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The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 23, 1925

No. 4

MISSIONARY BUDGETS AND THE PROVINCES

EDITORIAL

MEETING OF THE NATIONAL COUNCIL

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A Weekly Record of the News, the Work, and the Thoughts of the Church

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A LONDON PRIEST, adding a word to a memorial notice published in the London diocesan paper about the Rev. E. S. Hilliard, speaks of "a very special side of his pastoral work":

"He was always on the outlook for possible candidates for Holy Orders, and he used to get young lads and men together to explain the joys and difficulties of the ministerial life . . . If his example were more widely followed today in other parishes perhaps something more definite might be done to win more candidates. . . . The writer can never be thankful enough to that wonderful parish priest for the way he instilled a sane and keen desire for Holy Orders into his mind. It meant everything to a young man to have such a talk from a parish priest who honestly faced the difficulties as well as the joys of the ministerial life."



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EDITORIALS & COMMENTS

Missionary Budgets and the Provinces

BY far the most important of the proposals of the Joint Commission on the Provinces is contained in the first two paragraphs of their report 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 the 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."

Before considering these paragraphs in detail, it is useful to recall what steps have been taken by the Church in recent years to provide for the administration of the general work of the Church.

It will be six years next January since the National Council came into existence and took over the work of the old Board of Missions. Dissatisfaction with the perspective shown by the latter was one cause out of several for this change; and the principal dissatisfaction had arisen from the great disproportion of appropriations between domestic missionary districts and the weaker dioceses. It was widely felt that so far from encouraging missionary districts to become dioceses, our policy really penalized those that assumed the burden of doing so. Here and there a missionary district was, and is, maintained on a scale greater than perhaps six or eight dioceses of like character combined can command both from their own resources and from grants from the national Church. This disproportion in making appropriations was a large factor in the demand for a change in our system of Church government.

But the National Council, entering upon its work in January 1920, found its hands tied by an agreement made between the old Board of Missions and the missionary bishops shortly before the discontinuance of the former, to the effect that in consideration of the bishops waiving their right to appeal for "specials" for carrying on the work of their districts, and all agreeing to urge contributions rather for the consolidated Nation-wide Campaign budget then proposed

than for their own work, the Board would assume the full cost of maintaining the then-existing work of each of the missionary districts, part of which had previously been supported by "specials" raised annually by the bishops particularly interested. The result of the agreement was, first, that a great disproportion between appropriations for one district as compared with those for another, and a still greater disproportion between work in the districts and work within the dioceses, became a permanent feature in our annual budgets. A bishop with great money-raising ability was therefore being financed on a scale vastly beyond that which was possible for a bishop who had stayed at home and performed his episcopal duties strictly within his jurisdiction; in saying which, we have no thought of reflecting unfavorably upon either. A second result was that a large part of the increased missionary contributions of the Church simply went to offset the "specials" that had been given before for particular phases of work. Thus the desire of the Church to expand certain other phases of work, such as that among negroes, among mountain whites, among the foreign-born, and among general populations, most of which other work is in organized dioceses, was not fulfilled. One district continues to be lavishly supported, a second district, like in general character, is supported on a greatly reduced scale, and a diocese, also of like character, receives very little assistance indeed. Hence the dissatisfaction.

THE National Council, we have said, felt it necessary to abide by this agreement. Probably they were right as to the necessity. Recognizing the grave need for increase of work in the dioceses and in other less favored fields, very many projects for these were placed among the "priorities" for new work. If the Church had given on the increased scale hoped for, the difficulty would automatically have adjusted itself, not by cutting down existing appropriations but by adding a great number of new appropriations. But the Church did not. The priorities were not financed. The old disproportion remains. And the old dissatisfaction has reasserted itself.

Now it is proposed to compel all requests for appropriations to be made to the provincial synods and to be approved by them; and to require that appropriations be made in bulk by the National Council to the

Provinces. Obviously, this will require each missionary bishop to justify his grants, not only absolutely (which most of them can do) but also relatively (which it will not be so easy to do) to a jury consisting of the bishops and representatives of the dioceses and districts that are being relatively starved in order that the work in the more favored districts may be continued on its accustomed scale. As a plan for making at least those provincial synods west of the Mississippi River interesting, the proposal will certainly be a success!

But perhaps the Church at large will not be satisfied with merely that result.

THE real question at issue is how we can do our general missionary work with the greatest efficiency and the lowest overhead cost.

If the whole Church is to maintain that work, we cannot feel that the whole Church will be satisfied to place the ultimate responsibility for it anywhere except on representatives of the whole Church.

For ultimate responsibility for adopting a budget is equivalent to ultimate responsibility for the work. The two cannot be separated. Moreover, the idea that eight Provinces can create machinery ample to carry on the responsibilities that the commission would lay upon them, without an overhead cost greatly in excess of that where it is done from one central office, seems to us altogether illusory. We are bound, therefore, on both grounds, to disapprove the proposals of the commission as they stand, though agreeing with them in large part.

A further complication would result if the extensive work in the Districts of Alaska, Honolulu, and the Philippine Islands, districts within the Eighth Province, should be brought within the purview of the synod of that Province, since the whole future of the Church in those districts would thus depend upon the will of, comparatively, a very small part of the Church, while its support depends upon the whole Church. We do not lay stress upon this, since it would be quite feasible to confine the proposals of the commission to work within the states exclusively, though no such limitation is suggested in this report. We cannot think that the inclusion of these outlying districts in the new plan was even contemplated by the commission.

But though we dissent from the terms of the report, we see very great value in its suggestions notwithstanding. If the present or any future scale of appropriations cannot stand the test of approval by the Provinces within which the money is to be spent, the scale ought probably to be changed. We trust we shall not be suspected of enmity toward our friends the missionary bishops when we say that the report that they unanimously disapprove of the proposed plan is not necessarily conclusive against it. We are equally interested in learning how it strikes the diocesan bishops within the same general area, as well as how it strikes the Church in those settled dioceses that, having no local or individual interests at stake, can view the question more impartially for that very reason.

We believe that a middle ground can be found between the present system and the new proposals. Let us amend the canons so as to provide that the appropriations for work within any Province be submitted annually (or, possibly, triennially) by the National Council to the synod of that Province for scrutiny and recommendation. Let the recipient of each appropriation be required to justify that appropriation, relatively as well as absolutely, to the representatives of the adjoining dioceses and districts that constitute the Province. Let the matter be very carefully studied

within the Provinces, perhaps first by a committee which shall work through sub-committees on various phases of the problem, the committee finally reporting to the synod, and the synod itself going with real care into the subject. Let each synod then report its findings and recommendations to the National Council. To spend three years upon the consideration of the budget before making report to the National Council is not too much.

Framed with that amount of care, these provincial recommendations should, and undoubtedly would, carry great weight with the National Council. It is inconceivable that any National Council would long pursue a policy within a Province to which the provincial synod raised serious objection. If a long-continuing deadlock between any Province and the National Council should ever arise, the issue between them should probably be referred to General Convention, which is, and must always remain, the final arbiter. But short of that final appeal, it seems to us beyond question that the ultimate authority in creating budgets must rest with a national, and not with any lesser, authority in the Church; and that national authority is, and must be, the National Council.

We would submit two suggestions to the latter body. One is that it need no longer consider itself bound by the agreement of six or eight years ago, between the Board of Missions and the missionary bishops, and that a new survey or relative valuation of the whole scope of domestic appropriations, in view of the failure of the priorities, is greatly to be desired. The other is that in making any such survey or revaluation, the view of the provincial synods be invited, and great deference—only short of accepting it as mandatory—be paid to the view of each of the Provinces, whether this shall be required by amendment of the canons or not.

This will also give the opportunity for reasonably, and measurably, carrying out the spirit of the first suggestion of the commission, to provide for a special provincial fund. We do not see how such a fund could be provided on any uniform or automatic basis; five per cent, or any fixed percentage, of contributions from the first, second, or third Provinces would create a fund out of all proportion to a like percentage in the sixth, seventh, or eighth Provinces. In their recommendations, let each of the Provinces state what sum it needs for any activities or expenses of its own, and let the request be passed upon on its merits.

IF, in these two papers, we have found it necessary to differ rather considerably from the conclusions of the Joint Commission, we desire notwithstanding to express appreciation for their study of the possibilities for greater utilization of the Provinces. We have learned since the previous paper on the subject was printed that the commission itself is far from unanimous, and that a minority report dissenting from the recommendations criticized will be presented with at least six signatures and possibly more. Let us consider the whole matter, therefore, as one for continued study; in which both the majority and the minority of the commission have given excellent material for the purpose.

There is a real ground for the feeling that the Provinces are not altogether fulfilling their purpose. They have not quite "found themselves." They ought to be larger factors in the actual work of the Church.

But the cure is not to be found in amusing the provincial synods, or in artificially producing something for them to do, nor yet in creating eight separate Provincial Churches in place of one National Church.

If the commission has not yet concluded its deliberations—of which we are not sure—we suggest that it reconsider the whole subject. Our own two papers have necessarily been too largely critical of certain propositions, most of which seem to us, in the form they are presented, ill-advised, to be in any sense a substitute for this report. Some time we hope to treat of the Provincial Synod in a more constructive manner, and to seek to show how really valuable it could be made with, perhaps, little or no need for legislation.

In the meantime we are glad that many Churchmen are giving careful thought to the whole subject. As original and ardent friends of the Provincial System, long before it was adopted by the American Church, we do not concede that it is a failure; but neither do we feel that it has attained to its full possibilities of success.

FROM a Christian point of view it is a tragedy that Mr. William Jennings Bryan is creating in Tennessee. If he wishes to have a joint debate on Evolution with Clarence Darrow, or anybody else, no sort of objection would be raised. Even as ground for debate, however, one would wish that a professing Christian might be his antagonist rather than one who, we understand, accepts no part of the Christian revelation. Practically, the cases for and against Christianity will be argued before a court of justice, with the case for Christianity so hopelessly confused with bad theology and deficient science that defeat is inevitable, while yet it will seem to be the triumph of Mr. Darrow's gospel of despair. One feels for the professor who is compelled to be the defendant in the case, and one realizes that very much more is at stake than his teaching, or than a foolish statute that seems clearly to be unconstitutional. But will not some prominent Christian lawyer also volunteer to assist in the defense, so that the false issue that stakes the Christian religion upon an impossible Fundamentalism may be avoided?

One would suppose that Mr. Bryan would see the grave unwisdom, even from his own point of view, of defending so undefensible a statute, and joining in a prosecution that is so unreasonable.

ACKNOWLEDGMENTS

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THE GOOD HABITS the blessed dead have formed here, the purity, the holiness, the love of God and their neighbor, will pass with them into paradise. So will the treasures of a good conscience, the remembrance of deeds well done, and of victories won by the power of the Spirit over the world, the flesh, and the devil. Again their good works will follow them in this way; that they will find themselves prepared, they know not how, for the new and otherwise overpowering objects which will be around them on every side in that hidden unknown world.—*John Keble.*

A CO-OPERATIVE DIVINITY SCHOOL

IT WOULD seem as if divinity schools must be coöperative if they are to be Christian. Yet the faculty and students of the Berkeley Divinity School, Middletown, Conn., found themselves two years ago facing a situation which seemed to exclude coöperation from one important section of the school life, namely that which had to do with student work and the administration of scholarship aid. One man had a Sunday job as singer or lay reader which brought him in a considerable financial profit. Another, willing to work and perhaps more in need of money, could not find any way to continue his studies and pay his own way, even in part. Odd jobs about the school, such as library work, were parcelled out in a rather haphazard and unsuccessful attempt to put all on an equality. The faculty made every effort to arrange that scholarship aid should be fairly distributed but felt they were not always successful. The worst feature of the whole system—and it is a system familiar to all who have to do with theological seminaries—was that each man was working for himself; surely not the ideal training for men who are preparing to live a life of service to others and are learning how to teach coöperation, that is Christian fellowship, to the Church and the world.

The new method which has been hit upon and which is in successful operation is very simple. It may be summarized as follows:

1. All resources are pooled. The man who has the good job gets no financial advantage from that fact. Whatever he earns goes into a common "Coöperative Fund."
2. Everybody works whether he is in need of scholarship aid or not. The Student Committee undertakes to distribute the work equitably and in accordance with each man's tastes. Those who do not do Sunday work may mow the lawns, tend the fires, shovel paths in the winter. There is a certain amount of building and repair work, papering, painting, etc., about the buildings always waiting to be done, and this is work for which some students have a natural turn. Others prefer to help about the library. All make their own beds and all do a share of waiting on table. The leader of each group keeps a record of the number of hours' work performed each week by the men under him. Not enough work is done to interfere with the regular round of studies.
3. Everybody is on an equal footing financially. The amount needed to meet all school dues and other expenses has been carefully figured out to be slightly over \$500. Some men can pay this entire sum themselves. Others can pay part. At the beginning of the year each student confers with a faculty adviser and decides with him how far short, if at all, he falls of the \$500 needed for the school year. This amount, in so far as it is not provided by the student's diocese or parish or by some Church society, is met out of the scholarship funds of the school and out of the Coöperative Fund. Each quarter, a school meeting is held attended by students and faculty. The work of the quarter is reviewed and at that time each student receives his check representing one quarter of his full yearly payment. As a corollary of this regular aid students undertake to meet all bills promptly without running in debt to local tradespeople or others. Special exigencies are met by loans from the Coöperative Fund or in rare instances by a grant from the Fund. The plan relieves the student from that worry and uncertainty which are so great a handicap to study.
4. The faculty are not outside the benefit of the coöperative plan. Like the students they put all their earnings into a common fund. None of the fees that come to them from Sunday supply work and other services of that sort to the Church outside is for their personal profit. Like the students they are a part of the coöperative system. Their fund is sometimes used to help out the students' fund or in other ways is used for the benefit of the whole school. Even the distinguished English lecturers who come to Berkeley each year do not receive any financial profit from their work. Men like Mr. Pym, Dr. Studdert-Kennedy, and Canon Dwelly, have all come to Berkeley because they were interested in helping on the work of theological education in America and have received in return only their expenses.

Perhaps the above account is too sketchy to convey to the reader a sufficient realization of the great advantages of the system. It should, however, be clear that fellowship in work, in saving, and in spending is only a reasonable and practical extension of that fellowship in prayer and study which is already a part of the life of every divinity school. "From everyone according to his ability and to everyone according to his need," might be the motto of the Berkeley coöperative plan, and it is a good Christian sentiment although it is not found in the Bible.—*The Intercollegian.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS: Our Lord's Triumph

May 24: *The Sunday after Ascension*

HIS TRIUMPH PREFIGURED BY JOSEPH

READ Genesis 41:37-44.

THERE is a close parallel in the life of Joseph to the experience of Jesus. Joseph was the beloved son of his father. He was sent on a mission to his brethren, and was by them humiliated and punished. After experiencing the bitterness of injustice and wrong, he rose to honor and power. Like Jesus he rewarded wrong with generosity and kindness, and forgave those who had done him injury. It was his lot to suffer that he might be given the occasion of rendering service to those who occasioned his suffering. The triumph of Joseph's life does not lie so much in the ultimate reversal of bad fortune as in his moral victory over adverse circumstances. Joseph was one whom adversity made great. He began life sheltered and protected, the object of a special love and care that might well have made him indolent or selfish; he ended life as a man trained in the school of hardship to self-reliance, enterprise, and sympathy for the suffering of others.

May 25

HIS TRIUMPH CELEBRATED BY ISRAEL

READ Exodus 15:1-11.

THE Song of Moses is a song of national triumph. It commemorates the delivery of a people from slavery, and the birth of a nation. It is more than a national hymn, for through it there runs the note of deep religious exaltation and confidence. It expresses the conviction characteristic of the Hebrew that the issues of the individual and nation lie in God's hands. "It is He that giveth thee power to get victory." In all Israel's subsequent adversities the confidence breathed in the noble words, "The Lord is my strength and my song, and He is become my salvation," never wholly failed. It lay back of that hopeful temper with which the nation rose from defeat or suffering to face the future. What has been well called "the invincible optimism of the Jew" was the outcome of a religious conviction, that God willed, and was able, to save His people.

May 26

HIS TRIUMPH FORETOLD BY THE PSALMIST

READ Psalm 98.

THIS Psalm was written to commemorate Israel's victory over an enemy. Here again we find the same acknowledgment of God's saving power that marked the Song of Moses. The writer sees in the victory which he celebrates not the prowess of Israel's arm, but the triumph of God's might. The thought passes beyond the present, and contemplates the Messianic age when God will come to establish His rule of equity and peace. God will not be vindicated in His sovereignty till that day comes when He shall have put down all opposition to His Kingdom and to His rule. To those who accepted Jesus as the Christ His Ascension appeared the final declaration of God's victorious power. Christ's enemies had done their worst; they had crucified and slain Him, but God had raised Him from the dead and set Him on His right hand. "God hath made that same Jesus, whom ye crucified, both Lord and Christ." God had once and for all declared the final impotence of all that resist His will.

May 27

HIS TRIUMPH OVER TEMPTATION

READ I Corinthians 15:51-58.

TEMPTATION is relative to capacity for sin. There are men so passive in nature, so unadventurous in their attitude to life, that magnificent sins make no appeal. They are too unimaginative to fall into other than little faults. Jesus

was a man of fire and passion. He had the ability for great achievement. Life offered Him much beyond the ordinary man's power to grasp, and so to Him came more than ordinary temptations. He felt the lure of all that appealed to pride, mastery, self-will, and domination. With the world before Him He refused to accept it, except under the conditions which God had imposed. He judged that mastery over self was greater than mastery of the world, and that obedience rendered to God was the greatest triumph He could win.

May 28

HIS TRIUMPH OVER SICKNESS

READ St. Matthew 9:18-35.

WE no longer rule out our Lord's miracles with the calm statement that miracles cannot happen; we talk less confidently about miracles being contrary to the law of nature. We perceive that nature, as we know it, is nature weakened by sin, and diverted by ignorance and folly from its true ends. All we can say is that miracles do not happen with us. We cannot argue from ourselves to Jesus Christ. Jesus was wholly filled with the Spirit of God, and the divine in Him had, as an agent, a human nature unspoiled and unweakened by sin. His was not nature as we understand it in ourselves, but nature as it ought to be. Given the spiritual nature of Christ, and His strong, unblemished manhood, should we not assume that He could effect what we cannot? As a matter of fact, He did. The miracles cannot be taken out of the narrative of the Gospels. They are essential to the whole Gospel presentation of Christ; they are a part, and a great part, of the impression He made upon men.

May 29

HIS TRIUMPH OVER FORMALISM

READ St. Mark 2:23-28.

THE great contribution of Jesus to religion, apart from the new interpretation which He gave of God, was His liberation of religion from its accidental accompaniments. In His day religion and the mode of its expression were largely identical. Spiritual living had become to a great extent, a matter of rites and ceremonies exactly and punctiliously performed. It mattered more that a man conformed to accepted practice than that he had the right motive for performing it at all. Jesus insisted upon religion as an inner attitude toward God, a direction of the mind, a quality of the heart, and a sincerity of the will. He made religion first of all a matter of the intent. Outward observances are necessary, for without them religious purpose loses concreteness, thought tends to become vague and to evaporate into undefined feeling; but in themselves such observances have little value. They are means to the expression of an inner religion, but not substitutes for it.

May 30

HIS TRIUMPH OVER DEATH

READ II Corinthians 1:1-5.

CHRIST surely had power over sickness, but in a measure science is approximating to that power; He may have triumphed over temptation and formalism, but we have seen men great in goodness, and masters of the interior life: His triumph has given men power in these fields to win their lesser triumphs. But in one thing Jesus stands alone, His triumph over death. Death is still to us victor. We are powerless before it. No savage in the forest is more helpless before it than the greatest saint or the most profound scholar. Jesus alone has, by His own right and power, issued from the grave. He has risen. That is all we need to know. If He has risen, death is not the last word. God who raised Jesus, can and will do the same for His brethren. "In Christ shall all be made alive." "Christ the first-fruits, afterwards they that are Christ's."

Meeting of the National Council

New York, N. Y., May 15, 1925.

THE most important action of the National Council, at its meeting in the Church Missions House, New York, on May 13th and 14th, was the addition of five field secretaries to the staff of the Field Department, and the election to these important positions of outstanding men conspicuous for their service to the Church. Those elected were the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York City; the Rev. Elmer N. Schmuck, rector of St. Mark's Church, Denver, Colo.; the Rev. Benjamin T. Kemerer, rector of St. Clement's Church, El Paso, Texas; the Rev. Frank E. Wilson, S.T.D., rector of Christ Church, Eau Claire, Wis.; and the Rev. Beverly D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va. [Dr. Stires is reported to have declined his election.]

At the same meeting the Rev. Herman R. Page, rector of St. Michael's Church, Yakima, Wash., was chosen to fill a vacancy in the staff. Within the past year two other men have resigned important parishes to become field secretaries, the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, Ala., and the Rev. J. I. B. Larned, rector of St. John's Church, Yonkers, N. Y.

The National Council took this forward step in the light of the experience of the past five years and, after careful consideration at two meetings of the Council. Convinced that the success of the Program is in large measure dependent upon an adequate field staff, the Council decided to adhere to its policy of drafting the strongest possible men from the field for this service.

In explanation of this forward step the Rev. R. Bland Mitchell, executive secretary of the Field Department, said:

"It has been demonstrated that correspondence, publications, and other literature, supplemented by three full-time field men is not sufficient to meet the needs of the situation. The work of winning the interest and support of the Church cannot be done without personalizing the work. The Church is in danger of losing its perspective and shifting its emphasis, as shown by the annually increasing volume of giving for all purposes, while the Council's income remains stationary. It is only a question of time when the loss of power will be felt not only in the General Church, but in diocese and parish as well.

"The Field Department has been handicapped in its work for lack of men. An inadequate staff has been forced to cover the whole country, limiting itself mainly to training and instructing local leaders. The field secretaries have not been able to go with these leaders into their parishes. The training feature is essential, but the equally essential personal contact and follow-up work have been perforce neglected."

THE MISSIONARY DEFICIT

FOLLOWING instructions given by the Council at its February meeting, the President of the Council wrote to all the bishops regarding the deficit of the Missionary Society, which now amounts to something over a million dollars, asking each bishop, particularly those whose dioceses had failed to meet their share of the Budget, to make an appeal to individuals in their dioceses for special contributions to eliminate this deficit before the meeting of General Convention. At this meeting, a report was made of the result of this work. The report made clear the fact that no general effort to raise a special fund for this purpose was possible at this time. Many dioceses are busy with other campaigns, for Japan Reconstruction, or diocesan enterprises, and others feel that the wisest course is to concentrate every effort on meeting one hundred per cent of the 1925 Budget. The Council deemed it unwise to depart from its carefully considered decision that the responsibility for this deficit should continue to rest where General Convention placed it, on the shoulders of the dioceses, and should not be taken over by the National Council and financed by direct appeal from the Council to individuals all over the country.

Under the circumstances, the Council will report to General Convention that it has adopted the same plan as heretofore for cancelling the deficit, namely, an inclusion of a portion of the total in the Budget of each of the three years of the triennium, so that the entire deficit can be wiped out in three

years. The officers of the Council will, however, present the whole matter to the General Convention in a complete report so that other steps may be taken if General Convention so determines.

A proposed Budget for 1926 was adopted, the total amount, \$4,500,000, having been fixed at a previous meeting. This sum is \$100,000 larger than the total Budget for 1925, but it contains an item of \$444,430 for reduction of debt, making the Budget for operating expenses \$4,055,570. This is about \$450,000 less than the amount authorized by General Convention for this purpose for the year 1925, representing economies instituted by the National Council.

As there is an anticipated income of about \$600,000 from interest on invested funds and the United Thank Offering, the Budget apportioned to the dioceses in quotas is \$3,900,000. These quotas have already been announced to the dioceses.

In order to care for the preparation of the Program during the interim between the meetings of the National Council, a committee, composed of the Rt. Rev. T. I. Reese, D.D., the Rev. W. H. Milton, D.D., the Hon. P. S. Parker, and Mr. Harper Sibley, was appointed, which was given power, in consultation with the Executive Secretaries of the Council, to approve in the name of the National Council Askings for the Advance Work section of the Program of 1926-1928.

The Field Department reported that courses had been held in a number of seminaries with marked success. The importance of having representatives of the National Council in the seminaries where the work of the General Church could be discussed frankly and freely would seem to be apparent.

The limited staff of the Field Department has been busy holding conferences throughout the country, and letters received from those dioceses in which these representatives have been engaged indicate a real awakening of interest on the part of the Church folk, and an increased desire to meet the obligations to the National Work.

The Field Department appointed the following as additional members of the Department, which appointments were confirmed by the Council: Mrs. Kingman Robins, of Rochester, N. Y., and Mrs. George A. Strong, of Needham, Mass.

LENTEN OFFERING, AND YOUNG PEOPLE

THE Department of Religious Education presented resolutions concerning the Lenten Offering, which were adopted by the National Council:

The resolutions were to the effect that, as the Church school Lenten offerings had been used, in some places, for purposes other than general missions, although all of the advertising was to the effect that they would be so used, all Church school Lenten offerings should be sent to the Diocesan treasurer and by him to the National treasurer, to avoid the moral confusion and evil educational effect on the children of the schools.

The Department of Religious Education also offered a resolution recommending the adoption by the National Council of the recommendations of the Racine Committee of Young People that had been appointed by the National Conference of Young People, and that met with the staff officers of the Missions House in March. These recommendations were printed in issue of THE LIVING CHURCH for March 28th, pages 743 and 744. The Council adopted the resolution.

The Rev. John W. Suter, Jr., of Boston, Mass., was unanimously elected Executive Secretary of the Department of Religious Education, to succeed the Rev. Dr. Gardner, who resigned to become rector of the Church of the Messiah in Boston, Mass.

JAPAN RECONSTRUCTION FUND

THE Executive Secretary of the Department of Missions reported the Diocese of Maryland had successfully completed its endeavor to secure \$150,000 for the Japan Reconstruction Fund. The total actually given was \$157,000. In addition to this amount, Maryland gave \$16,000 for the Emergency Fund, making a total for Japan of \$173,000. The largest amount from any one parish was from Grace and St. Peter's, \$28,000. If the whole Church gave in the same proportion, more

than \$8,000,000 would be received for both emergency and reconstruction work.

The Diocese of Washington had not quite reached the \$100,000 mark at which it aimed when the campaign closed on May 6th. At that time \$91,000 was in hand or in sight. The Diocese expects to continue the work until the \$100,000 is complete.

St. Thomas' Church, New York, gave its Easter offering for Japan Reconstruction. Dr. Stires felt he ought not to allow his people to wait longer. The offering will be at least \$10,000 and Dr. Stires says that, when the New York campaign is held, St. Thomas' may be counted upon for further gifts.

Dr. Teusler and Dr. Wood had an interview with Bishop Manning on April 8th. The Bishop assured them that New York would undertake vigorous efforts for Japan Reconstruction in January, 1926.

REGISTRATION AND REFERENCE

THE committee, consisting of the Rt. Rev. Dr. Murray, Bishop of Maryland, the Rev. Mr. Casady, of Omaha, Neb., and Mr. William J. Tully, of New York, which had been appointed at a previous meeting of the Council to consider the present Commission on Registration and Reference of Church Workers, organized by the Council in response to a request of the General Convention of 1919, made the following recommendations, which were adopted:

1. Reorganize the Commission so that it will be representative of the Departments, and of all those who have to do with personnel work.
2. Instruct the Commission to study carefully the amount of time given to supply work.
3. Enlarge in every way possible, the scope of the enlistment of lay workers (parish secretaries, directors of Religious Education, and general workers).
4. Instruct the Commission to revise its clergy and other lists and institute standards in accepting registrations in the future, so that it become, in fact, a recognized bureau for the exchange of those capable of filling positions of trust.
5. Institute an investigation of the growing call for religious education directors. This should include a complete cataloging of all known parish and diocesan positions where such directors are at work and the listing of persons who might qualify for such work, present and future.
6. Unify the work of recruiting of all kinds by close co-operation of all the Departments.
7. Revise the blanks of the Commission on Registration and Reference to suit the requirements of the several departments.
8. Change the name of the Commission on Registration and Reference to "The Personnel Bureau."
9. Request inclusion of the name on the information page of the *Spirit of Missions*.
10. Give greater publicity to the new aims of the Commission on Registration and Reference, with the hope that parishes and dioceses may use this office increasingly as the recognized official agency for the registration of vacancies, and that qualified individuals may look upon it as an effective bureau where they may register with the hope of finding work.

The Council appointed as the representatives of the various departments, Mr. Franklin, Dr. Wood, Mr. Parson, Mr. Mitchell, Mr. Sargent, Dean Lathrop, Miss Lindley, and Mr. Clark.

ENLARGED PROVINCIAL POWERS

THE preliminary report of the Commission appointed by the General Convention to consider the matter of enlargement of the powers of the Provinces, was referred by that Commission to the National Council for its consideration. This report was, in turn, committed by the Council to a special committee composed of the Rt. Rev. Dr. Brown, Bishop of Virginia, Mr. Philip S. Parker, of Massachusetts, and Mr. James H. Pershing, of Colorado.

The committee presented the following report:

"Your Committee, to which was referred the preliminary report of the Commission appointed by the General Convention, to consider the matter of enlargement of the powers of Provinces, together with the report of the Commission on Provincial Organization for Religious Education, created by the Presiding Bishop and Council, begs leave to report:

"That, of the eight proposals which the Commission appointed by the General Convention has agreed to, and of the eight resolutions adopted by the Commission, appointed by the Presiding Bishop and Council, your Committee, after careful consideration and consultation, has thought best to limit its remarks to the two proposals and the two resolutions which have a direct bearing upon the work of the National Council:

"The two proposals are as follows:

1. "That there be given to the Province, when it is desired, a share in the Nation-wide Campaign Fund for specific provincial work, the percentage in each Province to be determined by the Synod or the Council of the Province, in agreement with the National Council.
2. "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."

"The two resolutions are as follows:

1. "RESOLVED: That the amount of the percentage so to be designated be fixed by the Synods of each Province, after consultation with the financial department of the Presiding Bishop and Council, and with the proper authorities of each constituent diocese, for the appropriations for the year 1923. In Provinces in which no sessions of the Synod will be held between the General Convention and the end of 1922, there should be a special session of the Synod to deal with this matter.
2. "RESOLVED: That the agreed-upon percentage of the total amount of the Nation-wide Campaign Fund raised in each diocese be deducted from that fund before the division of that fund between the diocese and the National Church, and the sum so deducted be given to the Province for its work in religious education."

"It is practically certain that, among the causes that influenced the Commission to advocate the two proposals to which your Committee takes exception, were:

1. "A desire to give the Synod something to do; and
2. "The hope that the plan it suggests would go far toward removing the friction which now exists between certain of the Diocesan Bishops and the Bishops to whom the charge of missionary jurisdictions has been committed by the whole Church.

"It would seem most unwise, in order to give the Province something to do, to make such a radical departure from our present method of administering the affairs of the Church, which, despite its defects, has resulted in such a remarkable increase in the gifts of Church people for the maintenance and extension of the Church's work both at home and abroad; and furthermore, we are convinced that the proposals would not remove the friction, which is strong in only one or two of the eight Provinces into which the Church has been divided. It is always a hazardous thing to attempt to correct local and special troubles by a general enactment, for such a procedure usually results in creating and multiplying the difficulties in other quarters.

"While expressing, therefore, our deep conviction that these two proposals ought not to prevail, we venture to recommend to the Chairman of the Council and the Secretaries charged with the oversight of the missions of the Church, that they seek to discover the cause or causes of the existing friction, so that after conference with the parties interested, they may be in a position to suggest some plan that would allay or remove the irritation."

VARIOUS MATTERS

THE President of the Council, in his opening address, said that he wished to take the opportunity to express his personal and official appreciation to Mr. Edward Sargent, Assistant Secretary in the Department of Religious Education, of the great ability and devotion with which he had discharged the responsibilities of the office during the vacancy in the Executive Secretaryship.

The Bishop of London had been invited to deliver a course of addresses in this country and to be present at the General Convention in New Orleans, in October. The President read a letter received from him expressing his regret that his engagements would not make it possible for him to accept this invitation.

The President read the following letter from the Armenian Patriarch of Jerusalem:

"The repeated tokens of deep sympathy, brotherly love, and close friendship, given so many times to our Church, and especially to Her Patriarchate in this Holy City, by the Episcopal Church of America, have been and are always warmly appreciated among us and our heart feels the urgent need to send, in the name of the Armenian Church, this message of gratefulness and thanks to the Episcopal Church of America. A message which will be, among the joyful sounds of Easter, a voice of appreciation of your worth and power to gain sympathy in the world.

"We thank here also the Episcopal Church of America for the gift made to us of the presence among our brethren and in our seminary of one of its worthy members: the Rev. Charles Thorley Bridgeman, who sharing our prayers and duties in the Holy Land and helping us to train the future servers in our Church by acquainting them with the English

language and literature is strengthening the ties of closer friendship between the members of our two Churches. By his eminent qualities, the Reverend is a living proof of the good and work done in the World by the National Episcopal Church of America."

The President also read the following cablegram from Patriarch Constantine:

"Express our thanks for love and sympathy your Council."

The Council expressed its great appreciation for these communications.

The Council had the pleasure of meeting in its newly decorated board room, which had been made possible by the generous gift of Mr. Stephen Baker, lay member of the Council from New York.

It was decided that, unless some emergency arises to make it necessary to hold a meeting in July, such meeting be dispensed with, and the President, in consultation with the executive staff, was requested to arrange for meetings in New Orleans, October 5th and 6th, not only of the Council, but of the Council in consultation with the bishops of the foreign and domestic dioceses and districts receiving aid from the Council.

THE DEPARTMENT OF MISSIONS

New York, N. Y., May 12th.

AT THE meeting of the Department of Missions, Bishop Hulse was present and made a report on his visit to Mexico. He presented the matter of the publication of the Prayer Book into Spanish after the revisions had been completed by the General Convention. This will meet a great demand in the Latin American field. A proposal on the part of a group of Church people to visit Mexico either just before or just after the General Convention was brought to the attention of the Department and great pleasure was expressed at the possibility of such a visit being arranged. Nothing does more to make clear the real need, purposes, and results of the Church's missionary endeavors than such visits to mission fields. The fact that the General Convention is to be held in New Orleans will give opportunities for visits not only to Mexico but to other nearby mission fields such as Cuba and the Panama Canal Zone. Extension of time on railroad tickets beyond the limits of the General Convention for the return trip have been arranged by all the Passenger Associations except the Trunk Line, the Central, and the New England Passenger Associations. In the territory of these associations the return trip must be completed by midnight of November 4th. In all other sections of the country the return trip may be completed as late as November 30th. In such cases the certificate must be deposited with special agent with payment of fee of \$1 at time of deposit.

In 1924, Dr. M. C. Fellows went to St. James' Hospital, Anking, as dentist under the appointment of the Department. He was supplied with dental equipment costing approximately \$800. Dr. Fellows submits a report for the year April 1, 1924, to April 1, 1925, showing dental work done for forty-one members of our mission. The total cost for material was \$635 Mex. If done in Shanghai, this work would have cost \$1,905 Mex. In a single year, therefore, Dr. Fellows has saved almost the full amount of the equipment provided, to say nothing of the saving made possible because missionaries did not have to incur the expense of going to Shanghai for dental care. There are no other dentists in Anking or anywhere in that region.

Eight women missionaries were appointed to the domestic field, three to the Latin-American field, and eight men and thirteen women to the foreign field.

A conference of outgoing missionaries has been arranged for June 13th to the 16th. Such conferences are held by other mission boards with their outgoing missionaries, and have been found of great value. The Department held a similar conference with outgoing missionaries last year, bringing not only the new missionaries but those who were returning from furlough in conference with the officers, so that all might become acquainted and exchange valuable information for use in their daily work. This will also give the new missionaries an opportunity to take a preliminary training in phonetics at a very small cost, which will mean a great advantage to them when they arrive in the field and begin their language study.

(Continued on page 109)

THE CHURCH IN NEW YORK

EXTRACTS FROM THE CONVENTION ADDRESS OF THE

RT. REV. WILLIAM T. MANNING, D.D.,
BISHOP OF NEW YORK

Brethren of the Clergy and Laity:

WE are assembled at the one hundred and forty-second annual Convention of the Diocese of New York. This Convention brings me to the completion of my fourth year as your Diocesan and, while these years, as you know, have not been without their problems and difficulties, and have not afforded me any undue amount of leisure, they have been years of much happiness and encouragement, owing to the generous patience and the loyal coöperation of the clergy and people of this Diocese, for which I wish to express my gratitude and thankfulness.

Our Diocese, as a whole, has, I believe, never been stronger or more united than it is today in its desire to carry forward the work which our Blessed Lord and Saviour has entrusted to His Church here on earth. We stand, in this Diocese, for full and whole-hearted belief in the Gospel of our Lord Jesus Christ, as this is declared in the Creed and the Scriptures, and as this Church hath received the same. The principles and teachings of this Church are known to all. There is, in the Gospel of the Incarnation in all its Divine meaning declared to us in the New Testament, nothing which conflicts with our acceptance of any discovery of science, or of truth from every source.

There is, within this Church, great room for liberty of thought and expression. But there is a point beyond which liberty cannot go without degenerating into anarchy and license. If the Church is to do its work we must be willing to abide by its laws and to uphold its principles and teachings, and we must do this, not of compulsion or constraint, but freely, joyfully, and thankfully. Those of us who hold the office of the ministry have voluntarily vowed that we would do this, because these teachings and principles express the deepest convictions of our own minds and souls. In this Church no exercise of discipline ought ever to be necessary. It never is necessary unless someone chooses to behave in a way that is inconsistent, unlawful, and disruptive. So long as I remain your Bishop, I shall do my best to stand for the fullest degree of lawful liberty, but I shall also do my best to uphold and maintain the teachings and standards of this Church, and I know that you will give me your moral and spiritual support in this.

There is one matter which I want to commend earnestly to the attention of the laymen of our Diocese and that is the question of adequate stipends for the clergy in our missions and weaker parishes. We all know how willing the clergy are, and also how nobly willing their wives are, to make sacrifices and endure hardship for the sake of the work of the Church, but this ought to make us the more eager to see to it that their support is sufficient. I ask all our vestries to consider carefully whether the stipends which they are paying to their rectors are commensurate with the present cost of living and dignity of the office which they hold. There are cases where an increase, which could easily be made, in the stipend of a faithful rector would give him a relief and strength which would be felt in the whole life of the parish. In the past few years we have I am thankful to say, raised considerably the standard of the stipends paid to our missionaries. The minimum stipend paid to a missionary in this Diocese giving his whole time is now \$1,800 and a house, and, I trust, that this may soon be further increased.

The Bishop urged the necessity of more adequate stipends for the clergy and better support of the Church's general work. So far from the Cathedral campaign have injured the latter, the diocesan receipts of the Nation-wide Campaign are at this time nearly \$20,000 more than the total receipts at the same time last year, and no less than eighty-six parishes show increases for this period.

THE CATHEDRAL

THE Cathedral Corporation was formed and its charter was obtained, under Bishop Horatio Potter in 1873. This magnificent site was purchased, two of the seven chapels were erected, and the choir and crossing were commenced and carried far forward under the Rt. Rev. Henry C. Potter. Under

Bishop Greer's administration the foundation of the nave was brought up to the floor level, the choir and crossing were consecrated and opened for worship, and five of the seven beautiful chapels were erected. During the brief administration of Bishop Burch the stone which is now on the ground was brought from the quarries to be ready for the commencement of work on the nave. We did not initiate this vast enterprise. Those who went before us labored, and we are entered into their labors. To their faith and vision we owe the opportunity given to us to carry forward this noble work which will give New York one of the great Cathedrals of the world.

I am now able to tell you that, of the \$15,000,000 required for the completion and maintenance of the Cathedral, more than \$10,000,000 is assured, between eight and nine million of this in cash and pledges, the remainder representing obligations definitely assumed by responsible committees or groups for the erection of specific portions of the building. This leaves some five million dollars yet to be raised but, with two thirds of the whole amount assured, we have every reason to believe that the work now commencing will go constantly forward until the Cathedral is completed. Naturally the greater part of the money has come from the people of our own Church; but people of all Churches and of no Church have given to this work most liberally and generously. The money contributed has come as a great free-will offering from those who see in the Cathedral a great center of civic and religious life, a glorious expression of art and of the relationship between righteousness and beauty, a witness for God and for religion, the power of which will be felt in our own city and through our whole land.

It seems difficult to believe, but it is a fact that, within a little more than a year, the entire amount needed for the nave has been raised, the contract for it has been let, and work on it has begun; the baptistery has been carried far towards completion; work on the foundation of the west front has commenced, and nearly a million dollars has been raised towards this great unit; more than half a million dollars has been raised by the Women's Division for the north transept; and a committee has undertaken to raise the funds for the erection of the Chapter House as a memorial to Bishop Greer. The interest of the community as a whole in the Cathedral is strikingly shown by the groups, representing different interests and callings, which have undertaken to erect the bays of the nave. The erection of these bays has been undertaken by groups representing respectively the Army and Navy, the Historical and Patriotic Societies, Education, the Arts, Amateur Sports and Games, the Medical Profession, the Legal Profession, and the Church men and Church women of New Jersey. And, in addition to this, and not less significant, the representatives of organized labor are hoping to raise a considerable sum for the erection of some definite unit in the Cathedral, many Labor Unions having already sent in their contributions. And the children of the Diocese, with the help of all who wish to have part in it, are building one of the great arches of the nave to be forever known as the Children's Arch.

But, surprising as the practical response has been, by far the most important feature of this undertaking has been the spiritual response to it. In the face of the assertions which are so frequently, and so lightly, made that the influence of the Church is failing, that people will no longer accept the supernatural facts of the Gospel and the Divine message of the Church, the appeal for the Cathedral has found a response such as has rarely been given to any cause and that appeal has been distinctly and definitely a religious one. Just one year and three months ago, as this campaign was actively commencing, I said, in my Message to the Diocese, "a thousand Cathedrals are of less importance than one foundation fact of the Christian Faith. Better that the Cathedral should never be built than that a Bishop of this Church should fail to bear his witness for the full truth of Jesus Christ." And the Cathedral is now being built on the foundation of that faith in our Lord Jesus Christ as God and Saviour for which the whole Catholic Church throughout the world stands, and has ever stood. I doubt if there is any university, any hospital, or any other good cause, which can show such a vast number of individual gifts—the overwhelming majority of them representing the interest of the poorer people—as have been, and are still being, received for the Cathedral, very many of them accompanied by letters which are most touching expressions of faith. The

way in which the vision of the Cathedral has appealed to the spiritual imagination of this great city, and of people all over our land, has been a revelation to all of us. The spirit of fellowship, of mutual interest, and good will among people of different faiths, without any sacrifice of their own convictions, which this movement has called forth, has given us all a deepened feeling of brotherhood, and of faith in each other. When the campaign is finished, and the full record of it is written, it will be one for which we shall all feel deep thankfulness. Its spiritual results have been greater than any of us can yet realize.

IN closing, let me speak of the truly inspiring degree to which the Cathedral is realizing the vision of its founders as a center of communal life and an instrument of Christian Unity. The Cathedral, as its constitution declares, and as its very name announces, is the church of this Diocese and the seat of its Bishop; but it is also, as its founders described it, a House of Prayer for all People.

Only the thoughtless or the uninformed can imagine that there is any inconsistency in these two essential functions of the Cathedral. Both of these are bound up in its very idea and meaning. It is of the very nature of a Cathedral to be a House of Prayer for all People, and to be this in distinctive and unique degree. A parish or local church has a congregation of its own which belongs there and has prior rights in the building. The Cathedral has no congregation of its own. It keeps no list of members, no register of communicants. It is the church of the whole Diocese, and of all people who wish to worship in it. And the way in which people of all Churches and all Faiths do gather in it is attested by the Visitors' Book in the vestibule.

Unity will come not through surrender of Christian truth, but through development of the Spirit of Christian brotherhood. It is this for which the Cathedral stands. I pray that many of us who are here may see the glorious edifice completed, and that we may all be present next November at the civic and religious service with which the foundation stone of the great nave will be laid.

REVEALED

When green leaves hung upon the bough
I never saw the nest,
Nor did I know the sorrowing
That stirred a robin's breast,
Until the trees stood dull and bare;
Then chance revealed to me
The ruined hopes of shattered eggs,
A song-bird tragedy.

I never thought to ask my friend
Whose life was seeming gay,
If all it held was as he wished,
Till one eventful day
When something hidden deep within
But kept from me apart,
Crept uppermost, and then I knew
The secret of that heart.

FLORENCE VAN FLEET LYMAN.

THE RUSSIAN CHURCH SITUATION

THE SITUATION within the Orthodox Church in Russia will probably be thrown in even greater confusion as a result of the passing of Tikhon. The "Living Church" leaders—Crasnitsky, Vidsensky, and others—may be expected to reassert themselves to gain control of the machinery of the Church. The Soviets, if they believe such control would split the Orthodox Church, will probably support these leaders. But it is significant that the people of Russia—vast numbers of them—have no less a loyalty to the Church than before the revolution. Persecution, apparently, has served to make the religious people even more religious. Their support will not be forthcoming for a new set of leaders unless those leaders have at heart the real interests of the Church in Russia. And the Church, in Russia today, is keeping religion alive until that time when a less violent government will make it possible for the religious forces of the West to extend help to the Russian people.—STANLEY HIGH, in *The Christian Register*.

The Church Congress in St. Louis, II.

IN speaking of The Place of Miracles in Religion, on Thursday evening, the Rev. FREDERICK C. GRANT, D.D. called attention to the facts, first that from early times religion and miracle have usually been associated, second, that men still, in large numbers, believe in miracle, and third, that an important change of attitude towards miracles is taking place. He then stated that there was no "supernatural" as being from a region outside the natural order.

"If, therefore, we are to have a satisfactory definition of miracles, and one that will provide useful terms for our description of the place of miracles in religion today, it must be sought in connection with this new yet ancient and inescapable conception of the universe—of the universe, as one, a unity; as real, living, psycho-physical; somehow made up of matter, energy, life, intelligence, in an ascending scale, and in no way separable into two—or any number of—ordinarily unrelated planes or spheres of existence."

He then submitted two propositions. The first was: "Christianity cannot dispense with the Supernatural," for, if it be nothing but a naturalistic religion, with nothing new or divine, we should dispense with Christianity.

"It is impossible," he said, "for Christianity to dispense with the supernatural, and remain Christianity, the historical and traditional religion the world has known for almost twenty centuries. I consider that an important truth, and one which the history of Christianity, and indeed the history of religion generally, of the religious aspirations of human-kind, uniquely satisfied by the religion of Christ, makes almost self-evident."

His proposition was: "Religious thought cannot longer postpone a new definition of the miraculous." If healing miracles, old and new, "are perfectly natural results, under given conditions, of the power of God released by faith," we have a clue to all miracles.

"I would point out, however, that every step, by which analogy approximates the narratives of the Gospels, brings them more surely within the category of the 'natural.' They were extraordinary, but not 'supernatural' in the sense of opening gaps in the order and continuity of nature.

"For the continuity of nature is not the continuity of a closed system of mechanical laws. It is a living whole, as Plato held, and living as we who share in it are living. Nothing in it is really dead and lifeless. Decay and dissolution are only phases of a slow process of metamorphosis which life itself produces, preparing the constituent physical elements for a new resurgence of living form. Nor is anything 'supernatural' in the narrow sense. If a thing takes place at all it is natural, it belongs within the sphere of the divine will and purpose back of nature; and certainly its *effects* are wholly related to the 'natural'—it is related forwards, and therefore presumably backwards, to the rest of the scheme of natural causation. As St. Augustine said, The will of God *is* the nature of things. A man's bones are salt and lime, yet they grow his flesh in an orderly arrangement of countless living cells; and his intelligence—which of course *might* be viewed as an intrusion into this physical mechanism—his will (even more intrusive), his thought and emotion and aspiration, his thirst for God, his spirit, are still a part, the most living part, of him. Even so the unity and continuity of the universe are not broken or interrupted, rather are guaranteed and maintained by the living will, intelligence, and love whose immanent indwelling is its life, 'in whom we live and move, and have our being.'

"The 'place of miracles in religion' remains then," he continued, "as before; only, the miracles are no longer 'supernatural' interruptions or invasions of a static order; for the order of nature is no longer viewed as static. The Incarnation of Christ and His Resurrection are not miracles; as the Greek Fathers clearly saw, the Incarnation of the Logos was the most natural of events, the consummation of a process which began with creation, was continued in revelation (through the prophets, the Scriptures, Greek philosophy and ethics, the various religions of mankind), and reached its climax in the appearance of Jesus of Nazareth, His character and teaching, His ministry and mighty works, His voluntary Passion, Resurrection, and Ascension.

"We western, mediaeval, and post-mediaeval Christians have unduly emphasized the miracle, by contrasting Jesus' career with that of every other; but, in doing so, we have lost the sense of the unity of creation, of God with man, of the divine purpose with the slow evolution and gradual discipline of the human race, of Christ's humanity with ours, of the 'supernatural' with the natural. It is not the miraculous, the strange, the inexplicable in Christ that gives Him His meaning for us and for all mankind: it is something else, which viewed fairly and rationally, is not so much miraculous as supremely natural. *Life* is the great miracle of this universe,

life, intelligence, purpose, love. . . . Of Christ it was written, 'In Him was life, and the life was the light of men.' That comes nearer, I believe, to an adequate explanation of who Christ was and is, than any category of miracle or supernatural. . . . Our supernatural is His natural; with Him all is perfectly natural. He has the newness and freshness of the creative Life of the universe. . . .

"Heretofore, miracle has usually been defined in terms of natural law, or the breach of natural law, as occurring *contra* or *praeter*, or *supra naturam*. The emphasis has been placed almost wholly upon its external and objective quality, while the inward and subjective aspect of the miraculous . . . has been relatively ignored. . . . Suppose we say that a miracle is an *unusual, unexplained, or inexplicable occurrence which awakens within us a realization of the Divine power, wisdom, or beneficence*. . . . A definition in terms of life and consciousness is therefore inevitable: and even if the one just proposed is not satisfactory (as I am not sure it will prove to be), it is nevertheless certain that sooner or later one somewhat like it will have to be adopted, at least by scientific theologians and thinking Christians. Of particular miracles we can only say that their place in religion today depends altogether upon the evidence in their favor."

"The place of miracles in religion," Dr. Grant continued, "is as witnesses to the presence and purpose of God; they are touches of the unseen world which is nevertheless all about us and perfectly real though invisible; not proofs, primarily, or portents, or thaumaturgic evidences of supernatural authority; but signs, sacraments, *testimonia* of the Holy Spirit to the reality of that spiritual universe of which the system of external nature is only the moving shadow, the flowing train, the outward garment of invisible Deity. . . .

"It is not every one who can see a miracle. Some men can stare nature squarely in the face, and see only molecules and atoms wrought in adventitious forms by elemental energy. Some men can face the evidence for the gospel miracles and see only a transcript of credulity, legend, superstition—nothing divine whatsoever about them. The quality of wonder, of religious awe, the sense of the holy is lacking. No talk about evidence will convince them, or theorizing about natural and supernatural. The terms only add confusion. If there is a place for miracles in religion, and, as I believe, an indisputable and permanent place, it is certainly true that there must be first of all a religion in which to find a place for miracles. They do not create faith. But it takes faith to say, with St. John, 'It is the Lord.'"

The Rev. JOHN M. GROTON, of New Bedford, Mass., who spoke on the same program, asserted that "The awakened consciousness of God, whereby we learn gratefully to recognize His guidance, is a miracle." The nature miracles—walking on the sea, feeding of the five thousand, the great draught of fishes, the turning of water into wine—he characterized as "hindrances to faith in their literal interpretation," and he also said, "in the account of the raising of the dead, faith again seems to be baffled." He laid great emphasis on the healing miracles, saying that the physical aspect of these was little compared to the mental, and that, in every case, Christ had first cleansed the patient of sin, after which bodily health followed as a matter of course. He said that modern psychologists would find much of interest in the type of diseases cured by Christ, and stated that the cures had been part of Christ's mission to bring men into a right relationship with God and life as a whole. "Not merely was some organ of the body restored to proper function, but a new attitude toward life was effected," he said.

RESERVATION

THE first discussion on Friday morning was on the subject of Reservation, and the speakers were the Rev. William B. Stoskopf and the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma.

Father STOSKOPF, who is the rector of the Church of the Ascension, Chicago, said among other things:

"The wonderful reality of our Lord's incarnation brings God so near to us. As I see with my eyes, so God saw with His eyes; as I handle with my hands, so God handled with His hands; as I walk with my feet, so God walked with His feet; as I think with my brain, so God thought with His brain; as I love with my heart, so God loved with His heart. And when our Lord became incarnate and lived His holy life, and died on the cross for our salvation, rose from the grave on Easter Day, and ascended into Heaven, He promised His abiding presence to His Church; and, although the abiding presence of our Lord Jesus Christ, is by no means solely manifested in the mystery He ordained, I believe that His promise

is principally fulfilled in the Eucharist mystery; and the Eucharist mystery has a direct analogy to the Incarnation, of which it is the perpetual memorial. Our Lord instituted the Blessed Sacrament for the continuation and application of the one finished sacrifice on the Cross, finished in blood; and our Lord instituted this Blessed Sacrament for the food of His children. Our Lord also in this Blessed Sacrament fulfills His promise, "Lo, I am with you alway, even unto the end of the world."

"And the doctrine of the real objective presence, in which I believe, is a corollary of a historic fact, just as the doctrine of the Incarnation rests upon a historic fact, the fact of the virgin birth; so the doctrine of our Lord's presence follows from His words, the words that He spoke in the upper room. 'This is My Body,' 'This is My Blood.' I believe that truly, verily, objectively, and substantially, when those words are spoken by a priest of the Catholic Church, the bread and wine are converted into the body and the blood of Jesus Christ, that is, they become the body and blood of Jesus Christ, in their eternal reality. There is no physical change in the bread and wine, but there is a metaphysical change; that is, in the Blessed Sacrament we deal not with spectres but with species; not with phantoms but with phenomena; but nevertheless, in the essence of their being in their ultimate reality, the bread and wine, by the power of the Holy Ghost, according to the institution by Jesus Christ, become the body and the blood of God's eternal Son; and therefore He is there. Accordingly, I believe in the doctrine of the real presence; that He is there, body and blood, soul and divinity, under the phase of bread and wine.

"The doctrine that our Lord is present, it seems to me, is beautifully shown in the distinction between the treatment of the Sacrament of the Altar, the Supper of the Lord, in the Church Catechism, and the treatment of the Sacrament of Baptism. In the treatment of Holy Baptism, we have the sacramental washing of water, or the external side; and we have the virtue of the sacrament upon our souls; but in the Sacrament of the Altar we have the external side, the virtue in our souls, and also the inward part or the thing signified, and these three exist in no other sacrament. It is unique, and its uniqueness is taught to our children in the Catechism of the Church—the inward part, or thing signified; the body and blood of Christ, which are spiritually received by faith in the Lord's Supper.

"From the beginning, the Church has acted upon her belief. Justin Martyr, St. Irenaeus, and Tertullian show us that the Blessed Sacrament has been reserved from the very, very earliest times; so we have this general testimony in regard to the Blessed Sacrament from those who might perchance have seen and known the Apostles or their successors. We have an instance told us by Dionysius, Bishop of Alexandria, of a certain Serapion to whom he sent the Eucharist by a child.

"And all the testimony is summed up in the thirteenth canon of Nicea."

And then he referred further to Adoration and Benediction.

A diametrically opposite opinion was voiced by BISHOP THURSTON, who said positively:

"I see no good reason for Reservation either for the communion of the sick, or for homage and veneration. As for the latter purpose, it defeats the spiritual significance both of the material elements and of the spiritual help to be secured thereof.

"One would not, of course, venerate or adore mere bread or wine; therefore, if in other than a heavenly or spiritual manner we consider these elements to be now body and blood of Christ, we make of them a material substance; and are at once plunged into the danger of losing sight of the divine giver in our homage of the sacred Gift." "I can not but feel that the Sacrament reserved for the purpose of homage or veneration, reduces the Sacrament dangerously near to a superstition, and does not make for a true worship or for the arousing of faith in the individual."

THE USE OF THE CHALICE

THE speakers on The Use of the Chalice, at the second session Friday morning, were the Rev. Neil Stanley, of the Associate Mission, Denver, Colo., and the Rev. Donald B. Aldrich, recently become the rector of the Church of the Ascension, New York City.

The Rev. Mr. STANLEY stated that there were to his mind three objections which had to be faced as they were prevalent and causing a great deal of unrest: first the devotional objection, that because while, abstractly, communion in the common cup is, beyond argument, the ideal of the Church, "we are confronted with a pragmatic issue due to defective instruction of communicants, widespread apathy of devotion to the Blessed Sacrament, and physical dangers resulting from fashion and carelessness as in the moustache and matters of dentistry, so that the practice of general communion from the chalice involves great danger of material sacrilege to the Most Precious Blood, is actually irreverent in its results

to the contents of the chalice, and offensive to unscrupulous but sensitive devotion."

Second, the hygienic objection:

"The validity of this objection is one which no Catholic can admit. Indeed we must make it absolutely clear that we are in no wise moved by concern for the health of communicants, but rather the reverse; that, if infection were possible from the Chalice, we could not wish the faithful happier liquidations, and that we regard fear of infection as sufficient evidence of distrust of our Lord to warrant abstention from communion by reason of want of proper disposition." "I believe that the seriousness of the hygienic objection is greatly exaggerated," he said; "an experience of some years in a population in which tuberculosis is tragically prevalent and the fear of it widespread, has failed to present a single case, where, to my knowledge, a communicant has refrained from making his communion for fear of infection."

Third, the utilitarian objection:

"As a practical difficulty this is felt chiefly in the undue prolongation of the service. It is accentuated as the numbers of communicants increase, and the recovery of Scholastic Theology, and especially the more thorough apprehension of the doctrine called concomitance, the truth that our Lord is wholly and altogether present in every minutest part of either kind in the Blessed Sacrament, independently of the separation of species, intimates a suspicion as to the importance or desirableness of a burden which may prove a theological and devotional superfluity."

The practice of Intinction was dismissed by the Rev. Mr. Stanley as no solution of the difficulty, he declaring against it because it involves all the three objections quoted against the chalice, and, moreover, had great peril of irreverence, a charge which makes unimaginable its acceptance by Catholic clergy or congregations. "Moreover," he stated, "It is certainly illegal, and its authorization would require legislation. Lastly, there is again the growing suspicion that it would involve trouble about something theologically superfluous."

Finally, Mr. Stanley touched upon the possibility of communion in one kind, saying in part:

"It is forever possible to find in the words, 'Drink ye all of this,' a meaning other than the *prima facie* sense; simply because the Church once upon a time announced an authoritative alternative construction by an historic act, and presently announces such an alternative construction in the practice of reservation of the Blessed Sacrament with the resultant communion in one kind.

"As for authorization, the immediate and express law governing the manner of distributing Holy Communion is the rubric following the Canon, 'Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops,' etc. Is the celebrant bound to receive under both kinds? Yes, by the letter of the rubric: yes, by theological necessity of the integrity, not of the Sacrament, but of the Sacrifice. Is the minister bound to offer to the receiving communicant in both kinds? Yes, by the letter of the rubric.

"Is the communicant bound to receive under both kinds? We may venture as axiomatic, that the pre-Reformation canon law obtains except as repealed or modified expressly or by necessary implication, that any canon contravening or modifying pre-Reformation canon law, or Western prescription, or the *jus commune ecclesiasticarum*, is to be construed strictly, and every ambiguity resolved in favor of general and ancient law; and that received uses and prescriptions of the Church are constructions of the canons.

"Perhaps the opinion is not wholly indefensible that while, under the Anglican Rite, it is obligatory to offer the chalice to all communicants, and that communicants have an unquestionable right to the common chalice, carefully distinguishing this from a general right to receive the species of wine in any capricious way, communicants have yet the right voluntarily to forego this right to the common cup. In the timeless Church, institutions and uses do reach a term, not wholly unlike that of old age in men, which is the divinely appointed opportunity for the revision of certitudes. Nearly four centuries of this particular Reformation Settlement, and of concurrent discontent—a question might conceivably be insinuated as to the finality of the settlement and of communion in one kind, if it will not prove after all to be the *terminus ad quem* of the movement of unrest."

The Rev. DONALD ALDRICH quoted instances of investigation of bacteria on purificators, taking this as an argument against the use of the common cup, and stating the tests had also shown that bacteria also remained in the cup itself. He said it was possible that infective individuals were present at the Holy Communion, and also persons susceptible to infection to whom the common cup was dangerous. He quoted the laws forbidding common cups on trains and in other public places.

"The general impression on priests who have employed intinction or who have withheld the cup," said the Rev. Mr.

Aldrich, "has been to note an increase in the number of communicants. But, further than this, one and all agree that they are aware no longer of a barrier between the spiritual values of the communion service and the method of its administration. There is spread the feeling, moreover, that the Church is willing to accept those scientific facts, commonly admitted by ordinary practice outside the Church, to be equally true within the Church."

"Not a few earnest communicants are absenting themselves from the Lord's Table. Some from fear of contagion, others from fear of causing sickness, and others from a refined repugnance. Many frankly say they believe the use of the common cup a serious danger to the health of a community."

THE VALUE OF THE CHURCH TO RELIGIOUS LIVING

THE subject for discussion Friday afternoon, was The Value of the Church to Religious Living.

The Rev. GEORGE E. NORTON, while he upheld the importance of the Church as it is constituted, emphasized the need for closer coöperation and a working unity among the Churches.

"With our 'unhappy divisions,'" he said, "it is difficult to impress a disillusioned world with our sincerity. The Churches should strive for some sort of working unity that the world may believe that brotherhood is a reality and that the Church of Jesus Christ presents a vision of it."

He presented the general theme that, while many people today believe they can live religiously without Church affiliations, its steadying influence, the opportunity it affords for coöperative idealism, and the standards of individual and social morality it sets up make the Church vitally necessary to the best religious living of our time.

The Rev. Mr. Norton also contended that:

"The individual must be guaranteed full right of freedom of interpretation of any and every article of the faith. We must agree to this by virtue of the fact that even words and names are symbolical. In no other way can the Church enrich its life and evolve toward true catholicity."

He quoted a statement of Prof. Ellwood, of Missouri University:

"A characteristic of positive Christianity is that it will be coöperative in its spirit. It will recognize the fundamental sociological truth that ten men working together can accomplish what 100 men cannot accomplish working separately. It will believe in organized effort rather than in merely individualistic right living. The Church, therefore, in positive Christianity, must take a place of commanding importance, not as an end in itself but as an indispensable means for realizing the ends of Christianity."

"The Cathedral building program which has appeared in England and America," he remarked, "has aroused comment and questioning. Why, in a so-called materialistic age, are communities suddenly launching forth on the construction of vast edifices reminiscent of past prayers and glories? Why does one of the greatest designers of beautiful churches and Cathedrals exhort the modern mind to revert to the Middle Ages? There is more than one reason, but one is the search for the abiding principle."

THE DEPARTMENT OF MISSIONS

(Continued from page 105)

The Committee on Literature for the Blind reported that it had sent cards of Easter greeting to blind communicants and to the students in schools for the blind at Staunton, Va., Nashville, Tenn., and to Bishop Demby for the colored blind under his care at Little Rock, Ark.

Among the many items presented to the Department was the calling of attention to the urgent need for an artesian well on the Church's residence compound at Nanking. The present well is running dry and has become polluted, and it is impossible to make use of the water. At present all water is being carried nearly half a mile. The Bishop is deeply concerned for the health of the missionaries, and urges that emergency action be taken immediately in order that he may arrange for the driving of the well before he leaves China in July for the General Convention. The same is true in Porto Alegre, Brazil. The necessity for providing suitable water for drinking purposes for the missionaries was so urgently felt by the Department that the Bishops in both Districts were authorized to proceed with the work. It is felt certain that this will appeal so strongly to the members of our Church that gifts will be received to help in remedying this condition. The approximate cost of the well at Nanking is \$1,500.

CONSECRATION OF BISHOP HUSTON

San Antonio, Texas, May 16, 1925.

THE Rev. Simeon Arthur Huston was made a Bishop in the Church of God in St. Mark's Church, San Antonio, on Friday, May 15th, according to the use of the American Church, and became thereby the second Bishop of Olympia.

The Bishop of Texas, the Rt. Rev. George H. Kinsolving, D.D., was the consecrator, and the co-consecrators were the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, and the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles. The preacher was the Rt. Rev. William T. Capers, D.D., Bishop of West Texas. The presenters were the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, and the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas. The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, said the Litany. Bishop Stevens read the Epistle and Bishop Moore read the Gospel. The chaplain to the Bishop presiding was the Rev. DuBose Murphy, rector of All Saints' Church, Austin, Texas, and the crozier used was that used by Bishop Gregg of Texas before the state was divided into numerous dioceses and missionary districts. The attending presbyters were the Rev. Charles W. Cook, of Laredo, Texas, and the Rev. John D. McLauchlan, Ph.D., rector of St. Mark's Church, Seattle, Washington. The deputy registrar was the Ven. B. S. McKenzie, Archdeacon of West Texas. The master of ceremonies was the Rev. L. B. Richards, rector of Christ Church, San Antonio, who was assisted by the Rev. S. P. Robertson, the curate of St. Mark's Church.

The certificate of election was read by the Rev. Rodney J. Arney, president of the Standing Committee of the Diocese of Olympia. The canonical testimonial was read by Mr. George T. Allensworth, senior warden of St. Mark's Church. The certificates of ordination were read by the Ven. B. S. McKenzie. The consents of the Standing Committees were read by Mr. Walter E. Turrell, of Tacoma, Wash. The consents of the bishops were read by the Rt. Rev. E. Cecil Seaman, Bishop of North Texas.

The church was filled to capacity by the hour of the opening service. Nearly all of the clergy of the Diocese of West Texas were present in the procession. There were also present a number of clergy from the Diocese of Texas.

Bishop Huston is the third rector of St. Mark's Church, to be called to the office of a Bishop. Bishop Moore, of Dallas, also at one time was connected with St. Mark's Parish. Bishop Huston has greatly endeared himself to the people of his parish, and was greatly beloved by the clergy and laity of the Diocese of West Texas. Under his leadership, the Church has been a tremendous power in the Diocese, and has attained higher things in the matter of responding to the Church's general need. The city of San Antonio and the Diocese of West Texas part with him with great regret and their best wishes and earnest prayers will follow him into his new field of labor.

A luncheon was served to the bishops and visiting clergymen and laymen at the St. Anthony Hotel immediately after the consecration service, and addresses were made by Bishop Capers, Bishop Kinsolving, and Bishop Quin on the part of the bishops. The Rev. Mr. Richards, rector of Christ Church, spoke for the clergy of the Diocese of West Texas, and the Rev. John D. McLauchlan, Ph.D., spoke for Olympia. At this luncheon, Mr. Mitchell, on behalf of the laymen of St. Mark's Parish, presented to Bishop Huston a cross as a token of their affection and grateful appreciation of his ministry to the parish. On behalf of the clergy of the Diocese of West Texas, Bishop Capers presented a chain for the cross. The women of St. Mark's Church presented him with his episcopal vestments. Friends from Wyoming also telegraphed a gift of a substantial purse, and so did Bishop Paddock in memory of his father, a former Bishop of Olympia. Bishop Huston will leave for his diocese on May 23d.

IN ORDER to understand what it is to be liberal towards Almighty God, we need but consider what it is to be liberal towards man. To be liberal is to give to another more than we owe him, and more than we are obliged to give him; for to give him barely what is his right, is not called liberality, but justice.—Rodriguez.

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 SAGADA SITUATION

To the Editor of *The Living Church*:

IN THE May number of the *Spirit of Missions*, I notice an appeal of the Executive Secretary of the Department of Missions—"an S.O.S. of the most critical urgency"—to meet "a question whether established work shall be carried on or abandoned." Dr. Wood says: "Sagada needs immediately, (a) three unmarried clergymen, (b) two women for evangelistic work, (c) two women teachers for primary and grammar grades, (d) a woman with business training (accounting, stenography, and typing). Will anyone volunteer or put us into communication with those who might do so?"

Dr. Wood makes no exclusive conditions as to personnel, though perhaps some are implied. Now, I take it, that few are in a position to answer Dr. Wood's question with such thorough knowledge of the facts as I am myself, for I founded the Sagada Mission twenty-one years ago and have been with it ever since. And, further, I take it, that the fact that I have recently been shaken loose from that work contrary to my wishes should not necessarily vitiate even now a suggestion coming from me which might lead to the work's not being abandoned.

I would then, in all seriousness, like to put Dr. Wood into communication with the following persons, some of whom, under certain circumstances to be mentioned later, might be ready to volunteer in this critical emergency:

- (a) The Rev. John A. Staunton, Jr., and the Rev. F. Roland Severance and several others who have expressed a wish to go provided they can be assured that they will actually be assigned on arrival in the Philippines to the Sagada Station (names can be given later, if necessary).
- (b) Miss Margaret M. Kilburn, and several others who have expressed a desire to work at Sagada (names likewise withheld till necessary).
- (c) Miss Blanche E. L. Masse, and Miss Florence Clarkson.
- (d) Miss Marion N. T. Carter.

It will be noticed at once that my "nominees" (with the exception of those whose names it seems best to withhold for the present) consist of those very missionaries who have recently returned to the United States and who, in large part, made the Sagada Mission what it is. And I can understand an amazement which some who read this may feel at my temerity in suggesting that these same workers might be willing, under any circumstances, to go back there.

What then are these circumstances? They are the following: That the entire history, ideals, and methods of that work, together with the causes which led to the recent withdrawal of workers be reviewed and laid fully before the Church for approval or disapproval. This condition, I believe, will not seem to be utterly unreasonable.

All those primarily concerned well know that the original issues as between the Sagada workers and their Bishop might have been easily adjusted had the Bishop consented either to consider seriously the issues raised or to meet in a friendly consultation the persons who raised them. The final issues, though more serious, might still have been adjusted had the Bishop consented to come to New York with me as requested by the National Council to lay matters before its Sagada Committee. I believed that matters were capable of adjustment when I immediately declared by own willingness to come. The situation indeed now appears to be even more hopeless, or, to use Dr. Wood's expression, "critically urgent"; but if the real issue before the Church now is not whose face shall be saved, but whether the Sagada Mission shall be saved, is it impertinent that I, who fully realize that I have been finally dismissed, and that the Episcopal Church provides no court of review to which I can officially appeal, should suggest that even now the Bishop of the Philippines and the Sagada workers who have left his field might *voluntarily* meet each other face to face before either the original Sagada Committee or one like it for the sake of saving the Church's work?

At any rate, I for one would like the Church at large to

know that I am still ready, as heretofore, to appear before any agency which it may appoint to review matters with the end of saving Sagada—my life's work.

New York, May 10.

JOHN A. STAUNTON, JR.

To the Editor of *The Living Church*:

THE SECRETARY of the Department of Missions and Church Extension announces that three unmarried priests must volunteer at once for Sagada, or that magnificent work of years will perish. That they should be Catholics goes without saying.

Here is a task for our Clerical Unions, Catholic Clubs, and Priests' Fellowships to show that they are worthy of their names and claims. Find these men!

We can all at least entreat the Holy Spirit that He will so move the hearts of men qualified.

Griggsville, Ill.

B. O. REYNOLDS.

THE NEED OF THE FAITH

To the Editor of *The Living Church*:

SHEER ADMIRATION for the splendid quality of *THE LIVING CHURCH* and its courageous stand in theological matters compels me to write to you. If my modest expression of sympathy and respect for your cause can help, though ever so little, to strengthen the firmness of your convictions in regard to the Holy Catholic Church and the necessarily Catholic nature of true Christianity, the purpose of this letter will be accomplished. I fervently hope that *THE LIVING CHURCH* will never, as so many other periodicals have done, cater to current popular fads, cults, and isms, at the expense of the divinely revealed religion of Jesus Christ. The world needs Faith now as never before.

The skepticism, rationalism, and sensationalism which run rampant in many present-day schools of religious thought will most surely estrange mankind from Christianity; and if they are carried to their logical conclusion must, in their rejection of dogmatic truth and objective authority, result in complete agnosticism. I am no mediaevalist. Whatever physical truth experimental science demonstrates and human reason confirms, is valid; and the Church should be, and I believe is, glad to sanction it. But science and reason are alike powerless to answer the question, "Why?" and, in the realm of spiritual and divine matters, the Church must be acknowledged the source of truth, as the interpreter of the Scriptures and the Body of Christ inspired by the Holy Ghost.

Stand firmly, as you have done, for your convictions! Best wishes and eager hopes for the future from a sincere friend.

Yale University, May 6.

JAMES F. RETTGER.

WHAT WOULD HAPPEN

To the Editor of *The Living Church*:

READING YOUR EDITORIAL of April 25th leads me to venture to predict what would happen in the county that might be assigned to the Protestant Episcopal Church in the United States of America under the scheme contemplated by your editorial:

A nice young man would be sent from the Theological Seminary and at eleven o'clock on Sunday morning would read Morning Prayer and "deliver a sermon from manuscript."

The next Sunday those who were still inclined to go to church, would meet, elect one of their own number "preacher," and go to it hammer and tongs in their own peculiar style.

Then, once a year, the annual convention of the state would see assembled the different leaders to discuss "problems," and the Tower of Babel would resemble a Symphony Orchestra more than that Church convention would.

If the Protestant Episcopal Church has nothing better to offer than the other religious organizations, let it stay out of "over-churched" communities; but my acquaintance with the Church is such that I am led to believe that Churchmen are such because it is not a matter of preference but one of principle, and a matter of deliberate conviction and of conscience.

JOS. H. HARVEY.

LITERARY

SOME NEW BOOKS ON POLITICS AND SOCIOLOGY

By Clinton Rogers Woodruff

SENATOR GEORGE WHARTON PEPPER needs no introduction to THE LIVING CHURCH family who will welcome his new volume of addresses entitled *MEN AND ISSUES*, published by Duffield & Co. Naturally, spoken at widely different times and places, they differ widely in merit, but they display that mastery of felicitous expression and special emphasis and pleading that make his speeches so appealing. One cannot more aptly describe the book than by adopting the words of the *Boston Herald*: "Senator Pepper speaks always to the point. This book is well calculated to increase popular respect for the man who has risen rapidly to the foreground of the body in which seniority of service is the usual requisite for leadership."

Roscoe Pound, the Carter Professor of Law at Harvard and the Dean of its Law School, today enjoys the deserved reputation of being the most distinguished student of jurisprudence in the United States, perhaps in the world; and there will be general rejoicing that he has decided not to abandon the field of scholarship for that of administration. In 1923 he delivered the McNair lectures on *Law and Morals* which have now been published in book form by the University of North Carolina Press. He concludes his second lecture with these significant words:

"Today we are seeing the beginning of a reaction from the juristic pessimism of the historical school and the juristic inertia of the later generations of the analytical school. The work of systematizing the received body of legal precepts and discovering its logical presuppositions by analysis has been done. The pressure of new and unsecured interests, of new and insistent human claims, is compelling us to revise our juristic creeds. Projects for 'restatement of the law' are in the air. Jurists are becoming more confident of the efficacy of intelligent effort to improve the law. Already there is a revival of natural law—not of the natural law that would have imposed upon us an idealized version of the law of the past as something from which we might never escape, but of a creative natural law that would enable us to make of our received legal materials, as systematized by the legal science of the last century, a living instrument of justice in the society of today and tomorrow. Such a natural law will not call upon us to turn treatises on ethics or economics or sociology directly into institutes of law. But it will not be content with a legal science that refuses to look beyond or behind formal legal precepts and so misses more than half of what goes to make up the law. It will not be content to justify legal precepts by an ideal form of themselves. It will not be content with a jurisprudence that excludes the ends of law and criticism of legal precepts with reference to those ends."

NON-VOTING is an analysis "of some reasons why every citizen does not vote every time he may." While it may be called by the unregenerate an "academic study," it is based upon an extensive investigation of a particular election in Chicago under the leadership of Charles E. Merriam and Harold F. Gosnell. It is one of the University of Chicago publications and is the most striking contribution to current politics. It should be read and studied by those who feel a concern about present conditions. It is interesting to note in passing that compulsory voting is regarded as a dubious policy and that the real solution in the judgment of our investigators lies in the direction of a broader system of social education, a more careful political and social education of children and newcomers, and a "more effective dramatization of the electoral process and a better organization of political intelligence."

The Earl of Birkenhead is one of the outstanding members of the British Bar and was Lord Chancellor in the Coalition Government and a member of the present one. His views about America have therefore more than a passing interest, especially as he is a man of great energy and courage and does not hesitate to speak his mind freely. His volume, *AMERICA RE-VISITED*, published by Little, Brown & Co., contains the widely discussed address before the Williamstown Institute of Politics on Problems Left by the War, in which he subjected President Wilson's policies to so searching a review.

The right of the judiciary to determine the constitutionality of legislation, one of the outstanding features of the American system, has recently become a political question, and both

the legal profession and the general public owe Chief Justice Robert von Moschisker, of Pennsylvania's Supreme Court, a real debt of gratitude for the concise and helpful presentation of the facts, history, philosophy, and reasons for the policy of the JUDICIAL REVIEW OF LEGISLATION. Originally given as two lectures before the University of Pennsylvania Law School, they have been enlarged and published with a host of references by the National Association for Constitutional Government, of Washington.

General J. H. Morgan who, until lately, was deputy Adjutant General of the Interallied Military Commission of Control in Germany has written a brief but capital account of THE PRESENT STATE OF GERMANY, which Small, Maynard & Co., have published. His concluding sentences are pregnant with the deepest meaning. They are:

"The peace of the world is not to be assured by an eirenicon from The Hague or an encyclical from Geneva, nor will any international reduction or standardization of military establishment achieve it. Nothing but what the old Puritans called 'a change of heart' in the sons of men can ensure it. Material disarmament will never be certain or complete until 'moral disarmament' has made it unnecessary."

Professor Stuart A. Rice, of Dartmouth, has written and Longmans, Green & Co. have published for Columbia University a first hand study of farmer-labor cooperation under the title *FARMERS AND WORKERS IN AMERICAN POLITICS*. He believes that:

"An analysis of the actual political behavior of farmer and labor legislators has indicated that they were least disposed to cooperate upon the types of issues which are usually referred to as 'moral.' These questions—prohibition, sex, gambling, the regulation of personal conduct—are those which are usually felt most deeply, and opinions regarding which are maintained most tenaciously. Moreover, these were shown to be the questions upon which farmers are most in agreement among themselves. If, then, questions of this character are to dominate American politics during the near future, it appears unlikely that urban workers and farmers will be brought into the same alignment. Should questions involving political reform, public utilities, or the rights and privileges of labor or agriculture become dominant issues, on the other hand, there seems a possibility (on the basis of our legislative data) that a successful political alliance between these classes might develop."

There's an abundance of information in John Calvin Brown's *POLITICS AND WELFARE*, published by Brentano's, New York. It is prepared from a conservative point of view to give a conception of the development of America's resources, the construction of her industries, and the great accumulation of private wealth. Mr. Brown believes that the general welfare in the United States is incomparably better than that of any other country in the world, and his interesting book is prepared with that thought in mind.

Business ethics have been receiving a most encouraging amount of attention during the last half a dozen years, as is remarkably reflected in a Handbook entitled *CODES OF ETHICS* prepared by Edgar L. Heermance, of New Haven. He has three purposes in mind: first, to help in the drafting of further standards; second, to bring before leaders of public opinion concrete evidence of a remarkable ethical movement; and, third, to assemble case material for teachers of ethics who wish to make use of the laboratory method. He has served all three purposes admirably. The book is published at Burlington, Vt., by the Press Printing Co.

DR. THOMAS NIXON CARVER has an established reputation as an economist which he adequately sustains in his contribution to the Citizen's Library Series, edited by Professor Richard T. Ely. He calls it *THE ECONOMY OF HUMAN NATURE*; and his thesis is that the principal resource of any country is the fund of human energy, that this resource is easily wasted or dissipated, and that its conservation is the greatest of all economic problems. That our people may be encouraged to think of every economic question as a question in the economy of human energy or man power, this book is written. It is really an elaboration of Professor Carver's contribution to *THE FOUNDATIONS OF NATIONAL PROSPERITY*.

Edward Aylsworth Ross is a sociologist who writes like Carver—felicitously and effectively—and his new contribution he calls *ROADS TO SOCIAL PEACE*. It contains the Weil Lectures for 1924 at the University of North Carolina on American Citizenship. First he discusses the avoidance of sec-

tionalism, which he does not believe will disappear wholly from our midst, but he does believe that we may at least be free from sectionalism born of isolation, misunderstanding, prejudice, and pride. In considering the quenching of sectarian strife he avers that one of the most cheering developments of the modern epoch is the general abandonment of the conviction that one wins God's favor by extirpating those of alien faiths. Among other roads to social peace he discusses the promotion of peace among nationalities, the mitigation of class struggle, and the allaying of the town-country conflict. This book is published by the University of North Carolina Press.

RACES, NATIONS, AND CLASSES, by Dr. Herbert A. Miller, is, the latest of the Lippincott Sociological Series. His purpose is to describe and analyze some actual, contemporary group conflicts which constitute real potential revolutionary conditions, and to draw conclusions from common and recurrent phenomena, so as to enable nations, and classes, and lesser groups, to adopt policies which will present otherwise inevitable and destructive clashes. Believing that the problems are both pressing and ominous he emphasizes "the need of a natural program rather than for a rationalized justification of status." His discussion of the religious groups and clashes is particularly suggestive. Religion, he asserts, is always organized socially and, further, that in the struggle for freedom, ecclesiastical systems become the handmaidens of purposes outside themselves. Religion can emerge pure and undefiled from entangling alliances with political and economic group conflict "only under a condition of freedom and democracy as yet but vaguely glimpsed in dreams."

The American Library Association of Chicago has done a useful service in publishing *THE LIBRARY AND THE COMMUNITY*, by Joseph L. Wheeler, the librarian of the Youngstown, Ohio, Library. It deserves the praise given to it by that veteran, John Cotton Dana. It is an illuminating study in publicity, as suggestive for the general social worker as for the library worker or trustee. He explains why it is essential for the librarian to know the history, geography, government, standards, tendencies, vocations, physical and social facilities, and their influences on the community, in order that the library may give the highest service. He also tells how public opinion may be won to the support and use of the library. A section on the technique of publicity giving a wealth of detailed information regarding the preparation and display of publicity material, the conduct of pageants, memorials, and campaigns, and suitable and effectual spoken publicity, is most helpful, as are those giving important information on help for children and schools, the foreign-born, and industrial workers, with instructive material regarding the work of branches and stations, and village and country libraries.

Two books of more restricted character are Isabel Davenport's *SALVAGING OF AMERICAN GIRLHOOD*, E. P. Dutton & Co., and Gerald Morgan's *PUBLIC RELIEF OF SICKNESS*, the Macmillan Co. Dr. Davenport's is a contribution to the study of sex-education for girls and young women. She relates how the fantastic and dangerous ignorance of the majority of girls on matters of sex first became apparent to her in college work, and how she set about grappling with the problem. Then she points out the evils of the present system, and suggests a concrete program for the sex-education of girls "to emancipate the future mothers of the race from the ignorance, superstition, and the unpleasant associations at present apparently inseparable from the subject of sex."

Mr. Morgan discusses two methods of legislation proposed in New York State for the public relief of sickness, the so-called health center and compulsory health insurance bills, and his conclusion is that medical benefits should be provided by state-aided health organizations, to be developed on the principle of the pay dispensary—only cash compensation for loss of wages due to sickness thus being left to compulsory health insurance. His facts and constructive suggestions cannot fail to awaken the interest of employers, social workers, and thinking citizens generally.

Philip Archibald Parsons, the Director of the Portland School of Social Work of the University of Oregon, furnishes through Adolph A. Knopf in *AN INTRODUCTION TO MODERN SOCIAL PROBLEMS* a suggestive volume to those engaged in social work. He is an advanced social worker himself as is disclosed by his averment that "we are so near the pioneer days that many still believe that the only requisites for successful social work are a strong personality and an ample fund of common sense. These may not be the only requisites, but they come mighty close to being the principal ones along with a profound conviction of the religious obligation as embodied in the Second great Commandment. Dr. Parsons himself emphasizes this latter point when he declares (in his chapter on Conflicting Aims and their Social Consequences) that "in spite of the other-worldly aspects of historic Christianity, the social content of the Christian religion, carried over from the Hebrew

prophets, embraces those fundamentals upon which social solidarity depends."

PROBLEMS OF CITIZENSHIP, by Hayes Baker-Crothers and Ruth Alison Hudnut, is one of those recent case books designed to give the student and general reader an insight into outstanding and important civic problems attracting attention at the present time. After a clear statement of the nation's ideals, the following problems are discussed; The newspaper; immigration; the negro; the woman movement; industry; civil liberty; international relations; war and peace. It is published by Henry Holt & Co., New York.

Alfred A. Knopf, Inc., has recently published two worthwhile books. One is entitled *OUR GOVERNMENTAL MACHINE*, by Schuyler C. Wallace, of Columbia, which gives concisely and clearly an analysis of the forms and processes of our three branches of government: city, state, and national. The other is entitled *AN INTRODUCTION TO MODERN SOCIAL PROBLEMS*, by Professor Philip A. Parsons, of the University of Oregon, designed to give students a direct and helpful contact with those vital human problems currently grouped under the phrase Social Service. Dr. Parsons believes that it is possible for civilization to progress indefinitely and that Western civilization offers humanity what to him appears to be its last chance for continuous and progressive evolution, and his book gives the reasons for his belief.

ONE IS FULLY justified in declaring Roland G. Kent's *LANGUAGE AND PHILOLOGY* as interesting as a novel. It is one of the series of books known as *Our Debt to Greece and Rome*, edited by Dr. George D. Hadsits and Dr. David Moore Robinson, and published by the Marshall Jones Co. of Boston. Dr. Kent, who is professor of Comparative Philology at the University of Pennsylvania, treats his theme with an abundance of suggestive material, which helps those who are interested in our language to keep in touch with its growth and development.

WAYS TO PEACE (Scribner's) contains twenty of the plans submitted for The American Peace Award. Among them are the plans of Gutzon Borglum, the sculptor; Charles W. Elliott, former president of Harvard; Brig. Gen. John McA. Palmer, David Starr Jordan, and the Rt. Rev. Charles H. Brent, D.D. Miss Esther Everett Lape contributes the Introduction, and Edward W. Bok the preface.

THREE CENTURIES OF AMERICAN DEMOCRACY is the title of a brief history of the United States by William MacDonald, associate editor of *The Nation*. Published by Henry Holt & Co., it is designed for those who do not have the time to read longer histories of their country.

MISCELLANEOUS

ACTA SANCTORUM, BEING XII POEMS. By the Rev. G. R. Woodward. London: A. R. Mowbray & Company. 40 cts.

Dr. Woodward is the editor of the *Cowley Carol Book*. In this tiny volume he has told the stories of Saint Barbara, Saint Swithin, and others, in couplets which, if not always smooth, contrive to be quaintly medieval in tone. The frequent inclusion of such words as "dolven," "partenere," "blive," "dergeon," "comeling," etc., is largely responsible for the effect. Obviously the poems are the product of a mind which is thoroughly at home with the legends of the Saints, and dearly loves them.

VERSES AND CAROLS. By Beatrice Rosenthal. London: A. R. Mowbray & Company. 60 cts.

A "slim sheaf" this, yet it shows a real talent for devotional poetry. The contents are, Verses and Carols (the latter being less like carols than hymns), Sonnets, Christmas, and Other Verses. Here is a verse from *Horologe*:

The clock beats on: we pass and wane
Dim shadows on a shifting plane
The clay to crumbling clay returns,
The quenchless soul suspires and yearns,
And finds at last, untrammelled, free,
Its rest in Thee,

WHAT SHALL WE PLAY? By Edna Geister. New York: George H. Doran Co.

This is an unusual book, and one that children will welcome, especially on rainy afternoons when toys lose their interest, and imaginations fail. Miss Geister has taken fifty games and has written about them in simple story form that any child will understand. Moreover, she has embellished and illustrated them with quaint drawings of her own.

YOU HAVE NOT fulfilled every duty, unless you have filled that of being pleasant.—*Charles Buxton*.



GROUP OF BISHOPS AT THE CONSECRATION OF THE RT. REV. B. F. P. IVINS, D.D., BISHOP COADJUTOR OF MILWAUKEE
Bishops present, reading from left to right: Bishops Anderson, Longley, White, Fawcett, Weller, Webb, Griswold, Ivins, Philaretos, Gray, and McCormick



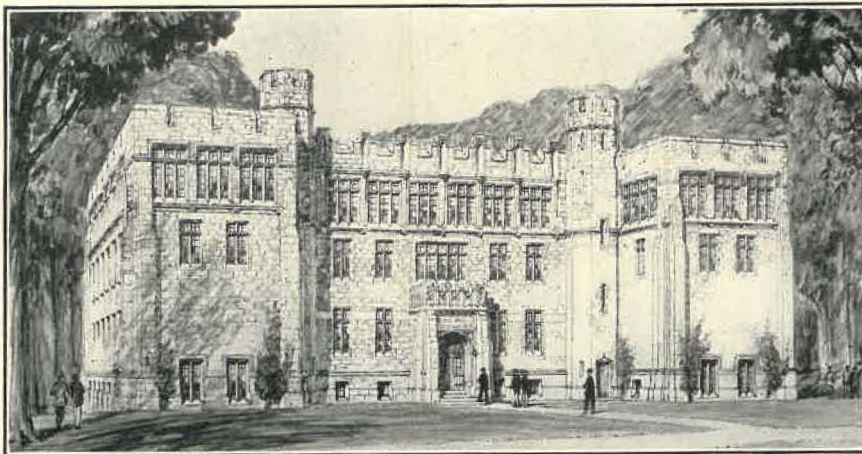
Photograph by Gardner & Newman, Fort Wayne, Ind.

THE RT. REV. CAMPBELL GRAY, BISHOP OF NORTHERN INDIANA

The priests are the Very Rev. E. W. Averill, the Rev. H. Lewis Smith, the Rev. Charles H. Young, D.D., and the Rev. Louis N. Rocca



MID-WESTERN PROVINCIAL MEETING OF THE EPISCOPAL YOUNG PEOPLE'S ASSOCIATION
[See THE LIVING CHURCH for May 2d.]



MATHER HALL, THE NEW SCIENCE BUILDING AT KENYON COLLEGE
[See THE LIVING CHURCH for April 18th]



MEMORIAL ALTAR AND REREDOS
ST. PETER'S CHURCH, PEEKSKILL, N. Y.



MEMORIAL ALTAR AND REREDOS
ST. LUKE'S CHURCH, MARIETTA, OHIO



HEAD OF BISHOPS' PROCESSION



THE RT. REV. B. F. P. IVINS, D.D.,
Bishop Coadjutor of Milwaukee



THE CO-CONSECRATORS



THE BISHOP-ELECT, HIS PRE-
SENTERS AND ATTENDANTS



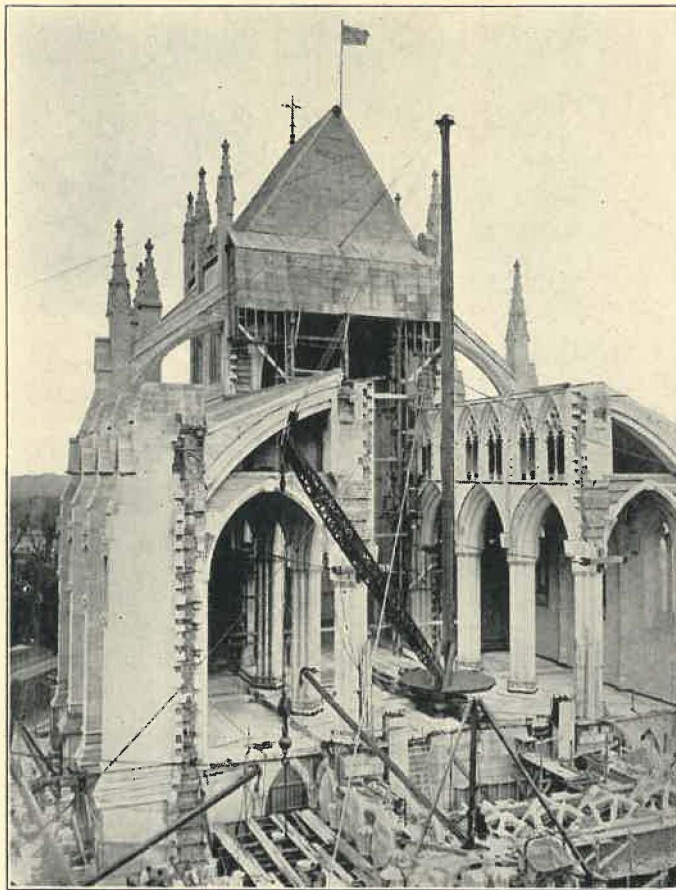
THE BISHOP PRESIDING



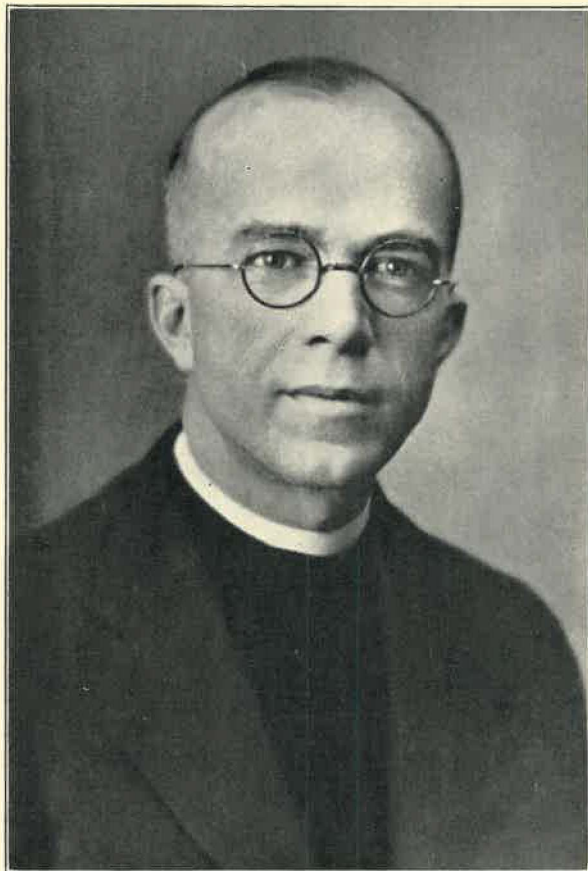
DETAILS OF THE PROCESSION AT THE CONSECRATION OF BISHOP IVINS



CORONATION SERVICE, ORDER OF SIR GALAHAD, GRACE AND ST. PETER'S CHURCH, BALTIMORE. MD.



Photograph from Wide World Photos
PRESENT STATE OF THE NATIONAL CATHEDRAL,
WASHINGTON, D. C.



THE REV. JOHN D. WING, D.D.,
Bishop Coadjutor Elect of South Florida



THE RT. REV. H. H. H. FOX, D.D.,
Bishop Coadjutor Elect of Montana

RECENTLY ELECTED BISHOPS COADJUTOR

Church Kalendar



MAY

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

24. Sunday after Ascension Day.
31. Whitsunday.

KALENDAR OF COMING EVENTS

May 26. Diocesan Conventions, Long Island, Marquette, New Hampshire, Northern Indiana.
May 27. Diocesan Conventions, Vermont, Virginia, West Virginia.

APPOINTMENTS ACCEPTED

BRADLEY, Rev. FREDERIC L., of Yonkers, N. Y.; to be missionary in charge of St. Andrew's Church, New Paltz, N. Y.

CASWELL, Rev. WILBUR L., assistant at St. Thomas' Church, New York City; to be rector of St. Paul's Church, Yonkers, N. Y., June 1st.

GIBSON, Rev. VAN RENSSLAER, of Yonkers, N. Y.; to be assistant minister of St. John's Church, Yonkers.

HATTER, Rev. WILLIAM JOHN, of McGregor, Manitoba, Canada; to be priest in charge of Trinity Church, Escondido, and St. John's Church, Fallbrook, Calif., June 1st.

MITCHELL, Rev. MELBOURNE B., of St. Augustine's Church, Ft. Smith, Ark.; to be priest in charge of St. Mary's Church, Hot Springs, Ark., with address after June 1st. at 407 Cottage Ave.

NILES, Rev. CHARLES E., of the Church of the Ascension, Kulpmont, Pa.; to be rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., with missions at Reartown and Waynesboro.

POWELL, Rev. LYMAN P., D.D., LL.D., of New York City; to be minister in charge of St. Anne's Mission, Great Hills, Staten Island.

SMART, Rev. HENRY, D.D., of New York City; to be rector of St. Andrew's Church, Brewster, N. Y.

STOCKLEY, Rev. WILLIAM ERNEST, rector of Grace Church, Clinton, Iowa; to be rector of St. Mark's Church, Fort Dodge, Iowa.

WILSON, Rev. FRANK R., formerly missionary in charge of St. Andrew's Church, New Paltz, N. Y.; to be rector of St. John's Church, Cornwall, N. Y.

ORDINATIONS

DEACON AND PRIEST

MASSACHUSETTS—At St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, April 26, 1925, the Rt. Rev. William Lawrence, D.D., Bishop of the Diocese, ordained to the diaconate LOUIS VAN ESS, and advanced to the priesthood the Rev. GEORGE GARDNER MONKS. Both were presented by the Rev. Henry Bradford Washburn, D.D., Dean of the School. The litany was said by the Rev. William G. Thayer, D.D., Head Master of St. Paul's School, Southboro, Mass. The sermon was preached by the Rev. Angus Dun, Assistant Professor of Theology.

The Rev. Mr. Monks will be curate in All Saints' Church, Worcester, Mass., next year.

The Rev. Mr. Van Ess will be curate in All Angels' Church, New York City, next year.

PRIEST

MONTANA—On Wednesday, May 13, 1925, the Rev. WILLIAM FRIEND DAY was ordained to the priesthood by the Rt. Rev. William F. Faber, D.D., Bishop of the Diocese, in St. John's Church, Butte.

The Rev. Mr. Day has charge of the mission of the upper Yellowstone valley, including Fort Yellowstone in the National Park

DIED

BOYDEN—Entered into eternal rest as the result of an automobile accident on Sunday, May 3, 1925, the Rev. P. M. BOYDEN, for twelve years rector of Grace Church, New Market, St. James' Church, Mt. Airy, Zion Church, Urbana, and St. Paul's Church, Poplar Springs, Md. The interment was in Hollywood Cemetery, Richmond, Va.

"Christ's faithful soldier and servant onto his life's end."

FREEMAN—Entered into life eternal Monday, May 11, 1925, HELEN MAUDE CARDUKES, wife of the Rev. Charles Elisha FREEMAN, rector of St. John's Church, Aberdeen, Miss.

Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

McCULLOCH—Mrs. NANNIE HITE McCULLOCH entered into life eternal, Sunday, May 10, 1925, at her residence in Louisville, Ky.

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—AN EXPERIENCED ORGANIST and choir director for a mixed choir in a large church in one of the most progressive cities in 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.

WANTED—AN ORGANIST AND CHOIRMASTER. Large city parish in mid-west. Boys' choir. Austin organ. Commence September 1st. Address Box 411, care LIVING CHURCH, Milwaukee, Wis.

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 ARCH-DEACON-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 DESIRES CORRESPONDENCE with vestry of a progressive parish seeking a rector. Address H-401, care of THE LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, SINGLE, UNIVERSITY AND seminary graduate, desires rectorship. Thoroughly experienced and with exceptional references. Address R-408, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, CATHOLIC, CELIBATE, AT liberty. Musical, preacher, and organizer. Address E-409, care LIVING CHURCH, Milwaukee, Wis.

RECTOR (FORMERLY CANON) WISHES to supply in New York or large city for four Sundays in August. Extemporaneous preacher; good references. Address R-412, care of THE LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST, RECTOR OF MID west parish will supply in or near New York, during months of July and August. Address stating terms, etc. R-412, LIVING CHURCH, Milwaukee, Wis.

WANTED: BY SUCCESSFUL PRIEST, Sunday supply work during the months of July and August, in or near New York City. C-404, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

FOR NEXT SEPTEMBER OR OCTOBER a parish worker, graduate of St. Faith's, New York City, desires a position as worker in a large parish or as house mother in a boys or girls school. Experience and highest references can be furnished. Address C-402, care LIVING CHURCH, Milwaukee, Wis.

PRIVATE TUTOR IN ENGLISH, MATHEMATICS, and other subjects for a boy between ages of five and twelve years. Could also tutor in French, or act as advisor and caretaker during vacation months. Address M-413, care LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED AS PARISH WORKER. Communicant, middle aged. Nine years' experience as visiting nurse and social worker. Could bring car. Will go anywhere; minimum \$1200 and rooms. Address inquiries to the Rev. JOHN W. GUMMERB, Saint Andrew's Rectory, Mount Holly, N. J.

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.

WANTED, A TEACHING POSITION IN A Church School. Address MARGARET M. FRENCH, (N. A. T. A. I). Box 216, Marion, Mass.

UNLEAVENED BREAD AND INCENSE

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

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

ALTAR FURNISHINGS

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

VESTMENTS

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.

ALTA 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.

ALTA 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.

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

CHURCH EMBROIDERIES, ALTA LINENS, vestments, materials, fringes, applique designs, etc. J. M. HALL, INC., 9 East 35th St., New York City.

PARISH AND CHURCH

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

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

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.

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.

SISTERS OF THE HOLY NATIVITY

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

NOTICE

THE ELEVENTH REUNION OF THE Society of the Graduates of St. Mary's Hall, Burlington, New Jersey, will be held at the School on Founders Day, Wednesday, May 27, 1925.

VACATION CAMP CONFERENCES
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.
For other information, rates, and registration cards address:
BROTHERHOOD OF ST. ANDREW
202 South 19th Street Philadelphia, Pa.

TRAVEL

YOUNG COLLEGE PROFESSOR GOING abroad end of June would act as companion and *charge d'affaires* to a few boys desirous of educational advantages of the trip. Thoroughly familiar with European customs and proficient in six languages. Would act as tutor if desired. Terms moderate. Indorsed by rector. Apply Capt. S. E. LAMONTE-FISHER, Del Monte Military Academy, Pacific Grove, California.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

SUMMER RESORTS

ADIRONDAKS, THE CRATER CLUB, ESSEX-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address Miss MARGARET FULLER, Club Mgr., 233 Broadway, New York, N. Y. For particulars regarding cottage rentals write JOHN B. BURNHAM, Woolworth Bldg., New York City.

COTTAGE TO LET IN MARION, MASS. Address Box 216, Marion, Mass.

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

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.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

SPRING LAKE, N. J., CAROLINA COTTAGE —Ocean view. Attractive rooms. Excellent table. Open May 27th. Address Mrs. H. D. HODGES, 192 Ashley Ave., Charleston, S. C.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

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

Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay fever; A refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

ROOMS FOR RENT

THE CHURCH CLUB FOR WOMEN, 130 East 57th Street, New York, N. Y., offers attractive rooms from June 15th to September 1st for \$12 to \$18 a week.

CHURCH SERVICES

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

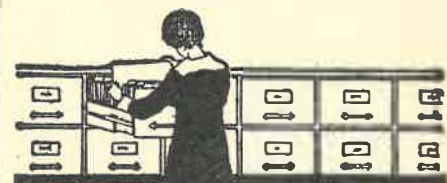
Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sunday: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

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

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for 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.

INFORMATION BUREAU



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

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.]

D. Appleton & Co. New York, N. Y.

Impressions of the Average Jurymen. By Robert Stewart Sutcliffe.

Boni & Liveright. New York, N. Y.

The Newer Spirit. By V. F. Calverton.

Thomas Y. Crowell Co. New York, N. Y.

Ethics. In Theory and Application. By Horatio W. Dresser, Ph.D., author of *Psychology in Theory and Application*. Price \$3 net. Postage extra.

The Amateur Photographer's Handbook. By A. Frederick Collins, member Royal Photographic Society of Great Britain; author of *The Radio Amateur's Handbook*, *Amateur Electrician's Handbook*, etc. Profusely illustrated. Price \$2.50 net. Postage extra.

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

Christian Monasticism. A Great Force in History. By Ian C. Hannah, professor of Church History, Oberlin College.

The Gospel of John. A Handbook for Christian Leaders. By Benjamin W. Robinson, professor of New Testament Interpretation, Chicago Theological Seminary. Price \$2.25.

Knowledge of God in Johannine Thought. By Mary Redington Ely. Price \$1.50.

The Church of the Spirit. A Brief Survey of the Spiritual Tradition in Christianity. By Francis Greenwood Peabody, Plummer professor of Christian Morals (Emeritus) in Harvard University. Price \$2.

Frederick A. Stokes Co. 443-449 Fourth Ave., New York, N. Y.

David Copperfield's Library. With Prologue by Sir Owen Seaman and Epilogue by Alfred Noyes. By John Brett Langstaff, A.B., Harvard; B.Litt., Oxford, former head of Magdalene College House and president of the Children's Libraries Movement. Illustrated by Raven Hill, Frank Reynolds, H. M. Bateman, Arthur Norris, and Hanslip Fletcher. Price \$2.

Diocesan Conventions

NEW YORK INTERESTED IN DEPUTIES

NEW YORK, N. Y.—The annual Convention of the Diocese of New York was held in Synod Hall, Cathedral Heights, on Tuesday and Wednesday, May 12th and 13th. The opening service of the Convention, held in the Cathedral of St. John the Divine, was a celebration of the Holy Eucharist, sung in the presence of the Bishop of the Diocese. A large congregation of clerical and lay deputies were present at the service. Extracts from the Bishop's address, read at the afternoon session of Tuesday, are given on another page of this issue of THE LIVING CHURCH.

As the opening day of the Convention was the Bishop's birthday, appropriate resolutions of appreciation were proposed by the rector of Trinity Church and were passed with enthusiastic unanimity. A resolution of congratulation for the progress made toward the completion of the Cathedral, and of good wishes for further success, was also passed. Reports were received, for the most part by title, from various groups and organizations, notable among them being the reports of St. Stephen's College, made by the Rev. President Dr. Bell; of the City Mission Society, summarized by the Rev. Dr. Stires; and of the Social Service Commission. The Rev. Charles K. Gilbert, Secretary of the Diocesan Commission on Social Service, in presenting the latter report called attention to the important part played by the Commission in promoting the system of play-juries, by which New York is seeking to solve in a fair but effective way the serious problem of the objectionable play. The address of Mr. Stephen Baker, chairman of the Committee on Diocesan Finance, urged the Diocese to wake up to its responsibility for missionary support and to take its place as a leader among those dioceses who are meeting their full quota for the National-wide Program of the Church.

The chief interest of the Convention centered in the election of deputies to the General Convention. In spite of the greater expedition effected by the new method of nomination, eliminating nominations from the floor and the consequent nominating speeches, the balloting occupied most of the time of the Convention. The results, not finally arrived at until the close of Wednesday's session, were as follows: Clerical deputies to General Convention; the Rev. E. Clowes Chorley, rector of the Church of St. Philip-in-the-Highlands, Garrison, N. Y., and historiographer of the Diocese; the Rev. Harry P. Nichols, D.D., rector-emeritus of Holy Trinity Church, Harlem; the Rev. C. Rochford Stetson, S.T.D., rector of Trinity Church, New York; and the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, New York. Lay deputies: Mr. Stephen Baker, New York; Mr. Edmund Baylies, New York; Mr. George W. Wickersham, New York; Mr. George Zabriskie, New York. Alternate clerical deputies: the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York; the Rev. Charles K. Gilbert, secretary of the Diocese; the Rev. Francis S. Smithers, rec-

tor of St. Paul's Church, Poughkeepsie, N. Y.; and the Rev. Joseph Wilson Sutton, D.D., vicar of Trinity Chapel, New York. Alternate lay deputies: Mr. Charles C. Burlingham, New York; Mr. Haley Fiske, New York; Mr. Samuel Thorne, Harrison, N. Y.; and Mr. Arthur Woods. The Rev. Arthur H. Judge, D.D., and Mr. George W. Wickersham were elected to fill vacancies on the Standing Committee. The Rev. C. Rochford Stetson, S.T.D., rector of Trinity Church, New York, Judge Edward R. Finch, and Mr. J. Roosevelt Roosevelt, were elected Trustees of the Cathedral of the class of 1931.

By vote of the Convention, at the close of Tuesday afternoon's session, the night session, planned and announced for the convenience of out-of-town delegates and working men, was cancelled. Instead of the Bishop's reception to the delegates and their wives, which is ordinarily held on the evening of the opening day of the Convention, an informal tea was given by the Bishop and Mrs. Manning at the close of Tuesday afternoon's session. A distinguished and welcome visitor to the Convention on Wednesday was the Rt. Rev. Harry R. Carson, Bishop of Haiti, whose brief outline of the needs of the Church in his district, especially for an adequate church building to replace the rickety Cathedral in the see city, drew forth such practical responses as the pledge from the floor of \$1,000 from the rector of Grace Church and the promise of Bishop Manning to request the clergy of New York to take an offering for the Church's work in Haiti on Whitsunday.

COADJUTOR OF MONTANA

BUTTE, MONT.—The outstanding event of the diocesan Convention, held in St. John's Church, Butte, May 10th, was the election of the Rt. Rev. Herbert H. H. Fox, D.D., to be Bishop Coadjutor of the Diocese. Bishop Fox, at the time rector of St. John's Church, Detroit, Mich., was elected Suffragan Bishop of Montana in 1920, and was consecrated November 10th. Since that time the Diocese of Montana has decided to change the method of episcopal administration, and so has made Dr. Fox its coadjutor.

The deputies to the General Convention are the Rev. Messrs. George Hirst, Lewistown, Charles F. Chapman, Butte, L. W. Snell, Helena, and C. Keller, Great Falls, Mr. Frank W. Haskins, Butte, Judge L. R. Bennett, Virginia City, Judge E. K. Cheadle, Lewistown, and E. W. Spottswood, Missoula. The alternates are the Rev. Messrs. J. G. Spencer, Anaconda, T. W. Dennett, Dillon, J. L. Craig, Miles City, and Douglas Matthews, Billings, Messrs. Fred Rixon, Billings, E. G. McClay, Great Falls, Raymond Hough, Billings, and W. T. Burns, Great Falls.

WELCOMES NEW BISHOP

CLEVELAND, OHIO—Keen interest was manifested at the annual convention of the Diocese of Ohio, which opened in Trinity Cathedral, Cleveland, Tuesday, May 12th, in the first appearance before the Convention of the new Bishop Coadjutor, the Rt. Rev. Warren Lincoln Rogers, who was cordially welcomed by Bishop Leonard, who said:

"We asked God the Holy Spirit to direct us in selecting His own man, and the lot has fallen upon His servant, whom we greet in the name of the Council. We can assure him there is plenty of work to do. There are regions in this state where the Church has never yet penetrated, particularly in the western half of the Diocese where there are large towns of from 3,000 to 7,000 people into which we have not gone."

Bishop Rogers responded in a few incisive sentences, concluding: "I am happy to be here. I pray that our relationship will be to God's honor and glory, and to the upbuilding and the strengthening of His Church."

Referring to a "painful occurrence" but "important history" in the matter of the recent ecclesiastical trial, Bishop Leonard said:

"The result of this trial ought to indicate to the clergy the very great importance of correct holdings so far as the doctrine and the theology of this Church is concerned. We are not individualists, nor can we be independent, as the impulse of these days would prefer. There are some 'closed questions' and the Creed has indicated them.

"We are not 'fundamentalists.' We do not know what that word exactly means in the Episcopal Church; but we are very anxious to protect ourselves against the vicious undermining of the 'modernists,' which found its origin twenty-five or thirty years ago in the Roman Communion. There it was suppressed with heavy hand; but we temporized because our system is less rigid. It is a dangerous thing to temporize in any department of life. It is much better to be frank and honest and be square with the party in politics or the theology we belong to. But when a priest of God comes to the conclusion that he cannot longer hold the doctrines that are indicated in the Creeds and illuminated in the Book of Common Prayer, and are based upon the interpretation and the use of the Word of God, then such a man ought, if he be a gentleman, to retire from the ranks of the ministry and seek some other field where his opinions and vagaries may have free course to run, and so satisfy the longings of his restless soul."

Bishop Leonard further said:

"Many years ago there dwelt in Painesville the Rev. Dr. Brayton, his son, the Rev. J. Hobart Brayton, and his two unmarried daughters. To fulfill his oft-expressed desire, these children prepared a will by which the homestead, and its surrounding three acres, should be given to the Diocese of Ohio for a home for aged men or women, or for children. With the property comes an endowment of about \$70,000. At present we are housing about twenty-five orphan girls there during the summer. Your trustees hold the endowment and a local board of managers has been organized."

President Peirce, reporting for Kenyon College, stated that the corner-stone of the Samuel Mather Science Hall will be laid at the College Commencement in June. The building, costing about \$325,000, is the gift of Mr. Henry C. Dalton of Pickands, Mather & Co. The Diocese has provided about \$70,000 towards the construction of a commons building to be named Philander

Chase Hall in memory of the first Bishop of the Diocese.

St. Alban's Church, on Cleveland Heights, protested to the Convention the action of St. Paul's Church, Cleveland, in purchasing a site for the erection of a monumental church and parish house, within the parish lines of St. Alban's, contrary to the canons. The protest was sustained.

The deputies to the General Convention are the Very Rev. Francis S. White, Archdeacon Patterson, the Rev. Messrs. George P. Atwater, and John R. Stalker, Messrs. Samuel Mather, T. P. Goodbody, H. P. Knapp, and D. Z. Norton. The alternates are the Rev. Messrs. Stephen Keeler, K. B. O'Ferrall, President Peirce, and Dean F. C. Grant. Messrs. Herbert Goodwin, R. H. Clark, Jared S. Moore, and Matthew Smith.

LOOKS TOWARDS DIOCESAN STATUS

PIERRE, S. D.—A committee was appointed at the Convocation of South Dakota, which met in Trinity Church, Pierre, May 8th to the 10th, on ways and means of increasing the Episcopate Endowment Fund to such proportions as will lead to self-support and to the change from a missionary to a diocesan status.

A resolution was adopted protesting against the proposal to give to the Provinces the distribution of missionary budgets, and in favor of the proposal to change missionary districts into dioceses with equal representation, and with the distribution of funds on the basis of needs in all dioceses. Another resolution was adopted endorsing the protest of nine government Superintendents of Indian Reservations against the use of Indians for the purpose of spectacular attractions at fairs, shows, and like events.

The Convocation was welcomed to Pierre by the mayor of the city, the Hon. John Hipple, and the president of the Chamber of Commerce, the Hon. Jack Lockhart, while the governor of the state, the Hon. Carl Gunderson, held a reception for the delegates in the state capitol.

The delegates to the General Convention are the Very Rev. E. B. Woodruff, and the Hon. J. H. Gates, of Pierre. The alternates are the Ven. Edward Ashley, D.D., and the Hon. George W. Burnside, of Sioux Falls.

CHURCH CONSECRATED AT DIOCESAN CONVENTION

CHAPEL HILL, N. C.—On May 12th, the annual Convention of the Diocese of North Carolina, convened in Chapel Hill, and the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of the Diocese, consecrated the Chapel of the Cross, there, this being the first service in the new church that has been erected at the seat of the University of North Carolina by the generosity of Mr. W. A. Erwin. It was, too, the first time that a meeting of the Convention had been held in Chapel Hill since Civil War days. Bishop Cheshire began his ministry as a deacon at the Chapel of the Cross forty-seven years ago, and he is now the oldest clergyman in active and continuous service in the Diocese.

Other than the consecration of the church, the acts of the Convention were all of a routine nature.

The delegates to the General Convention are the Rev. Messrs. Milton A. Barber, Sidney S. Bost, John L. Jackson, and Henry G. Lane, Messrs. W. A. Erwin, Thomas H. Battle, J. H. Cutter, and Thomas H. Webb. The alternates are the Rev. Messrs. R. E. Gribbin, I. W. Hughes, B. E. Brown, and W. H. Hardin, Messrs. J. R. Wilkes, A. H. Patterson, E. A. Holt, and J. A. Moore.

TO CONSIDER PRAYER BOOK REVISION

ROANOKE, VA.—Prayer Book revision is a matter of greatest importance for the deputies elected to the General Convention to address themselves to, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, told the Council of the Diocese, which met at St. John's Church, Roanoke, May 12th and 13th. He said in part:

"It is proposed to insert into the second rubric on page 228 of the Prayer Book, the following: 'The Priest shall then offer.' I strongly object to this addition to the rubric. It opens the door to practices against which this Church has long since entered its protest. I entertain the same feeling with regard to the Reservation of the Sacrament. The official restoration of such practices and their accompaniments would be provocative of serious dissension and would undoubtedly be a barrier to the progress of the Church in its mission to the masses.

"I also feel impelled to stress my objection to the inclusion in any part of our Liturgy of prayers for the dead. This opposition applies particularly to the introduction of any such prayer into our Communion Office. It is proposed to inject into our beautiful prayer for The Whole State of Christ's Church Militant the words: 'Grant them continued growth in Thy love and service.' This is a prayer for the dead.

"I do not presume to utter a word of criticism of those who, in their private devotions, take into their prayers the souls of their departed loved ones. To make this an official and arbitrary practice of the Church, however, is quite another matter. It would be an affront to the faith of the vast majority of our people, and foreign to the temper and traditions of our Church in America, and, I may add, painful to the hearts of Virginia Churchmen. The imposition of such a practice would give birth to the definite doctrine of prayers for the departed with its possible attendant purgatorial interpretations.

"Whatever may be claimed for the custom of praying for the dead on the part of individuals or groups, or of particular Churches, the Scriptures afford no evident example, nor do they reveal the slightest actual doctrinal justification.

"The official introduction into our Liturgy of prayers for the departed would be tantamount to the issue of a decree relative to mysteries from which Christ has never lifted the veil. At best, such an intimation is a mere speculation. No such ground of approach to God should be authorized and required by this Church."

The deputies to the General Convention are the Rev. Messrs. Churchill J. Gibson, D.D., Lexington, Karl M. Block, D.D., Roanoke, Carlton Barnwell, Lynchburg, and G. Otis Mead, Roanoke, Messrs. C. Edwin Michael, Roanoke, C. Francis Cocke, Roanoke, Robert L. Pierce, Wytheville, and Charles E. Magill, Pulaski. The alternates are the Rev. Messrs. J. Lewis Gibbs, Staunton, J. J. Gravatt, Staunton, H. H. Young, Bluefield, and O. I. Gwathmey, Wytheville, Capt. J. W. Gerow, Nora, Col. Wm. King, Jr., Lynchburg, Mr. C. S. Hutter, Lynchburg, and Mr. W. C. Rierson, Alta Vista.

THE MAINE CONVENTION

PORTLAND, ME.—The Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, included in his address to the Convention of the Diocese, which met in St. Luke's Cathedral, Portland, May 12th and 13th, a fitting tribute to the memory of the late Robert Hallowell Gardiner, whose family has been associated with the Church in Maine since its very earliest days. The Bishop also spoke of the large amount of misinformation which had been spread abroad in regard to those who had to deal with certain cases that have been

before the Church. He pleaded, not only for open-mindedness, but for care not to make unfounded assertions, and asked the clergy to remember that they must think of the people who were commended to their pastoral care and who might be hurt by rash statements and unhappy actions.

The Standing Committee of the Diocese was reelected, with the exception of the Rev. Canon Robert W. Plant, who is retiring from all active work. The Rev. Charles M. Tubbs, rector of Grace Church, Bath, was chosen to fill this vacancy.

The elections were as follows: The deputies to the General Convention are the Very Rev. Edmund R. Laine, Jr., Portland, the Rev. Canon Ernest A. Pressey, Portland, the Rev. Messrs. Arthur T. Stray, Brunswick, Stuart B. Purves, D.D., Augusta, President Kenneth C. M. Sills, Bowdoin College, the Hon. Charles B. Clarke, Portland, Major Robert H. Gardiner, Gardiner, and Mr. Charles F. Flagg, Portland. The alternates are the Rev. Messrs. Ralph H. Hayden, Camden, Edward C. McAllister, Gardiner, R. A. Forde, Fort Fairfield, and George C. DeMott, Portland; and Messrs. Allan P. Stevens, Portland, John S. Rogers, Bar Harbor, George A. Harrison, Portland, and the Hon. Charles B. Carter, Auburn.

MARQUETTE CONVENTION DATE

MARQUETTE, MICH.—The thirtieth annual Convention of the Diocese of Marquette will open in St. Paul's Cathedral, Marquette, on Tuesday, May 26th, at 9:30 A.M., with a celebration of the Holy Eucharist. The Convention will be preceded on Monday night, May 25th, with a Diocesan Men's Dinner in the Cathedral Guild Hall.

Following the convention the clergy will be the guests of the Bishop, the Rt. Rev. Robert L. Harris, D.D., at the Doe Lake Hunting and Fishing Club. This Doe Lake Conference, which has become an annual event, is sort of a combination of retreat and round table discussion, and is looked forward to each year by all the clergy.

DEPUTIES AND ALTERNATES

The DELEGATES to the General Convention from the Missionary District of Honolulu, elected at the meeting of Convocation, April 25th, are the Rev. James F. Kieb, 1040 Pua Lane, Honolulu, with the Rev. James Walker, St. Augustine's rectory, Kohala, Hawaii, as alternate. The lay delegate is Mr. H. M. von Holt, 97 Merchant St., Honolulu.

DIOCESE OF ATLANTA FLOURISHING

ATLANTA, GA.—At the annual Council of the Diocese of Atlanta, which met in St. Philip's Cathedral, Atlanta, May 12th to the 14th, Bishop Mikell stated that there had been greater material prosperity throughout the Diocese than ever before, with new rectories, parish houses, and churches being erected in every section. He stated, however, that the Diocese would not advance as it properly should until it supported more adequately the Program of the Church.

The reports presented at the meeting of the Woman's Auxiliary showed a marked increase in every respect over preceding years. The United Thank Offering now totals nearly \$4,000 and the women expect to raise another \$1,000 before the meeting of the General Convention. They expect to raise the balance due on the Ramsaur Memorial, \$150, immediately. A total of about \$10,000 has been raised and disbursed by the women during the year.

The report on the State of the Church showed an increase in every item—including funerals—and the Church in the Diocese is thought to be in a condition of progress.

The deputies to the General Convention are the Rev. Messrs. C. B. Wilmer, D.D., O. J. Hart, T. H. Johnston, Litt.D., and S. A. Wragg, and Messrs. R. C. Alston, C. L. Bunting, Z. D. Harrison, and T. H. Nickerson. The alternates are the Rev. Messrs. W. W. Memminger, A. G. Richards, H. F. Saumenig, and C. H. Lee, Messrs. David Woodward, Turner Berry, John T. Hancock, and Guy Hastings.

DELAWARE ADVANCING

WILMINGTON, DEL.—With silver vessels over two hundred years old from the original parish church, now Old Swedes', the annual convention of the Diocese of Delaware was opened in Trinity Church, Wilmington, May 12th with the celebration of the Holy Communion by the Bishop, the Rt. Rev. Philip Cook, D.D., assisted by the clerical members of the Standing Committee, and the rector of the church, the Rev. F. M. Kirkus, D.D.

Mr. John S. Grohe, after thirty-one years' service as secretary, declined the election to succeed himself, and was made secretary-emeritus for life. The Hon. Charles M. Curtis was elected secretary, and appointed the Rev. T. Getz Hill and Mr. William B. Jester, assistants.

The Bishop's annual address was given at an evening session. The Bishop informed the deputies that the diocese last year paid 126 per cent of its apportionment for the budget, which, in proportion, is as much as, or more than, that paid by any other diocese, and that Delaware does not ask any missionary return from the National Council. He enumerated the unusual list of material improvements in progress or recently completed in the diocese, amounting to more than \$100,000, and declared it to be a material evidence of a determination to extend the moral and spiritual forces. He reiterated his belief that reform cannot come through enactment of law.

"In nearly every state and community," he said, "no end of excitement is stirred up about silly laws which can no more change human nature or make men over than the royal command of King Canute could stop the rising tide. Neither our own country nor the world will make any real progress without God as revealed in Jesus Christ. The future of the world is in the American home—and how much of God is in the home will largely determine how much of God, how much of righteousness and permanent peace, will belong to the future of mankind."

The Bishop also deplored the increasing tendency to attempt the accomplishment of moral reform through the multiplicity of welfare organizations, and thought that a smaller number functioning more efficiently would accomplish more good.

Col. George A. Elliott, chairman of the committee on the increase of the Episcopal endowment fund, reported that an effort would soon be made to increase the present fund by \$30,000, and stated that he believed there will be no difficulty in accomplishing it.

To the Woman's Auxiliary, which met at the same date as the convention, Mrs. Irving Warner, custodian of the United Thank Offering for Delaware, reported that the offering for the triennium now amounts to \$4,529.47, the largest ever made in the Diocese. It is hoped that it will reach

A LITTLE MORE ENCOURAGING

New York, N. Y., May 8, 1925.

The statement of receipts to May 1st is a little more encouraging in that the total is about \$12,000 in excess of the amount received last year up to this date.

The following dioceses and districts have remitted more than the minimum due on the Budget quota:

Delaware, Virginia, Tennessee, Honolulu, Maryland, Kentucky, South Dakota, Liberia.

The District of Honolulu has paid its full Budget quota for the year.

Some other dioceses show very large increases in remittances as compared with 1924.

There are, however, some other dioceses in which money is being withheld from the purpose for which it was given and this is a situation which ought to be corrected immediately. It is unbusiness like; it is expensive and it is not honest.

Collections from all parishes and dioceses ought to be brought up to date by the first of June.

Yours sincerely,

LEWIS B. FRANKLIN,
Treasurer.

\$5,000 before the meeting of the General Convention.

The elections resulted as follows:

Standing Committee: the Rev. Charles W. Clash, the Rev. Joseph H. Earp, the Rev. Robert Bell, Dr. C. L. Reese, and A. Felix du Pont.

Deputies to the General Convention: the Rev. Messrs. F. M. Kirkus, D.D., 1106 Adams St., Wilmington, Benjamin F. Thompson, Dover, Richard W. Trapnell, 1009 Park Place, Wilmington, and Alban Richey, D.D., Concord Ave., and Tatnall St., Wilmington, Col. George A. Elliott, 1 Red Oak Lane, Wilmington, the Hon. Richard S. Rodney, New Castle, Messrs. William E. Valliant, Georgetown, and Henry I. Beers, Dover.

The alternate deputies: the Rev. Messrs. Joseph H. Earp, New Castle, Charles A. Rantz, Claymont, Frederick T. Ashton, Greenville, T. Getz Hill, Smyrna; Mr. J. Thompson Brown, Montchanin, the Hon. William E. Denney, Dover, Dr. H. R. Burton, Lewes, and Mr. J. W. Trought, Laurel.

TO HAVE WOMEN REPRESENTATIVES

TRYON, N. C.—The women of the Diocese of Western North Carolina are to have representation hereafter in the Diocesan Conventions, it was decided at the Convention that met at the Church of the Holy Cross, Tryon, May 13th and 14th.

The Rt. Rev. J. M. Horner, D.D., was consecrated Bishop of the Missionary District of Asheville, twenty-seven years ago, and in his Convention address he called attention to the great growth of his work during this time. The contributions, he said, were ten times greater than twenty-five years ago, and that, whereas the greater part of these came from two parishes, now the other parishes are giving the greatest proportion.

The deputies to the General Convention are the Rev. Messrs. J. W. C. Johnson, Gastonia, W. G. Clark, Asheville, S. B. Stroup, Hickory, and A. W. Farnum, Hendersonville, Messrs. Heyward Parker, Asheville, W. L. Balthis, Gastonia, F. P. Bacon, Tryon, and H. V. Smedburg, Brevard. The alternates are the Rev. Messrs. S. R. Guignard, Lincolnton, C. M. Hall, Asheville, Albert New, Waynesville, and C. P. Burnett, Tryon. Messrs. C. E. Waddell, Biltmore, J. H. Pearson, Morgantown, Henry Norris, Rutherfordton, and John Yeager, Hickory.

RETURNS GENERAL CONVENTION DELEGATION

SYRACUSE, N. Y.—All of the lay deputies to the last General Convention and the two clerical deputies still in residence in the Diocese were elected by the Convention of the Diocese of Central New York to attend the New Orleans Convention. The two new deputies are the Rev. Francis W. Eason, rector of Trinity Church, Watertown, and the Rev. Henry H. Hadley, D.D., rector of St. Paul's Church, Syracuse. Those re-elected are Archdeacon Foreman, the Rev. Frederick T. Henstridge of Elmira. Prof. H. N. Ogden and Messrs. Frederic J. Bowne, Stuart D. Lansing, and Frank L. Lyman. The alternate deputies elected are the Rev. Messrs. Henry E. Hubbard, Henry C. Staunton, Samuel R. MacEwan, and William B. Clarke, D.D., Messrs. William C. King, Merwin K. Hart, Charles L. Behm, and Robert A. Marland.

The convention gathering was featured by a preconvention meeting in the interest of the Young People's Fellowship at which the Rev. Gordon Reese and the Rev. Hubert Wood made addresses.

The only legislation of importance was changes in the Constitution and canons allowing the Suffragan Bishop to act on occasion as Ecclesiastical Authority.

A committee was appointed to arrange for a celebration for the tenth anniversary of Bishop Fiske's consecration on St. Michael and All Angels' Day. The Convention also passed a resolution expressing its willingness to meet in a center of the Diocese other than Utica or Syracuse, and Bishop Fiske thereupon appointed Watertown for the 1926 Convention.

QUINCY DIOCESAN CONVENTION

GALESBURG, ILL.—The annual Synod of the Diocese of Quincy was held at Galesburg, May 12th and 13th. It was preceded, on the evening of the 11th, by a very largely attended banquet at Grace Church parish house, at which the Nicean anniversary was observed, addresses being made by Fr. Powell, S.S.J.E., and Dr. Fawcett, the Bishop of Quincy. Fr. Powell conducted a retreat for the delegates the following day, the Synod opening that evening.

The sessions of the Synod were held at St. John's Swedish Church, of which Dr. L. P. Carrington, rector of St. Mary's School, Knoxville, is vicar, and where the lay services are conducted in Swedish by William Tullberg, a candidate for orders.

Among the matters of business transacted was the adoption of an amended canon giving vestries power to elect the wardens, instead of their election, as has usually obtained, by direct vote at the parish meeting. A system of parochial assessments and apportionments was adopted, based upon the amount of parochial expenditures, with an increased percentage in the case of larger paying parishes.

The deputies to the General Convention are the Rev. W. L. Essex, the Rev. A. G. Musson, the Very Rev. George Long, the Rev. F. L. Carrington, LL.D., and Messrs. J. Heber Smith, Benjamin Potter, C. S. Cockle, and L. McC. Boggess. The alternates are Rev. Messrs. G. W. Smith, W. P. James, H. A. Burgess, and T. M. Baxter, and Messrs. C. C. Carter, C. F. Harsch, J. E. Blackburn, Capt. R. W. Corrigan.

NEW PLASTERING needed by Trinity Church, Hattiesburg, Miss., has been deferred, and \$350 given instead to the work of the whole Church.

Convocation of Canterbury Commences Transaction of Important Business

In the Lower House—York Convocation—Christ Church, Marylebone

The Living Church News Bureau
London, May 1, 1925

CONVOCAION of Canterbury assembled at Westminster for its spring session on Tuesday last. The Upper House, under the presidency of the Archbishop of Canterbury, had but little business to transact, and finished what there was to do on the same day—an unusual example of celerity.

The following resolution by the Bishop of Winchester was carried:

"That the Archbishop be requested to nominate a joint committee to consider the possibility of giving to the Church in the Channel Islands representation in Convocation and in the Church Assembly."

The Bishops of Winchester, Rochester, and Coventry were nominated to act with six members of the Lower House on this committee.

Another resolution, which was carried, after a brief discussion, was as follows:

"That it is desirable to take the opportunity afforded by the present Revision of the Prayer Book to replace the word 'Holy,' omitted in the Prayer Book form of the Nicene Creed from the description of the Church."

The Bishop of Truro was the mover, and the Bishop of London seconded. The American bishops, who attended the last Lambeth Conference, may perhaps recall that this was a point which was specially emphasized by the Dean of Westminster, Bishop Ryle, in his sermon on the opening day of that conference.

The Archbishop of Canterbury, in the course of the short debate on this matter, said that he was anxious that they should not, by any resolution they passed, prejudice any action they might find it necessary to take with reference to the revision of textual matters in the Book of Common Prayer.

A resolution was carried to the effect that, if a fixed Easter were adopted universally in the interests of the community, April should be assigned for the Festival, and that it should fall on a Sunday, approximately midway between the present limits of variation. The House agreed that it was important to take into account the whole sequence of the Church's year in considering any proposals for fixing Easter, and particularly for any general reconstruction of the Kalendar; and that it was not desirable to break the continuity of the Sunday by excluding one or two days from the sequence of the days of the week.

The Archbishop was of the opinion that if the Church of England and the Church of Rome were to agree upon a fixed date for Easter, the Eastern Churches would not find any difficulty in concurring.

IN THE LOWER HOUSE

In the lower House the first business on Tuesday was to discuss the *gravamen* presented by the Rev. A. G. B. Atkinson in regard to the disability of clergymen to sit in the House of Commons. This matter has been discussed times out of number at independent meetings of the clergy, but it was the first time it had been brought before Convocation. Mr. Atkinson is a forcible debater, and he based

his case for reform on the right of the clergy to all the privileges of citizenship. This plea, however, was more than met by the fact, pointed out by the Archdeacon of Hampstead, that, along with the disability, there is a corresponding privilege. Clergymen may not stand for election to Parliament, but they are not called to serve on a jury like ordinary citizens.

The resolution was eventually rejected on a show of hands, 36 voting for, and 50 against. Perhaps this is just as well, for the English clergy have far too much to do as it is, and the less they are concerned with party politics the better.

The afternoon session on Tuesday was devoted to the discussion of the report of the joint committee on the Permanent Diaconate, which was presented by Dr. Kidd; a debate on the report of the joint committee on the Synods of the Church; and the consideration of the joint committee on Kalendar Reform.

On Wednesday the consideration of the Clergy Pensions Measure engaged the attention of the Lower House. The motion of the Dean of Worcester was finally carried in the following form:

"That this House is of opinion that, in consequence of the liabilities of the clergy in connection with the Dilapidations Measure of 1924, 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; and that meanwhile a full inquiry should be made into the possibility of so amending the Measure as to meet the principal objections which have been urged from the side of the clergy."

There was a feeling in the House that the Measure ought not to be wrecked after so much work had been put into the scheme by Lord Phillimore and others; and to allay this feeling the Dean of Worcester strongly emphasized the fact that he was asking for postponement for the reason that he did not want the Pensions Measure to be rejected.

YORK CONVOCAION

There was a session of the Lower House only at York Convocation on Wednesday, and here also the Clergy Pensions Measure was debated.

The Archdeacon of Richmond moved:

(1) "That the further consideration of the Pensions Measure should be deferred until 1930.

(2) "That in the meantime a Measure should be brought before the Church Assembly at the earliest opportunity, providing that every ordinand should be required to arrange with the Clergy Pensions Institute for a returnable pension of £200 a year at 70."

The Archdeacon of East Riding moved as an amendment:

"That this House is of the opinion that the charge for pensions on those with incomes of £350 to £300 per year should be two per cent, and on those below that figure one per cent., and that the present actuarial balance of the Pensions Fund be distributed on those clergy with higher incomes."

He feared the clergy might become a laughing stock to other institutions. If a schoolmaster had to retire at sixty, surely a clergyman should retire at seventy. He would not hold up the measure a day

longer than was necessary. They must not only think of injustice to the clergy, but also of injustice to the parish. This amendment was carried.

CHRIST CHURCH, MARYLEBONE

On Wednesday last, Christ Church, Marylebone, London, celebrated the centenary of its consecration on April 29, 1825. The parish has seen many changes in the hundred years, but the most revolutionary was the extension to London twenty-five years ago of the Great Central Railway, with its terminus at Marylebone. The railway swallowed for its station and other buildings two important and fashionable squares, Harewood Square and Blandford Square. This practically broke up a hitherto compact parish, and, until recently, its life was at a somewhat low ebb. Since the appointment, about two years ago, of the present rector, the Rev. T. G. Brierley Kay, there has been a notable revival of activity and spiritual influence. All debts have been paid off, the congregations have wonderfully increased, and an effort is being made to improve the value of the living. Among the past rectors were J. Llewellyn Davies, who made his name as a writer and evangelical preacher, and O. P. Wardell-Yerburgh, a great preacher in his day. Until 1899 there was a Church rate levied in Marylebone, producing about £3,000 per annum. In that year the Marylebone Borough Council compounded with the Ecclesiastical Commissioners by the payment of £100,000, the interest of which today provides the income of the churches in the borough.

At the special service next Sunday morning, in connection with the centenary, the Bishop of London will preach and the Attorney-General, Sir Douglas Hogg, and the Mayor of Marylebone, will read the Lessons.

SHAKESPEARE COMMEMORATION

A special Shakespeare commemoration service was held in Southwark Cathedral last Saturday morning. Before the service began the organist, Mr. T. C. Cook, played compositions by the following contemporaries of Shakespeare: William Byrd, Thomas Morley, John Bull, and Orlando Gibbons. Those present included the Suffragan Bishop of Kingston and the Mayor and Councillors of Southwark.

An address was given by Dr. E. Hermitage Day. Shakespeare, he said, reached the hearts not only of English people but of the whole world. In his sense of true patriotism Shakespeare was in advance of his age, an age the romance of which was too often marred by the bigotry and ruthlessness both of King Philip and the men who "sing'd his beard." Then Shakespeare's appeal was universal because he had a pure love of natural beauty, and because he had a wonderfully sane outlook on life. In an age when religious passions ran high and fierce, he kept the golden mean, and left his genius unimpaired by strife and partisanship. Dr. Day's closing words were taken from Matthew Arnold's fine sonnet on Shakespeare:

Others abide our question. Thou art free.
We ask and ask—thou smilest and art still,
Out-topping knowledge.

During the service flowers and wreaths were placed on the memorial tomb of Shakespeare by the Mayor of Southwark and representatives of the "Old Vic" Theater, the Overian players, and others.

WALTHAM ABBEY

Next Sunday, special services will be held at Waltham Abbey, Essex, some twelve miles north-east of London, on

the occasion of the 865th anniversary of its consecration. The Bishop of Chelmsford will be the preacher.

Waltham is one of the most interesting spots within easy reach of London. It was in the Abbey church of the Holy Cross that the body of Harold, the last of the Saxon kings of England, was laid to rest after the Battle of Hastings. The tomb, if it still exists, lies outside the remaining part of the church, about fifty yards eastward. It was of plain grey marble, according to Thomas Fuller, in his *Worthies of England*, published in 1662, and bore the epitaph, "*Hic jacet Haroldus infelix.*" Not a great way from the Abbey church is Waltham Cross, one of the many crosses erected by Queen Eleanor to mark the resting-places of the coffin of Harold on the long journey from Senlac (Hastings) to Waltham.

Before the reputedly miraculous crucifix, the Holy Rood of Waltham, Harold knelt on his way from the north to fight William of Normandy at Hastings. It was this crucifix that inspired the English at Hast-

ings with their battle-cry of "Holy Cross." Only the nave of this fine example of Norman architecture now remains, and this was restored by the architect William Burges in 1860. The paintings on the inside of the roof were executed by Burges' pupil, E. J. Poynter, who later became president of the Royal Academy.

THE YPRES MEMORIAL

Prebendary Carlile, of the Church Army, writing to the Press concerning the proposed memorial church at Ypres, says:

"The proposal, backed as it is by many eminent and influential names, has aroused much sympathetic interest. As, however, it must necessarily be some time before an English church is available, the many visitors to Ypres, both British and American, may like to know that morning and evening services are held regularly on Sundays in the Church Army Hostel. Visiting chaplains are glad to help with frequent and regular celebrations of the Holy Communion in the little war-worn chapel attached to the Hostel."

GEORGE PARSONS.

Death of Bishop Reeve Removes Pioneer Canadian Missionary

Death of Chancellor Davidson— Dedication of Ukrainian Church —Miscellaneous News

The Living Church News Bureau
Toronto, May 13, 1925

THE DEATH IN TORONTO THIS WEEK of the Rt. Rev. William Day Reeve, D.D., removes one of the best known and most beloved of our bishops. Since 1907, and up to a few months ago, the Bishop had been acting as Assistant Bishop in the Diocese of Toronto, where his saintly character and wide interests have endeared him to every one. His picturesque and patriarchal figure was known alike to young and old, Churchmen and non-Churchmen.

But the Bishop's real life work was in the Canadian North where for a full generation he was one of the honored pioneers, and first Bishop of Mackenzie River, the vast diocese which stretches from the limits of civilization on the south to the Arctic Circle on the north.

Like many other of the pioneer missionaries of the Northwest, the late Bishop was a native of England. A son of James Reeve, he was born at Harmistown, Lincolnshire, in 1844. He was educated at the Church Missionary College, Islington, where he secured his qualifications for the diaconate, and where he met Miss Emily Parker, of Caister, Lincolnshire, whom he married shortly before commencing his journey to what in 1869 were the utmost unknown wilds of the far West. His wife was an active partner in the mission field until her death.

The young missionary and his wife commenced their missionary work at Fort Simpson, after a three months' journey from St. Cloud, Minn., the end of the steel, along a course which took them down the Red River, across Lake Winnipeg, up the Saskatchewan, across the Divide, and down the chain of lakes and rivers whose waters empty into the Arctic Ocean by the Mackenzie River.

In 1879 he moved to Fort Chipewyan, on Lake Athabasca, and five years later he was promoted to the post of Arch-

deacon of Chipewyan. On the creation of the Diocese of Mackenzie River, in 1891, the Archdeacon was chosen as Bishop.

Bishop Reeve remained in active charge of the missions dotted over the huge area of the Mackenzie River basin until 1907, and for several years previous to 1907 he acted also as Bishop of the Diocese of Athabasca, in addition to his other duties. In that year he was named Assistant Bishop for the Diocese of Toronto, which post he held until his death.

On his coming to Toronto, the Bishop married Mrs. Alice Grindlay, of Toronto, who survives him.

The funeral services are being held at St. James-Cathedral, on Friday afternoon.

DEDICATION OF UKRAINIAN CHURCH

On Sunday afternoon, April 26th, a most interesting and historic service was held when the Ukrainian church at Thorold, Ont., was dedicated by Archdeacon Perry. The late Bishop Clark had been looking forward to this unique service with great interest, but death intervened. The clergymen present were the Rev. Canon Piper, the Rev. Messrs. C. H. Howett, E. H. Harper, R. H. Bell, T. H. Ibbott, and M. C. Chawrink, the Ukrainian priest. There were no chairs in the church and so the large congregation stood throughout the service. The Archdeacon took the dedication service and preached the sermon. Fr. Chawrink also spoke first in Ukrainian and then in English. This is the first service of such a kind ever known to have been held by the Church of England for Ukrainians.

DEATH OF CHANCELLOR DAVIDSON

Another death of interest to Canadian Churchmen was that of the Leo H. Davidson, K.C., LL.D., widely known as a great authority on canon law and ecclesiastical matters, and as Chancellor of the Diocese of Montreal, which occurred Sunday night, May 3d. He was in his eighty-third year.

The son of the Rev. John C. Davidson, formerly rector of Cowansville, Quebec, Mr. Davidson gave his attention to study of civil law, to which he added the study of the canon law. His interest in the Church was unflinching and he had been a

member of the Diocesan Synod for over fifty years, as well as representing his Diocese in the Provincial and General Synods. During his long term of service Mr. Davidson had been, at one time or other, of service to practically every Canadian bishop on some point of ecclesiastical law, on which he was regarded as the outstanding authority in the Dominion.

A Canadian newspaper states editorially:

"The value of the layman to the Church has seldom been so well exemplified in Canada as by the service of the late Dr. L. H. Davidson. He was one of those Churchmen who believed in an active proof of their faith, and whose inclinations, no less than his beliefs, led him to make a profound study of ecclesiastical law. It was inevitable that he should develop by degrees into an authority upon all matters relating to the Church as an institution, and it has been said by many competent judges that he was without a rival in his day in his knowledge and interpretation of canon law. At a time when the Church of England in this Dominion was sorely in need of support and of cohesive influences, he was the dominating figure in the organization upon a sound legal basis of the General Synod of Canada. He took a deep interest in the operation of the Board of Missions, and it was largely due to his foresight and his advice that the work of the Board was attended with satisfactory results.

"Montreal knew him best, however, as Chancellor of the Diocese. He was an essential figure at all diocesan councils. He lent to the deliberations of the Synod not only the weight of a grave and searching authority, but the wisdom of long years of study and a natural gift for sound judgment. While he upheld his Church, he knew the broadening influences of a tolerant spirit and an open mind. It was his pride to serve the Church he loved, even as it was his privilege to do that Church invaluable services. He maintained his interests in all its activities unabated to the end. His life was fulfilled in faith, and the long record of more than eighty years saw his devotion and his labors justified. He leaves a noble memory behind, and a vacant chair none can so fittingly fill."

MEMORIAL TO FORMER RECTOR

PEEKSKILL, N. Y.—The Rt. Rev. D. L. Ferris, D.D., Bishop Coadjutor of Western New York, blessed a new altar and reredos in St. Peter's Church, Peekskill, recently, an illustration of which appears on another page of this issue of THE LIVING CHURCH.

The altar and reredos, designed by Hobart Upjohn, was made possible by a large number of members of the congregation and other friends, and forms a memorial to the late Rev. William Fisher Lewis, who was rector of the parish from 1873 to 1881, and from 1889 to 1923.

At the same time a large number of other memorials were set aside and blessed for the use of the Church.

DR. WING ACCEPTS

ORLANDO, FLA.—The Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, received, May 14th, the following telegram from the Rev. John Durham Wing, D.D., expressing his acceptance of his election as Bishop Coadjutor of the Diocese of South Florida:

"Believing it to be in accordance with Divine Will, I accept my election as your coadjutor, subject to approval of the bishops and Standing Committees of the Church: and I pray that God may make me of use to you, the diocese, and the general Church. Letter following."

Massachusetts Girls' Friendly Has Very Successful Meeting

St. Anne's Centennial—The Summer
Conferences—News Notes

The Living Church News Bureau
Boston, April 20, 1925

THE ANNUAL TEA AND SERVICE OF THE Girls' Friendly Society of Massachusetts was a tremendous success. The tea was in the main hall of Mechanics Building. Over 1,250 girls and women, members and associates of the Girls' Friendly, met at Mechanics Building on Monday afternoon, May 11th. Eighty-four parishes were represented. Supper was served until seven o'clock, when the members and associates, two by two, went in long procession along Huntington Ave., to Trinity Church for the service at half past seven.

Processional hymns were sung as the Branches, with their banners, took their places in the church. Twenty-four clergymen occupied the chancel. The Rev. W. Appleton Lawrence, rector of St. Stephen's Church, Lynn, was the preacher of the evening, saying that the name of the Girls' Friendly Society was a challenge that has to be lived up to, and that each one could make her name mean something worth while.

The missionary offering taken at the service amounted to \$1,194.17, which, with the candidates' offering, makes a total of \$1,358.34. It will be sent to St. James' Indian Mission, Cannon Ball, North Dakota, to help in building a new Mission Home. It is the custom each year for the Girls' Friendly to give a special offering for some mission work.

ST. ANNE'S CENTENNIAL

Memorable services in the church and exercises in the largest city auditorium were held last week in Lowell, commemorating the centennial of St. Anne's Church, the Rev. Appleton Grannis, rector. Bishop Lawrence, Governor Fuller, and Mayor Donovan paid eloquent tributes to the influence of St. Anne's Church in Lowell during the past century. Governor Fuller, in the course of his address said:

"I think it is fair to say that there never was a time in the history of the nation, when we so much needed the influence of the Church, as today. I welcome the opportunity of coming and paying my tribute, out of my experience. If I were to pass on to my youngsters the best advice that I could give them, it would be that I would rather that they had a working knowledge of the Bible, than a college education. Sometimes it seems to me that the young people of today, in devoting their thoughts to the higher education, lose sight of the knowledge of the fundamentals that comes from the Good Book. Many times, when I see young men who have been denied the advantages of a college education, I would strive to give to them, if I could, that knowledge of the fundamentals, that was the reliance of Abraham Lincoln when he piloted this nation through a crisis."

THE SUMMER CONFERENCES

An interesting development in Massachusetts during the past few years is noted in the increasing number of parishes which are sending delegates to the summer conferences, Wellesley and Concord. As parish officers and leaders among the young people are sent for ten days of intensive training, the average parish

realizes much help from this trained leadership the following year. The rector of St. Stephen's Parish, Cohasset, announced last week that seven of his Church school teachers would be sent by the parish this summer to Wellesley and Concord. A Greater Boston rector tells that five members of his Young People's Fellowship would have their expenses paid to the Provincial Conference at Concord, and that six of his parish officials would go as delegates to the national con-

ference at Wellesley. His estimate is that these trained leaders are more than equal to a curate, and the expense is only one-tenth of the cost of such an assistant giving his entire time to parish work.

NEWS NOTES

All Saints' Church, Brookline, reports success in raising the fund of \$125,000 for the completion of its building. The contract was let immediately, and it is expected that the new work on the church building will be completed before January 1, 1926.

The Church of the Ascension, Fall River, held an inspiring anniversary service last Friday.

RALPH M. HARPER.

New York Convention Marked by Loyal Support of Bishop

Children's Procession of Witness—
Deaconess Training School Com-
mencement—City Mission Society
Elects Women Managers

The Living Church News Bureau
New York, May 15, 1925

THE GREAT EVENT OF THE PAST WEEK has been the meeting of the annual Convention of the Diocese. A spirit of harmony and good-will prevailed throughout its sessions, notwithstanding the fact that the center of interest was the election of deputies to the General Convention, a proceeding capable of rousing strong feelings and strong words. The dominant note of the Convention, however, was not controversy, but loyal support of the Bishop, and of the policies outlined in his address, personal friendliness between men of marked differences of conviction, and a hearty desire for the advancement of the Kingdom of God within the Diocese and outside it.

CHILDREN'S PROCESSION OF WITNESS

Among the recent celebrations of the sixteen hundredth anniversary of the Council of Nicea, the Children's Procession of Witness in St. Luke's Chapel is of interest. The Children's Eucharist was sung as usual, the Rev. Frank Gavin, Th.D., professor of Church History in the General Theological Seminary, being the celebrant. After the Eucharist, a procession was formed at the altar-rails, the crucifers attended by the torch-bearers standing each on one side of the sanctuary gates, while the deacon, the Rev. Timothy Nakamura, of Japan, vested in a cloth-of-gold dalmatic, presented the incense to the celebrant to be blessed. During the blessing of the incense, the children of the Church school united in singing *Adeste Fideles*, which was continued as each child of the school went forward and placed on the smoking censer a few grains of incense, saying as he or she did so, "Jesus is God," doing in acknowledgment of our Lord's Deity what the early martyrs refused to do before the statute of the deified emperor. After every pupil and teacher in the school had offered this symbolic act of adoring faith in Jesus as God, the procession, led by thurifer, crucifer, and the sacred ministers, began its circuit of the church, singing a fine English translation (made by one of the communicants of the chapel) of the German paraphrase of *Te Deum*—

Grosser Gott—to its own stately melody. On the return of the procession to the entrance to the choir, the Nicene Creed was sung. At the late Eucharist, which was preceded by a procession, the Rev. Dr. Gavin was the preacher.

DEACONESS TRAINING SCHOOL COMMENCEMENT

The commencement of the New York Training School for Deaconesses, St. Faith's House, was held in the Cathedral of St. John the Divine, May 14th. The Holy Communion was celebrated in St. Ansgarius' Chapel at half-past seven by the warden of the school, the Rev. Stanley Brown-Serman. At eleven the school went in procession to the same chapel, chosen because of its association with the Rev. William C. Huntington, founder of the school. The commencement address was made by the Rev. H. Ayde Prichard, Canon of the Cathedral and acting Dean, and the diplomas and certificates of the school were awarded by Bishop Manning, President of the Board of Trustees. Certificates of graduation were awarded to the Misses Margaret Bechtol, of New Castle, Pa., Phyllis Dickenson, of Glens Falls, N. Y., Letitia Gest, of Defiance, Ohio, Dorothy Hedley, of Rochester, N. Y., Eleanore Sime, of New York, Miriam Stoy, of Pocatello, Idaho, Marion Tompson, of Dorchester, Mass., Marie Turley, of Houston, Tex., and Virginia Zimmerman, of Cincinnati, Ohio. All the graduates take up work at once in parishes or institutions of the Church, or will pursue further academic work during the summer.

CITY MISSION SOCIETY ELECTS WOMEN MANAGERS

For the first time in the ninety-four years of its history, women have been elected members of the Board of Managers of the New York Protestant Episcopal City Mission Society. They are Miss Mabel Gerry, Mrs. J. K. West, and Mrs. Henry G. Sanford.

This important departure is a recognition of the devoted service of the women of the Diocese in aiding the work of the City Mission Society not only as individuals, but through the various Church organizations, including the New York Altar Guild and the Churchwomen's League for Patriotic Service.

Other persons added to the Board of Managers during the past year are, the Rev. W. Russell Bowie, D.D., rector of Grace Church, the Rev. Henry V. B. Darlington D.D. rector of the Church of the Heavenly Rest, Mr. John S. Rogers, Mr.

Rodney Procter, Mr. A. Coster Schermerhorn, and Mr. William H. Vanderbilt.

PRIEST ELECTED VESTRYMAN

St. Peter's Church, Chelsea, has recently elected the Rev. Charles N. Shepard, S.T.D., Professor of Hebrew at the General Theological Seminary, to the vestry

of the church. The election of Professor Shepard not only strengthens the bond of union between the people and the Seminary, but is especially gratifying to the parish because the professor and his family have been so helpfully identified with its life for many years.

THOMAS J. WILLIAMS.

Many Pennsylvania Children Attend Presentation Services

The Living Church News Bureau
Philadelphia, May 14, 1925

AN UNPRECEDENTEDLY LARGE NUMBER OF members of the Church schools of the Diocese attended the annual service for the presentation of the Lenten missionary offering at Holy Trinity Church last Sunday afternoon.

In spite of threatening weather, with occasional showers, a procession of children, under the direction of the Rev. A. R. Van Meter, marched around Rittenhouse Square, singing familiar hymns, before the service.

The church was rapidly filled, until every available space was occupied, the children being placed on the chancel and pulpit steps, in vacant choir stalls. Many had to stand throughout the service and about a thousand were unable to gain entrance at all. Many pupils came in Scout uniform, and there were "junior" choirs from several parishes.

The service was conducted by Bishop Garland, the Rev. Dr. Caley and the Rev. Frederick E. Seymour.

Bishop Overs of Liberia gave a most interesting address to which the congregation gave rapt attention. He likened those who participated in the offering to Life-savers, saying, "Part of the offering will go to 'save life' in Liberia, among the two million people who have no doctors and no medical aid. In certain parts of Liberia, there is only one doctor to 150,000 people. Your offering carries on the work of the hospital at Cape Mount, which in 1923 treated 10,000 cases." Speaking of the need of schools, Bishop Overs said, "450,000 children have never seen a school house. Part of your offering will build schools. Our Church cares for over 1,000 pupils in our boarding schools. One boy walked for two weeks through the forest to ask to be allowed to enter school. There is no hope for a girl in Africa outside of Christianity."

One recalled the inspiration which came to Livingstone when he heard Moffatt speak of seeing the smoke of a thousand villages where Christianity was not known, when Bishop Overs said: "There are six hundred towns in Liberia where no missionary has ever been. The Church has opened twenty-eight new stations, and has the opportunity to be first on the ground. Your offering will build more churches."

The next speaker, the Rev. P. L. Tsen, drew an interesting analogy from the story of St. John Baptist to the life and work of the children of today, saying "What you will be, depends on what you help others to be."

The addresses were made while the offering was being counted by Mr. George W. Jacobs and his assistants. At the conclusion of the addresses Mr. Jacobs announced that he had received \$66,578.92, with many schools still to send in offerings, so that there is confident expectation of total receipts amounting to \$70,000.

Bishop Garland, in thanking the members of the Church schools for the splendid offering said: "In spite of much anxiety over Church finances, such an inspiring service as this, and such an offering as this, are the hope of the Church. The children of Pennsylvania are giving more than ever before." The Bishop paid particular tribute to the children of St. John the Evangelist's Church, at Third and Reed Streets, their offering was \$800, about double the amount given last year. A few years ago, this church was about to be abandoned, it being considered impossible to continue work under the changed neighborhood conditions. It is now a flourishing center of activity. The offering of \$200 from the children of the Home of the Merciful Saviour for Crippled Children was also commended. The amount represented almost entirely the proceeds from the sale of articles made by the children.

Holy Apostles' school gave \$6,175, the Chapel of the Mediator, \$3,348, the Church of the Atonement, \$2,400, the Church of the Epiphany, Sherwood, \$1,842.

During the service, Bishop Garland distributed prizes of \$2.50 gold pieces, to be used in some missionary work, given by the Church School Service League to two groups of contestants. To a class of girls over twelve in St. Luke's Church, Bustleton, for the best chart on China, made in connection with Junior Mission Study classes in Lent. Old Christ Church received honorable mention for a very original chart. The prize to pupils under twelve went to a class of girls of St. Martins-in-the-Fields.

For the best note book work on China, made by pupils over twelve, the prize was given to Kenton Hudson, of the Chapel of the Mediator. Eleanor Aspel of St. Mary's, Ardmore, and Ruth Gilbert of the Church of the Advocate, receiving honorable mention. Rhoda Shires, aged 9, of the Church of the Covenant, was given the prize for note book work, and William Shearinghausen, aged 10, of the Chapel of the Mediator, received honorable mention. **FREDERICK E. SEYMOUR.**

A CONFERENCE ON PATRIOTISM

MONTCLAIR, N. J.—The Church League for Industrial Democracy, the Fellowship for Reconciliation, and the Fellowship for a Christian Social Order, have arranged a conference on Patriotism to be held at Wawayanda, a Y.M.C.A. camp near Montclair, from May 28th to the 31st. Miss Knight-Bruce, a secretary of the Industrial Christian Fellowship of the English Church, and an associate of the Rev. Dr. Studdert Kennedy in the work among laboring people, is to be one of the principal speakers. A number of other distinguished persons, both American and English, will also speak.

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

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

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

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

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

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Great Diocesan Choir Festival Held in St. James' Church, Chicago

Lay Readers Admitted—Asked to Support Training Camps

The Living Church News Bureau
Chicago, May 16, 1925

ON THE EVENING OF MAY 22, 1889, the first Diocesan Choir Festival was held in St. James' Church, Chicago, the choirs of St. James', the Church of the Ascension, St. Peter's, St. Martin's, Austin, St. Mark's, Evanston, and Grace Church, Oak Park, participating. On Thursday evening of this week, May 14th, the choirs of these churches, together with those of All Saints', Ravenswood, the Redeemer, and St. Peter's, three hundred voices in all, joined in another remarkable festival service at St. James' Church. The Association has been revived during the past year with the Rev. Robert Holmes, as president, who made a short address at the service giving the history of the Association and outlining its plans. Mr. John W. Norton was the conductor of the music of the service, and Mr. Stanley Martin, Mr. Robert R. Birch, and Mr. Lester Groom, assisted as organists. The service, which was the festival setting by Tallis, was sung by the Rev. Mr. Holmes. Many of the clergy were present, including Bishop Griswold, who pronounced the benediction. The preacher was the Rev. Dr. John Henry Hopkins.

Dr. Hopkins spoke of the growth in America in appreciation of good music. He predicted that Chicago would soon become the music center of the nation. The development of music in the last century, he said, has been almost as amazing as the advances in physical science, mechanical arts, and electricity. America is rapidly gaining in music. In recent years while the nation's population was increasing forty per cent and the number of physicians, lawyers, and clergy two hundred per cent, the number of professional musicians gained six hundred per cent. Serious dangers to music are prominent at the present time. One is the temptation to dwell unduly on the emotional side. When music develops the emotions instead of the will, it weakens character. Another danger is that of merely listening instead of producing. Mechanical music is so common that laziness results. We should beware of the enervating fascinations of the phonograph, the pianola, and the radio. Religious music is the highest phase of this art, not because of its technique but because of its theme.

LAY READERS ADMITTED

The first service of the admission of lay readers in the Diocese of Chicago was held at the Church of the Epiphany on Sunday, May 10th, at the late Eucharist, the Rt. Rev. S. M. Griswold, D.D., officiating, assisted by Rev. John F. Plummer, pastor of the Church of the Epiphany, and the Rev. F. F. Beckerman, of the Chicago City Mission Staff.

About fifty men from various parishes of the Diocese came for this service, and were in the procession. The service of admission was especially arranged by Bishop Griswold, and took place immediately before the Holy Eucharist. The candidates were presented jointly by the pastor of the Church of the Epiphany and the Rev. F. F. Beckerman. The Bishop then ad-

ressed the candidates, reminding them of the holiness of the office of lay reader, and the importance of the reading of the lessons, and the aiding of the priest in divine service with utmost care. The candidates severally expressed their "unfeigned belief in the Canonical Scriptures of the Old and New Testament, and promised diligently to read the same unto the people assembled in the church where the candidate is appointed to serve."

The Bishop then offered a prayer on behalf of each candidate and gave each authority to read the Scriptures in the church, presenting each one with a Bible, and then pronouncing the blessing.

The service was an outstanding occasion, and hereafter every candidate to become a lay reader will be admitted by this service. A medal will be presented to each one, upon which is inscribed the words: "Read, Mark, Learn."

ASKED TO SUPPORT TRAINING CAMPS

The clergy of Chicago have been asked by the Military Training Camps Association to do all they can to advertise and support the military training camps, particularly the camps that are being held in this district, the Sixth Corps area, at Camp Custer, Mich., and Jefferson Barracks, Missouri, July 23d to August 21st. Mr. George F. James, the national executive Secretary, says in his letter to the clergy:

"There is today in this country no supplementary agency working for the physical, intellectual, and moral wellbeing of American youth more effectually than the Citizens' Military Training Camps, conducted for one month each summer by the Government at no expense to the young men; between the ages of seventeen and twenty-four, who enroll in them. It is highly desirable that this opportunity be widely announced to the young men of your churches at as early a date as possible. Our committee hopes that you will be inclined to follow up such an announcement by a definite reference to, and explanation of, the Citizens' Military Training Camps in any service arranged in connection with due patriotic observation of Decoration Day in the latter part of this month."

H. B. GWYN.

NASHOTAH COMMENCEMENT

NASHOTAH, WIS.—Commencement exercises at Nashotah House will begin on Wednesday, May 27th, with a celebration of the Holy Communion at seven o'clock. At two o'clock the annual meeting of the Board of Trustees will be held, and at six o'clock the Convocation of the Alumni of Nashotah House will assemble for their annual meeting. Particular interest attaches to this year's meeting, as, for the sixth time, an alumnus has been chosen for elevation to the episcopate. At seven o'clock the Dean and Trustees of the House will tender a banquet to the Alumni at Shelton Hall. On Thursday morning at seven o'clock the Alumni will have their corporate communion, and at 10:30 the commencement service, which will consist of the conferring of degrees and giving of diplomas, followed by a Solemn High Mass, with sermon by the Rt. Rev. Campbell Gray, Bishop of Northern Indiana. The exercises will close with a luncheon in the refectory at one o'clock.

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Maryland Church Schools Make Increased Lenten Offering

On Behalf of Unity—C. S. L. Meeting—General News Notes

The Living Church News Bureau
Baltimore, May 7, 1925

THE ANNUAL PRESENTATION SERVICE of the Lenten offering of the Church schools of the Diocese of Maryland was held in the Church of St. Michael and All Angels, Baltimore, on Sunday afternoon, May 10th. Banners were awarded as follows:

First Banner, for greatest percentage of increase over previous years, to St. John's Church, Kingsville, the Rev. Theodore S. Will, rector.

Second Banner, for largest collection in Lent through the mite boxes, to Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, D.D., rector.

Third Banner, for largest per capita offering, to the Church of the Holy Apostles, Halethorpe, Md., the Rev. H. P. Manning, rector.

The total offering, coming in through the Lenten Mite Boxes for 1925, is \$16,538.02. This exceeds the previous record of the Diocese by \$1,598.93.

ON BEHALF OF UNITY

At the last Diocesan Convention in Maryland, two members of the clergy were constituted a committee to work in coöperation with the National Commission on Faith and Order. At the triennial meeting in Portland, Oregon, in 1922, a resolution was adopted "that the Woman's Auxiliary pledge anew its efforts in prayer and service towards Christian Unity." The Diocesan Committee and the Diocesan Woman's Auxiliary are formulating plans to bring Maryland into line with the immediate proposals of the Commission on Faith and Order. The program as outlined will at least include the following: An octave of prayer, from May 24th to the 31st inclusive, special prayers at all services on Sundays, and special prayers at all the weekday services. A certain period will be set apart each weekday at which men and women may join together in the church or the chapel in supplication on behalf of the Unity of Christendom.

An invitation will be extended, which in some cases has already been accepted, to all other religious bodies to follow this proposal, either in their own church buildings or in some central place, either singly and alone, or in conjunction with one another. There will, also, be a corporate Celebration of the Holy Communion in many Episcopal churches on some mid-week day, with the intention of intercession for the breaking down of the barriers that separate professing Christians, and for enabling them to see the identity of interests that bind them one to another in Christ Jesus.

The expectation of the Commission, therefore, "that initiated and has since coöperated in preparing for the World Conference," that they may count upon the help of the Woman's Auxiliary in enlisting the prayers of our own Church people, is to be satisfied in the Diocese of Maryland.

C.S.L. MEETING

The annual meeting of the Church Service League of Maryland will be held on Tuesday, May 19th. The program is an elaborate one. The service in the

morning is to be presided over by Bishop Murray. At this service the United Thank Offering will be presented. Luncheon will be served, and, beginning at two o'clock, a number of well known speakers will address the meeting.

The officers of the Church Service League are, chairman, Mrs. Roger A. Walke, vice-chairman, Mrs. John M. Nelson Jr., secretary, Mrs. Harry A. Slack, and treasurer, Mrs. Walter Hopkins.

NEW G. F. S. BRANCHES

During the month of April five new Branches of the Girls' Friendly Society were organized in the Diocese of Maryland. They are:

Baltimore, St. Bartholomew's, Mrs. S. S. Williams, Branch President; Hagerstown, St. John's, Mrs. Worthey Strite, Branch President; Frederick, St. Timothy's, Miss Bertha Trail, Branch President; Frederick, St. Barnabas', Mrs. O. R. McIntyre, Branch President; and Havre de Grace, St. John's, Mrs. E. G. Wimer, Branch President.

GENERAL NEWS NOTES

Maryland is celebrated for many things; for one thing we have one of the wisest and most lovable bishops in the American Church; but, we seldom seek to encroach upon the wonders or prerogatives of other states or dioceses. During the last few days, however, we have discovered that in one respect at least we may vie with the seldom discussed marvels of California! In Calvert County, a poplar tree in Middleham Cemetery has recently been removed, and the removal disclosed the fact that the tree was practically hollow and that it measured thirty-six feet in circumference! The age of the tree is uncertain; but, there must have been "giants in those days!"

From this part of the diocese there also comes news that St. Peter's Church, Solomons, the Rev. John Gibson Gantt, rector, has recently been installed with new electric fixtures. This may seem a small thing; but, to the writer, it is a significant thing, for he recalls that, during his first year in Baltimore, his church was lit by gas, and that it was a much mooted question whether or not it would be advisable to swallow up gas with electricity! You see, there had always been gas in the church, and why not always gas? Baltimore, in those days, ecclesiastical Baltimore, moved slowly—so far as the lighting of church was concerned! "Let your light shine, and do not suffocate," is a worldly piece of wisdom to be mastered by some ancestral vestries!

The Annapolis Convocation, the Rev. E. D. Johnson, D.D., Dean, will meet at St. Peter's Church, Solomons, on the last Thursday in May.

Under the auspices of the Brotherhood of St. Andrew of Christ Church Parish, Port Republic, the Rev. Joseph E. Williams, rector, the Rev. C. Ernest Smith, D.D., of St. Thomas' Church, Washington, gave an illustrated lecture on Church History, in the Town Hall, Prince Frederick, Md., on May 5th. Representatives from a number of neighboring parishes were present.

Maryland's contribution to Japan, through the recent campaign now totals \$129,500.00. H. P. ALMON ABBOTT.

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WASHINGTON PROVINCIAL Y. P. S. L. CONFERENCE

BALTIMORE, MD.—The first really representative Provincial Young People's Conference was held on May 1st, 2d, and 3d, in the Pro-Cathedral, Baltimore. Every diocese of the Third Province, except Erie, the most distant, was represented.

At eight o'clock Friday evening, the young people of Baltimore and the visitors assembled in the parish house of the Pro-Cathedral where everyone was introduced to everyone else, and games were participated in, which were indeed ice-breakers. At nine o'clock a group of young people from Syracuse, N. Y., presented *The Gift*, a Biblical drama, in the undercroft of the Pro-Cathedral. This drama depicted the healing of the lame and the blind by the Galilean and was most impressive.

On Saturday morning there was a short devotional service, after which the representatives divided into groups for discussion. There were three groups: (a) For clergymen and counselors, leader, the Rev. Christopher P. Sparling, Chairman of the Commission of Young People's Work in the Diocese of Maryland; (b) What We Are Doing With the Four-fold Ideal of Service, Study, Prayer, and Fellowship, leader, Mr. Kercheval E. Smith, President of the Young People's Service League of the Province of Washington; (c) How to Conduct a Successful Social, leader, Mrs. Frederick Biederstedt, Superintendent of Young People's Work, Syracuse, N. Y. Following this there was a joint session with an inspirational address by Dr. Wyatt Brown, rector of St. Michael and All Angels' Church, Baltimore. At twelve o'clock, a buffet luncheon was served in the parish house.

During the luncheon period, a business meeting of the Diocesan delegates was held. Miss Mabel Yassel, recording secretary, having resigned, Miss Elizabeth S. Purnell, of the Diocese of Washington, was unanimously elected.

The matter of dues was then considered, and it was voted that each Diocese should pay \$1 per year for each parochial society in the Diocese.

At 2:15, the Conference convened in the undercroft of the Cathedral and the representatives were welcomed by the Rt. Rev. John G. Murray, D.D., Bishop of Maryland. The Rev. C. Sturges Ball, D.D., of the Goucher College faculty, made a short address upon Bible Study. After Dr. Ball's talk, three discussion groups were held:

Effective Programs for our Devotional Meetings, Bible Study Programs; and Fundamental Principles of Christian Leadership. At 3:15 the Rev. Dr. William L. DeVries, Chancellor of the National Cathedral at Washington, addressed a joint meeting on Young People and the Church."

At 6:30 Saturday evening a supper was served in the parish house at Memorial Church, at which there were 283 representatives present. There were songs and sleight-of-hand tricks for entertainment, and a wonderful spirit of enthusiasm and fellowship made the evening a great success. Following the supper, Canon DeVries conducted a quiet hour service of preparation for the corporate communion of the young people on Sunday morning in Memorial Church.

The Sunday program comprised two services at the Pro-Cathedral. There was a corporate communion for the Young People at eight o'clock. The morning service, at eleven o'clock included a short

service of installation for the Provincial officers, which was followed by a special sermon by Dr. Block.

The keynote of the conference was embodied in the little poem printed on the programs and sung to the tune of "Just As I Am":

"Just as I am, young, strong, and free,
To be the best that I can be
For God, and righteousness, and Thee,
O Jesus Christ, I come, I come.

"Out in the world to win renown,
And then to take the victor's crown,
And at Thy feet to lay it down,
Lord of my life, I come to Thee."

ORDER OF SIR GALAHAD CORONATION

BALTIMORE, MD.—Over twelve hundred persons witnessed the coronation service of the Order of Sir Galahad in Grace and St. Peter's Church, Baltimore, recently. The order was recently established in this parish, and immediately attracted a large number of boys and young men. The Rev. Roy E. DePriest, assistant minister of the parish, took the part of the Archbishop, in the ceremonies, and Ewing T. Bonn, of the rank of Knights, was invested and crowned King. After the presentation of the ritual of the full conclave of the order, the rector of the parish, the Rev. H. P. Almon Abbott, D.D., made an address.

The illustration of the ceremony, which is printed on another page of this issue of THE LIVING CHURCH, is from a flash-light photograph taken by a member of the staff of the Baltimore Sun.

UPPER SOUTH CAROLINA YOUNG PEOPLE'S CONVENTION

GREENVILLE, S. C.—Christ Church, Greenville, was host to some 250 young people, over the week end of May 1st to the 3d, at the second annual Convention of the young people of the Diocese.

The Convention opened Friday night at seven-thirty, with a banquet. Bishop Finlay was toast-master, and an interesting program was put on by members of the Young People's Service League. Following the banquet, a Quiet Hour, in preparation for the corporate communion to be held the next morning, was conducted by the Bishop of the Diocese. This was followed by sessions of the Church School Service League, presided over by Mrs. James W. Griffith, of the Department of Religious Education of the Diocese of Western North Carolina, and by the convention of the Young People's Service League of the Diocese, which was presided over by the president, Miss Mary Prevost, of Columbia.

At twelve o'clock, noon, both bodies formed in procession, with Church school banners, and went into the church, where the presentation service of the Easter offering for the Program of the Church was held. This offering amounted to something over \$5,000, breaking all previous records. Christ Church school, Greenville, was awarded the banner for the largest offering, \$1,331.55. St. Mark's Church school, Chester, led in the *per capita* offering, with \$7.14.

The officers of the Y.P.S.L. elected are, President, Miss Valeria Prioleau, of Trinity Church, Columbia; vice president, Mr. Paul Earle Sloan, of Trinity Mission, Columbia; secretary, Miss Louise Smith, of the Church of the Advent, Spartanburg; Treasurer, Miss Ret Thomas, of St. Stephen's, Ridgeway; executive

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secretary, Mrs. Frank N. Challen, of Christ Church, Greenville.

On Sunday morning, a special service was held in Christ Church, for the Y.P.S.L., the Rev. Ilbert de L. Brayshaw, rector of Grace Church, Camden, preaching the sermon. The young men of the League took all parts of the service allowed to laymen. Mr. Robert Shand, of Trinity, Columbia, said the opening sentences, the Lord's Prayer and the versicles. Mr. John Fishburn, of St. James', Greenville, read the 45th Psalm, Messrs. Thomas Phifer, of Spartanburg, and Paul Sloan, of Columbia, read the lessons, and Innes Jenkins, of Anderson said the creed and the prayers. At this service, the Young People's Service League of the Diocese made its corporate communion.

ST. LOUIS FLOWER SERMON

St. Louis, Mo.—The annual Flower Sermon was preached at Christ Church Cathedral, St. Louis, on Sunday, May 10th, by the Rev. Harry P. Nichols, D.D. Provision for this sermon was made by the late Henry Shaw, of St. Louis, founder of the Missouri Botanical Gardens, who left a certain sum to be paid annually to the Bishop of Missouri, in order that a sermon should be preached "on the wisdom and goodness of God as shown in the growth of flowers, fruits, and other products of the vegetable Kingdom." The choice of preachers is left to the Bishop of Missouri each year, and the selection this year was particularly happy as Dr. Nichols is President of the Alpine Society in America, and a well known nature lover.

Dr. Nichols also spoke the afternoon of the same day at the annual Missionary Host of the church school children of St. Louis in Moolah Temple, when, according to the practice for the past fifty-six years in this Diocese, the children gathered to give their contributions for missionary work in the state.

COLLEGE TOWN CHURCH CONSECRATED

Bloomington, Ind.—A notable event in the work of the Diocese of Indianapolis was the consecration of Trinity Church, Bloomington, on Sunday, April 26th. Trinity Church is the center of the work among the Church students at Indiana University, and was built in 1909. For many years a little frame structure represented the Church to the college students. In 1909 the beginning of an effort adequately to represent the Church outwardly in material equipment was made possible by a gift of \$5,000 from the Men's Thank Offering, and a stone church was built. To this a four story stone building was added for student work, largely through the interest and the benefaction of Mrs. Mortimer Matthews, of Glendale, Ohio, and her sisters. This student center is known as St. Margaret's Hall. Later a rectory was built adjoining the church. The total value of the property of the diocese at the State University is estimated at not less than \$100,000. It was therefore a day of great rejoicing for the local congregation, and to the whole diocese, when, by the payment of all indebtedness, the consecration was made possible. The work has been in charge of the same priest, the Rev. Wm. Burrows, from the laying of the corner-stone in 1909 to the consecration of the church sixteen years later.

The Bishop of the Diocese, the Rt.

Rev. Joseph M. Francis, D.D., was the consecrator, and the Rev. James D. Stanley, rector-emeritus of Christ Church, Indianapolis, was the preacher. It was impossible to accommodate the large congregation at the service.

EASTON LENTEN OFFERING

EASTON, MD.—The presentation of the children's Lenten offering in the Diocese of Easton took place this year on May 10th, at the Cathedral in Easton, Md., when the Church schools throughout the Diocese were represented. The children came in such numbers that they swarmed all over the nave and overflowed into the chancel, until the interior was a sea of bright faces topped by the waving banners of the schools. A missionary address was given by the Rev. E. Felix Kloman, deacon, who is to go this year from the Diocese as a missionary to Liberia.

The offering amounted to over \$3,300, the largest yet made at this service. Banners were granted the schools which surpassed along certain lines. The per capita offering of one school was \$8.20; and in another, one boy, by working all year, had accumulated more than \$60 in his box. The total offering goes to missions.

A MEMORIAL ALTAR

MARIETTA, OHIO.—A new altar and reredos, an illustration of which is to be found on another page of this issue of THE LIVING CHURCH, has been installed in St. Luke's Church, Marietta, and was used for the first time Sunday, May 3d. It was provided for by the will of the late Agnes Cadwallader as a memorial to her mother, Mrs. Julia D. Cadwallader, her aunt, Clara Wheeler Putnam, and her grandfather, Frederick A. Wheeler.

The altar was designed by Edward E. Allen, a nationally known church architect, and was executed by Angelo Lualdi, of New York.

TO TRAIN LAY READERS

SAVANNAH, GA.—A five weeks' course on The Books of the Bible and The Church's Beliefs and Doctrines as contained in the Prayer Book and the Catechism, has been inaugurated in Savannah, for the laymen of the four city parishes, the instruction to be given every Sunday night at Christ Church. This intensive study is an outcome of a movement on the part of Bishop Reese to instruct a number of laymen under the new canon to license men as lay readers, and it was decided by the Bishop, in consultation with clergymen and laymen, to extend instruction to all men desiring to accept this opportunity. The first meeting was held the Third Sunday after Easter and over eighty men were present. The Rev. David Cady Wright, rector of Christ Church is giving the course on The Books of the Bible, and the Rev. W. A. Jonnard, rector of St. John's Church, the course on The Church's Belief and Doctrines. Ten men have enrolled with the Bishop as lay readers.

LEXINGTON LENTEN OFFERING

LEXINGTON, KY.—The Church schools of the Ohio River Region of the Diocese of Lexington, held their service for the presentation of their Lenten offering in St. Andrew's Church, Ft. Thomas, on Sunday, April 19th, Bishop Burton delivering the address to the children. The amount of the offering presented by this region was \$1,465. This offering was from only five schools.

The Blue Grass and the Mountain Regions held their service in the Cathedral, Lexington, on Sunday, April 26th, the Dean of the Cathedral delivering the address. This offering, presented from seventeen schools, was \$739.86. This is the largest offering from this region in some years.

The total offering from the Diocese being \$2,204.86, the largest Lenten offering in the history of the Diocese.

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MT. GERIZIM CHAPEL

SALEM, VA.—On the afternoon of Sunday, April 26th, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, consecrated Mt. Gerizim Chapel, on Twelve O'Clock Knob, a few miles from Salem.

It is worthy of special note that this chapel, immediately on its completion, was free from debt and ready for consecration. The chapel is located in a community where, until the Rev. David H. Lewis began holding services in the local school house a year or so ago, the Church was scarcely known. The chapel was erected chiefly through the efforts and contributions of the people of the locality, though with the help of some outside friends.

The building is of frame, painted white, and presents an attractive, churchly appearance. A very great deal of credit is due to Mr. Lewis and his vestry, which has coöperated with him so constantly in the accomplishment of his purpose to provide a suitable building on Twelve O'Clock Knob.

PARISH HOUSE CORNER-STONE

PITTSBURGH, PA.—On Saturday afternoon, May 9th, in the presence of a large congregation, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, laid the corner-stone of a parish house for St. Paul's Church, Monongahela City. The occasion was notable because the building of the parish house marks the attainment of a long desired object. The church is one of the older parishes in the Diocese, and, for many years, has been struggling to do its work with very inadequate equipment. Under the vigorous leadership of the present rector, the Rev. W. F. Bayle, the parish house is now well begun, and it is hoped to have it completed by the opening of the season's activities in the autumn. The Bishop made an address of congratulation and encouragement, and the event was participated in not only by the congregation and a large number of townspeople, but there were also a dozen or more diocesan clergy there to show their interest by their presence.

TO RECEIVE DEGREE

NEW YORK, N. Y.—The Rev. William H. P. Hatch, D.D., Ph.D., Professor of the New Testament in the Episcopal Theological School, Cambridge, Mass., sailed May 16th to stay several weeks in France. He will spend most of the time at the University of Strasbourg, from which he is to receive the degree of *Docteur en Théologie*. His thesis, entitled *The Idea of Faith in Christian Literature from the Death of St. Paul to the Close of the Second Century*, has already been approved.

DEATH OF REV. P. M. BOYDEN

NEW MARKET, MD.—As the result of an automobile accident, the Rev. P. M. Boyden, rector of Linganore Parish, died at New Market, May 3d. On the morning of that day he had celebrated the Holy Eucharist early and had said Morning Prayer, with sermon, as was his custom. While on the way to another service, and while waiting for a motor bus, he was struck by a rapidly passing automobile and so severely injured that he died that night.

The Rev. Mr. Boyden was the son of

the late Rev. Ebenezer Boyden, a former Virginia clergyman. He was a graduate of the University of Virginia, and of the Virginia Theological Seminary. He was ordained to the diaconate in 1877 and to the priesthood in 1878 by Bishop Whittle. His entire ministry was exercised in Virginia and Maryland, and he had been rector of Linganore Parish, with which were associated Grace Church, New Market, St. James' Church, Mt. Airy, Zion Church, Urbana, and St. Paul's Church, Poplar Springs, since 1912.

Funeral services were conducted in his parish church by Bishop Murray, Archdeacon Helfenstein, and the Rev. Douglas Hooff. Bishop Murray accompanied the body to Richmond, Va., where interment was made in Hollywood Cemetery, the services at the grave being said by Bishop Murray and the Rev. J. H. Gibboney, rector of the Church of the Epiphany, Barton Heights.

In its issue of May 5th, the Baltimore *Sun* takes occasion, in a half column editorial headed *A Faithful Soldier of the Cross*, to call attention to the self-effacing ministry of the Rev. Mr. Boyden. The fatal accident, the editor says,

"was the closing scene in a life remarkable for its simple and quiet devotion to duty; a life typical of thousands of other ministerial lives, of which nobody outside of their own localities ever hears, but which compose the unseen but vitalizing, hygienic forces of morality and religion that keep clean and strong and sound the heart and head of what we call civilization."

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"For nearly fifty years in the ministry of the Church [the Rev. Mr. Boyden] had never found time for personal publicity. The only occasion on which he figured in the newspapers was the occasion of his death. He was too busy in the varied tasks which occupy the country clergyman to find time for anything else. He was always 'about his Father's business,' and he was about it still when struck down . . ." the editorial continues, "for a large part of his clerical career he had, like many another ministerial toiler, worked at a day laborer's wages. In recent years the Church has raised a fund which makes life more comfortable for these unknown but all-important members of its great army. But when Mr. Boyden went forth to sow and reap he took with him, like the Apostles, no money in his purse, and, like St. Paul, worked with his hands very often to supplement the inadequacy of his compensation. But he took with him what the Apostles took with them—invincible faith, unconquerable courage, and unfaltering loyalty to his mission. And he rejoiced in the fact that he was a millionaire in friends, in the amassing of a wealth not to be gained in Wall Street. "Singularity steadfast, serene, and sincere, his life was a moral straight line—the shortest distance between man and God. There was not a crooked hour in his life. He had no doubts, no fears, no part in theological controversy. He was sure that God was in His heaven and that in His own time He would make things right in His world. And to that end he labored 'without stint or limit,' with a heaven-born optimism that knew no questioning."

NEWS IN BRIEF

DULUTH—The Finance Department of the Executive Council reports an improvement in the financial situation in the Diocese of Duluth. Thus far this year, larger contributions have been made for the Church's Program than in any similar period in the past. This is chiefly due to a series of addresses which Bishop Bennett delivered last fall on 'The Church's Program, to Churchmen and Churchwomen in practically every parish and mission in the Diocese.—Recent gifts to Holy Apostles' Church, West Duluth, include an altar, an alms basin, and a lectern Bible. The Rev. Oscar Lindstrom is rector.—A pair of seven-branch brass candelabra have been placed in Trinity Church, International Falls, "in loving memory of the Rev. E. S. Murphy." Father Murphy was the first priest of the Church to hold a service of the Church in this town. It was through his efforts that this mission was organized. Twenty years ago he spent a summer there, holding services in a hall. He secured subscriptions, and started the erection of the church edifice. Since

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then he often revisited this town, where he was greatly beloved. The present clergyman is the Rev. Robert J. Long.

EASTERN OREGON—The presentation service for the Easter offering of the Church school, based on the Lenten Posters, With the Cross Around the World, was given both at St. Mark's Church, Hood River and at St. John's Church, Prairie City. St. Mark's school has more than doubled in numbers during the last year, under the rectorship of the Rev. Lindley H. Miller. A new church is an imperative need here, and plans are under way for its erection, work to be commenced this summer. The Easter offering from the congregation towards this project was \$500.—A handsome carved oak altar has been installed in St. John's Church, Prairie City, the gift of the Woman's Auxiliary of the Diocese of California to the Bishop of Eastern Oregon. Bishop Remington will hold the service for the graduating class of the high school of Prairie City, in St. John's Church, and preach the baccalaureate sermon on May 17th.—The work of the Church at Trinity Church, Bend, is growing rapidly under the leadership of the Rev. Francis H. Ball. The congregation has outgrown the church, and the Church school its quarters, and enlargement of the present building, or the erection of a new one will soon be a necessity. A class of twenty-eight, an increase in the number of communicants of over fifty per cent, was presented for confirmation by Mr. Ball on April 26th.—The Summer School for Eastern Oregon will be held at Ascension School Camp, Cove, on June 15th to the 26th. The Rev. Middleton S. Barnwell, Field Secretary of the National Council, and Mr. Edward Sargent, of the Department of Religious Education of the National Council, will be two of the leaders of the courses.

GEORGIA—The Custodian for the United Thank Offering of the Georgia Woman's Auxiliary reports that only \$401 is lacking of the \$4,000 goal for the triennium, and it is thought that this amount will be easily reached. The diocesan branch has over-subscribed its pledge for the Ramsaur Memorial by \$58, and it is expected to meet its pledge of \$500 for the Bishop Tuttle Memorial.

HARRISBURG—Bishop Darlington announced to the archdeaconry of Harrisburg, at its last meeting, that he had purchased, through private contributions, property in Enola, where the Pennsylvania System has one of its largest railroad yards. The building purchased was formerly used as a high school. The Rev. Charles E. Berghaus reported that the congregation at Elizabethtown, that has been using the Odd Fellows' Hall, needs but \$500 before it can purchase a lot and begin the erection of a church. The archdeaconry passed resolutions congratulating Bishop Darlington on the twentieth anniversary of his consecration to the episcopate.

IOWA—On Thursday afternoon, April 30th, the corner-stone of the new parish house at Grace Church, Lyons, was laid by the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa, assisted by the rector, the Rev. W. E. Stockley. The estimated cost of the building is \$11,000.—A special service in commemoration of the sixteenth hundredth anniversary of the Nicene Council and Creed was held in Christ Church, Waterloo, Monday evening, April 27th. Members of the Northwestern Iowa Clericus, which met in Christ Church the following day, were in the procession. The preacher to the clericus was the Rev. E. H. Rudd, D.D., priest in charge of St. Matthew's Church, Iowa Falls. The Rev. Robert Alan Russell, of Oelwein, read several papers on The Liturgy.—The children's Lenten Mite Box Offering at Trinity Cathedral, Davenport, amounted to \$252.44. This offering was presented on Low Sunday morning, and announced at Evensong. At the latter service several addresses were made by some of the children on the missionary work of the Church.—St. John's Church, Clinton, the Rev. Thomas Horton, rector, is having plans drawn for a parish house and new rectory.

LOS ANGELES—The magnificent Easter Offering of Trinity Church, Santa Barbara, totalling \$28,000, has assured the success of the plans of the congregation for a new parish house. Construction will begin this month on the building which will cost over \$70,000.—The new church of St. John's Mission, Chula Vista, is almost ready for dedication. The early Eucharist on Easter Day, held in a private home, was marked by over forty communions.—A year ago the congregation of the Mission of the Advent, Los Angeles, numbering twenty-three communicants, was worshipping in a tiny portable chapel. This year 114 Easter communions were made in the attractive, well-appointed new church.—On the evening of April 26th, the members of the Kiwanis Club, of South Pasadena, visited St. James' Church

in a body, as a surprise and compliment to the rector of the parish, the Rev. C. Rankin Barnes, who is president of the Club.—Dr. Josiah Evans Cowles, senior warden of St. John's Church, Los Angeles, recently presented four valuable lots to Grace Mission, Los Angeles, formerly a parochial mission of St. John's. The latter parish has presented to Grace Mission the old structure of St. John's Church, together with all its furnishings. The old church has been moved to these lots and will shortly be ready for occupancy. The Rev. Benjamin T. Trego is the priest in the charge.—Mr. Edward A. Shields, formerly a national field secretary of the Brotherhood of St. Andrew, has accepted the position of placement secretary of St. Barnabas' House, Los Angeles, the convalescent home of the County and City Mission Society.—It is expected that construction will begin shortly on the first unit of the new St. Luke's Church, Monrovia, following the designs of Carleton Monroe Winslow, of Los Angeles. This unit, consisting only of the nave, will cost about \$45,000.

LOS ANGELES—On Sunday, May 3d, the Very Rev. William MacCormack, D.D., celebrated the seventeenth anniversary of his coming to the Deanship of St. Paul's Cathedral, Los Angeles. A large dinner in honor of the event was given to Dean and Mrs. MacCormack on the evening of May 6th in the Cathedral House.—The annual rally of the Church schools of the diocese, together with the presentation of the Lenten offering for missions was held at St. Paul's Cathedral, Los Angeles, on Sunday, May 10th. Every seat in the Cathedral was filled, with a congregation of about 1,200. Brilliance was added to the service by the presence of the Harvard School band. The diocesan offering showed a total of \$7,147.22, the largest offering having been made by St. James', Los Angeles, with \$800.10. The new banner for best per capita offering was won by the mission of St. John the Baptist, Corona, with an average of \$3.88. The Bishop's banner, for the best average attendance during the winter, was won by St. Mark's Mission, Downey, with an average of ninety-three per cent.—The Social Service Commission held its second Social Service Forum at St. Paul's Cathedral House, Los Angeles, on May 12th. The speaker was Dr. Aaron Rosanoff, Chairman of the Southern California Mental Hygiene Society, his subject being Mental Hygiene and the Church.—The May meeting of the Woman's Auxiliary of the Diocese was held at St. Paul's Cathedral House, Los Angeles, on the 12th. Mrs. D. R. Covell, the new president of the Bishop's Guild, outlined the new social work being undertaken by that organization.

MICHIGAN—St. John's Church, Sandusky, has adopted a \$12,000 building program, for which \$4,000 cash is already in hand. One half of this program is completed in the construction of a new rectory. This mission is carrying a \$2,400 current budget, and has recently enrolled twenty-five families in the surrounding territory as a part of its rural program. Attendance Good Friday exceeded 200, although the communicant list numbers seventy-five.

MILWAUKEE—Christ Church, Eau Claire, has received \$20,000 from the estate of the late Daniel M. Dulaney, who had been a vestryman of the parish for three years.

NORTH CAROLINA—Two memorial candelabra were placed in the chancel of St. Stephen's Church, Oxford, and were blessed on the Third Sunday after Easter. They are in memory of Thomas White, his wife, Kate Hunt White, and their son, James. The memorial is the gift of the surviving members of the family.

QUINCY—The first Church service, aside from funerals, ever held in Barry, Pike Co., was conducted by the Rev. B. O. Reynolds, of Pittsfield. There are eight Churchmen, seven of them communicants, at Barry, and the Rev. Mr. Pittsfield will continue to give them pastoral care.

QUINCY—The annual meeting of the Diocesan Branch of the Woman's Auxiliary was held at Peoria, May 5th and 6th. Bishop Gray pontificated at the celebration of the Holy Communion. At the business session, Mrs. Biler made an address on the Church activities of the Fifth Province that center at Racine. Reports showed an increase of gifts and other work. Miss Mary Marsh, of Warsaw, was elected president, Mrs. J. F. Corbin, of Galesburg, secretary, and Mrs. J. H. Smith, of Osco, treasurer. On the second day the Rev. Fr. Powell, S.S.J.E., conducted a retreat for the women.

UPPER SOUTH CAROLINA—The Rt. Rev. K. G. Finlay, D.D., Bishop of the Diocese laid the corner-stone of the Long Memorial parish house of St. Andrew's Church, Greenville, April 26th. He was assisted by the rector of the parish, the Rev. A. R. Mitchell, the Rev. E. N. Joyner, and the Rev. T. P. Noe.

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