately following seems an intrusion and an anticlimax. This consideration is important, for to go at once to the highest act of the service after the expression of the highest praise is a natural sequence.

"Besides this, too, the plea must be made that early Christian usage does not sanction the *Benedictus qui venit* at this place, but only just before the reception of the Holy Communion. It referred in that place to the approach of the Emperor, and later of all communicants. Were we to return, therefore, to the most ancient usage of this hymn, we should insert it as one of the hymns permissible in 'the Communion time,' side by side with *Agnus Dei*."

His third principle is the opportunity to shorten the service under certain conditions.

"In crowded cities where churches provide a weekday Communion at an early hour or at noon," the Bishop said, "busy workers could come to a service which would last (let us say) fifteen minutes, and would go on their way refreshed and strengthened. They would not come unprepared, for, being people of religious devotion, they would be preparing all through their journey or their work, as Brother Lawrence knew the Divine Presence in his kitchen."

"No one would desire the service habitually shortened," he continued. "Words so full of worship and help as the words of our English office, do not need to be hedged with rules to keep them in use. I can see no chance that either priest or people could allow curtailment at the main services on Sundays and feast days, but a definite direction could command the full service at such times."

A very brief summary of the Rev. Dr. Delany's paper, the only account of it available, is as follows:

"Cranmer did rob the Church of many of its more priceless treasures, the Canon of the Mass, the heart of the ancient liturgy from the Fifth Century. All revisions since 1552 have given us back some of the stolen treasures, and the present proposed changes restore more.

"If a burglar robs you of all your old family heirlooms, your family silver and china, and all your clothing, even if he scrubbed the kitchen floor and left his watch behind in the excitement, you would not feel fully repaid. If later the police restored to you your mother's napkin ring, an old soup ladle, one of your shoes, and a silver picture frame, you would, of course, be grateful, but not hilariously grateful. That is somewhat like how many of us feel about the proposed revisions of the Communion Office.

"We are grateful for the Massachusetts proposals, but we fear Massachusetts Churchmen bearing gifts, especially the abbreviation of the Canon."

#### EXTRA-RUBRICAL AND NON-RUBRICAL PRACTICES

THE second subject Thursday morning was Extra-rubrical and Non-rubrical Practices. The first speaker was the Rev. J. H. Randolph Ray, D.D., and he was followed by the Rev. Floyd W. Tomkins, D.D.

DR. RAY stated that the history of the worship of the Church was to be found in the development of devotional services, all of which would have been, at first, called extra-liturgical.

"The development of the Holy Eucharist and other devotional services of the Church," he said, "did not originate with the high authorities, but with the people, as various forms, devotions, and prayers with their accompanying ritual were found to be of use and spiritual benefit. They were adopted by devout people themselves, who, having from experience found them useful, would not be gainsaid. . . . Every practice must first be tested by actual use. . . . Looking around us in the Episcopal Church today, we find ourselves wholly committed to this principle in actual practice. Almost every parish in the land has, at some time or another, services that are not directly authorized by our Book of Common Prayer, adapting them to their special needs and purposes from both Protestant and Catholic sources. Take, for example, the very popular Good Friday devotion of 'The Three Hours,' now more common in our Churches than in those of the Roman Catholics; the still more popular noonday preaching services of Lent; the preaching of Missions, the holding of retreats, the Service of Lights at Epiphany and other seasons, prayer meetings, healing services, Church pageants, symbolic services, requiems for the dead, patriotic services, and numerous other expressions of devotion to which we cling with persistence. Some of them are Protestant; some of them are Roman; all of them are innovations from the point of view of our Prayer Book. Most of us look upon them with pride as proving the Catholicity of our Communion and its adaptability to the needs of all people everywhere, evidencing that the Church is no dead body but a living organism, capable of providing healing, and refreshment for all souls."

He took for granted that all are agreed that the Eucharist is the center of the Church's religious life, and that the object of worship is to bring the soul into contact with God, in Christianity through Jesus Christ.

"Modern psychology," he continued, "is showing us the great value of the use of suggestion in the presentation of fundamental truths and the importance of the creation of a proper atmosphere in medical science, in art, and in the teaching of the young. We are inclined to plume ourselves upon all this as something very new. The Church has from her earliest days known the great value of these means of contact and has built up her worship with acts of symbolic ritual and the use of incense, lights, color, and music to create the atmosphere in which man's spiritual powers can be developed. She has never lost sight of the object of her worship in the means that she uses. She attracts us by these means and under their influence we find that for which we have been seeking and know that God is there. The contact is made; the soul is at rest and we cease from arguments."

Dr. Ray told of actual experiences at the Church of the Transfiguration, where extra-liturgical services had formed the means for the approach of various souls to God.

"We have been a parish known for seventy-five years for extra-liturgical services of many varieties, and we have found through experience that the extra-liturgical use of the Sacrament of the Altar has been the most successful way in bringing comfort to tired souls. While we have never had the full service of Benediction, I know that in the parishes where it is used that it has proven an unlimited blessing, filling churches where eloquent sermons have failed. Admitting that these services are innovations in the Episcopal Church, are we justified in denying the principle of development in the central and chief service of the Church while admitting the advisability and wisdom of it in all other fields of our religious endeavor? Can we not profit by the experience of millions of Christians and share with them our Catholic heritage? The only way to ascertain the spiritual value of such services is to try them."

He closed his paper with a statement that certain services be not enforced by authority on the whole Church, but that those congregations that desire them and can use them, be allowed to have them to the refreshment of their spiritual lives, and in the interest of the principle of development.

Dr. Ray was followed by the Rev. FLOYD W. TOMKINS, D.D. He began by saying that, as we should be held devotionally by the Sacrament itself, he wished first to consider the Communion service. It had been celebrated unflinchingly for nineteen hundred years and was the great feast of unity. "Christ wished to be remembered," he said, "because He knew that only as we remembered Him could we be guided by a knowl-



edge of His love, and share in His work." He also stated that "The Lord's Supper is a memorial; that is, a petition to God by which we plead for eternal life through Him who died for us." "The Lord's Supper thus becomes a new bond of union between ourselves and God." It is such because it is an expression of the Mediator's, Christ's, mind and will for us, who in obedience thereto receive strength and comfort.

"With this meditation in mind," he said, "let us consider, first, that the rubrics in the Prayer Book are so simple, that they can be followed without any hesitation. This I believe was designed and I trust it will never be altered. The normal acts of the minister call for no special guidance. . . .

"Second, the service both in text and rubric implies that the minister should stand before the altar, not with his back to the congregation, but in such a position that he can break the Bread and lift up the Cup before the people. There can be no question but that the altar or holy table originally was in the apse of the church, so placed that the minister would stand behind it facing the people. The modern location is quite contrary to the ancient custom, which is still observed by the Pope, or Bishop of Rome. In the case where the minister stands before the altar with his back to the people, as in most churches today, he should turn toward the people with the paten when breaking and consecrating the bread and when holding the chalice and consecrating the wine.

"Third, the first part of the Communion Service, until the minister is directed to 'turn to the Lord's table,' should be said at the end of the altar commonly called the Gospel side. The *Trisagion* and the Prayer of Humble Access are evidently made a part of or an approach to the Prayer of Consecration. The joint adoration of the people on earth and the angels and company of Heaven, calls for this nearer approach to the place where the act of Consecration is to be observed.

"Fourth, the whole character of the service implies that it is not to be said in a hurried or nervous fashion, or in a tone of voice which shall fail to be heard of the congregation. The people are joining with him in spirit as he prays, for such is the whole intention of all parts of the Prayer Book worship.

"Fifth, in delivering the Bread and the Cup to the communicants . . . there must be no haste, nor must there be any thought save that of the infinite blessing Christ is bestowing through His appointed servant. The temptation is to hurry and speak the holy words rapidly to a number together; to keep count of the number for registration, to guard against possible accident, that the individual communicant is forgotten. . . .

"Sixth, the rubric speaks of reverently consuming the sacred elements not used. I cannot think that 'reverence' is marked by what is commonly called purification of the sacred vessels. This washing, I humbly submit—while it is fitting for the minister later in the room set apart for this purpose to cleanse the vessels himself—hardly is demanded by the rubrics and has a tendency to draw away at least the minister's, if not the people's, loving thought from the great service thus ended."

The Doctor closed by saying:

"But after all, rubrical or non-rubrical, the great fact is that we are here obeying Christ, seeing God in a holy memorial, and feeding the flock. If any variation is helpful, if any extreme of ritual is desired, particularly in cities where those not so edified can find suitable help elsewhere, there can be no room for criticism if only the simple and blessed service holds minister and people alike to the great truth in loving gratitude and continued reverence, of the death upon the Cross of the World's Redeemer and of this service, which He asks us to observe in memory of Him.

A report of the activities of the Congress on Thursday evening and Friday will be given in the next issue of THE LIVING CHURCH.

### IN THE DEEP WATERS

In waters deep  
Life's ship must sail:  
But God's dear love  
Shall never fail.

Through waters deep  
In faith I go:  
Trusting in Him  
Though tempests blow.

On waters deep,  
In storm or stress,  
God's guiding hand  
Is there to bless.

Through waters deep  
When life is past,  
May my frail barque  
Come home at last.

ETHEL MILLER.

### SEVEN REASONS WHY I AM A CHURCHMAN

BY A CONVERT TO THE CHURCH

**B**ECAUSE I learn from studying the Holy Scriptures that the Christian religion is something more than the acceptance of certain doctrines: it also involves faithful membership in a divine society, of which Jesus Christ is the founder.

2. By the study of Church history I find that this divine society of the Lord's own founding has lived on through the centuries and spread throughout the world. It is everywhere known as the Holy Catholic Church, while that portion of it which has jurisdiction in the United States is called the American or Episcopal Church, as in Great Britain it is the Church of England, and in the New Testament it is the Church in Ephesus, or the Church in Smyrna.

3. From the study of the Bible and Church history I further find that Christ gave authority to the ministers of apostolic succession to preach the gospel, absolve sinners, and feed His flock, and that "whoso heareth them heareth Christ, but whoso despiseth them despiseth Christ." Since alone in the Catholic Church the apostolic ministry exists, I am bound in loyalty to the priesthood of Christ's own appointment and to my country to be an Episcopalian.

4. Amid all the variety of religious creeds and practices of the various denominations, I find the faith once delivered to the saints and the doctrines of the Apostles in their entirety, whole and undefiled, taught and practised only in the Catholic Church; therefore for the sake of sound doctrine and Bible truth, I am a Churchman.

5. In contrast to wild extravagances, diverse forms of worship in vogue among sectarian bodies, I am charmed with the beauty and reverent dignity of the Episcopal service, and once again, for the sake of the Book of Common Prayer, I am a Churchman.

6. The rich store of divine grace wherewith God hath enriched the Holy Catholic Church and the beautiful sacramental system by which these Heavenly riches are dispensed so freely to poverty stricken sinners, make me rejoice in her bounty, and for the sake of what my spiritual mother has done for me, I am a Churchman.

7. I am a Churchman because the Church, like my Saviour, is Catholic; all-loving, all embracing, wide as the universe, long as eternity, deep as the sea, and as high as heaven.

### PROTESTS AGAINST RITUAL

**T**HE Rt. Rev. Arthur V. Green, formerly Bishop of Ballarat, in Australia, writes in *Some Memoirs of My Life*:

"While I was Bishop of Grafton and Armidale, I had some very amusing ritual cases. One parish reported to me that the goings on of the vicar were terrible. He was actually using incense! Next time I visited that parish I made inquiry. When did he use it? In the Communion Service. What was it like? A sort of liquid (this sounded very doubtful). What color was it? None; quite white. And it turned out that the 'incense' was water in a cruet, used for ablutions. My other N.S.W. case was a report of an unauthorized 'second altar' in a certain church. Here also I made inquiry, and the 'second altar' was discovered to be a credence table.

"I had my little ritual trouble in Ballarat. One of my young clergy was sent into a remote and newly settled district. Lent came, and he asked, quite rightly, for some observance of it: then spake a settler, 'This Lent's High Church,' 'Not at all,' said my young parson, 'you will find all about it in your Prayer Book.' 'Oh but,' was the reply, 'that there Prayer Book's High Church!' One cannot help wondering if he had ever read Mark Twain's story of the two Americans who went up to the top of the Rigi to see the sunrise. One held his watch in his hand, and observed to his friend, as he waited for the sun to appear, 'If he ain't up in two minutes, he'll be late.'

"It really is wonderful how people will manufacture misunderstandings. A lady (quite well educated) assured me that she feared the training at St. Aidan's was dreadfully 'high.' 'Why?' I asked. 'Well,' she said, 'one of the students told me that they all have to get beads.' So they did. But the 'beads' were Bedes, in the shape of the famous history written by Bede, and quite innocent. We might match that by the complaint made to one of my archdeacons by a parishioner, when Watts-Ditchfield was touring the Diocese in the interests of the Church of England Men's Society. 'Too Roman Catholic,' was the good lady's criticism: 'the paper says he is holding everywhere mass meetings for men.' And so he was."—The (Australia) *Church Standard*.

THE CHILD of God is assured that all things work together for good; in this is plainly included the pledge that chastisements and afflictions shall eventually prove a blessing.

—J. W. Alexander.



## THE CONSECRATION OF BISHOP IVINS

WITH the solemn dignity of the full ceremonial of the Church, the Very Rev. Benjamin F. P. Ivins, D.D., Dean of Nashotah House, was consecrated to be Bishop Coadjutor of Milwaukee on Thursday, May 7th, in All Saints' Cathedral, Milwaukee.

The long and colorful procession started from the guild hall, and, taking advantage of the brilliant spring morning, passed through the close into the front door of the Cathedral, headed by the seminarians of Nashotah House, who composed the choir for the occasion. Over a hundred priests were in the procession, which included three Orthodox priests in full vestments. Lay officers of diocesan organizations also composed a section. Crucifers, among them a son of the Bishop-elect, interspersed the procession at the head of several sections.

The bishop presiding, the Rt. Rev. W. W. Webb, D.D., the diocesan, and the co-consecrators, the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, were vested in cope and mitre. The other bishops present were vested in rochet and chimere, except the Rt. Rev. H. Philaretos, Greek Orthodox Bishop in Chicago, who wore the full gorgeous vestments and mitre of the Orthodox Church.

The service proceeded solemnly according to the form laid down by the Church. The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, preached the sermon, which will be printed in full in a subsequent issue of THE LIVING CHURCH. The Certificate of Election was read by the Rev. William H. Stone, Secretary of the Diocese and Deputy Registrar. The Certificate of the Consents of the Standing Committees was read by the Rev. Holmes Whitmore, President of the Standing Committee, the Certificate of the Consents of the Bishops by the Rt. Rev. J. C. White, D.D., Bishop of Springfield, and the Commission to Consecrate by the Rt. Rev. Campbell Gray, Bishop of Northern Indiana. The Litany was said by the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan. Attended by the Rev. Canon H. B. St. George, D.D., and the Rev. M. M. Day, the Bishop-elect was presented to the bishop presiding by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, and the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa.

All of the American bishops present united in the imposition of hands, and each said the sentence of consecration audibly and distinctly. After the consecration the new Bishop was presented with the Holy Bible—the same Bible given to Bishop Nicholson and to Bishop Webb at their consecrations. Bishop Ivins was then anointed with the holy oil and given the episcopal ring and staff. After this he took his place before the altar and assisted the bishop presiding in the celebration of the Eucharist. After its conclusion, he was invested with the mitre, and gave his episcopal blessing to the congregation. The service closed with the singing of the Nashotah hymn.

The chair used by the bishop presiding in the ceremonies was the chair used for the same purpose by Bishop White in Philadelphia. It was given to Bishop Kemper, the last bishop he consecrated, by St. Peter's Church, Philadelphia. The staff placed in the new Bishop's hands was that used by Bishop Kemper, and is probably the first crozier in the Anglican Communion since the Reformation. The clergy of the Diocese gave their new Bishop his episcopal ring, and the pectoral cross was that worn by the late Bishop Nicholson, and was the gift of his son, Mr. Isaac Lea Nicholson.

The event passed off in the smoothest manner possible, largely through the careful preparations of the masters of ceremonies, Dean Hutchinson, Dr. C. B. B. Wright, and Mr. Isaac Lea Nicholson. Admittance to the church was limited very strictly, but the process of selection made certain that the congregation was thoroughly representative. The daily papers gave generous space to the event and reported it very intelligently, though one of them, inspired by the dignity of the procession, described the "crucifers borne aloft" as among its features.

After the service the visiting bishops and the clergy were the guests of the Church Club of Milwaukee at a luncheon at the Hotel Pfister. The Rev. Holmes Whitmore was the toastmaster, and the speakers were Bishops Webb and Weller, Mr. Charles M. Morris, Chancellor of the Diocese, and Bishop Ivins. The tributes paid to Bishop Webb, described by Bishop

Weller as "the most loved man in Wisconsin," were a very happy feature of the occasion.

Bishop Ivins will complete the scholastic year as Dean of Nashotah, after which he will reside in Milwaukee. He left for the East on Sunday night, but returns almost immediately.

Illustrations from photographs taken at the consecration will appear in next week's issue.

## VISION

BY THE REV. FREDERICK D. BUTLER

IT IS A TRUE saying that the eye sees only what it brings to itself the power to see. Many people go through a spring day unconscious of the songs of the birds, not observing the clouds resting over the hills nor the glories of the sunset. So on many ears the rapturous symphonies of Beethoven are but dull sounds.

Even more true is this of spiritual things, for life is a divine vision, but how few grasp it!

The noble life is the life of exalted vision; the narrow life is the life of contracted vision; the dissolute life is the life of perverted vision.

The fullest vision of God comes to us at the highest point of our spiritual development. So in all of our study we should endeavor to draw near to the God of Truth; and in that most divine of all our attributes, Love, do we not as we give love increase in love and so become more like the God of love?

Then we should use our imaginations and not take as the motto of our lives Horace's "*nil admirari*," as if there were nothing in this world to wonder at nor to admire. Lack of admiration, or pretended lack of it, is no virtue; it is not the mark of the wise man, it is rather the sign of stupidity and conceit. He has the greater vision of the Christ who beholds in all forms of life much to admire, yea, much to love.

The pupil of the eye is very small, but with it one sees wonders; so the invisible soul of man is capable of receiving into itself the transcendent glories of God, but the process is gradual and demands effort. We do not see all the beauties of nature at once; careful observation of the details and study are necessary before we can appreciate them and the spiritual vision is no exception to this law.

Dr. Harnack of the University of Berlin, once said: "Thirty years of experience have taught me that knowledge is a mighty force, but yet it can give no answer to the great questions, Whence and Whither. It rectifies the delusion of senses, it discovers errors, it supplies new facts. But it is only that vision which comes on the mountain tops of our inner lives, the vision of those higher ideals, those noble purposes, those guiding forces out of which we are make our real selves, that leads to the great Reality, God."

The life which has caught this great vision can never remain the same; but is always developing and becoming more like the life of the Man of Galilee, our Lord Jesus Christ.

## LIGHT PERPETUAL

Lo, the lamp perpetually burning  
Tells us Jesus Christ is there:  
There upon His altar throne  
In His tabernacle home.

There we bend the knee before Him  
And in silence we adore Him.  
Veiled from sight by earthly symbols  
Jesus Christ has come to reign.

When we lay our grief before Him,  
Plead for mercy at His feet,  
His dear Presence is our blessing,  
Giving pardon, healing, peace.

As we kneel in adoration,  
Giving thanks for all His love,  
Let us pledge our lives to building  
Up His Kingdom in the world.

VICTOR A. MENARD.



# 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.

## THE TITLE PAGE

To the Editor of *The Living Church*:

IN THE APPENDIX to the *Story of the Round Table Conference*, that preceded the General Convention of 1910, as published by The Young Churchman Co., in 1913, will be found the text of the resolutions, adopted by that conference, and introduced by Mr. George Wharton Pepper, on their behalf in the House of Deputies; and in the first of those resolutions will be found the following proposed amendment of the title page of the Prayer Book:

"THE BOOK OF COMMON PRAYER

And Administration of the Sacraments and other Rites and ceremonies of

THE HOLY CATHOLIC CHURCH

According to the Use of that portion thereof known as

THE EPISCOPAL CHURCH

In the United States of America."

The first of the joint resolutions then submits that the purpose of the amendment is the "recognition on the title page of the Book of Common Prayer of the fact that this Church is a portion of the Holy Catholic Church," which is certainly, to say the least, a very sane purpose.

The resolutions, as we all know, were defeated in General Convention, doubtless because they were thought to be an entering wedge toward changing the name of the Church.

It will be noted, however, that the term "Holy Catholic," was not to be placed in connection with the name of our own National Church, but in the same connection as in the Creed, where and where only it properly belongs.

I have been wondering if the amendment would have been defeated if it had read in the next line: "According to the use of that portion thereof known as THE PROTESTANT EPISCOPAL CHURCH"?

And would not the use of the term, THE HOLY CATHOLIC CHURCH, in its proper place, have despoiled the local title of any taint of heresy, and made it simply a name, necessary as such?

At the same time, with all due respect to the members of the Round Table Conference, I believe that a more drastic amendment of the title page would be still better, an amendment to eliminate entirely the local name of the Church, and to make it read:

"According to the American Use."

It would surely be a true statement, since, while we are not the only Catholic Church in the United States, we have the only American Use. In other Catholic Churches you will meet with only foreign uses.

And then such a reading of the title page would more clearly set forth the Prayer Book for what it really is, not our own personal property, but a heritage, held in trust by us, for any and all who "profess and call themselves Christians."

How then could the book be set forth as the Prayer Book of our own Church? I answer where it is now authorized, in the Ratification; only making the words there in italics to read in harmony with the amended title page.

The bearing of all this on Church unity ought to be apparent.

Holy Trinity Church,  
Cincinnati, Ohio.

J. D. HERRON.

## THE LONESOME CHURCHMAN

To the Editor of *The Living Church*:

THE RECENT suggestion of the Editor that something like a nation-wide indignation meeting of lonesome Churchmen might be the fitting response to the proposal of a self-authorized sub-committee, that they leave to their more fortunate brethren in the larger cities faith in the existence of the Holy Catholic Church and adopt for themselves and their families a vague ecclesiology about some *nescio quid* "Church of Christ" with tenets and policies dictated by whatever one of the major Protestant bodies is found to be locally prevalent, trenchant as the suggestion was, fails yet to cover the situation. *What about the Churchman who moves?*

Protestantism is not homogeneous. The light-hearted assumption that the *omnium gatherum* of those who are organized to combat the idea of any historic Church of God makes a sort of court of last resort for Churchmen and that their doctrinal productions ought to be our rule of faith is at once self-stultifying and perilously near to blasphemy: self-stultifying because it amounts to the claim that no "Evangelical" body either omits or contradicts the "essentials" of Christian faith and morals, which is far more than Pius IX forced the Vatican Council to concede when he proclaimed himself infallible; it is blasphemous as far as the several Protestant bodies are separated by diverse opinions as to what the will of God is. Surely even the sub-committee does not propose to give us lonesome Churchmen the advice given Falstaff in his last hours, "Not to think about God"!

What about the lonesome Churchman with children, if he is, say, a teacher and gets a position in another place? Is he to tell his children that the contradictions they successively encounter are, somehow, the same answer to the question what God requires, or will he assure them that the question is negligible, or will he confirm the views severally presented to children in whatever place they first imbibed religious doctrines? I once heard this dilemma incisively answered by a former pastor of mine, then in Colorado, now in California. The Bible lesson that evening was Romans 16. Asked which of some fifteen Protestant denominations he would recommend, he said, "You will find the answer in verse five." I looked it up: it reads, "*The Church that is at their house.*"

So let the sub-committee take its advice to us lonesome Churchmen and fly off with it into space! T. T. CHAVE.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IT IS THE OPINION of many that the *Benedictus es Domine* which has recently been added to the Office of Morning Prayer as an alternative for the *Te Deum*, will never come into popular use. Before it is too late it might be well to consider some other canticle. I would therefore suggest the following from the Book of Revelation:

Great and marvellous are Thy works, Lord God Almighty;  
Just and true are Thy ways, Thou King of Saints.  
Who shall not fear Thee, O Lord, and glorify Thy name?  
For Thou only art holy; for all nations  
Shall come and worship before Thee.  
Alleluia! For the Lord our God omnipotent reigneth.  
Let us be glad and rejoice and give honor unto Him.  
Amen: Blessing, and glory, and wisdom,  
And thanksgiving, and honor, and power,  
And might, be unto our God forever and ever. Amen.

(Revelation 15:3-4; 19:6-7; 7:12.)

Although unlawful, it is an almost universal custom for our clergy to omit one of the lessons provided for Evening Prayer, whenever they desire to shorten the service. It is hoped that the Joint Commission on the Revision of the Prayer Book will recommend a provision which will legalize this custom.

Church of the Good Shepherd, T. TRACY WALSH.  
York, S. C.

## "NOW IT CAN BE TOLD"

To the Editor of *The Living Church*:

AFTER READING Bishop Fiske's protest against the "Now It Can Be Told" article in the *Spirit of Missions*, all his old friends will be delighted to realize that the Bishop is now so completely recovered that he can sit up, take notice, and also take his pen in hand. But really has not the Bishop become a little hypersensitive? Not a few have thought the Fiskian style of composition betrayed a journalistic training which in part accounted for the fact that one could not advertise him with the slogan of a certain automobile accessory, "Fiske Tires."

The article in question was not written by a member of the upper house nor by one of the ordained secretaries of 281 Fourth Ave., but by an enthusiastic female journalist. Certainly there is room for doubt that, in admitting this breezy hyperbole into its columns, the *Spirit of Missions*



has become a yellow journal, or that the P. E. C. in the U. S. A., in avoiding the "Perils of Respectability," will wallow in the quagmire of shameless impropriety.

Baltimore, Md.

ROMILLY F. HUMPHRIES.

### HOW TO STUDY THE OLD TESTAMENT

To the Editor of *The Living Church*:

THE LETTER of the Rev. John Robertson, which appears in *THE LIVING CHURCH* for May 2d, apropos of my article upon Old Testament Study, is so lengthy and of so serious an import for modern Biblical scholarship that it would seem certainly to merit some public reply. And so I beg a little space, Mr. Editor, not that I hope that any answer of mine will convert the mind of my critic from his fixed position, but because certain principles have been brought to light in the discussion which might well be elucidated in this connection.

I advocated an interpretation of Old Testament Scripture from the standpoint of an all-round education qualified specifically by those intellectual disciplines which have a near bearing upon exegetical science. Now this is not equivalent to mere classical learning in itself, the kind of thing which Mr. Robertson parades in his letter, at such length. He no doubt is well versed in his "theopneustic Hebrew, the Greek of the Septuagint, the Latin Vulgate," and, it appears, the "French of Louis Segond," etc. He also apparently has read ancient history and is familiar with Semitic inscriptions and the like. But what good has this knowledge done him? While his acquaintance with ancient and classic lore has increased and developed, his own mental growth has been stultified, so that he can make no use of his acquired information save to attempt to bolster up a futile theory of "verbally inspired Scripture." The pity of it is that whereas the learning whereof my critic is possessed should have contributed to a progressive elucidation of Hebrew revelation, it remains in his hands barren of any substantial result, adding no intelligent factor of insight into the ever-to-be-increased richness of Scriptural meanings. Mr. Robertson's wholly unsympathetic reaction to my suggestions, which I take to be in line with modern methods, makes this plain.

The point is that the Sacred Writings constitute a living literature, not a dead one. Consequently dry facts, whether philological or historical, may not be correlated with the Bible save as they are handled in a spiritual manner by a mind that is itself alive, one that recognizes fluidity of interpretation according to the general advance of educational judgment. If the intellect is not itself dynamic and quickly responsive not simply to the uncovering of extra-Biblical facts but to their pertinency and relation to the Biblical records, there can be no progress in understanding. And without such progress there is bound to be simply lifelessness. Mr. Robertson, in his marshalling an array of facts against mine without meeting the problem of interpretation, illustrates the poverty of such an intellectual plight.

But the situation is even more desperate than this. It is not alone a question of illuminating certain texts with that degree of fulfilment which an advance in education makes possible. Mr. Robertson's point of view is so static and narrow that he professes to translate my suggestion to read round about the Bible as though I referred simply to contemporaneous monuments. Of course I meant, as I also clearly stated, to read as many modern books about the Bible, written by the most competent Biblical scholars, as possible. It seems unnecessary, Mr. Editor, to stress this obvious advantage in the study of the Old Testament. I do so, however, just to illustrate the excessive reaction which the old fashioned Bible student takes to any position that deviates from the fixed and stereotyped literal position which today is utterly outworn.

May I be permitted to give certain definite citations in support of my reading of the passages criticized by Mr. Robertson? I do so principally for the sake of your readers who may have become interested in the discussion.

(1-2) In regard to the Enoch-legend and my attempt to identify Methuselah, I refer to *Genesis*, by Dr. John Skinner, pages 132 f., 137. Concerning the solar year, it should be borne in mind that the date of Enoch should not be confused with the date of the records of Enoch in *Genesis 5* (Priestly Code). For a discussion of the Calendar itself I refer to the article by Moses B. Cotsworth (Secretary-Treasurer of the International Fixed Calendar League), pages 1-10. After the exodus of course the Hebrews were familiar with the Egyptian calendar year.

(3) The Elamites. Cf. *Hastings' Bible Dictionary*, Vol. I, page 675: "The Hebrew *Elam* is the Assyrian *Elamtu*, the Highlands. *Elamtu* is equivalent to the Sumerian *Numma*, a name applied to the mountainous land east of the proto-Chaldaeans. For the relation between the early Hebrew and

southern Babylonia, cf. Mercer, *The Life and Growth of Israel*, chapter I.

(4) "Israel." All competent Bible scholars recognize the difference between the original etymology of a name and current Israelite commentary.

(5) Absalom "stole the hearts of the men of Israel." Cf. the translation of the Old Testament by Dr. Moffatt (Doran), II Samuel 15:6b, "Absalom *beguiled* the men of Israel." If this is not sufficient, cf. *Genesis 31:20, 26*, *Hosea 4:11*, where the Hebrew idiom is perfectly clear.

(6) The Moabite stone. Of course the point is that the Moabites did succeed in successfully rebelling against Israel.

Nashotah, Wis., May 4.

H. C. ACKERMAN.

### THE CHURCH'S APOLOGIA

To the Editor of *The Living Church*:

WHEN the Roman Church looks upon the great campaign in New York for building the Cathedral it says something about, "spreading disease in a community."

When the Protestant Churches look upon the Protestant Episcopal Church with its million and a quarter communicants, refusing to cooperate with the great Protestant Movement against Catholicism; remaining outside the Federal Council of Churches; maintaining a basis for an authoritative ministry, exclusive and apostolic; setting up ecclesiastical requirements for partaking of the Lord's Supper and for preaching the Gospel in her pulpits, they say something about the bumptiousness the narrow-mindedness, the ecclesiastical creedalism of the little Episcopal Church.

The mental picture one is unable to suppress is that of the terrified little Episcopal Church between the devil and the deep sea. But I have no desire to use labels or names. It is not any plight of which I am aware. Rather I am stared in the face by our opportunity.

We have nothing to fear from without, while we have within our Church everything to contribute towards the union of Christendom, the spread of the Church and the Sacramental Life, and the upbuilding of the Kingdom of God.

Strange as it may seem, this Church, which is despised on one hand, and pitted on the other, has her *apologia*. We younger clergy need to know that *apologia* by heart, at least, before we venture forth on the Church's Mission.

It was, therefore, with great satisfaction that I read your editorial, "Problems of the Ministry." [March 21.]

April 21.

BAYARD H. GOODWIN.

### PROTESTANT BAPTISM

To the Editor of *The Living Church*:

I HAVE RECENTLY had some experience of the methods of administering baptism in three Protestant denominations; Methodist, Baptist, and Congregational. In the Methodist conventicle, the minister lined up the candidates before the pulpit and applied the water with a flick of his hand like one might give the Asperges. The questions that arose in my mind, were: Did the water come into contact with the person? and, Was it valid baptism?

The Baptist man uttered the necessary words, and then proceeded to the immersion saying nothing. Again, was it valid baptism?

The Congregationalist merely drew a wet finger across the infant's brow. Of the three methods undoubtedly this was preferable, but was there no doubt of its validity from a Catholic standpoint?

When one knows how readily our clergy accept Protestant baptisms in preparing their Confirmation classes, one wonders how many of such converts are really baptized. It becomes serious when men, bearing only Protestant baptism, become priests or bishop. Can one unhesitatingly accept ministrations from such? Conditional baptism is so quick and easy that it seems possible to perform it at all times in the cases of people entering the Church from the sects, and save doubt that may otherwise arise.

Chicago, Ill.

GEORGE HENDERSON.

### A COLLECT OF ST. TIMOTHY

MOST GRACIOUS LORD, who by Thy Holy Spirit preventing, didst lead the blessed Saint Timothy from a child, to know the Holy Scriptures, whereby he was made wise unto salvation; grant unto us, Thy servants, the guidance of the same Holy Spirit, in the study of Thy revealed word, that we may grow in grace, and be able to give an answer to every man that asketh us a reason for the hope that is in us; through Jesus Christ, our Lord. Amen.—*St. Paul's* (Oakland, Calif.) *Crusader*.



# LITERARY

## FICTION

**DRAG.** By William Dudley Pelley. Boston: Little, Brown & Co. \$2.

They are small town folk who figure in this latest novel of Mr. Pelley's, the editor of the local paper, the "ash cap girl," who finds her soul and climbs out of her surroundings, and the boy David, who is in a fair way to become a successful writer. Just small town folk whom we all know, while the theme is the oft-developed one of the handicap, the "drag," that an assortment of relations often is upon the happiness of a young couple. Yet to say this is to do the book an injustice, for it is intensely interesting, deliciously funny at times, and tragic at others. The one criticism which this reviewer has to make is the attitude the book takes toward divorce. Unquestionably David is well rid of his family, but folk who read Thackeray will remember Clive Newcombe and his foolish little wife and draw a parallel that is not to the advantage of *Drag*. The great Victorian saw with a clearer vision and built upon a better foundation for the good of society.

**SOUNDINGS.** By A. Hamilton Gibbs. Boston: Little, Brown, & Co. \$2.

This is an unusually good story, clean, wholesome, true to life. One likes the people in it, Jim Hawthorne, the artist, and his motherless Nancy, who is modern enough to satisfy the sophisticated youth of today, yet true to the finest traditions of English womanhood. Bookmen tell us that much lies in a title, and readers will unquestionably be attracted by the title of *Soundings*. They will like the quotation at the beginning: "Life is an uncharted ocean. The cautious mariner must needs take many soundings ere he conduct his barque to port in safety." Yet only the superficial will fail to remember that nineteen hundred years ago a Great Mariner did take the soundings and point the way to the haven. And herein lies the stimulation of the story; it makes one think; its trend is upward.

**THE SCARLET COCKEREL.** By C. M. Sublette. Boston: The Atlantic Monthly Press.

In 1923 The Atlantic Monthly Press offered a prize of \$2,000 for a story of adventure of the same general character of excellence as the three written by Charles Boardman Hawes, who died at the height of his career. The prize was intended as a memorial to a knightly soul and a distinguished author, albeit he was only thirty-four when the closing chapter of his life was written. Of the scores of manuscripts submitted, *The Scarlet Cockerel* was the unanimous choice of the judges. The tale is laid in France and has to do with the adventures of a young man who comes to the New World as a member of a party of Huguenots sent out by the great Coligny. The scenes are dramatic, there is a love interest, and swiftly moving action. On the whole, it is a thrilling story of adventure. There is only one criticism to make: one would have the cockerel a little more true to his name. One would have him strut and boast and preen his feathers and leap more quickly into combat.

**THE MAN FROM SMILING PASS.** By Eliot H. Robinson. Boston: L. C. Page & Co. \$2.

This is the third in a series of novels which Mr. Robinson is writing about the Southern mountains. The hero is a splendid fellow, a man of humble birth who aspires to lift his people; and so, when his education is finished, he comes back to them and begins his long fight against scheming politicians, moonshiners, and the like. There's a girl, of course, and romance, and all the elements of a strong story.

**PARADISE.** By Cosmo Hamilton. Boston: Little, Brown & Co. \$2.00.

*Paradise* is the story of a little actress and a ne'er-do-well who is disowned by his family and down on his luck. On the eve of the war he meets Chrissie and marries her. In that love and in the crucible of the conflict he finds his soul. From London the scene shifts to a far-off tropic isle. English life is portrayed fairly well, and the story is a good companion on a trip.

## JUVENILE

**THE YOUNG CAVALIERS.** By I. M. B. of K. Boston: L. C. Page & Co. \$1.65.

Diana and Rupert were two delightful children who, in the days when Cromwell ruled England none too wisely, were loyal to King Charles. How they kept faith with him, how they survived one scrape only to fall into another, how they occasionally changed clothes—for they were twins—how, at last, they restored the regalia to its rightful owner, makes a charming story. The interest never flags, the treatment of the period is fair to both Cavalier and Roundhead, and the book a real addition to the list of tales with an historical background.

**THE HOUSE IN THE GOLDEN ORCHARD.** By Dorothea Castelhun. Boston: L. C. Page & Co. \$1.90.

One opens the third in the series of "Penelope" books by Miss Castelhun with a great deal of interest. She understands young people, she writes English in a fair and pleasing way that never drops to the banal, a thing that cannot be said of the vast majority of books designedly written for the youth of today. Nor is one disappointed in this latest addition to her list. It is fully up to the high standards set by the others. There is a mystery which developed in the previous story and is carried to its successful conclusion in this, and there are several budding romances, and the usual portrayal of incidents in the lives of normal young people.

**BARBARA WINTHROP AT BOARDING SCHOOL.** By Helen K. Broughall. Boston: L. C. Page & Co.

A story of school girl life in Southern California by an author who understands the girl of the present and portrays her sympathetically. There are the usual pranks, parties, and good times. The book is thoroughly wholesome and, though written to amuse, has an upward trend that will leave its impress on the mind of the reader. It is a delightful book for a birthday gift to a girl who is fifteen or maybe more.

**HUNTERS OF OCEAN DEPTHS.** By Dr. Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Rare is the boy, or the grown-up either, who has not wished at some time that he could don a diver's suit and explore the depths of the ocean, hunt for gold amid the water-logged timbers of a pirate's ship, and make the acquaintance of those strange creatures who live in that world of semi-darkness. To read this latest book of Dr. Rolt-Wheeler's gives one all the thrills of such a trip without the dangers. The central figure is a boy who is attached to a scientific expedition conducted by experts from the deck of a well equipped ship belonging to the U. S. Navy.

**ALL FOR ANDOVER.** By Claude M. Fuess. Boston: Lothrop, Lee & Shepard Co. \$1.75.

This is a good clean story of life at a great school for boys. The hero, the son of a former athletic star, comes from the far West to begin his course at his father's old university in the East. A fine, manly chap is Steve, with a sense of right and justice, and a desire to do his best in sports and studies. A good book to place in the hands of impressionable boys who demand interest and excitement, and who believe in fair play.

**TOMMY TUCKER ON A PLANTATION.** By Dorothy Lyman Leetch. Boston: Lothrop, Lee & Shepard Co. \$1.25.

This is the story of how a little lad in Colonial days went to visit at the home of his uncle, a wealthy plantation owner in Virginia. A great deal of information about food and clothing and the customs of the time is woven into the tale, which presents a fairly accurate picture of life in those days. There are many illustrations, and children from six to ten, and older folk as well, will read the book with keen interest. It is charmingly written and deserves the commendation given it by Louise P. Latimer, Director of Work with Young People at the Public Library of Washington, D. C.



## Church Kalendar



MAY

"PRAYER! That wonderful speaking-tube between earth and Heaven."—*Fredrika Bremer.*

17. 5th (Rogation Sunday) after Easter.  
18, 19, 20. Rogation Days.  
21. Ascension Day.  
24. Sunday after Ascension Day.  
31. Whitsunday.

### CALENDAR OF COMING EVENTS

- May 17. District Convocation, North Dakota.  
May 18, 19, 20. Rogation Day, Prayers for Eastern Orthodox Church.  
May 19. Diocesan Conventions, Bethlehem, Connecticut, Newark, Rhode Island, Western New York, Springfield.  
May 20. Synod of the Province of the Pacific, Berkeley, Calif.: Diocesan Conventions, Florida, Western Massachusetts, West Virginia.  
May 26. Diocesan Conventions, Long Island, New Hampshire, Northern Indiana.  
May 27. Diocesan Conventions, Vermont, Virginia, West Virginia.

### APPOINTMENTS ACCEPTED

DRAKE, Rev. A. I., of Buffalo, N. Y.; to be rector of the Church of Our Saviour, DuBois, Pa.

SEACORD, Rev. J. G., rector of St. Matthew's Church, Bloomington, Ill.; to be rector of Zion Church, Oconomowoc, Wis., May 31st.

WILSON, Rev. E. M., rector of St. Clement's Church, Greenville, Pa.; to be rector of Christ Church, Geneva, and of St. Michael's Church, Unionville, Ohio.

### RESIGNATION

GRIGGS, Rev. WALTER G.; as rector of Christ Church, Crookston, Minn. His address, from June 14th to September 13th, will be 449 Jersey Ave., Jersey City, N. J., and afterwards in care of the General Theological Seminary.

### NEW ADDRESS

PARDEE, Rev. LUTHER; at 540 Briar Place, Chicago, Ill.

### ORDINATIONS

#### DEACON

WESTERN NEBRASKA—On Friday, May 1st, SS. Philip and James' Day, in St. John's Church, Broken Bow, the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, ordained MASON AMADON FRAZELL to the diaconate. The Ven. S. E. Wells, a former rector of the parish, presented the candidate, and the sermon was preached by the Rev. James N. MacKenzie, rector of St. Stephen's Church, Grand Island.

Mr. Frazell has been appointed by the Bishop to the charge of the work at Ewing, and adjoining missions.

#### PRIEST

ARKANSAS—On the Second Sunday after Easter, April 26, 1925, the Rt. Rev. E. Thos. Demby, D.D., Suffragan Bishop of the Diocese, ordained the Rev. M. B. MITCHELL to the priesthood in St. Andrew's Church, Pine Bluff, Ark., at a meeting of the Convocation of colored Churchmen of the Diocese.

### DIED

BERRY—Entered into life on the Feast of St. Philip and St. James, May 1, 1925, ANNIE M., the wife of George W. BERRY, aged eighty-two years, at her home in Rugby, Tenn.

With "all Thy saints, who from their labors rest," may she be numbered, O Lord.

CHAPMAN—MRS. LOUISE POLLARD CHAPMAN died in Swampscott, Mass., May 3, 1925, and was buried from the Church of the Advent, Boston, Mass., May 6, 1925.

STOWELL—FLORENCE DOLE, wife of Albert Chandler STOWELL, SR., died at the home of her daughter, Mrs. Edward H. Skinner, 5732 Wyandotte Street, Kansas City, Mo., Tuesday-May 6th, at the age of sixty-six years. She is also survived by two sons, Carl D., and Albert C., Jr. Services were held at St. George's Church, Kansas City, Thursday, May 7th, conducted by the Rt. Rev. Sidney C. Partridge.

D.D., Bishop of West Missouri, and the Rev. Charles R. Tyner, rector of the parish. The interment was in Mount Washington Cemetery. "Death is swallowed up in victory."

### MEMORIAL

#### Mowe

WILLIAM ROBERT MOWE, ANNIE MOWE FRENCH entered into life May 16, 1924.

"Lord all-pitying, Jesu blest,  
Grant them thine eternal rest."

#### Rev. Evan Hartzel Martin

WHEREAS: The Supreme Architect of the Universe has deemed it wise to call home one who was for years the spiritual leader of St. Thomas' Episcopal Parish, and a kind and loving father, be it

RESOLVED: That the vestry of St. Thomas' Episcopal Church convey to Mrs. May Martin Whiffen their most sincere sympathy, and be it further

RESOLVED: That a copy of these resolutions be sent to Mrs. Whiffen, also that they be published in the Rochester daily papers, THE LIVING CHURCH, and a copy spread on the records of the vestry.

T. B. KANE  
GEO. TAYLOR  
Wardens.

### CAUTION

CAUTION—All persons financially aiding MARSHAL C. LINN, or LUIN, are cautioned to do so at their own risk. His claim to be a brother or a cousin to a clergyman should be investigated. Further information may be obtained from the Rev. G. LINN FERGUSON, Coshocton, Ohio.

MAR TIMOTHEOS—As there are several individuals in this country who style themselves Mar Timotheos, letters appearing over that signature should not, without investigation, be attributed to His Grace, Mar Timotheos, Archbishop of Malabar and official representative of the Assyrian (Nestorian) Church.

(Signed) THOMAS BURGESS  
Foreign-Born Americans Division.

### MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

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

WANTED PRIEST *LOCUM TENENS* until January, possibly longer. Use of rectory, car, transportation, salary one hundred fifty per month. Address E. N. BULLOCK, Church of the Good Shepherd, Lake Charles, La.

WANTED: A CATHOLIC PRIEST FOR Sunday morning services during the months of July and August; beautiful town near Chicago. May have use of rectory. C-403, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

WANTED—A MAN, AND WIFE OF EXPERIENCE to take charge of a lower school. Enrollment limited to 30. Write to SAINT ALBAN'S SCHOOL, Sycamore, Ill.

WANTED—A SENIOR MASTER FOR Saint Alban's School, Sycamore, Ill. A man of experience is needed, with the required hours of education, and capable of supervising the scholastic work. Write to SAINT ALBAN'S SCHOOL, Sycamore, Ill.

WANTED—AN EXPERIENCED ORGANIST and choir director for a mixed choir in a large church in one of the most progressive cities of the South, 25 miles from the Blue Ridge Mountains. Write at once to Box 668, Greenville, S. C., stating amount and nature of experience and salary expected and giving references.

### POSITIONS WANTED

#### CLERICAL

ACTIVE PRIEST DESIRES CORRESPONDENCE with vestry seeking a rector. Address W-411, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUMMER SUPPLY work in or near New York. Apply ARCHDEACON-405, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN SUMMERING IN CAPE COD wishes three months' supply work beginning June 21st. Address W-406, care 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.

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PRIEST, SINGLE, 45, AVAILABLE SOON. Well educated, widely experienced. Capability shown by quality of testimonials. Address G-410, care LIVING CHURCH, Milwaukee, Wis.

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

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#### MISCELLANEOUS

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

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WOMAN WORKER, EXPERIENCED IN both city and rural fields, desires position. Successful in visiting and Church school work. Musical. Business ability. East preferred. Address, VISITOR-399, care LIVING CHURCH, Milwaukee, Wis.

### SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.



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

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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.

**ALTAR LINENS; HANDMADE—PLAIN OR** hand embroidered. Church Designs stamped for embroidering, monogramming, silk Altar Hangings, Stoles, Burses, and Veils. Linens by the yard. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 55 West 48th Street, New York City.

**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. **MARY FAWCETT,** 115 Franklin St., New York City.

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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.**

**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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For All

**OLDER BOYS OF THE CHURCH**

(Over 15 and under 21 years of age)  
June 29th to July 11th—at Camps:  
Bonsall, Kelton, Pa.  
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.

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**BROTHERHOOD OF ST. ANDREW**  
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**MISCELLANEOUS**

**BARGAIN AT \$2,600. ODELL ORGAN,** three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of **CLEMENT CAMPBELL,** 115 East 74th St., New York City. Telephone Butterfield 2590.

**TRAVEL**

**H. ST. CLAIR HATHAWAY, DEAN OF ST.** Mary's Cathedral, Philadelphia, is organizing a small party to explore the Mediterranean visiting Madeira, Gibraltar, Malaga, Monte Carlo, Nice, Rome, Naples, Pompeii, Capri, Venice, Athens, Constantinople, Beyrout, the Holy Land, Jerusalem (five days) Jaffa, Alexandria Cairo (four days). First class in every respect. Popular prices. Sailing from New York July 3d, returning September 3d. This is the third successive season that **DEAN HATHAWAY** has taken a party on this cruise. Write for particulars.

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**BROOKLINE, MASS.—PRIVATE FAMILY** will rent to two or three adults, for summer season, July 1st-September 15th, for \$300, well-furnished apartment on second floor, five outside rooms and bath, continuous hot water; large windows well screened; cool, breezy; beautifully situated facing Park; refined neighborhood. Convenient to trolley, fifteen minutes to heart of Boston. References exchanged. Address Suite-3, 20 Park Drive, Brookline, Miss J. EIRENE LADD.

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Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

Income from sale of lots, conveyed by will to a large Episcopal Church in Chicago.

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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**  
Sunday: 8:10, 11 A.M.; 4 P.M.  
Noontday Services Daily 12:20.

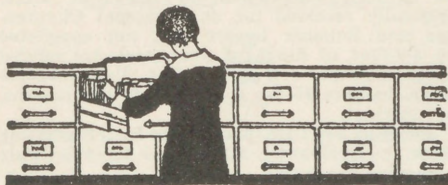
**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M., Mass for Communions  
" 11:00 A.M., Sung Mass and Sermon  
" 8:00 P.M., Choral Evensong.  
Daily Mass at 7:00 A.M. and Thursday at 9:30.  
Friday, Evensong and Intercessions at 8:00.

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Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
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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.

## BOOKS RECEIVED

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

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

*Mountain Peaks in the Life of our Lord.* By W. B. Hill. Price \$1.50.

Boni & Liveright. New York, N. Y.

*Life of San Martin.* By Anna Schoellkopf.

National Municipal League. 261 Broadway, New York, N. Y.

*Municipal Budgets and Budget Making.* By A. E. Buck.

G. P. Putnam's Sons. 2-6 W. 45th St., New York, N. Y.

*Grass.* By Merian C. Cooper.

## PAMPHLETS

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

*God's Call to the Priesthood.* By Paul B. Bull, M.A., Community of the Resurrection, Mirfield, York. Little Books on Religion. No. 15.

## YEAR BOOKS

St. James' Church. New York, N. Y.

*Year Book of St. James' Parish, New York.* From January 1, 1924, to December 31, 1924.

## FIFTIETH ANNIVERSARY AT FALL RIVER

FALL RIVER, MASS.—The Church of the Ascension, Fall River, celebrates next week the fiftieth anniversary of the occupation of the present church building. On Friday, May 15th, there will be an alumni banquet of the parish choir, at which the principal speaker will be the Rev. Charles E. Jackson. The anniversary events begin with the Sunday services of May 17th. At the morning service there will be an historical address by the Rev. E. W. Smith. At noon, in connection with the Church school, there will be an exhibit of work and an address by the Rev. Charles E. Jackson. The choir alumni will hold a service in the evening, at which the preacher will be the Rev. Donald B. Aldrich. On Tuesday evening there will be the anniversary reception, at which Bishop Babcock will speak. On the evening of Thursday, Ascension Day, there will be an anniversary service with confirmation, at which Bishop Slattery will preach. The events will close with the services of Sunday, May 24th, when there will be a joyful service of thanksgiving in the morning and a closing service at night, with the Rev. Linden H. White as preacher.

## Important Measures Proposed for Action of Canterbury Convocation

## Church Assembly Elections—Army Chaplain General Retires—Death of Bishop Coplestone

The Living Church News Bureau  
London, April 24, 1925

THE LOWER HOUSE OF CONVOCATION OF Canterbury will meet on Tuesday next, April 28th, when the business will include the discussion of a gravamen requesting the archbishop and bishops of the Upper House to prepare an address to the King praying that measures may be set on foot for the removal of the disqualification of persons in Holy Orders from being elected as members of the House of Commons.

The agenda includes some important motions, among which are the following:

By Canon G. L. Richardson, rector of Uppingham: "That this House, believing that the Christian tradition is in line with declared policy of the League of Nations, desires that the Covenant of the League, or extracts therefrom, should be displayed in our churches for the consideration and study of Christian people."

By the Rev. S. E. B. Serle, vicar of the Church of the Ascension, Chislehurst: "That this House invites the Committee on Relations between Convocation and the Church Assembly to consider what action may properly be taken by this House when it disagrees with some part of a measure, or schedule to a measure, of the Church Assembly, touching doctrinal formulae of the administration of the Sacraments or other rites of the Church."

By the Archdeacon of Winchester and the Rev. E. G. Selwyn: "That this House recognizes the urgency of securing an adequate pension for the clergy, but is of opinion that, before the Clergy Pensions Measure, 1925, is voted upon in the Church Assembly, a full inquiry should be made into the possibility of framing a measure which would provide for a pension divided into two parts: (1) Contributory; (2) Non-contributory for returnable premiums. And that the question of making 65 rather than 70 the pensionable age be carefully considered."

The Dean of Worcester will move:

That this House is of opinion that, in consequence of the liabilities of the clergy in connection with the Dilapidations Measure of July, 1923, and the uncertainty of their amount, it is not advisable to impose any further burden on the clergy at the present time, and that therefore the proposed Clergy Pensions Measure (1925) should be postponed for five years."

## CHURCH ASSEMBLY ELECTIONS

The various groups and parties anxious to procure the representation of their interests in the Church Assembly are now busy electioneering, for the elections to the House of Laity must be made within the next few weeks, and lists of candidates drawn up on party "ticket" lines are in readiness for circulation. The method of election is by proportional representation, and party organizers are anxious to restrain electors from the temptation to vote for any candidate beside those named on the "ticket," it being just as important not to vote for anyone else as it is to vote for the representatives of one's own party.

There appears to be some reluctance on the part of Church people to be nominated, which probably means that many

old members will be returned without a contest.

One reason why it is difficult to get the laity to stand, especially in the dioceses remote from London, is the cost entailed by travelling to and from London several times a year and of living in London during the sessions. To help meet this difficulty the English Church Union is offering to obtain hospitality for those of its supporters who desire it.

Miss Laura Helen Sawbridge is taking an active part in the campaign, and is concerned primarily with what she considers the most vital of all questions before the Church Assembly, that of definite Christian education in our national system and the maintenance and improvement of our Church schools. She maintains that the manner in which this most sacred of all trusts has been handled hitherto by the Assembly and by the Education Commission is profoundly unsatisfactory.

Miss Sawbridge is of the opinion that it is of the very first importance that, throughout each diocese, every effort should be made immediately to ensure the nomination and election of candidates definitely pledged to support strongly the maintenance, improvement, and increase of Church schools and training colleges, and to promote the development of definite Christian education in all State-aided schools and colleges attended by Christian children.

## ARMY CHAPLAIN-GENERAL RETIRES

Bishop Taylor-Smith, after holding the appointment of Chaplain-General since 1901, entered on his retirement on Monday last. The departure of Bishop Taylor-Smith from the office of Chaplain-General to the Forces marks a distinct epoch in the spiritual and moral uplift of the Army, as the long periods during which each Chaplain-General has reigned synchronized with distinct intellectual phases in the life of the troops.

The Rev. A. C. E. Jarvis, D.D., who succeeds Bishop Taylor-Smith, is only the fourth holder of the office since Gough fought his Indian battle in the early Victorian days of the 'forties.

Padre Glieg, the first Chaplain-General, took over at a curious time, when Sikhs and Mahrattas kept the British Army busy, and when battles could be watched by spectators, as in the case of Lord Ellenborough, the Governor-General of India, who observed from his seat on an elephant while Sir Hugh Gough defeated the enemy at Maharajpore, Bishop Claughton succeeded in 1875 and was the link between the old and the new Army. He had little time to study the great problem of ministering to a young army of lads with unformed characters and unshaped temperament, and when he handed over to Bishop Taylor-Smith in 1901 the old and the transition periods had been covered and the new lay ahead.

Bishop Taylor-Smith took hold of the Army spiritually on his return from the Boer Campaign. He drew the troops closer to the Churches, regimental and religious institutes successfully competed with the canteen, chaplains entered into and led Army sports, and the soldier's outlook was enlarged.

Dr. Jarvis, the new Chaplain-General,



is but forty-nine years of age. At the outbreak of the war, in 1914, he was serving at Portsmouth, and was still a fourth-class chaplain when, in 1916 he was sent out to Mesopotamia to report on the work of military chaplains in that campaign. The report that he submitted was regarded as of such importance that he was ordered by the Army Council to remain at Mesopotamia to give effect to his own recommendations. As a result he leaped from the lowest rank of the army chaplain, as captain, to the rank which corresponds to that of brigadier-general. Dr. Jarvis served also with the Mediterranean Expeditionary Force, being mentioned several times in despatches, and earning a Military Cross at Gallipoli.

After returning to England at the cessation of the war, honors for Dr. Jarvis were quickly forthcoming, for, in addition to being made a Commander of the Order of St. Michael and St. George, he was made Assistant Chaplain-General, and, as a natural sequence, now succeeds Bishop Taylor-Smith.

#### DEATH OF BISHOP COPLESTONE

At the ripe old age of 80, Dr. R. S. Coplestone, formerly Bishop of Colombo and Archbishop of Calcutta, passed to his well-earned rest on Sunday last at Putney, in the southwestern district of London.

Dr. Coplestone was one of the senior bishops, if not, indeed, the senior bishop of the Anglican Communion, for it is more than forty-nine years December 28, 1875, since the "Boy Bishop," as he was called then, and long after, was consecrated to the see of Colombo at the earliest canonical age. His brother, Dr. E. A. Coplestone, who succeeded him at Colombo in 1902, resigned in 1924, and the see was thus administered by the two brothers for nearly half-a-century.

The late Bishop had many singular gifts for the constructive work he accomplished in guiding the adjustment of the Church in India and Ceylon to changing conditions. His facility for acquiring languages makes credible the story that he learned Tamil (the most difficult of the principal Indian tongues) on his voyage out to Ceylon, and preached in that language on his arrival in his diocese. It would be interesting to know the impression made on the people!

During his tenure of the see of Colombo the State endowment of the Church in Ceylon was withdrawn, and the Bishop displayed remarkable administrative capacity in this stage of Church affairs.

In 1902 Bishop Coplestone was translated to Calcutta, and became Metropolitan of India. He held this great position so long as his health allowed, retiring in 1913. It may be said that his general standpoint was Tractarian, and in Biblical criticism he adhered to the views expressed by Dr. Liddon. In liturgical forms he was prepared for large adaptations to Indian needs. A noble and dignified character, he was greatly revered.

#### S. P. G. ANNIVERSARY

The two hundred and twenty-fourth anniversary service of the Society for the Propagation of the Gospel was held on Wednesday in Southwark Cathedral, and was largely attended. There was a choral celebration of the Holy Eucharist, at which the Archbishop of Canterbury was the celebrant, and a sermon was preached by the Bishop of Rockhampton, Queensland, Australia.

The anniversary week has been one of

much activity, for, in addition to many sectional meetings, lantern lectures, and other gatherings, there was held a great meeting at the Albert Hall last night. The Bishop of Saskatchewan spoke on the needs of Empire settlers on the Canadian

prairie; the Bishop of Rockhampton on the needs of Empire settlers in Australia; and the Bishop of Chota Nagpur on the needs of the Anglo-Indian and domiciled community in India.

GEORGE PARSONS.

## Canadian Bishop Ordains Missionaries for Far North

### Other Ordinations—Archdeacons Installed—A Memorial Reredos

The Living Church News Bureau  
Toronto, May 6, 1925

BY PERMISSION OF THE BISHOP OF Toronto, there was held at Wycliffe College Chapel, Toronto, on Sunday, April 26th, a special ordination by the Bishop of Mackenzie River. The immediate purpose of the ordination was the admission to the diaconate of two men graduating from the college this year who have volunteered for work in Mackenzie River; C. M. Hatheway, who goes to Coronation Gulf to take up the work of the late Mr. Girling, and A. J. Goldring, who succeeds Mr. Gibson at Chipewyan. Incidentally, however, five other men were ordained for other northern and western dioceses. Four of these are graduating this year. A. C. McCullum, who goes with Mr. Geddes to Herschel Island, Diocese of Yukon; C. H. Jenkins, who goes to Baffin Land to work with the Eskimos in that part of Moosonee; C. D. Gemmill, who is appointed to a post in the new Diocese of Brandon; and J. H. Atkinson, who joins the staff of the Caron-Herbert Mission in Qu'Appelle. The seventh to be ordained, F. H. Gibbs, is not graduating in theology this year, but upon the completion of his Arts course next month will break his course in theology to go with Mr. Jenkins to Moosonee. The ordination is almost a record in the missionary history of the college with five men assigned to the farthest North. The sermon was preached by the Rev. W. A. Geddes, who is returning to Herschel Island next month.

#### OTHER ORDINATIONS

There occurred on Passion Sunday an ordination, held by the Rt. Rev. George Sexton Lloyd, D.D., Bishop of Saskatchewan, at Emmanuel College Chapel, Saskatoon.

The sermon was preached by Canon McKim, general missionary of the Diocese, and the candidate was presented by the Rev. W. T. Hallam, the Principal of the College. Those ordained to the priesthood were the Rev. H. E. Briggett, M. C., Croix de Guerre, incumbent of Meota, and the Rev. F. R. Powell, incumbent of Macklin, and those ordained to the diaconate were Walter Allan, M.M., for the Diocese of Caledonia; Charles R. E. Bradshaw, in charge at Maymont; John R. Davies, who is to take up work in Marshall; Thomas A. Neill, in charge of Cudworth; A. Ross Sage, who is going to Edgerton, Sask., and Ralph K. Sampson, in charge of the church at Perue.

#### ARCHDEACONS INSTALLED

The Cathedral of the Holy Trinity, Quebec, was the scene on Friday, April 17th, of a most impressive service which was held for the purpose of installing the Rev. Canon Fredrick George Scott, C.M.G.,

D.S.O., rector of St. Matthew's Church, Quebec, as Archdeacon of Quebec, and the Rev. Canon Robert William Ellgood Wright, rector of St. George's Church, Lennoxville, P. Q., as Archdeacon of the St. Francis district, in the Diocese of Quebec. There was a large congregation present, amongst which were many members of St. Matthew's Parish, as well as of the other church parishes in the city. The ceremony was presided over by his Lordship the Bishop of Quebec, while the other clergy present were Canon Fothergill, of St. Nicholas' Church, Bergerville, Canon Murray, of Three Rivers, Rural Deans A. R. Kelley and E. R. Roy, the Rev. P. R. Roy, of St. Peter's Church, Limoulin, and the Rev. A. Jones, assistant priest at the Cathedral of the Holy Trinity.

#### A MEMORIAL REREDOS

A carved oak reredos, erected in memory of the late Margaret May Doddridge, wife of Mr. A. J. Teakle, was solemnly dedicated and blessed by the Lord Bishop of Quebec, on the morning of Easter Tuesday, in St. Matthew's Church, Quebec.

During the celebration of the Holy Eucharist, at which the Lord Bishop was celebrant, assisted by the Rev. Canon Scott, rector, two specially-selected hymns were sung by the choir and congregation, which latter included members of the family of the late Mrs. Teakle and other immediate relatives. The Rev. Rural Dean Kelley, assistant priest of the parish, and the Rev. Ernest R. Roy, rector of Levis, were also present.

The reredos is erected over the old wooden altar of the church, an interesting relic of former days when it used to serve as the high altar, and may possibly have been the first altar used in the church. This altar is erected in the side chapel, where the Blessed Sacrament is perpetually reserved. The carving of the reredos is gothic in style and is of the same period as the architecture of the church.

The middle panel is composed of a handsomely-carved tabernacle surrounded by a canopy. On the door of the tabernacle is carved the chalice and paten, around which are entwined leaves and grapes of the vine, while from the chalice emerge rays of glory.

#### DEATH OF REV. T. F. DOWELL

The Rev. Thomas F. Dowell, rector of Elizabethtown, Ont., for the past two years, died at the General Hospital, Brockville, on April 19th, after a very brief illness, aged 56 years.

The deceased clergyman was born at St. Albans, England, a son of the late James Dowell, and came to Canada when ten years of age. He studied medicine for three years and later graduated from the University of Bishop's College, Lennoxville, Que. His first charge was in Shannonville, Ont., where he remained for four years. For nine years, previous to



coming to Elizabethtown, he was stationed at Merrickville.

#### SPIRITUAL HEALING

The first of a series of meetings, which are being planned to awaken interest and to further knowledge in the revival of Spiritual Healing in the Church, was held on Friday evening, April 17th, in the

parish hall of the Church of the Messiah, Toronto. The chair was taken by Ven. Archdeacon J. C. Davidson, and there was a good attendance both of clergy and laity. The speakers were Canon Troop and the Rev. G. F. B. Doherty. This was followed by a discussion. Notice will be given of the next meeting, which, it is hoped, will be held some time in May.

## Ground Broken for New York Cathedral's Western Front

### Dean Inge Preaches—A Church Club Dinner—General News Notes

The Living Church News Bureau  
New York, May 8, 1925

THE FEAST OF ST. JOHN THE EVANGELIST before the Latin Gate, May 6th, was the date chosen for the commencement of work on the great west front of the Cathedral dedicated to that saint. Several hundred persons witnessed the ceremony, which began at 4:30 p.m. with a procession of bishops, clergymen, and laymen from Synod Hall up Amsterdam Avenue to a space cleared for the purpose in the close, at 112th Street. The Rev. Henry Purcell Veazie, precentor of the Cathedral, as Master of Ceremonies, preceded the crucifer and banner bearers. The members of the Business Men's Division, which has raised nearly \$1,000,000 of the \$2,500,000 pledged for the completion of the west front, followed the choir. Members of the Board of Trustees, benefactors of the Cathedral, and representatives of other sections and committees, were followed by a second crucifer and the Cathedral choir. Clergy in surplice, hood, and stole preceded the Bishop of the Diocese, who was vested in the outdoor episcopal habit, his pastoral staff borne before him. After the singing of The Church's One Foundation, Mr. Haley Fiske, chairman of the Business Men's Division, made a brief speech of presentation, to which Bishop Manning replied in acceptance of the gift. After another hymn, the Bishop turned to the workmen gathered about the great steam shovel standing ready to begin the work of excavation, and said: "Let the work on this foundation now begin." The power operating the shovel was turned on, and the first scoopful of earth was lifted into the truck that was waiting for its load. The ceremony was concluded with a prayer and a hymn. Thus begins another important stage in the great work of building the Cathedral of St. John the Divine.

#### DEAN INGE PREACHES

The Cathedral and its close witnessed the gathering of a much larger throng of people on Sunday afternoon, when 3,500 persons crowded into the Cathedral to hear the Very Reverend the Dean of St. Paul's, and another thousand stood on the platform of the foundation of the nave, trying to catch the trend of his sermon. By 3:30 the crossing, ambulatories, chapels, and available stalls in the choir were filled, and at 3:45 there was not even standing room in the Cathedral. Many besides those who stood outside came and went away when they found it impossible to gain admission to the church. The Dean, who in his sermon on Sunday morning in the chapel of the Union Theological Seminary did not mention international questions, discussed

them very fully in his Cathedral sermon.

The burden of the Dean's message was that much had been given America, hence Europe had a right to expect much help from her.

"I wonder if you in America appreciate the unique opportunity with which America has been entrusted. Such an opportunity has never come before and it is not apt to come again."

Dean Inge said that Americans at heart were modest people. He said that New York City for a long time to come would be one of the greatest centers of the world's thought.

"The temptation is universal to enjoy the gifts of God without realizing the responsibilities which come with such gifts," he added.

"Europe looks to America to save it from the menace of another war," said the Dean. "If America does not like the League of Nations she ought to think out some better plan. Europe would not recover from another great war."

"I am not pleading for the League of Nations, but if America does not like it, she ought not to rest until she has put something better in its place. If you do nothing but look on in selfish isolation, will you not hear God saying, 'What hast thou done? The voice of thy brother's blood crieth unto me from the ground.'"

"There are some who want to abolish militarism and nationalism. I have spoken of the inevitableness of militarism in Europe. I have the same to say about modern industrialism. Your philosophers have taught you that nothing is inevitable, that the gates of the New World are always open. What is called social unrest is a disease generated by unnatural conditions."

"The problem of future industrialism America may likewise help to solve. And the pressure of the low-standard races and classes upon the more highly civilized is a grave danger which threatens all Anglo-Saxon societies."

"The weak point of industrial civilization is that it concentrates attention on production and consumption and makes no attempt to get its values right. Things are in the saddle and rule mankind because we will not learn from Jesus Christ what objects we ought to put first in the ordering of our lives. A Christian valuation of life would cure the evil of our present social order."

"We in England look to America to give us leadership in the great social problems. I do not see much chance at home for such. It is for you to show us the way out."

At the close of the service, the Bishop directed that the procession move out the west door of the Cathedral, through the throngs who had stood patiently outside, to give them at least a glimpse of the Dean of St. Paul's, as the procession passed through their midst across the platform of the nave foundation to the steps leading to the Old Synod House.

#### A CHURCH CLUB DINNER

Some thousand members and invited guests of the Church Club of New York

attended the dinner given at the Hotel Astor on Tuesday evening of this week in honor of Dean Inge. Henry Goddard Leach, editor of *The Forum*, who is president of the Church Club, presided. Other speakers were the Bishop of the Diocese, and Henry Gairfield Osborn, president of the American Museum of Natural History, who is Dean Inge's host. The Dean, in his speech, emphasized his belief that religion can and must reconcile itself with modern science, in order to strengthen its influence on the modern world. This thought was echoed in all the speeches. Bishop Manning prayed that the Church might welcome truth from every source and stand for the new as well as the old. Mr. Osborn extolled the kinship between scientists and Churchmen like the Dean, while the president of the Church Club said that the voice of God could be heard in nature as well as in the Holy Scriptures.

#### GENERAL NEWS NOTES

The Rev. Herbert Hawkins, O.H.C., was the preacher at the late Eucharist in Calvary Church on Sunday morning, when he told of the pioneer work of the Order in the back-woods of Liberia, where the people are eager for education and enlightenment. Appeals to take up work in other new fields, near their present mission station, come from the chiefs of these neighboring tribes. Given the men and the money, the Holy Cross Liberian Mission can do a wonderful work for Christ in West Africa.

St. Stephen's Church, which now occupies the building that was once the Chapel of the Transfiguration and that housed the devout group of worshippers forming the parish of Corpus Christi, began its life as a parish 120 years ago in a building at the corner of Broome and Chrystie Streets. Special services commemorating the laying of the corner-stone, which (bearing the date 1805) can be seen today in the vestibule of the present church in West 69th Street, were held Sunday morning. At four o'clock in the afternoon the Nellie Rutter Memorial Service was held. St. Stephen's has recently been redecorated, and a new lighting system has been installed.

Mention was made last week of the decoration of the windows in Corpus Christi Church by Robert Robbins. Another church in the same neighborhood which is undergoing structural changes is Christ Church, at Broadway and Seventy-first Street. The ungainly tower and apsidal "west" front have given place to the foundation of a large business building, which will cut off the church from Broadway, leaving its entrance on Seventy-first Street. While considerably reducing the actual size of the church building, the demolition of the front leaves ample seating capacity for the present congregation, and greatly improves the appearance of the church.

The Bertram Goodhue Associates will be architects of the new Church of the Heavenly Rest and Chapel of the Beloved Disciple which is to be erected on upper Fifth Avenue at Ninetieth Street. Mr. Goodhue, the late founder of the firm, and his associates, were the architects of St. Bartholomew's Church, The Chapel of the Intercession, the West Point chapel, and the Roman Catholic Church of St. Vincent Ferrer.

The annual Masonic Service under the auspices of the Grand Lodge, the lodges of the Fifth Masonic District of Manhattan, and other lodges of this borough, of Brooklyn, and of the Bronx, was held on



Sunday evening in the Chapel of the Intercession, Trinity Parish. The preacher was the Grand Chaplain, Dr. William R. Watson, rector of St. Peter's Church, Bayshore, L. I.

Friends in Trinity Parish and elsewhere of the Rev. F. W. Goodman, archdeacon-elect of Arctic Alaska, have contributed \$2,700 toward the sum of \$4,000 needed for the erection of the hospital at Point Hope, which Fr. Goodman wishes to establish. No doubt Fr. Goodman's many friends in

other parts of the United States will be glad to have a part in this noble work.

The special preacher this week in Trinity Church at midday is the Rev. A. L. G. Clarke, of the Church of St. John the Evangelist, London, Ontario.

The commencement service of the New York Training School for Deaconesses will be held on Thursday morning, May 14th, in the Chapel of St. Ansgarius, Cathedral of St. John the Divine.

THOMAS J. WILLIAMS.

## Claims of Religious Education Stated by Chicago Authorities

### Church Educational Work—Boys' Work in Chicago—Social Work with Girls

The Living Church News Bureau  
Chicago, May 9, 1925

THE KEEN AND CONTINUED INTEREST of the public in the place that religion has in the educational life of today is manifested by the increasing attention that is being given to the subject of religious education. Mr. Drew Pearson, of the *Chicago Daily News*, has recently written a most enlightening account of an interview with Dr. William Dill Scott, the president of Northwestern University, Evanston. Mr. Pearson is making a study of religion and morals among the youth of American colleges, and he asked Dr. Scott if it were not true that the colleges had taught money-making to the exclusion of religion and right living. Dr. Scott said not, but that the criticism of his interrogator was in part justified. He said:

"Our colleges have been influenced by their social environment and have been induced to place emphasis on material things. We inspire the materialistic outlook rather than the religious outlook on life. . . . I do not believe in camouflaging religion under various names or creeds, and, if we had not become so embroiled with dogmatic disputes over minor issues, we should not have lost sight of the major issue as we have done today. In the colleges we did teach religion at first.

"For example, Northwestern University was founded to promote the cause of Christian learning and in those early days our ancestors knew perfectly how to educate their children. There were certain fixed rules which governed life. 'This thou shalt do; and this thou shalt not do.' To day these rules are all topsy-turvy. We are in a transitional stage. The colleges have concentrated most of their time on a materialistic form of education, because the whole nation has been busy with materialistic enterprises. Our ancestors were not in the same position. We have been surrounded with the greatest wealth in the world and have been busy in developing it. It is natural, therefore, that we should pay more attention to science than to religion. I do not say that this was right, but that it was natural. The college paid high salaries to its professors of physics and chemistry and engineering and paid relatively little to its professors of religion and social science, if it had any of them. So we taught our farmers how to turn out the best breed of hogs and the finest dairy cows, and we taught our chemists how to invent new dyes and our economists to build up new business systems, but we failed to teach the science of right living.

"The colleges are most to blame for this. They set the pace in the wrong direction. They have failed to influence the parents to give their children the proper religious

education. The parents are not educating their children religiously as they did a generation ago. They do not know what to teach them. The parents do not know what they believe. We are in a transitional stage. The sad part is that the children of today will be the parents of tomorrow and they will, in turn, be at just as great a loss as to how to instruct their own children. The colleges and the schools are not giving these future parents right religious and moral training. We are just awakening to the importance of our failure, which is in itself an important thing. In fact, one of the most optimistic signs of today is the fact that every college realizes that it has failed in this respect. . . .

"There is said to be a lack of control in the home, restlessness in the school, apathy in the Church, shirking in the shops, dishonesty in the counting houses, grafting in politics, crime in the city, and bolshevism threatening our institutions. The universities are tackling some of these problems. Some of our professors in Northwestern are experimenting with the relations between employers and their employees. Others are working with the children of our public schools. Three of our professors, assisted by fifty-two graduate students, are working hard with thousands of parents, Sunday school teachers, and preachers in devising a proper religious training for children, and ascertaining the reason for apathy in the Church and lack of control in the home. Only a few have caught the vision of the possible service that awaits the development of the social sciences, resulting in the helpfulness of members of the family, efficient service for the industrial organization, better citizenship in government, and international good will, which will make for permanent peace."

#### CHURCH EDUCATIONAL WORK

Miss Vera Noyes and Miss Agnes Hall were the speakers at the diocesan meeting of the Woman's Auxiliary on Thursday, May 7th, in Roosevelt Hall. Miss Noyes, who is the supervisor of religious education in the diocese, spoke on the Church School's Program for the Child.

"The Church school of today," said Miss Noyes, "seeks not to pour facts into the child but to lead him to God Himself through various experiences and aims. It aims to be a happy place for the child's life unfold itself rather than a period given over to learning and drudgery. Let us close the Church schools rather than have the child obtain a wrong idea of its aims and purposes. We must have consecrated teachers, who are interested themselves, and zealous to impart their religious experiences."

Speaking of The Work of the Church among College Students, Miss Hall, who has been working for four years among students in colleges, universities, and normal schools all over the country, said, that the Church is having a wonderful influence on undergraduates who are questioning and experimenting in their own

way. She urged that students be allowed to find themselves and not be forced in their religious life. The students themselves feel the need for safe-guarding the religious life of every student, this being part of the program of the National Students Council, which has from seventy-five to eighty local units. The members of this organization maintain their religious life with continuity and loyalty, attending at least one service of the Church each week and making their communions once each month. Miss Hall announced that there would be a conference of the Students' National Council at Racine during the week of June 17th, when there will be courses in intensive Bible and Missions study, as well as some in the Christian fundamentals.

#### BOYS' WEEK IN CHICAGO

Boys' Week will begin on May 16th and last until May 22d. Many phases of a boy's life will be emphasized during that time, as athletics, health, industry, citizenship, the home, the school, and the Church. The Church's part in the boy's life will be given attention on Sunday, the second day of the campaign. One of the features of the week is a Boys' Achievement Exposition at the Municipal Pier. The Chicago Federation has charge of the week, with Mayor Dever as honorary president, and Mr. George W. Dixon as president. Among the list of founders, which includes many men prominent in Chicago life, are Bishop Anderson, and laymen of our Church, like Angus Hibbard and C. W. Folds.

There are 650,000 boys in Chicago under twenty years of age. Of every 1,000 Chicagoans approximately 250 are boys in their teens. The Chicago Crime Commission says that there are 10,000 professional criminals in Chicago. Seventy out of every 1,000 boys in Chicago above ten years of age have been in the courts. Eighty per cent of crime is committed by boys under age. Speaking of the religious emphasis in the boy's life, the Federation says: "On Sunday the boys' thoughts should be turned to the spiritual side of their nature. It should be brought home to them that religious worship and devotions are vitally necessary to strong manhood. Urge Church attendance on all boys in any way related to your Church. Urge fathers to attend with their sons. Have a boy or boys take part in the service."

Speaking of the school emphasis, The Federation says: "Service Clubs, Parent-Teachers Associations, and the clergy and boys' workers may well visit the boys in school on the last days of the week. We should know something of the schools our boys attend, and we should express our interest in such a way that those who teach will know that there is a group of citizens in every neighborhood ready to encourage in matters of education and morals."

#### SOCIAL WORK WITH GIRLS

At the annual spring dinner meeting of the Diocesan Guild of Social Workers, held at Chase House, on May 5th, Judge Mary Bartelme, of the Juvenile Court, gave an account of her work with girls under eighteen who come to the court. No longer does she speak of crime as applicable to girls of that age, but she regards them as delinquents; and behind each delinquent girl is usually found a delinquent parent. She has learned that much of the trouble that brings girls to her court is due to misunderstanding on the part of parents, so that a considerable part of her time is spent



in studying and adjusting such misunderstandings. Judge Bartelme appealed to Church people to remember that, as citizens, they are responsible for the public institutions that care for delinquents, and should inform themselves about them so as to be able to bring pressure to bear upon public officials and law makers. She spoke encouragingly of the work being done at the disciplinary cottage at Geneva State School for Girls.

This address opened the way for another on wholesome recreation as a prevention of delinquency, by Miss Claudia Wannamaker, of the Institute for Juvenile Research.

Deaconess Helen M. Fuller of Chase House was elected president for the ensuing year, to succeed the Rev. Charles L. Street, who for several years, has been the very successful leader of this informal group of social workers connected with the Church. Mr. Z. A. Chandler, of Harrison Technical High School, is vice president, and Mrs. Elizabeth Littler, of the Home for The Friendless, is the secretary-treasurer.

#### NEW LABORATORY AT ST. LUKE'S HOSPITAL

On May 15th, St. Luke's Hospital will open its new diagnostic laboratory—one of the largest and best equipped in the world. The laboratory, which will be on the eighteenth floor of the new building, is a memorial to the late Dr. Henry Baird Favill. Friends of the hospital have given the funds for its establishing, and it will be in charge of Dr. Edwin F. Hirsch who has been connected with St. Luke's. Speaking of the new laboratory, Mr. L. R. Curtis, the vice president of the hospital says:

"It will have practically unlimited capacity for diagnostic work. Special examination rooms, equipped with the most modern apparatus, will be a feature. The personnel will include specialists in many branches. We have unexcelled facilities for making clinical, bacteriological, and chemical tests, as well as the microscopic examinations of tissues. Certain problems in medicine will be extensively investigated with the hope that new facts concerning prevention, treatment, and cure may be learned, and new methods developed." H. B. GWYN.

## Pennsylvania Convention Holds its Annual Session

### The Bishop's Address—Dean Inge Speaks

The Living Church News Bureau  
Philadelphia, May 7, 1925

THE ANNUAL CONVENTION OF THE DIOCESE of Pennsylvania assembled in the Church of the Holy Trinity on May 5th and 6th. Routine business occupied much of the attention of the Convention, a great deal of time being consumed by elections of the deputies to the General Convention, and of members of the Executive Council.

After several ballots, the following were elected deputies to the General Convention: The Rev. Messrs. Floyd W. Tomkins, D.D., F. M. Taitt, D.D., George C. Foley, D.D., and E. W. Jefferys, D.D., Messrs W. P. Barba, E. H. Bonsall, S. F. Houston, and J. S. Newbold. The alternates are the Rev. Drs. Caley and Grammer, and Messrs. A. J. County and J. W. Bayard. This is the same delegation elected to the last General Convention, except that Dr. Foley takes the place of Dr. Caley, and Mr. Newbold the place of the late Mr. Morris Earle.

Bishop Garland had said in his address:

"Whatever quota may be recommended by the National Council, we must remember that the amount that this Diocese has been able to raise through parochial and individual offerings credited to the parishes has been only about sixty per cent of the Maintenance Budget. It will be very foolish to vote for the adoption of a Budget by the General Convention which even implies that we can raise the forty per cent additional, unless the members of this Convention feel that such a promise can be fulfilled, and will bend every effort to raise that additional amount."

The deputies to the General Convention were instructed to urge the adoption of an annual budget for the next triennium not in excess of \$3,000,000.

A resolution was introduced urging support of the World Court.

"The taking of practical steps to minimize the danger of future wars is the most vital problem of the world today," said

the resolution. "We believe it is the duty of Christian bodies to express themselves plainly on the subject. We therefore urge upon the Senators from Pennsylvania that they will be representing the sentiment of their constituents if they support the Harding-Coolidge-Hughes terms for a World Court. The deputies of the Diocese to the General Convention shall be instructed to use their best efforts to secure the adoption of similar resolutions by the General Convention."

Senator George Wharton Pepper was not present when the resolution was presented, but Mr. Clinton Rogers Woodruff stated that the Senator had read the text and had given his approval of it.

A proposed amendment to the canons to permit the Executive Council to elect six women to the Council was deferred until next year, but the Convention approved the change in the charter of St. Simeon's Church, Philadelphia, allowing women to serve on the vestry of that parish.

#### THE BISHOP'S ADDRESS

The two notable events of the Convention were the annual address of Bishop Garland on Tuesday afternoon, and the visit of the Very Rev. W. R. Inge, Dean of St. Paul's Cathedral, London, on Wednesday afternoon.

The Bishop called attention to the fact that eighty-one missionaries had gone from or been educated in this Diocese for the domestic or foreign field.

"It is estimated," he said, "that it would take about \$110,000 a year to support these missionaries. Over and above the sum given by the Lenten Offering and the Woman's Auxiliary, this is approximately the total of our parish offerings. It would be splendid indeed if, during this year, every one of these workers could be supported by the parishes and missions of this Diocese as special representatives. We would obtain better results and a deeper interest in our missionary work if we present it in terms of living missionaries rather than as a sum of money for a general fund."

The Bishop has, at present, neither coadjutor nor suffragan. His plan for needed episcopal assistance was stated by him as follows:

"It would be untrue to say that the

administration of a Diocese like Pennsylvania is an easy task, but, with the efficient assistance given by the officers of the Diocese, and our various committees charged with responsibility, I have not experienced any difficulty in the administration excepting in the appointments for confirmation in the Lenten season. The plan I have followed during the last three winters, of having a visiting bishop for a few weeks in Lent, has made it possible for me to keep every engagement, and it is my intention to continue this plan, securing a different bishop each year. The presence of one of our missionary bishops for such temporary service, is always available, and his ministrations are helpful to us in promoting the missionary interest of our people."

He urged a great sense of diocesan responsibility and loyal coöperation, saying:

"In Baptism we become members of the Church, not of a parish, nor even of a diocese. So at ordination a man becomes a priest of the Church, not of a parish, nor of a diocese; and a bishop is consecrated as a bishop of the Church of God. The rector has a special relation to the members of his congregation, but the bishop, by virtue of his office, has also a relation to every baptized person within his diocese. We cannot do our best work in a diocese unless there is a hearty and loyal coöperation between the bishop, the clergy, and the laity. We have achieved this to an unusual degree in Pennsylvania."

He spoke of the Associated Vestries, and hoped that this plan would remedy some of the defects in the vestry system, and that it would promote coördination of the efforts of every member with the work of the whole Church. "I hope the day is not far distant when the spirit of congregationalism in this Diocese will forever disappear."

A recess was taken on Wednesday afternoon so that the members of the Convention might hear Dean Inge. At this time the galleries of the church were filled, and all available space in the nave was occupied. Bishop Garland, in a brief but extremely apt introductory address, presented the Dean to the Convention.

The Dean spoke of the transition through which the religious world was passing, and said that the center of gravity was changing from authority to experience. Science and religion have not always been enemies, but there came a divergence between them at the time of the Renaissance and the Reformation, when the world was distracted by wars. He desired a more scientific temper among religious people and a stronger faith "in the invincibility of the Holy Spirit of Christ, which is indeed the continuing of the Incarnation."

He spoke of the scientific men of England who were feeling their way to a more spiritualistic interpretation of the universe, and he thought that the Church should heal the wounds which are between religion, theology, and secular knowledge.

He also said that the maintenance of peace was very near the hearts of Europeans, and he appealed to America to use its full power to preserve peace and so to avert the break up of civilization.

#### HAWAII PAYS 1925 BUDGET

NEW YORK, N. Y.—A check for \$2,600 has been received by the National Treasurer's office from Bishop La Mothe, paying in full the budget for 1925 for the Missionary District of Honolulu. This is the first district or diocese to complete the budget payment.



**ENLARGED POWERS FOR PROVINCES**

CHICAGO, ILL.—The Commission appointed by the General Convention to consider the matter of the enlargement of the powers of Provinces met at the diocesan headquarters in Chicago, on Tuesday, April 28th, the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, presiding. Among those present were the Rt. Rev. Drs. C. P. Anderson, Bishop of Chicago, T. J. Garland, Bishop of Pennsylvania, W. R. Stearly, Bishop Coadjutor of Newark, T. C. Darst, Bishop of East Carolina, F. F. Johnson, Bishop of Missouri, and N. S. Thomas, Bishop of Wyoming.

A preliminary report was submitted for discussion. This report states that the Commission has considered the matter from the point of view of the well-being of the whole Church, having in mind immediate needs, such as the creation of larger interests in the Church's Program of work; the more effective organization of the Church for carrying out its work; the relief of the congestion of business in the General Convention; and the development of the Province into an effective working unit as a means of accomplishing the foregoing objects. To these ends the Commission believes that the powers of the Provinces should be enlarged, which will require certain amendments to the Constitution and canons of the Church. Eight such changes or amendments are recommended:

I. That there be given to the Province a share in the Nation-wide Campaign Fund for specifically Provincial work, the percentage in each Province to be determined by the Synod or Council of the Province in consultation with the National Council and the authorities of the constituent Dioceses.

II. That all requests for appropriations from the National Council, by Dioceses and Missionary Districts within a Province be submitted to the Provincial Synod for approval; that each Province submit to the National Council an annual budget for work of Dioceses and Missionary Districts within the Province for which appropriations are asked from the National Council; and that appropriations by the National Council for such work be made in bulk to the Province, and be distributed by it to its constituent Dioceses and Missionary Districts.

III. That notices of amendments to the Constitution and of alterations in the Book of Common Prayer be referred to the Provinces for their consideration.

IV. That reports of Commissions of General Convention be presented to the Presiding Bishop of the Church at least one year before the meetings of General Convention; and that such reports be transmitted by him to the Provincial Synods for their consideration before they are presented to General Convention.

V. a. That Missionary Bishops within a Province be elected by the Synod of the Province, or

b. That the House of Bishops of the Province nominate three persons to the national House of Bishops.

VI. That the election of a Bishop within a Province be confirmed by the Synod of the Province; or, in case the election should take place more than three months prior to the meeting of the Synod, by the House of Bishops of the Province and the Standing Committees of Dioceses within the Province.

VII. That the resignation of a Bishop within a Province be acted upon by the House of Bishops of such Province.

VIII. That in the case of a trial of a Bishop, the first trial court be the House of Bishops, of the Province in which the Bishop presented shall reside.

**COADJUTOR FOR SOUTH FLORIDA**

ORLANDO, FLA.—The Rev. John Durham Wing, D.D., rector of St. Paul's Church, Chattanooga, Tenn., was elected Bishop Coadjutor of South Florida by the diocesan convention in special session at St. Luke's Cathedral, Orlando, on May 6th, the election occurring on the seventh ballot. Thirty-six clerical and seventy-seven lay delegates were in attendance.

Following a celebration of the Holy Communion, Bishop Mann gave a brief address, reminding the delegates that the future of this diocese depended largely upon their action in the important matter before them and stating that, after careful thought, he "had concluded that at my present age and with the tremendous development going on in South Florida, there is need for a bishop-coadjutor for the proper episcopal supervision of this Diocese." His formal consent and assignment of duties followed, the assignment of work being "the supervision of all the missions, organized and unorganized, within the Diocese."

In the afternoon session, the salary of the coadjutor was set at \$5,000, with an allowance not exceeding \$2,000 for house rent and \$1,000 for travelling and secretarial expenses.

The ballots were as follows:

	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay
Rev. W. W. Williams	1	5	1	3	1	5	1	4	1	3	..	3	1	3
Rev. H. L. Taylor, Ph.D.	1	7	1	4	1	4	1	4	1	3	..	..	..	..
Rev. J. D. Wing, D.D.	14	23	15	37	13	44	15	49	16	50	17	52	19	52
Rev. C. K. Benedict, D.D.	2	..	1	..	..	..	..	..	..	..	..	..	..	..
Rev. Jas. G. Glass	1	7	..	5	..	1	..	1	..	1	..	..	..	..
Rev. G. L. Hiller	3	8	1	4	..	2	1	3	1	3	1	6	2	3
Rev. C. S. Long, D.D.	1	3	2	3	2	2	..	1	1	1	..	..	..	..
Rt. Rev. T. P. Thurston, DD.	10	18	10	15	13	13	8	11	6	8	7	7	4	8
Rev. Crosswell McBee, D.D.	..	4	..	3	..	2	..	1	..	..	..	..	..	..
Rev. Henry D. Phillips, D.D.	3	..	5	3	5	2	6	3	5	5	8	4	7	6
Rev. G. Hendree Harrison	..	..	..	..	..	1	..	1	..	1	..	..	..	..
Rev. H. Almon Abbott	..	..	..	..	..	..	..	1	..	1	1	1	1	1
Rev. W. B. Curtis	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	36	75	36	77	35	75	35	76	33	75	35	73	34	74

Dr. Wing was born in Atlanta, Ga., in 1882, was made deacon in 1909 and priest the following year. His charges include Holy Comforter and the Church of the Incarnation, both in Atlanta; Grace Church, Anniston, Ala., Christ Church, Savannah, and his present work in Chattanooga.

**MONTANA ELECTS BISHOP COADJUTOR**

[BY TELEGRAPH]

Butte, Mont., May 11—The Rt. Rev. Hebert H. H. Fox, D.D., Suffragan Bishop, has been unanimously chosen to be Bishop Coadjutor of Montana.

**C. A. I. L. MEETING**

NEW YORK, N. Y.—The annual meeting of the Church Association for the Advancement of the Interests of Labor was held May 1st, at 4:30 P.M. in Synod Hall, Bishop Lloyd presiding. Unanimous approval was given to resolutions that the future policy of the C. A. I. L. should include renewal of its old-time fellowship with organized labor, the promotion of all just get-together methods of employers and employees as an aid to the abolition of the economic waste of industrial war, the intensification of efforts to have all manufacturing taken out of tenement houses, in which efforts C. A. I. L. took the initiative, and the coming into closer relations with all Diocesan Social Service Commissions, for the creation of which the Society was responsible.

A sad feature of the meeting was the receipt of the resignation as Executive Secretary of Miss Harriette A. Keyser, who, for thirty-five years, has served the C. A. I. L. so effectively, and of Mr. H. B. Livingston, who has long rendered most faithful service as treasurer. The other officers were reelected, the assistant secretary, Miss Lawrence, being made executive Secretary, and Mr. John Bagley Day being chosen to fill Mr. Livingston's place.

A testimonial purse of \$230.50, from her fellow-members of C. A. I. L. was presented to Miss Keyser by Bishop Lloyd, who said the Church must make some recognition of all she had done in overcoming the impasse between capital and labor, and between labor and the Church which existed when C. A. I. L. was formed in 1887.

Resolutions of appreciation of her services, already passed by the Executive Committee, were unanimously approved.

**MANNING THE MINISTRY**

BOSTON, MASS.—The problem for an adequate supply for the ministry was pronounced acute at the recent diocesan convention of Massachusetts. Only four men were reported ordained to the priesthood for this Diocese, and seven to the diaconate.

Bishop Slattery, following Bishop Law-

rence, spoke in his address of the joyous privilege of the ministry. He said in part as follows:

"Too often we, who are leaders of parishes, leave the whole matter of recruits for the ministry to the young men themselves. If there is such a thing as a call to the ministry, it must often come through the medium of devout men in whom God's Spirit obviously dwells. If we care deeply, why should we not frankly urge upon this individual or that, in school or in college, that he think seriously of the possibility of taking the ministry as his vocation?"

"It is a tribute to the rectory that so large a proportion of the leaders of the Church today are themselves sons of clergymen. Of the eleven bishops in New England, five are clergymen's sons. When you are told that the life of the rectory is cramped by a small income, by petty inconvenience, by lack of due appreciation, by fretting cares which do not touch the prosperous layman, you will find a concrete answer by studying the large number of men who have grown up as sons of rectors and have freely and gladly chosen to follow the vocation of their fathers.

"That is encouraging and altogether good; but when we turn to the sons of other men, we ask why they should not bear their share in manning the ministry. Some men and women of the laity, who know the world as thoroughly as the most worldly, are glad when their sons choose the ministry. They see the opportunity for service and for profound satisfaction in the pursuit of ideals, which no other calling can give. And, because they see that, they speed their sons upon their quest of a truly happy life.

"Our chief attack must be upon those



fathers and mothers who, at best, do not encourage their sons when the possibility of the ministry trembles upon their decision. Worldliness is an insidious foe in all parts of life, but nowhere is it so disastrous as in the dreams mothers and fathers have for their children. For any frivolity or vulgarity which in any age may stain the lives of youth, a shortsighted ambition of parents is chiefly to blame. They cannot bear to have their children make a stand for the truest and highest when such a stand costs popularity or immediate success. Youth is apt to be much more courageous than middle or old age.

"Mothers are afraid that a son will be caught in the backwater of an obscure country parish; a father, measuring everything by dollars and cents, fears that his son will never have a salary beyond two thousand, all told. An able man, hard and successfully at work in an inconspicuous field, is passed by, again and again, when large parishes in great cities seek a rector; and the observer is apt to say, 'Why, after all, should anyone be encouraged to go into the ministry?' Meantime, the supposedly neglected rector proclaims that he already has the best parish in the world, and is happy.

"If only we could make our appeal to the very best in character and brains and instinctive leadership, if only we could make clear by our own example what the joys of the ministry are, if only we would cling to our hope till every angle of it has been filled with prayer and a great longing which men could see in our eyes, then I have faith to believe that the next decade would see such increase in the ranks of the ministry as should give us the very best the nation possesses."

RALPH M. HARPER.

#### WASHINGTON COMMISSION ON RELIGIOUS EDUCATION

FREDERICK, Md.—The Youth Movement was the topic receiving the greatest amount of attention at the hands of the Commission on Religious Education of the Province of Washington which met in Frederick, May 6th. Perhaps the most important action of the meeting was the decision to defer, for at least six months, the appointment of an Education Field Secretary for the Province, and to employ for the summer and autumn months a field secretary for work among young people.

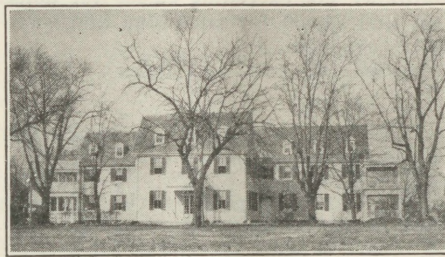
Considerable time was given to the consideration of the report of the committee on Church Sunday Schools. The duties of this committee were more definitely stated, and a special committee was appointed to secure more uniform organization for religious education in all parts of the Province. The Rev. Robert N. Meade, D.D., of Pittsburgh, is the chairman of both committees. It is proposed to employ field workers during the summer and fall to advise parish authorities on the subject of recruiting scholars, and the improvement of teaching methods in their Sunday schools. The Commission has definitely recommended the Christian Nurture Series, or, where this is not practical, other books based on Christian Nurture principles. These books teach the direct application of Christianity and Churchmanship to the life of the child, using the Bible for illustration rather than making the learning of Biblical history an end in itself. Churchmen sometimes forget that the Church came first; the Bible was written for the Church, and the Church was not founded on the Bible.

The Commission at its meeting in Frederick also considered at some length and approved the recommendations of the National Commission on Recruiting,

Training, and Admitting Men to the Ministry. These concern an adequate minimum salary for clergymen, of the consolidation of stations so that every minister may have enough to do and none of them too much, an appeal to young men in the ministry to refrain from marrying until they are sufficiently established to be able to support a family, and the placing of suitable ministers in the various types of stations. Young men of fine ability and full preparation are now offering themselves for the ministry in goodly number, but present conditions do not always secure the best use of these men to the greatest advantage of the Church.

#### EASTON CHILDREN'S HOME

EASTON, Md.—The Children's Home at Easton, Md., a Church home for orphan girls conducted by the Diocese of Easton, which, for the past year, has been undergoing complete renovation and additions, has recently been reopened. The history of the Home goes back to the organization of the Diocese in 1868, and it has rendered notable service ever since that time. The community nature of the enter-



THE CHILDREN'S HOME AT EASTON, MD.

prise is well attested by the fact that, in this fifty-seven years of service, only two of the children have come from Church families.

The home was rebuilt at a cost of \$50,000, of which all except \$8,000 has been pledged as a result of a campaign throughout the Diocese under the chairmanship of Mr. F. W. C. Webb, of Salisbury. The new building is conveniently arranged and well equipped, many of the furnishings being memorials. It will now accommodate forty children.

The reopening coincided with the twenty-fifth anniversary of the superintendent, Miss Carlotta Bryan. The Board of Managers remembered her with substantial gifts. The great service which the Home has rendered in recent years is largely due to the devotion of Miss Bryan and her co-worker, Miss Jump.

#### GENERAL CONVENTION IN 1934

TRENTON, N. J.—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, in his address to the Diocesan Convention, which met in St. Michael's Church, Trenton, May 5th and 6th, referred to his hope that the General Convention might be brought to New Jersey in 1934. The following year, he said, marks the sesquicentennial of the Diocese, the 250th anniversary of the first Church service held within its borders, and the centennial of the great missionary movement of 1834, of which the elder Bishop Doane was the spokesman.

In furtherance of the Japan Reconstruction Fund, and the effort to raise the diocesan contribution to a total of \$58,000, each Churchman, who had purchased a new motor car during the year, was urged to make a contribution of ten per cent of its cost.

Bishop Knight suggested the need of some annual occasion that would bring the clergy and laity together in fellowship as they were brought together at the time of Bishop Matthew's anniversary.

The Very Rev. A. B. Baker, D.D., Dean of the Cathedral Foundation, was allowed, at his own urgent request, to decline nomination to the Standing Committee. The Rev. R. E. Urban was elected to the Committee.

The deputies to the General Convention are the Ven. R. Bowden Shepherd, the Rev. Messrs. Clarence S. Wood, R. E. Brestell, and Harold Morse, Messrs. A. A. DeVoe, F. M. P. Pearce, W. F. Stroud, and J. C. Tattersall. The alternates are the Rev. Messrs. Robert Williams, L. E. Hubbard, Samuel Steinmetz, and Robert Mackellar, Messrs. W. G. Bearman, J. L. Truscott, C. M. Duncan, and the Hon. E. S. Savage.

#### PENNSYLVANIA SOCIAL SERVICE CONFERENCE

WILLIAMSPORT, PA.—For the first time in the history of the Church in the State of Pennsylvania since the division of the original ecclesiastical jurisdiction, the five Dioceses comprising what was the original Diocese of Pennsylvania, came together for consideration of their common problems. Christ Church, Williamsport, in the Diocese of Harrisburg, was the host to the representatives of the five diocesan departments of Social Service, and a number of interested laymen and professional social workers. This conference was held at the same time as the State Conference on Social Work, April 15th to the 18th.

Realizing the need for greater unity, the Williamsport Conference came into being through the action of the Central Committee, which is composed of representatives from each of the Departments of Social Service of the Dioceses of Bethlehem, Erie, Harrisburg, Pennsylvania, and Pittsburgh. Every diocese was represented at the conference by two or more delegates and by other interested persons.

The first session of the conference was opened by the Rev. Eugene A. Heim, Chairman of the Department of Social Service of the Diocese of Bethlehem, who asked the Rev. J. H. C. Sauber to give an outline of the origin and development of the idea of the conference. The chairman then introduced the speaker of the afternoon, Mr. Clinton Rogers Woodruff, vice-chairman of the Department of Social Service and Institutions of the Diocese of Pennsylvania, and Advisor to the Central Committee. Mr. Woodruff's paper was on The Responsibility of Diocesan Departments of Social Service for Public Opinion. This paper will appear in full in a subsequent issue of THE LIVING CHURCH.

In the discussion following Mr. Woodruff's paper, the Rev. Paul Atkins spoke on the confidence created in the minds of public officials when the Church showed its interest in conditions. The Rev. Hiram Bennett spoke on the unwisdom of the crusading method which, while spectacular, seldom produces permanent results. The Rev. Mr. Sauber added a word on methods of presenting information for public consumption and cited the experience in Pittsburgh, where the Department of Social Service had cooperated with the Rev. Percy G. Kammerer, rector of Trinity Church, in creating what has become known as "Trinity Institute," a series of noonday addresses given between Epiphany and Ash Wednesday, using the method of Lenten noonday services. The Rev. Charles N. Lathrop, Executive Secretary



of the Department of Christian Social Service of the Presiding Bishop and Council, who was present as an observer, spoke on the power of opinion to do work and of the need to bring the present penal methods up to some sort of human standard.

Diocesan and Parochial Responsibility for Welfare was the subject for the second day's conference and was admirably presented by the Rev. Robert P. Kreitler, of the Department of Social Service of the Diocese of Bethlehem. The chairman of the meeting was the Rev. Paul S. Atkins, of the Department of Social Service of the Diocese of Harrisburg, and chairman of the Central Committee. Mr. Kreitler's paper opened with the statement that, in a republic, the normal group for action is the neighborhood. Today the Church stands as the unused asset. The neighborhood should expect high and large things of the Churches. The Churches should equip themselves to do a large and high-minded type of action. There were five large fields of interest to which parishes might put their interest and effort; Industry, Law and Order, Racial Relations, Delinquency, and Leisure Time. No group can act intelligently until it has acquired facts. The discussion group method of learning has proved of abiding value. Its widespread adoption by the Woman's Auxiliary indicates its usefulness. Social action on the part of parochial groups should be undertaken on the basis of information, not on emotional reaction. Facts, then assimilation, then action.

Miss Dorothea P. Coe, Visitor of Institutions for the Department of Social Service of the General Church, reported on her experiences in Church Institutions.

Miss Christine Boylston, Organizing Secretary of the National Council of the Church Mission of Help, told of the work of this National Organization of the Church among unmarried mothers, especially in the rural fields.

The question of flexibility of a Church Institution was introduced by the Rev. Mr. Bennett. Discussion developed the question as to why there need be any flexibility, why not a central fund from which should be paid the care, in private homes, for cases where private homes are better.

The State Conference on Social Work, in connection with which The Church Conference of Social Work was held, is an annual meeting of the professional social workers of the State, held for the purpose of mutual acquaintance, exchange of ideas, and discussion of methods. This year's meeting showed the highest registration in the history of the conference.

### G. T. S. COMMENCEMENT

NEW YORK, N. Y.—The General Theological Seminary announces that its commencement exercises will occur on Monday, Tuesday, and Wednesday, May 25th, 26th, and 27th. The program is as follows:

Monday, May 25th, 8 P.M., Evensong and Baccalaureate Sermon by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York.

Tuesday, May 26th, Alumni Day. 10:30 A.M., Celebration of the Holy Communion in Memoriam of Departed Alumni and Former Students; Report of Necrologist. 11:30 A.M., Business Meeting of Associate Alumni in Sherred Hall. 1 P.M., Alumni Luncheon in the Gymnasium. 2 P.M., Reading of Alumni Essay in the Chapel, Essayist: the Rev. Charles Townsend, Jr., subject: The Neglected Factor in Religious

Training. Meeting of the Board of Trustees in Sherred Hall; 4 to 6 P.M., Faculty Reception to the Trustees, the Alumni, Students and Friends in the Gymnasium.

Wednesday, May 27th, Commencement Day. 7 A.M., Celebration of Holy Communion; 11 A.M., Commencement Exercises, Address by Kenneth Charles Morton Sills, LL.D., President of Bowdoin College. 12:30 P.M., Senior Class Luncheon in Hoffman Hall.

### ALBANY COMMEMORATES NICENE CONVENTION

ALBANY, N. Y.—Commemoration of the sixteen hundredth anniversary of the Council of Nicea was a prominent feature of the fifty-seventh annual convention of the Diocese of Albany, which met May 5th and 6th at the Cathedral of All Saints, Albany. Bishop Nelson's address at the Choral Celebration of the Holy Eucharist on Tuesday morning was given wholly to the significance of this observance. He reviewed briefly the formulation of the Creed by the four undisputed Councils of the whole Church, and spoke of the importance of the controversy that is stirring the Christian world of our day, which, he said, if motivated by prejudice, bigotry, and selfish interest, would result in certain loss to the cause of true religion and the denial to civilization of its highest and fondest hope. Bishop Nelson recognized the fact that the period, which marked the settlement of the Church's Faith, witnessed also the beginning of the divisions in its administration and corporate life. He attributed the schism between East and West to the transfer of the Imperial Court from Rome to Constantinople. "This unchristian rivalry," said Bishop Nelson, "was fomented by the spirit of worldliness which crept into the Church when Christianity passed from the purifying flames of persecution to the greater dangers of political popularity. . . . The great schism owed its beginning to a conflict of ideas which had their birth in worldly and political motives."

Bishop Nelson referred to the word "Catholic" as a popularly misunderstood term and, speaking of the claim of the Eastern and Western divisions of the Church to Catholicity in the original and historical sense, said:

"The Eastern Orthodox Church has maintained its Catholic standards through many centuries of political oppression, and the Anglican Communion has been no less loyal to the standards of Apostolic Christianity. In both of these great branches of the Church, the name 'Catholic' has been used in its original and definite sense, without denying that it is a proper designation of any group of Christians who adhere to the principles set forth by the Ecumenical Councils. It is time, therefore, to assert the rightful connotation of a word which corresponds to the purpose of our Lord as expressed in His prayer, 'That they all may be one.' 'Catholic' means more than Anglican, Papal, Orthodox, or Protestant. It means one universal Church of Christ for all nations and for all people in every nation, and it means a spiritual kingdom which may not stoop to political intrigue nor forget its divine purpose amid the allurements of worldly advantage."

The Bishop declared that the Church stands for this principle today, and, at the close of his address, the congregation stood and said with him the formula of the Faith as spoken at the Council of Chalcedon.

A large number of the clergy of the Diocese, together with representatives of

the Greek, Russian, Armenian, and Czecho-Slovak Churches, were in the procession at this service. Dean Carver was the celebrant, and Bishop Nelson pontificated.

The opening meeting of the Convention was held on Tuesday evening in the Guild House of the Cathedral, at which Bishop Oldham read his annual address. Bishop Oldham emphasized the missionary work of the Diocese, in which he noted many signs of progress. As outstanding examples of this, Bishop Oldham called attention to several parishes that were able to relinquish aid from the Board of Missions, to a steadily growing work in the vicinity of Albany where a mission has recently acquired a full time priest, to the success of the general missionary's work in the Archdeaconry of Ogdensburg, to the advance work just undertaken in the employment of an additional missionary priest among the Chestertown missions, to the unusual growth of the Church Mission of Help which, instituted less than two years ago, has now two secretaries in the Diocese. These things, together with increased gifts to the general work of the Church, Bishop Oldham said were evidence of the development of a diocesan consciousness, which he urged every parish sedulously to cultivate.

The Convention commended the plans of the Committee on War Memorial for a chapel in the Cathedral of All Saints. It further voted to raise \$1,500 among the various parishes for the erection of the altar of the chapel, in accordance with the architect's sketch.

The deputies to the General Convention are: the Ven. Guy H. Purdy, the Rev. Messrs. C. R. Quinn, Wm. J. Hamilton, Messrs. George R. P. Shackelford, Harris L. Cooke, J. S. Conover, and Robert C. Pruyn. There was no election of alternates.

### TOHOKU DIOCESAN SYNOD

TOHOKU, JAPAN—The Tohoku diocesan Synod met at Sendai, on May 15th. Apart from routine business, interest centered about the question of affiliating the *Nippon Sei Kokwai* to the "National Christian Council." The newly erected "independent" dioceses had already, at the earliest possible moment after their creation, passed resolutions in favor of this affiliation and Tohoku was the first the of the missionary dioceses to convene its synod after their action.

It was soon evident that sentiment was strongly against this affiliation, and a strongly worded resolution was offered in drastic condemnation thereof and instructing deputies to the General Synod to vote against it. A long debate followed in which it was made clear that several of those who intended to vote against the resolution, as being too drastic, and implying, as some thought, a threat to withdraw from the *Nippon Sei Kokwai*, were equally opposed to the National Christian Council.

The motion being put, the yeas had one more vote than the nays, but, under the rules of order, it was recorded as "not passed" because some of the laity had abstained from voting and thus there was no clear majority of those present in favor of the resolution.

The clergy had another opportunity to record their sentiments (by a good majority) when it came to electing deputies for the General Synod.

A resolution to commemorate the Nicene Council was carried by a large majority.

The clerical deputies to the General



Synod, elected just before the adjournment, are, in order of seniority, the Rev. W. F. Madeley, the Rev. John Cole McKim, the Rev. Yoichiro Inagaki, the Rev. S. Timothy Nakamura.

All of these clergymen were formerly students at the General Theological Seminary.

After Synod of the Japanese Missionary Diocese had adjourned, the clergy of the American Missionary District re-elected as their delegate to the General Convention, the Rev. John Cole McKim.

#### SPRINGFIELD ARCHDEACONRIES

SPRINGFIELD, ILL.—During the past year there has been revived the custom of holding Archdeaconry meetings in the Diocese. For a number of years the Archdeaconry organization has been largely a paper one, but, under the administration of Bishop White, the Archdeacons have been functioning. At the beginning of the year each of the three Archdeacons made an investigation into the temporalities of the parishes in their districts, and, during the month of April, held Archdeaconry meetings. In all, forty parishes and missions were represented at the three meetings, and there was a total attendance of 350 men and women. The chief feature of the meetings was a series of conferences on the six departments of the Church's work, led by the department heads of the Diocese.

#### NEW YORK G. F. S.

NEW YORK, N. Y.—The annual service of the Girls' Friendly Society of the Diocese of New York was held in St. Thomas' Church, New York City, on Sunday, May 3d, at 4 p.m. The Rev. Wilbur L. Caswell, conducted the service, and the Rev. E. Russell Bourne, rector of the Church of the Resurrection, preached the sermon. Approximately 600 associates and members attended, with representation from Goshen, Newburgh, and Ossining, N. Y., besides the many Branches represented from Westchester, and the Bronx, New York City.

The Girls' Friendly Society maintains a Holiday House at Monroe, N. Y., and a Camp at Bear Mountain, both of which are now receiving reservations for the summer.

#### EASTON ADVANCING CONSTANTLY

EASTON, MD.—The annual convention of the Diocese of Easton, held at St. Paul's Parish, Centerville, May 4th to the 6th, was preceded, the evening before, by a dinner at which the speakers were Mr. B. Mercer Hartman, of Baltimore, on Organization, and the Rev. Z. B. T. Phillips, rector of the Church of the Epiphany, Washington, on Personal Responsibility and the Necessity of Faith.

The reports made at the business session by the various committees and organizations of the Diocese were uniformly favorable and showed a consistent advance in all lines of endeavor. This was largely due to the fact that every church and mission has been served regularly during the past year. Among the achievements of the year was the rebuilding of the Children's Home. Petitions from five parishes that women be granted the right to vote and hold office were acted upon favorably. It is noteworthy in this connection that for the first time in the history of the Diocese there was a woman

delegate in attendance at Convention. A resolution that the name of the Diocese be changed to the "Diocese of the Eastern Shore" was defeated.

In connection with the Convention, several interesting meetings were conducted, including a two-day conference for women led by Mrs. Marcellin Adams, Provincial President of the Woman's Auxiliary, and a mass meeting on the evening of May 5th, at which time addresses were made by Col. Amos W. W. Woodcock, U. S. District Attorney of Baltimore, and the Rev. Cary Montague, City Missioner of Richmond, Va.

The delegates to the General Convention are the Rev. Messrs. W. D. Gould, F. J. Bohanan, C. L. Atwater, and Alward Chamberlain. Messrs. Cassius Dashiell, E. Thomas Massey, John S. McDaniel, and Dudley G. Roe.

#### LEXINGTON G. F. S.

LEXINGTON, KY.—The second annual meeting of the Girls' Friendly Society met in Christ Church Cathedral, Lexington, May 2d and 3d, with delegates from Covington, Newport, Lexington, Beattyville, and visitors from other sections of the Diocese. During the meeting matters of interest to the Society were discussed.

A dinner in honor of the delegates and visitors was given Saturday night at the home of Miss Margaret Payne.

#### SOUTHERN CONFERENCE ON THE MINISTRY

CHARLESTON, S. C.—Plans have been made and everything is ready for a provincial conference on the Call to the Ministry to be held at the Porter Military Academy, Charleston. Boys from the junior and senior grades in high school or the corresponding forms in boarding and preparatory schools, or freshmen college men are eligible to attend. At this conference the boys of the Province of Sewanee will spend four days with other young men and a few older ones, bishops, clergymen, and laymen, in playing and praying together, and considering the claims of the ministry as a life work of high adventure and endeavor.

The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, is the chairman of the conference committee, and the Rev. Oscar de Wolf Randolph, of Birmingham, Ala., is the director. Bishop Guerry, in speaking of the conference, said:

"Conferences for the Increase of the Ministry of the Episcopal Church have been held before at St. Paul's School, Concord, N. H., and at Chestnut Hill Academy, Philadelphia, but this is the first attempt to hold one in the South. At the meeting of the Synod of the Fourth Province, which met in Wilmington, N. C., last November, and at the suggestion and upon the invitation of the Rev. Gordon M. Reese, at that time rector of the Porter Military Academy, the Synod unanimously approved the plan of a conference and appointed a committee to arrange for holding it in the buildings and grounds of the Porter Military Academy, next June from the 10th to the 14th.

"The purpose of the Conference is to gather together under able and consecrated leadership, both lay and clerical, a group of selected boys between the ages of 14 and 21 from the different dioceses in the Province, to whom the claims of the ministry might appeal. It is understood that no pressure of any kind will be brought to bear to get a boy to study for Holy Orders. His presence at the conference does not commit him to anything. His being there simply means that he is interested and willing to learn what he

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can of the opportunities for service and leadership which the Christian ministry affords. Again, it should be borne in mind that the claims of the ministry cover a wider field of service than the ordained ministry. It is hoped therefore, that out of this conference the Church will gain many recruits to the ranks of her consecrated laymen as lay readers, medical missionaries, and teachers, in the foreign and domestic fields.

"Among the outstanding laymen of the Church who will address the conference, will be the Hon. John Stewart Bryan, editor of the *News Leader* of Richmond, and deputy to the General Convention; Mr. James Y. Perry, Attorney-at-law, of Columbia, S. C., football coach and referee. Among the bishops and clergymen, the following speakers have been selected: Bishop Mikell, of Atlanta, Bishop Darst, of East Carolina, Bishop Penick, Coadjutor of North Carolina, the Rev. Henry D. Phillips, D.D., of Columbia, the Rev. John Wing, D.D., of Chattanooga, Tenn., the Rev. Oliver T. Hart, of Macon, Ga., and the Rev. Oscar deW. Randolph, of Birmingham, Ala., Director of the conference.

"It is predicted by those in a position to know, that there will be at least 150 boys, besides speakers and leaders, in actual attendance. Altogether the conference bids fair to be a great success, and one of the most unique and significant gatherings of the kind ever held in the South."

Further information may be obtained from the Rev. Homer W. Starr, Ph.D., secretary, care of the Porter Military Academy, Charleston, S. C.

#### LOUISIANA Y. P. S. L. CAMP

NEW ORLEANS, LA.—Louisiana is preparing for its fourth annual Diocesan Young People's Service League Camp. It is designated to be "an outing, a conference, a school, and a fellowship." One hundred young people are expected.

The Rev. J. S. Ditchburn is director of the Camp and the Rev. G. L. Tucker, D.D., is director of the educational program. Four credit courses will be given. Among the other adventures the young people will go for an all-day cruise on the Mississippi Sound with Cat Island as their objective. What is the Louisiana Young People's Share in the General Convention will be a topic of the Convention.

#### NATIONAL CENTER ACTIVITIES AT RACINE

RACINE, WIS.—The National Center, maintained by the Church at Taylor Hall, Racine, Wis., for purposes of conference, instruction, and devotion, is again in charge of Mrs. George Biller, who inaugurated the work last year. After spending nine years in the travelling field work of the Woman's Auxiliary, Mrs. Biller resigned her position in that organization last autumn and was commissioned directly by the National Council to be at the head of the unique "center" at Racine. The weeks ahead, and especially the week-ends, are already planned for a succession of helpful events, and a number of these have already been held during recent weeks. A Milwaukee Young People's conference over last Sunday was deemed very helpful.

Early in June there will be a conference of lay readers from the Diocese of Chicago. The week of June 17th to the 24th will be devoted to the National Students' Assembly, when more than a hundred representatives from American colleges will be brought together for a week's conference. The Provincial Summer Con-

ference, which has been of such great value in previous years, will extend from June 30th to July 10th. Immediately after that will begin what is perhaps the most important of all the work thus far planned, a Summer School of Religion, extending over three weeks and in charge of the Rev. M. Bowyer Stewart, Professor at Nashotah, as Dean, who will be assisted by Profs. Norwood and Forster of the Western Theological Seminary, and others, with the purpose of giving an enlarged and deeper knowledge of the Christian religion to men and women who may wish to study more deeply than other opportunities have afforded. Courses will be given on the Bible, Church doctrine, morals, history, worship, and missions. This Summer School begins July 13th. Consecutively with it will begin a six weeks, training school for leaders in religious education, arranged by the National Department of Religious Education and under the general charge of Mr. Edward Sargent. This will extend through the middle of July and almost the whole of August.

Late in that month or early in September there will be a National conference for leaders in young people's work and also a conference of leaders of the Girls' Friendly Society and others engaged in work among young girls under the direction of Mrs. Biller. There will be a diocesan conference of young people from the Diocese of Chicago early in September. October will begin with a conference of laymen under the direction of the Rev. E. J. Randall, of the Diocese of Chicago, and in that month there will also be a retreat for deaconesses. The provincial synod of the Mid-West is arranged for early November, and during that month there will be retreats for priests and for women. It is not too early to add that in June, 1926, it is hoped that there may be arranged a conference of young men in regard to the ministry similar to the conferences that have been held at Concord, N. H., a committee consisting of the Rev. Harwood Sturtevant, the Rev. Charles H. Young, and the Rev. M. B. Stewart being in charge.

Taylor Hall is admirably fitted for the activities of this National Center. The DeKoven Library is well kept up, and the religious atmosphere that pervades the place and all its activities is a large factor in producing the admirable results that have been found from this experiment.

#### "THE CATHEDRAL AGE"

WASHINGTON, D. C.—The novelty of a magazine especially in the interest of Cathedral work has been established in the publication of *The Cathedral Age*, a quarterly magazine published at the Cathedral offices on Mount St. Alban. The editors believe that the magnificent plans for Cathedral building in Liverpool, New York, Washington, and San Francisco, as well as in other centers, justify the application of the term "Cathedral age" to our present day and similarly justify the publication of this quarterly magazine devoted to that interest.

Among the contents of the first issue, dated for Easter, are: The Nation's Faith, by Bishop Freeman; An American Westminster Abbey, by Carl W. Ackerman, secretary of the National Cathedral Foundation; The Cathedral of St. John the Divine, by Professor Alfred D. F. Hamlin, of Columbia University School of Architecture; Cathedral Organization, by the

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Very Rev. G. C. F. Bratenahl, Dean of the Washington Cathedral; Liverpool Cathedral, by an English contributor; U. S., A Christian Nation, a decision of the United States Supreme Court, by the late Justice David A. Brewer, written in 1892; and a series of unpublished letters by the Rt. Rev. Thomas John Claggett, first bishop to be consecrated on American soil, whose remains are buried in the Bethlehem Chapel, where Woodrow Wilson and Admiral George Dewey rest.

#### ATLANTA Y. P. S. L. ACTIVITIES

ATLANTA, GA.—A joint diocesan meeting of the Young People's Service Leagues of the Dioceses of Atlanta and Georgia is to be held in Savannah, May 15th to the 17th, inclusive. The dioceses alternate annually in acting as hosts, and these meetings are proving their worth more and more. Good speakers have been secured for the meetings and many social events have been planned for the entertainment of the delegates.

The Young People's Service League will have their own camp this summer, Camp Mikell, which will be located at Gainesville, on the estate of Brenau College, in the foothills of the Blue Ridge Mountains. The boys' division will be located in the same community and housed at Riverside Military Academy, about three miles away from Brenau. A lake is located on the property and the country affords every facility for the pleasure of the campers. The opening date for the girls' division will be June 15th, and June 18th for the boys. Bishop Mikell, the Rev. C. P. Willcox, and the Rev. O. J. Hart will be in charge of the boys' division, while Mrs. Frank Noble, Miss Elizabeth Speer, and Miss Katherine Smith will have charge of the girls. The cost will be \$17 to each camper.

#### NEW CHURCH IN LOS ANGELES

LOS ANGELES, CALIF.—On Easter Day the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, dedicated the new All Saints' Church in the Beverly Hills section of Los Angeles. The edifice occupies a prominent site on an ample location, its property measuring 160 by 235 feet.

The church was designed by Messrs. Johnson, Kaufmann, & Coate, of Los Angeles. It is built of reinforced concrete, with thick walls, flat beamed ceiling, and a semi-circular apse. A noteworthy feature of its construction is the fact that there is no plastering in the entire building. All the ceilings are beamed, and all the walls are masonry. The floors are also of masonry, being covered with tile in the church and with stained cement in the sacristy. The natural illumination comes entirely from high windows in the clerestory. The whole church is an attempt to express the idea of sincerity in building by using honest materials in the most direct way.

The altar is an exquisite example of craftsmanship in wood, decorated in gold leaf. The altar ornaments and the lectern are all antique pieces and harmonize with the design of the altar and sanctuary. The woodwork was executed by George Gain, of Pasadena, the decoration being added by John Smeraldi, of Los Angeles.

The wrought iron throughout the building was all executed by hand by A. Laszloffy, of Los Angeles. The stained glass was made by the Judson Studios, of Los Angeles. The altar cross, eucharistic lights, and other ornaments were pre-

sented either as memorials or as special gifts. The pipe organ is a gift of one of the members of the congregation, and a beautiful font was presented by one of the members of the Church school.

The seats in the nave are rush-bottomed cathedral chairs of a special design. All sittings in the church will be permanently free.

The entire credit for the erection of this attractive church belongs to the Rev. J. Arthur Evans, Dean of the Convocation of Los Angeles, who initiated services of the Church in Beverly Hills three years ago. During these years he has maintained services and built up a congregation without accepting any personal remuneration. Although the congregation still has the status of a mission, it possesses a church plant valued at \$100,000 upon which there is an indebtedness of only \$10,000.

Beverly Hills is one of the most attractive suburban portions of Los Angeles and is rapidly being built up with large and substantial homes.

#### MISSION CHURCH BURNED

ALBANY, N. Y.—A group of missions in the northern part of the Diocese of Albany, known as the Chestertown Mission, has been served by the Archdeacon of Troy, the Ven. Guy H. Purdy, rector of the church in Warrensburgh. The work has developed and for some time the placing of a missionary priest in this section has been contemplated. Just as the newly appointed missionary, the Rev. Clyde B. Blakeslee, of South Dakota, was traveling to the field, the church in Pottersville, around which his work is to center, was burned to the ground. The loss of the building will be a serious handicap, but the project will not be withdrawn, and it is proposed to rebuild at once. Meanwhile a school house will be used for Church services. There is an insurance of \$1,000; and the people of the community promptly subscribed the sum of \$500, which represents actual sacrifice. Before the close at the recent diocesan Convention, a gift of money was made, and several parishes offered assistance in the way of altar hangings, a lectern Bible, and other furnishings.

#### "DOUBLE ANNIVERSARY IN CINCINNATI"

CINCINNATI, OHIO—A paragraph printed under the above title in THE LIVING CHURCH of May 2d incorrectly associated the double anniversary with the Church of the Advent, Cincinnati, whereas the reference intended was to St. Stephen's Church, Winton Place, in the same city. It was in the latter parish that the first celebration of the Holy Communion was held on April 26, 1885, the Rev. Dr. Peter Tinsley, then rector of the Church of the Advent, Walnut Hills, officiating. The present rector of St. Stephen's, the Rev. Chas. G. Reade, celebrated the twenty-fifth anniversary of his ordination at the same time.

#### FIRST EPISCOPAL MINISTRATION

PEORIA, ILL.—The first episcopal ministration of the Rt. Rev. Campbell Gray, recently consecrated Bishop of Northern Indiana, was the confirmation, Sunday, May 2d, in his former parish, St. Paul's, Peoria, of a class of candidates that he had prepared himself.

Bishop Gray went to Milwaukee, May 7th, to take part in the consecration of Bishop Ivins.



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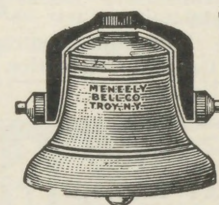
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**COLORADO LENTEN OFFERING**

DENVER, COLO.—A thousand children and adults gathered in St. John's Cathedral on the Third Sunday after Easter, for the annual Lenten offering service. The total amount was \$3,871.01, and the two largest offerings were those of St. John's Cathedral, \$826.53, and St. Barnabas Church, Denver, \$700. As is the custom, a banner was awarded to the parish having the largest per capita offering, which was won by Transfiguration, Evergreen, with an average of \$6.31, but that parish announced that, having won the original banner for three consecutive years, and being now entitled to keep it, it wished to surrender this year's banner to the parish holding second place, which was St. John's Cathedral, with \$4.03.

This new banner is of unusual beauty and interest. It was made in a Denver studio, from designs by a member of the Denver Art Association. It is of blue silk, divided into four sections by a golden cross, symbolic of the blue sky, and the Diocese covering the whole state, as the Church covers the world. At the foot, a silver "chevronny" suggests two snowy mountain peaks; in one of the upper squares a golden sun tells of Colorado sunshine, and also of the Sun of Righteousness; in the other square a silver tree represents a Colorado silver spruce, and also life everlasting. The whole is surmounted by a bishop's mitre.

**COMBINED CELEBRATIONS**

SOMERVILLE, MASS.—There will be a commemoration of the sixteen hundredth anniversary of the Council of Nicea and combined with the annual festival of the Guild of St. Vincent, in Emmanuel Church, Somerville, on the Eve of the Ascension, May 20th. After an outdoor procession, Vespers will be said solemnly and a sermon preached by the Rev. William C. Robertson. This will be followed by a solemn procession and the Nicene Creed, and, last of all, the solemn adoration of the Blessed Sacrament.

**BISHOP MOULTON'S ANNIVERSARY**

SALT LAKE CITY, UTAH—The Episcopal Club of Utah commemorated the fifth anniversary of the consecration of the Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, by a banquet held April 2th at the Emery House Salt Lake City. A number of speeches were made, and Bishop Moulton was presented with a gold wrist watch, after which he made a graceful response.

Mr. W. H. Trask was elected president of the Club for the ensuing year, and Dr. Edward D. LeCompte secretary-treasurer.

**AN ALTAR NEEDED**

FARGO, N. D.—A devoted band of Church people at Beach, N. D., who have weathered several storms of financial adversity, and who are holding on splendidly and are carrying on the work of the Church with great earnestness and fidelity, are much in need of an altar. The only altar they have been able to procure was one made by a local carpenter, and they are hoping that some parish, having an unused altar, will give it to them. The Rev. George B. Scriven, of Dickinson, N. D., is in charge of the mission at Beach.

**NEGRO JUNIOR COLLEGE**

RALEIGH, N. C.—Before the first class has been graduated, state recognition has been granted to the recently established junior college work at St. Augustine's School for Negroes, at Raleigh. The first two-year class, 1923-25, graduates this spring. The principal, the Rev. Edgar H. Goold, received word from the North Carolina State Board of Education that the college has been officially accredited, and thus we now have among our schools of the American Church Institute for Negroes a standard Junior College. The High School Department has been rated for some time by the State as Class A, Group 1.

The establishment of junior college work is part of the effort of St. Augustine's School to build up the quality and character of its work rather than increase the number of students and spread its influence out too thin. There is no separate building for the college; the classes meet in the classrooms of the beautiful new Hunter Building. The head of the College Department is a Yale graduate who has been at St. Augustine's for many years. He is a Churchman, as are practically all the members of her faculty. During Lent he conducted a study of the Catechism as part of the morning chapel exercises. This was entirely apart from the regular confirmation class taught by the Rev. Mr. Goold.

The charter of St. Augustine's, dated 1867, states that the purpose of the school is to "educate teachers for the colored people of the State of North Carolina and elsewhere in the United States." The school was founded and chartered by North Carolinians, and that state has been foremost in providing facilities for negro education. The demand for negro public school teachers always runs ahead of the supply, and the state has been raising its standards and requirements for their training. It is gratifying that St. Augustine's has been able to meet the new demands and establish the Junior College.

The Lenten offering at St. Augustine's was over \$200, and a special Easter offering for the emergency at the Donovan school in Liberia amounted to over \$40.

**RECTOR OF ST. ANN'S, NEW YORK**

NEW YORK, N. Y.—The Rev. Edward Charles Russell, sometime assistant rector of the Church of the Holy Communion, New York City, has been elected rector of St. Ann's Church, New York City. Bishop Manning has expressed his approval and confirmation of the election. The Rev. Mr. Russell will take over his new duties in June.

St. Ann's is a very historic church. In the "Signer's" vault in the church lie the bodies of Major-General Lewis Morris, member of the Continental Congress, Commander of Westchester Militia, Continental Army, and signer of the Declaration of Independence, and also that of the Hon. Gouverneur Morris, United States Senator, Minister Plenipotentiary to France, one of the framers of the Federal and the New York Constitutions, author of a clause in the New York Constitution providing religious freedom, and member of Provincial and Continental Congresses. Gouverneur Morris Sr., was the friend, confidant, and councillor of Washington, and both Lewis Morris and he were prominent men in the time of the Revolution and the following period.

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### CONVOCATION OF COLORED CHURCHMEN

PINE BLUFF, ARK.—The sixth convocation of colored Churchmen in the Diocese of Arkansas, held at St. Andrew's Church, Pine Bluff, was noteworthy in view of the progress reported in the colored work during the past year.

At the opening service on Sunday, April 26th, the Rt. Rev. E. Thos. Demby, D.D., Suffragan Bishop of Arkansas, ordained the Rev. M. B. Mitchell to the priesthood. The Convocation sermon was preached by the Rev. J. B. Boyce, and the Rt. Rev. J. R. Winchester, Bishop of Arkansas, delivered an address and gave an episcopal benediction. The Convocation Branch of the Woman's Auxiliary met at the same time.

### ANGLO-AMERICAN FRIENDSHIP

BALTIMORE, Md.—Close union and fellowship between the United States and England was the subject of a recent address to the Churchman's Club of Maryland, by the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany.

Bishop Oldham announced that he would soon go on a mission to England in the interest of cementing more closely the English speaking nations. An itinerary has been prepared including most of the English Cathedrals, where the Bishop will preach. He will also address other public assemblages. America's basic ideals of liberty and government are the same as those of England, we were reminded. They were not born in the throes of the American Revolution, but at the time of Magna Charta.

The Bishop gave an interesting revision of popularly taught history. England has always been our friend. It was not the real England, but autocratic George III and his minions who fought the colonies. Admirals and generals resigned their commissions rather than fight their brothers across the sea. Hessians were employed because many English would not fight. With the surrender of Yorktown there was assured the defeat of King George, at which there was rejoicing in England. From that time down to the battle of Manila Bay, when an English ship slipped between Admiral Dewey and the German Admiral, England has shown her friendship for the United States. The two great English speaking peoples are needed in close union to assure right world policies. England has been patient with us while of recent time we have done so much or left undone so much to try her patience and to make it difficult for her to understand us.

The address was received with enthusiastic appreciation. The Club left no doubt of its endorsement of the speaker's fine purpose. It was a splendid address delivered with force of conviction and with charm of beautiful English.

To one who was present it seemed that the United States of America has a unique domestic problem. Its foundation ideals

are Anglo-Saxon, and on other foundation can be laid than that is laid, but its superstructure is an *E pluribus unum*. Paul, the Jew, insisted that Gentiles should not be made Christians by first becoming Jews. With all legitimate effort and propaganda for close and friendly feeling between England and the United States, we must be careful not to make it appear that non-English speaking portions of our American Commonwealth are to be looked upon as necessarily exotics or can become Americans only by first becoming English.

The officers elected by the Club for the ensuing year were: President, Mr. Edward Guest Gibson, 1st vice-president, Mr. Randolph Barton, 2d vice-president, Mr. Richard K. Norris, Secretary, Mr. Alexander Payson Knapp, and Treasurer, Mr. John Glenn.

### ST. JOHN BAPTIST SCHOOL

RALSTON, N. J.—St. John Baptist School is now among the older Church schools for girls. Founded in 1880, it was for thirty-four years on Stuyvesant Square, New York City. The neighborhood having changed and become unfit for the school, it was removed to the country in 1914, and now occupies temporary buildings near Mendham, N. J. The location is excellent, the climate is healthful and bracing, the air dry and invigorating, and the surrounding hills beautiful. The new site, bought in 1915, commands a magnificent view of woods, hills, and farm lands, is near Mendham, and not far from Bernardsville and Morristown. The school, though never large, has always stood for certain ideals, good scholarship, good discipline, the Catholic faith, expressing itself in the Catholic life. Many of the graduates and non-graduates are doing good work in various walks of life and are proud of being St. John Baptist School girls.

There is real need for the School in Northern New Jersey, a Church school for girls at moderate terms. An effort is now being made to raise the Building Fund to \$100,000, and so provide a permanent building on the new site. A few generous gifts now would place the school on a good financial basis for years to come.

Any further information desired will gladly be given by the Sister Superior, St. John Baptist School, Ralston, N. J.

### BUDDHISM IN BRITISH COLUMBIA

VANCOUVER, B. C.—In Vancouver and vicinity there are several Buddhist temples where meetings are held regularly to keep the Japanese strong in their ancient faiths. Christian methods have been adopted by them, in that they have kindergartens, night schools, and Sunday schools.

Japanese children are frequently heard singing, as they play, Buddha Loves Me, This I Know. This hymn and tune have been taken in their entirety from a Christian hymn book, one exception, the word "Buddha" being inserted instead of that of "Jesus." The Mission to Orientals in Canada says that opposition from this quarter is rather welcome than otherwise, for it acts as a stimulant and helps to strengthen the faith of those who have embraced Christianity.

Two young men who refused to offer incense during Buddhist funeral ceremonies, after the death of a relative, were ordered to sever their connection with the Buddhist Mission.

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May, 1925 Vol. XVII, No. 3  
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**AMERICAN PRIESTS NOMINATED FOR BERMUDA**

HAMILTON, BERMUDA—The nominating committee of the Church of England in Bermuda has recently issued a list of nominations for the vacant bishopric. The nominations are composed mainly of leading clergymen in the Church of England, but also include three prominent American clergymen, the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, the Very Rev. C. S. Long, D.D., Dean of St. Luke's Cathedral, Orlando, Fla., and the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, D. C. All three are of English birth.

The Bermuda Islands have been, until a few years ago, under the jurisdiction of the Bishop of Newfoundland. Then they were transferred to the jurisdiction of the Archbishop of Nova Scotia, and now the movement to make of the islands a separate, extra-provincial diocese, dependent immediately upon the Archbishop of Canterbury, is in process of completion. It is more than likely that some time will elapse before a bishop is elected and consecrated, and the new diocese set up.

**RELIGION OF CONGRESSMEN**

WASHINGTON D. C.—The following tabulation of the religious affiliations of members of both houses of the new Congress has been made under Methodist auspices:

	HOUSE	SENATE
Methodist . . . . .	90	27
Episcopal . . . . .	57	22
Presbyterian . . . . .	63	11
Baptist . . . . .	48	5
Congregational . . . . .	32	6
Roman Catholic . . . . .	32	4
Christian-Disciple . . . . .	21	1
Lutheran . . . . .	17	2
Quaker . . . . .	3	1
United Brethren . . . . .	2	
Reformed . . . . .	3	
Mennonite . . . . .	1	
Mormon . . . . .	1	2
Universalist . . . . .	2	
Unitarian . . . . .	4	2
Christian Scientist . . . . .	1	
Hebrew . . . . .	8	
Protestant . . . . .	7	
None . . . . .	35	10
Vacancies . . . . .	1	
Unknown . . . . .	7	3
<b>TOTAL . . . . .</b>	<b>435</b>	<b>96</b>

**SCOUT FATHERS' CLUB**

PORTLAND, ME.—On the Thursday evening after Easter there was organized at St. Luke's Cathedral, Portland, a unique club. A dinner was held in the parish house to which the members of the Boy Scout Troop of the Cathedral and their fathers were invited. About one hundred and fifty were present. When the dinner was over the Scouts were excused, and a club to be known as the Cathedral Scout Fathers' Club was organized. Its purpose is to meet bi-monthly to discuss the problems of a father in the home, in the Church, and in the community. About two-thirds of the members are from the unchurched portion of the city.

Already a program committee has drawn up an interesting schedule of addresses and conferences on the subject of Fatherhood and Boyhood. Although the club has its own lay officers, Dean Laine and the Rev. Lauriston Castleman of the Cathedral Staff are advisors.

The young people's work at St. Luke's has grown rapidly in the last year and a great number of parents heretofore indifferent to religion have committed their boys and girls to the care of the parish, and through them it is attempting to reach the parents for the Church.

**CO-OPERATES IN CHILD PLACING**

CONCORD, N.H.—Coit House, Concord, co-operates closely with a state-wide child-placing organization, the New Hampshire Children's Aid and Protective Society. The institution at Coit House gives care and intake service for some of the Society's cases. In turn, the Society finds family homes and places in them those of the institution's population whose needs for foster home care are obvious. This sort of coöperation points towards a greater social economy which sees the needs of each child as of more importance than the needs of an institution or child placing agency, as such.

**PLAN NOW TO WELCOME FRESHMEN**

AMES, IOWA—The secretary of the Morrison Club, the Church student organization at Iowa State University, writes the diocesan clergy during the summer for names of prospective Church students entering the University in the fall, and these students are sent a letter of greeting and are met on their arrival by members of the Morrison Club.

**DESIRE BIBLE CLASSES**

HANKOW, CHINA—Bishop Roots visited Changteh with Mr. F. C. Brown, of Changsha, and, among other things, they made addresses at a meeting of government school students, invited by the Chinese clergy. The church was packed with three hundred men, and half as many more listened outside the windows. Afterwards ninety-three of them sent in their names as desiring to enter Bible classes. The postmaster of this Chinese city is an old Boone University boy, and one of the chief supporters of the Church.

**TO TEACH FARMING**

HANKKOW, CHINA—The Chinese rector and congregation at Hanchuan, in the District of Hankow, sent two of their young people to take an agricultural course in the summer session of Nanking University. The money for this came unexpectedly in a gift of \$19 sent by the Y. P. S. L. of the Diocese of Georgia. The rector, the Rev. M. Y. P. Chew, wrote that the two students would return "to work in our country churches, to teach our farming Christians how to apply new methods to their farms."

**THE CHINESE STUDENTS IN JAPAN**

JAPAN has some two thousand Chinese students from all parts of China, gathered chiefly in Tokyo and Yokohama, but also in other student centers, Kyoto, Osaka, and Sendai. The religious care of them is no small task, and it is of great importance, as they return to China bearing whatever they have acquired in Japan. The Church Missionary Society of England has a mission in Tokyo for these Chinese, started in 1907, and reports that

270 have been baptized, coming from twenty provinces in China. Bishop Moutoda is interested in this work and desires it to do all that can possible be done to improve relations between Japan and China.

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NEWS IN BRIEF

ATLANTA—All Saints' Church, Atlanta, gave its entire Easter offering to the Nation-wide Campaign. The amount was \$4,000, of which \$600 was given by the Church school. This is the largest Easter offering in the history of the parish.—The musical compositions of the Rev. P. B. Peabody, a retired priest, who is wintering in Atlanta, were sung by the choir of St. Luke's Church, Atlanta, recently.—The Rev. E. J. Batty, rector of St. Mark's Church, LaGrange, is rejoicing over a large Easter offering from a very small congregation. Mr. Batty, though but recently come to the diocese, is making a great deal of progress in a difficult field.—The Easter offering of Christ Church, Macon, is being devoted entirely to social service activities and a full time social worker has been added to the administrative body of the parish.—The Executive Secre-

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tary of the Diocese is making an effort to solve the problem of deferred payments on pledges during July and August, by asking each communicant in the Diocese to pay up July and August pledges during May and June, that the income from these lean months will be in hand by July 1st, and so avoid the financial drought felt by each parish and diocese when people are away on vacation.

COLORADO—Health classes have been instituted in St. Andrew's Church, Denver, for different groups, the parish being so fortunate as to have among its people a number who are well equipped to give this kind of instruction. The Superintendent and Assistant Superintendent of the Visiting Nurse Association are holding classes for children, on such subjects as Food and Oral Hygiene, The Care of the Sick, Weighing and Measuring, Bathing the Baby, etc. The Executive Secretary of the Colorado Tuberculosis Association is giving instruction to older girls and mothers, on Home Hygiene, and Care of the Sick. Two young men are holding First Aid classes for boys, in preparation for summer camping.—By the unanimous invitation of the Dean and vestry, K. O. Staps, an Associate of the Royal Academy of Music, has accepted an invitation to become organist of St. John's Cathedral, succeeding the late Henry J. Houseley. Mr. Staps is now organist of St. Paul's, Chicago, and was formerly for twelve years at St. Paul's Cathedral, Cincinnati, at the same time as the present Dean of St. John's. He will come to Denver in September.

MARYLAND—A notable commemoration of Nicea was held in St. Paul's Church, Baltimore, on May 3d at Evensong. The Rev. Dr. William H. van Allen, of Boston, preached. The choir of St. Paul's sang choral Evensong with singular beauty, including Gounod's setting of the "Nicene Creed." Bishop Murray was present and took the closing prayers and benediction. About thirty-five clergymen were present.

NORTHERN INDIANA—The Rev. Louis N. Rocca, of Trinity Church, of Ft. Wayne, was recently the guest of honor at a dinner given for him by the wardens and vestry of his church in "token of their appreciation of his services and as a mark of their esteem and affection." This decision followed an examination of the life of the parish, both spiritually and financially. On Easter Day, it was found that all previous records for attendance had greatly been surpassed, 1,185 persons attending during the day. The Easter offering was most encouraging, totalling over \$3,200 in cash, with about \$2,000 due on October 1st.

OHIO—About thirty clergymen of the Diocese went to Detroit to witness the consecration of Dean Warren L. Rogers to the episcopate in St. Paul's Cathedral, April 30th. Bishop Rogers will be at the Ohio Diocesan Council Meeting May 11th, and at the Convention May 12th.

QUINCY—At the Easter services at St. John's Church, Kewanee, the Rev. G. W. Smith, rector, blessed the following memorials: a prayer desk and seat for the priest given by the parish, in memory of Merwyn L. Mayhew, former choir leader and vestryman, with a hymnal from his wife, and a Prayer Book by Miss Mabel Gerhold in memory of her mother, Mrs. Wm. Gerhold. A legacy of \$1,000 has been received by the parish, from the estate of Mr. and Mrs. C. A. Barney.

SPRINGFIELD—St. John's Church, Decatur, the Rev. R. W. Wilcox, rector, was the recipient Easter Day of a solid silver baptismal bowl and shell. These very given by Miss Maude I. Burrows and her brother, J. Berry Burrows, in memory of the latter's son, J. Berry, Jr. They were blessed by the rector at the late celebration on Easter Day.

MAGAZINES

AN ARTICLE, Faith Healing, by that famous surgeon, Sir Robert Armstrong Jones, is one of the most interesting in the February number of *The Nineteenth Century*. Sir Robert cites cases within his own experience of mental healing by doctors, and remarks that, "although there is psychologically no difference between spiritual and mental treatment, yet a cure effected in the name of the Almighty will last, because the influence is enduring and continuing." Yet no faith-healing is always successful—even at Lourdes, with its favorable conditions, only about five per cent of the patients ever recover, and not all of these permanently. Sir Robert feels, therefore, that any corporate effort of the

whole Church to carry on Healing Missions would to many be an inevitable doom of disappointment, failure, and grief. He concluded his article with a quotation from the Archbishop's Committee on Spiritual Healing, appointed in 1920, and consisting of seven bishops, as well as clergymen, medical men, and other laymen:

"The Committee resolved that no sick person should look to the clergy to do the doctor's work. It desired to discourage those who advanced extreme and extrava-

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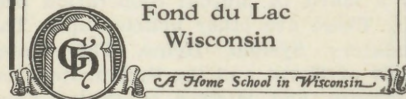
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gant claims as to healing, and it stated that to rouse undue hope was to court disappointment and disaster. It stated emphatically that in spiritual or faith-healing the restoration from bodily illness was not the final aim of the healer, but the elevation of the spiritual and mental life of the patient. Healing the spirit should be the primary aim of the faith-healer, that of the body the secondary."

Bishop Whitehead, of Madras, writes, in the same issue, of Christianity as the only hope for the outcasts of India; Lord Salisbury contributes a thoughtful, though not original, Outline of Christian Anti-Socialism; and the Astronomer Royal, Sir Frank Dyson, assures us that very probably there is some life on Mars, but a life widely different from anything we know. "The existence of intelligent beings having any close resemblance to ourselves, is a highly speculative hypothesis."

FOREIGN AFFAIRS, so constant a preoccupation of the European mind, constitute the subject of most of the articles in the February *Contemporary*. The French Outlook is discussed by that well-informed writer, Mr. Sisley Huddleston. He explains the failure of M. Herriot as being due largely to an attempt to satisfy both parties. In such matters as, for example, diplomatic relations with the Vatican, and again in the proposal to secularize Alsace-Lorraine, much was done to affront the clericals, nothing to placate the radicals. But France's most serious problem "is no longer the reparations problem—which has been brushed aside—, is no longer the problem of security, which does indeed trouble the French, but for which an immediate solution is not necessary. It is the financial problem." After some discussion of her "stupendous financial difficulties," Mr. Huddleston utters a warning to France's creditors. "There cannot be any question of effective French payments for a number of years to come." Debate on the subject is futile, on account of the "utter impossibility in which France finds herself to pay at present anything at all." Dr. William Miller describes Nine Months of Greek Republicanism, concluding that the Greek Republic has shown itself to be a conservative democracy. Negro Race-Movements in America are treated by the Rev. A. M. Chirgwin with extraordinarily little prejudice. He describes the movements headed by Booker T. Washington, by Dr. Dubois, and by Marcus Garvey. Mr. Georg Meri gives a most interesting account of Communism in Reval, telling how armed revolt inspired by the Third International united together all parties in Esthonia, Communist included, so that now a spirit of mutual coöperation prevails. There are other articles upon The Mandatory System, Heine, The Water Supply of Egypt and the Sudan, Imperial Preference, and History in Poetry from Agincourt to Rabelais. The section headed Foreign Affairs deals with the thorny subjects of Opium, the Protocol, the occupation of Cologne, etc. Amongst the books reviewed are *The Literary Genius of the Old Testament*, by P. C. Sands, the second volume of the *History of Oxford*, edited by Sir Charles Mallet, and the Quennells' *Every Day Life in Roman Britain*.

A RECENT SURVEY of thirty homes revealed only one in which grace was said at meals, and only two where the Bible was read regularly. It would be well for some who are so concerned about putting the Bible in the public schools to put it first into their own homes.—*St. Matthew's Church, Alliance, Nebraska.*

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