

The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, MAY 30, 1925 .

No. 5

THE GO-GETTER AND HIS CONSCIENCE

EDITORIAL

THE KINGDOM OF GOD AND THE CHURCH

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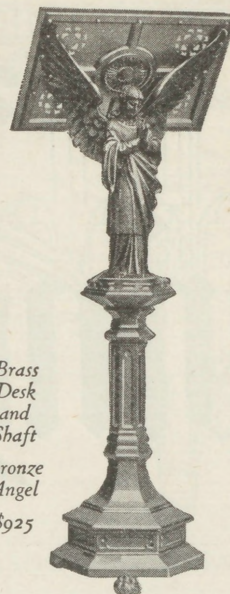
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SOULS with large communings are like spacious harbors, offering hospitable commerce to the laden liners which come from the near and distant parts of mankind. Our souls are purposed to have big relationships with God and man. Aye, with God! But the dungeoned heart ceases to have communion with God. It does not heed. It does not hear. “I stretched out My hands to you all the day long, and ye would not hear.”

—J. H. Jowett.

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EDITORIALS & COMMENTS

The Go-Getter and His Conscience

LYING for the glory of God" is a suggestive headline. It is not our intention here to discuss, still less to attempt to judge, the episode that called it forth recently in these columns. Whatever the rights and wrongs in that particular case may be, the mere headline itself is enough to start a few reflections on some of the various notions in regard to efficiency and truth, which people hold very strongly, without much mutual understanding.

Truth is an ideal; one of the three "eternal values" of many idealistic thinkers, absolute, self-standing, not to be reduced to any other terms, not to be argued for as having any purpose beyond its own inherent rightness. The universe is rational and intrinsically harmonious; a lie is against rationality and against harmony, and so against the very nature of things. A universe in which lies have an assured position would be no universe at all, but an irrational chaos. If mind is the very root-principle of the universe, and untruth is mind divided against itself, then untruth means a universe divided against itself in the innermost citadel of its being. And when you intend to lie, you intend to break up the universe. The suggestion is sometimes made that there ought to be no secrets, as well as no lies; the ideal is that everything should be known and completely known—"the truth, the whole truth, and nothing but the truth."

The rarefied atmosphere of this idealism has a counterpart in religious teaching. Puritanism is a fairly familiar memory to our people, and most of us have experienced the New England Conscience, whether in us or with us. Straight, unambiguous truth-telling is not only believed in as God's command upon us, but actually fulfilled in practice, often to our great discomfort and confusion of face.

"Her taste exact for faultless fact
Amounts to a disease."

The Truth is sacred. We must tell the Truth, though the heavens fall.

This sacredness of Truth develops into the religious attitude of many scientists, who really worship Truth; make it the object of their religion. So we have the exalted ideal not only of telling the truth we know, but of finding the truth we do not know.

Jesuits are supposed to stand for some highly convenient laxity on this principle. But the great English

Jesuit moralist, Thomas Slater, has a fine little chapter on lying, in which he says:

"A lie is . . . a speech contrary to one's mind. . . . According to the common Catholic teaching, lying of every kind is intrinsically wrong; so that, inasmuch as we may not do evil that good may come of it, we are never justified in telling a lie, not even if the life of another or the safety of the world depended on it. . . . This virtue of veracity exists and is of obligation apart from any right to the truth that there may be in others" (*Moral Theology* I, 464-9). The only reservation which he makes is in allowing ambiguous statements, not false statements, to be made when necessary to keep a just secret.

HOWEVER chary we may be about allowing modifications to the absolute duty of telling the truth, the truth itself requires us to admit that we all make them. Other principles insist on asserting themselves; and we cannot help asking whether the one great principle of making our expressions conform to our impressions should always absolutely override every other consideration. We are not now inventing modifications; we are just glancing at some that are very often actually made and defended.

Secrets have been mentioned. It is maintained that, at this imperfect stage of society at any rate, everybody has not the right to know everything about everybody else. At present it would cause widespread misery if nothing could be kept secret. We may recall the popular comedy which is based on this philosophy. If we have happened upon someone's secret, which would cause him great chagrin if broadcast to the world at large, it would seem that justice and charity alike should restrain us from needlessly revealing it. Still more if we have been entrusted with a secret in virtue of our profession, as doctor, lawyer, or clergyman. Ought we to tell the whole truth to any chance burglar, murderer, maniac, enemy alien, etc., etc., who may ask us a question? Is there not such a thing as positive forfeiture of the right to truth, when a person is bent on destroying other people's rights, or when, as in war, rights generally are in abeyance? To ask these questions is not to maintain that an inquirer need prove his right to the truth before we are under obligation not to lie to him; but perhaps a man may by anti-social action forfeit for the occasion his general right to the truth.

Objections will be shouted from all over the house, unless the house be slumbering, to the effect that we may refuse to tell the truth without telling a falsehood.

We agree that generally this is so. And whenever we can so refuse, without thereby implicitly telling the whole story, certainly we should do so. But the experience of many people contains cases in which the choice seems to be between a false or ambiguous statement and an unjust betrayal of a just secret; we wish only to record a pretty common conviction that occasionally, even though seldom, to say "I will not tell you" is in fact to tell as much as a yes or a no.

Then there is another class of modifications suggested in view of the inevitable failure of mere words to express thoughts. As the words stand, there is an amazing variety of falsehood in our constant speech. Fiction is falsehood, and so are jokes, parables, poetry, irony—all intentional, and intentionally false. Merely polite formalities convey scarcely any information at all, though the words purport to be declarative. Are they all lies? Are they sins?

The fact is that words, like money, are subject to wide fluctuations in value, and we generally trust our common-sense to use them on the basis of the existing rate of exchange. Yet some are troubled thereby.

One more modification of the law of truth there is which troubles us more than any other: that is the modification in favor of usefulness in action. Here is the track of the go-getter and his conscience. Reason is just a function, a way of behavior, a very useful instrument for getting what we want, is it not? And so are words, and the impressions made by them, useful for many purposes. Then why is it not enough to say always the most useful thing, the most helpful thing, the thing that will remove pain and worry and bring happiness and success?

"The haughty youth, he speaks the truth
Whenever he finds it pays."

Mark Twain said, "Truth is the most valuable thing we have. Let us economize it."

There is much that is righteously appealing in this point of view. It shows us the case of one dangerously sick, and makes us ask ourselves if we will tell him the exact truth when he asks us, even though it is likely to make him hysterical or desperate, or otherwise hasten his death. Some would say that a dangerously sick person ought not to be told the truth, if dangerous, simply because such a person is temporarily incapable of dealing with the truth reasonably. But the full-fledged advocate of the usefulness theory would say that we should tell him whatever will help him most to get well. Some of the things we have heard quoted, of the ways in which priests have effectually prepared people for death without giving them any physical setback and without any falsehood, remind us that there is an exceedingly fine art in these matters. But when art fails, and it must be the deadly truth or the saving lie, then what? There is something winning in the bold generosity of one who will freely risk his own condemnation for lying, if by all means he may save some. Who would be so stingy with his own personal integrity as to throw others into misery in order to maintain it? Yes, there is a powerful appeal to our charity in this utilitarianism.

YET for all that, it behooves us to be on our guard against the philosophy that justifies falsehood by its usefulness, and the theology of "lying for the glory of God." The usefulness of a lie depends on its being accepted as the truth; so that the more frequently lies are told, the less will they be believed and the less useful they will become. Doctors who always tell their patients that they are all right, soon use up all the power that such an assurance might have. News bureaus that always report victories for the sake of mo-

rale, soon lose the power to help morale at all. It is like the famous wolf-warning, reversed.

That way lies madness. No doubt all possible consideration should be given to the various pleas for modification of the precept of truth-telling; but with the drift so strong in that direction, we need a stout resistance.

We are, on the whole, disposed to clamor for a rehabilitation of the universe as rational; for a restoration of words to their rational function, their par value, as valid representatives of ideas in communication, for a wholesome reverence for the truth as a sacred obligation, as the right way of using the high endowment we have received, the gift of the sacrament of speech.

ANSWERS TO CORRESPONDENTS

ANGLICAN—TORONTO—Hosius, Bishop of Cordova, is believed to have presided at the Council of Nicea, while the emperor acted as "moderator," presumably a sort of honorary chairmanship.

W. A. D.—(1, 2) The shifting date for Easter goes back to the earliest Christian antiquity, rather than to a definite ordinance, having been so observed from the beginning. The Jewish kalendar, on which the feast depends, itself was of a shifting character, and so not easily correlated with the Roman kalendar.—(3) There is a movement, having much support, to change to a fixed date, but the absence of any world-accepted authority to make the change seems to be an insuperable obstacle.

ACKNOWLEDGMENTS

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Miss Diggins, St. Gabriel's Church, Brooklyn, L. I.	\$ 2.00
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THROUGH LOVELIT WAYS

Through lovelit ways the soul is led
To higher realms of thought,
And all the blessings of mankind
Are, through love's power, taught.
'Tis love that brings life's happiness
And fills us with content;
So we shall know the highest joys
That for our lives were meant.

Love drives the petty, evil thoughts
All out of human hearts,
And, to the souls that love will rule,
It sweetest peace imparts.
They know the lessons Jesus taught,
His precepts will obey,
And, happiness, they'll surely find
Along life's lovelit way.

They'll scatter sunshine all around
And make mankind rejoice
That there are those who hear and heed
The blessed Saviour's voice;
Who teach the world that God is love,
And through its power we
Can find a paradise on earth,
If we'll God's wisdom see;

And ever keep the thought in mind,
To live the Golden Rule,
And see that it is always taught
At home, in church, and school;
Then soon will come to bless the world
The grand millennium,
When happiness and sweet content
Into each heart will come.

MARTHA SHEPARD LIPPINCOTT.

God's BLESSING will always be easier and more real to us in proportion as we dwell habitually upon the profounder and more spiritual of His mercies.—*Phillips Brooks.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I READ with interest the numbers of *The Commonweal*, as they come to hand; sometimes with sympathy, sometimes without, but usually with appreciation of its efforts to be fair and civil. An article signed by Catherine Radziwill, in the issue of April 29th is exceptional; it endeavors to convey the idea that the Patriarch Tikhon was ready to submit to Rome, but props its statements up with "it seems," "it is said," and the like. One clear utterance is that "the few enlightened members of the Russian clergy, like Tikhon, saw in it (union with Rome) the salvation of their country and their religion." *Credat Judaeus Apella!* Such statements ought not to be made, particularly when a man is dead, without chapter and verse to prove them. And a desire for Christian reunion is very common among men who, like Tikhon, are quite willing to die outside the Roman pontiff's communion, so long as they are in Christ's communion.

STRANGE HOW certain blunders are apparently contagious! I have seen fifty times of late in fairly dignified writings that absolute vulgarism "incidently" or "accidently," where it was clearly not a misprint; yet I do not recall ever having encountered it before these last two years, in present-day use.

SPEAKING OF VULGARISMS, that term is too weak to describe an advertisement in a Cleveland paper:

THE MAN NOBODY KNOWS, by Bruce Barton.

(It tells why Jesus was a good advertising man and an organizer.)

And a recent "blurb" of a book by M. C. Otto, Department of Philosophy, University of Wisconsin, published by Henry Holt & Co., goes even further into direct blasphemy:

"Self" is explained "as the literal integration of organization and environment"—how lucid!—and "self-respect, not self-denial, is claimed to be the greater moral force." "The book is written in a distinguished and non-technical style," we learn; and, "the function of the god-idea in human existence and the contemporary movement to refashion God as something finite and safe for democracy are examined in the final two chapters."

THIS, from a London paper is amusing, of course: but it ought not to be taken as characteristic of the uncommercial "mediums" who are used, sometimes against their will:

"MESSAGES FROM THE DEAD"

"A London spiritualistic medium brought the spirit of Lord Northcliffe down from the seventh plane of ethereal regions and introduced him to an audience of 'seekers' recently. Lord Northcliffe started talking about flannel shirts and country homes, about the good time had by all in the upper spheres, and the compulsory work up there. Not a word about journalism or golf, the things British journalists had rather expected from the deceased owner of *The Thunderer*. It's ever thus in spiritualist meetings; always disappointing. This writer went to a seance impelled by curiosity to hear the voice of Abraham Lincoln, whose appearance had been announced. The emancipator spoke through the instrumentality of a young woman with a cockney accent. He said that he had forgiven all his enemies and often strolled about the golden streets with Wilkes Booth, his murderer. The former president waxed rather eloquent in costermonger English over the trend of the great war and denounced the Germans, as is only possible in the vernacular of Petticoat Lane or Whitechapel. At the same meeting a young man was told that his dead wife wanted to kiss him. He went up to the front in the dimmed lights and remarked when he returned that the lady he kissed had been in bad need of a shave. When he left the hall he imparted the information that he was going to call for his wife at a nearby theater. 'She is really very much alive,' he called over his shoulder."

I LIKE to reprint, from time to time, some old song, lost sight of in the flood of "jazz" abominations, but still dear to many. Here is one such, a Swabian *Volkslied*, which I came across the other day and which roused chords silent in my heart since, as a little child, I heard the sweetest voice in all the world sing it for my delight.

DES MAEDCHENS KLAGE

Den lieben langen Tag
Hab i nur Schmerz und Plag;
Den lieben langen Tag
Hab i nur Schmerz und Plag,
Und sollt am Abend doch nit weine.
Wann i am Fenster steh,
So in die Nacht nei seh,
So ganz alleine,
Da mus i weine.

Denn, ach! mein Lieb ist tot,
Dort ob'n beim Lieben Gott!
Denn, ach! mein Lieb ist tot,
Dort ob'n beim Lieben Gott!
Der war mit Herz und Seele meine.
I seh ihn nimmer mehr,
Das druckt mi gar zu sehr,
Und i muss weine,
Bin i alleine.

Ach Gott! Er hat mer's g' sagt,
Wann i ihn oft so plagt:
"Du wirst e mal um mi noch weine!
Wann i fortzogen bin
Ganz weit ins Ausland hin,
Dann, liebe Kleine,
Dann wirst du weine!"

Ach du, mein guter Gott!
's wär besser doch als tot,
I wollt gewiss dann gar nit weine!
Wann er nur wieder käm,
In seinen Arm mi nähm,
Und sagt: "Bist meine,
Du liebe Kleine!"

Jetzt kommt er nimmer mehr,
Mir wird mei Herz so schwer,
Und abends muss i immer weine!
Wann d' Stern spazieren gehn,
Glaub i sein Aug zu sehn,
Und bin alleine,
Da mus i weine!

THE MAIDEN'S LAMENT

The long, long weary day
In tears is passed away,
Yet still at evening I am weeping,
As from my window's height
I look out on the night,
I still am weeping,
My lone watch keeping.

For oh! my love is dead;
To heaven his soul is sped.
For him with heart and soul I'm weeping
To see him nevermore
It grieves my heart so sore,
I still am weeping
My lone watch keeping.

When I, his truth to prove,
Would trife with his love,
He'd say, "Thou shalt for me be weeping
Upon some future day
When I am far away,
Thou shalt be weeping,
Thy lone watch keeping."

Had naught but land or sea
Parted my love from me,
I should not now sad tears be weeping;
But hope he'd come once more,
And love me as of yore,
And say, "Cease weeping,
Thy lone watch keeping."

Now comes he nevermore!
It grieves me, ah! so sore!
And still at evening I am weeping;
When the stars above appear,
I see his eyes so clear;
My lone watch keeping,
I still am weeping.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THEME OF THE WEEK'S READINGS

The Light of the Holy Spirit

May 31: Whitsunday.

THE SPIRIT OUTPOURED

READ Acts 2:1-8.

TWO great convictions lay back of the energy, the enthusiasm, and the marvellous effectiveness of the Apostolic Church. One was that Jesus had risen from the dead and had ascended into Heaven; the other was that He had come again to dwell with His Church with the descent of the Holy Spirit. For the Spirit of God was also the Spirit of Christ. As the Apostles set themselves to the great task of preaching the Gospel, it was therefore no Being who had once lived among them that they preached, but a present Christ whose power was manifested in all the activity of the Spirit. They appealed to a living experience. Christ was with them, His life was communicated to them, He spoke through them, He burnt within them as a fire. The power of Christianity has always lain in this appeal to a present experience of Christ. It meets human needs not with the message that there once lived a Christ who met human wants, but with the assurance that He lives now in the heart of the individual and in the Body of the Church to give His guidance and to grant His power in every situation which life offers. Christ is as real, as present, as the movement of the Spirit which men feel within them.

June 1: Monday in Whitsun Week.

THE SEVENFOLD GIFT FORETOLD

READ Isaiah 11:1-6.

IN the exquisite collect for Whitsunday we pray that, by the power of the Holy Spirit, we may have a right judgment in all things. This right judgment is not merely a discriminating choice in special circumstances; it is the maintenance of a right attitude toward life as a whole; it is the whole tenor of our thinking and acting which is the outcome of our decision to follow God. We cannot choose safely in the particular instance without having a broad discernment of truth and duty. It is for this we pray, that the Spirit of God may so lead us to an understanding of the things of God that we shall have the basis and the power of right judgment; that each separate choice may express our fundamental decision to obey God as the Holy Spirit reveals Him to us, and makes clear His will and His purposes.

June 2: Tuesday in Whitsun Week.

LIGHT IN PERSECUTION

READ St. Mark 13:5-11.

PERSECUTION is the opposition of evil to the program of God. Evil is an old and infinitely subtle power. It is not easily to be withstood. It gleams its arguments from expediency; it relies upon the appeal to ignorance, prejudice, and passion; it is in league with the forces of selfishness; it has all the cogency of a tried and experienced force. Jesus saw that unaided intelligence, and the best motives in the world, were unable to cope with it. The spiritual power of evil can only be met with a corresponding power of God. Spirituality is the one effective weapon against sin. It is also the only effective weapon against unbelief. Spiritual things are spiritually discerned. He who would have an answer to give to those who oppose his faith must find them in those certainties and affirmations of God in the human soul which are the product of the Spirit's working, and which escape our power to phrase adequately in the terms of human argument.

June 3: Ember Day.

THE CALL TO THE MINISTRY

READ Acts 13:1-4.

THE Holy Spirit in the New Testament is a Person. He is One who directs, commissions, advises, and commands. The Old Testament would have said: "The Spirit of the Lord is upon me to preach," as though the man felt the constraint of a great external force; the New Testament says: "The Spirit bade me," and the command is felt to be the commission of One who not only directs but Himself accompanies the preacher as a companion to inspire and support him in his task. It was this conviction of the Spirit's personal presence and help which gave to Apostolic preaching its peculiar force. No man is likely to do much in the ministry who does not share it. If he does not lose his courage and hopefulness, he will end by asserting himself. The tragedy of many a ministry is that it reflects the man's self-assurance rather than his conviction of the reality of the Spirit's power and guidance.

June 4.

LIGHT ON THE FUTURE

READ St. John 16:1-14.

HE will show you things to come." One of our common difficulties is the feeling that life progresses, and that revealed truth, however great, may be inadequate to meet new demands. Could Jesus of the First Century speak fully for the Twentieth? If Jesus were of the First Century, the problem would be real. He is not. He is as new, as modern, as every fresh prompting of the Spirit. "The Spirit shall take of Mine, and shall show it unto you." There lie our hope and certainty. The truth of Christ is always being brought into new light, receiving fresh and unexpected application. We cannot separate Jesus of the Gospel and the Spirit of the Church. They reveal the mind and the will of God.

June 5: Ember Day.

LIGHT OF DIVERS GIFTS

READ I Corinthians 12:1-13.

THE characteristic word of the New Testament is life; not life in any sense remote from our ordinary understanding of it, deferred till it is perfected in some future heaven, but life in all its fullness of bodily, mental, moral, and spiritual activity. God is Life, and His Spirit is the Life-giver. There is no capacity which the Spirit cannot enlarge, no gift which He cannot put to fuller use, as He brings to us the energy of God. In the early Church, when men were possessed by a sense of the Spirit's reality, they were conscious of new gifts and heightened powers. Let us recover their belief in the Spirit's efficacy and we shall recover their power. The trouble with us is that we do not believe in the Spirit with the same intensity with which they believed. Having lost their confidence, we have lost their energy.

June 6: Ember Day.

LIGHT ON OUR PATHWAY

READ Galatians 5:16-26.

LIFE is perplexing; its ways are not always clear. Yet remember this: we do not need to see life as a whole in order to walk straight ahead. There are problems which do not need to trouble us too greatly because their solution is not essential to this day's life, or tomorrow's. We can walk by the light we have. God's Spirit is sufficient for our present needs. Ask God for direction for each day, seek for the Spirit's direction as each occasion arises, and the road will be light as we advance. Half of the trouble of life arises from anticipating difficulty. God's leading is sufficient for the present day; leave the future to the leading of His Holy Spirit.

The Kingdom of God and the Church

A Sermon Preached at the Consecration of the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee

By the Rt. Rev. Charles Palmerston Anderson, D.D.

Bishop of Chicago

Acts 1:3. Speaking of the things pertaining to the Kingdom of God.

WE have assembled to consecrate a Bishop in the Church of God. This consecration is taking place during the forty days which lie between Easter Day and Ascension Day. It was during this period of forty days between the first Easter Day and the first Ascension Day that our Lord showed Himself alive, after His death, by many infallible proofs, being seen of the Apostles and speaking to them of the things pertaining to the Kingdom of God. Centuries have rolled by since then. Dynasties have risen and fallen; but the Church of those early days, which then numbered but a few souls, has expanded until it has encircled the globe. In the consecration of a Bishop we are extending the organization of the Church in our day and generation. We are perpetuating that Apostolic ministry to which our Lord showed Himself alive, after His crucifixion; that ministry which was to give its corporate witness, through the ages, to the life, death, and resurrection of Christ; the ministry to which He spoke then and to which He continues to speak, through His Church, of the things pertaining to the Kingdom of God. It seems appropriate that, on such an occasion as this and at such a time as this, we, too, should think of the things pertaining to the Kingdom of God.

It is not surprising that the Kingdom of God should have been the center of our Lord's teaching during the forty days before He was taken up out of the sight of the Apostles. It was the center of His teaching throughout His public ministry. When John the Baptist announced the advent of Christ, it was with the words "Repent ye, for the Kingdom of Heaven is at hand." From that time on, the theme of our Lord's teaching, in sermon and parable, in word and act, was the Kingdom of God. And when the time came for Him to be taken up, it was natural that His farewell words should be on the same theme.

THE Kingdom of God or its equivalent, the Kingdom of Heaven, is the subject of our Lord's teaching over and over again in the Scriptures of the New Testament. The term is employed one hundred and eleven times in the Gospels alone, eight times in the book of the Acts, fourteen times in St. Paul's Epistles, and six times elsewhere in the New Testament.

The use of the term, the Kingdom of God, has had an interesting history. It was familiar and intelligible to the Jewish people and to Jewish Christians in our Lord's day. Those who had always thought of government in terms of kings and emperors would have no difficulty in thinking of the Divine government to which all other governments are subject, in terms of a theocracy or Kingdom of God. This was in line with their political traditions. It was also in harmony with their religious aspirations. The hope and the expectation of the Messiah had taken root in their religion. They believed that the Messiah had come. Jesus was that long expected Messiah. He was the vicegerent of God. He was the Head of the Divine Kingdom. Clustered around this belief were worldly expectations which were never fulfilled and worldly ambitions which were never realized; but the central idea of the Kingdom of God on earth with Christ at the helm, came easily and naturally to those who had been brought up in the religion of the Old Testament.

As the disciples multiplied they included representatives of other races—Greeks, Romans, Arabians, and the polyglot and heterogeneous peoples who heard of the wonderful works of God, in their own language, on the day of Pentecost. To these Gentiles the conception of the Kingdom of God would not be so natural or so intelligible as it was to those whose religion contemplated the Messiah. The Gentiles would express their religion in their own way. The thing which was uppermost in

their mind was the consciousness of their new discipleship to Christ. It was this discipleship to Jesus Christ, rather than citizenship in the Kingdom, which filled their minds and inspired their actions. Consequently they expressed their religion in language which revealed the effects of their discipleship upon them. What did that new allegiance mean to them? What does it mean to a man today? It meant then and it still means that a man is a new man. He has put away the old man, the old bad habits, the old wrong ways of seeing things and doing things, and has "put on the new man, which after God is created in righteousness and true holiness." He has a new outlook on life. He has discovered his own spiritual capacity. He has found "peace and joy in believing." He has acquired new courage and hope. He has faith in Christ as his Saviour, both in this life and in the life to come. In that faith he finds the assurance of his eternal salvation. So it is now. So it was then. Hence it came about that the Kingdom-of-God phraseology which was the normal language of one group, was superseded in the Gentile mind by language which proclaimed faith and salvation and eternal life through Jesus Christ. One would speak with rapture concerning his citizenship in the Kingdom. The other would speak with rapture concerning his personal salvation within the Kingdom. It was the same religion though expressed in different ways by different minds.

Then, too, as the disciples continued to multiply, this increasing number of people who proclaimed Christ as their King, came into contact with the Roman Empire. There were two Kingdoms, the Kingdom of Christ and the Kingdom of Caesar. Their principles and purposes clashed. They always will clash, more or less, until such time as "the kingdoms of this world are become the Kingdom of our Lord." Make up your minds to that. The Kingdom of God can never accept the standards of the kingdoms of this world. When the Christians were forbidden to preach Christ, there was only one thing they could say. St. Peter said it. "We must obey God rather than men." When the Christians were accused of turning the world upside down and were dragged by an angry mob before the civil authorities and accused of saying "There is another King, Jesus," they professed their discipleship to Christ, regardless of the consequences. This clash between Christ and Caesar is liable to occur any time. Under the principles of religious liberty, which the Constitution of the United States guards, it is quite possible, I hope, for us to be good Christians and good citizens at the same time. But it needs to be emphasized that we take our religion from Christ and from no earthly sovereignty.

Nevertheless this antithesis between the Kingdom of Christ and the Kingdom of Caesar would naturally give rise to misunderstandings and misapprehensions. The antithesis suggests conflict and rivalry. It seems to give a man a choice of loyalties when he wants to be loyal to both Christ and Caesar. There have been conflicts in the past. There may be conflicts again. But disloyalty to Caesar is not necessarily involved in loyalty to Christ. Christ anticipated this situation and bade His followers "render unto Caesar the things that are Caesar's, and to God the things that are God's." St. Paul exalted the civil authorities as ministers of God, even though they imprisoned him. This sharp contrast, however, between the two Kingdoms led to false charges of rivalry and disloyalty.

THIS was probably the reason why the use of the term, the Kingdom of God, fell into the background and another term was employed in every day speech. That other term is also embedded in the pages of the New Testament. It is "the Church." But here you must be on your guard. For the Church in the New Testament connotes something loftier and sublimer than it does in the current speech of the Twentieth Century. The word has sadly deteriorated. People think of the churches

rather than the Church. They do not mean the same thing. They think of themselves as members of local churches rather than as members of the Body of Christ and inheritors of the Kingdom of Heaven on earth. The churches of the New Testament were congregations of the one visible Church. Wherever a Christian went, whether to Jerusalem or Antioch or Corinth, he was a member of the Church of Christ. Such divisive adjectives as Episcopal, Methodist, Presbyterian, Roman Catholic, had not been devised. Something like this threatened to arise in Corinth, only to receive the severest condemnation from St. Paul. "Is Christ divided?" he says. "Was Paul crucified for you?" The idea of many churches as distinct and separate entities was as foreign to New Testament Christianity as many Christs. The Church was the Body of Christ. It was that divine organism against which the gates of hell should not prevail. It was the final court of appeal in the settlement of disputes. It was the refuge of those who were being saved. Christ loved the Church. Christ gave Himself for the Church. Christ purchased the Church with His own blood. If we are to understand the relation between the Church and the Kingdom of God we must go back of the inadequate notions which now prevail and lift the Church above the low values which have become attached to it, and see it as "the Body of Christ," the divine agency for establishing the Kingdom of God in the world. For, as the centuries have rolled on, there has been a gradual lowering of the ideals of the New Testament. The Kingdom of God was superseded by the Church. The Church was superseded by the churches. The churches have been superseded by denominations. The denominations have led down to that unsubstantial and undefinable thing called undenominationalism. So it has come to pass that those captivating and soul-saving doctrines of the New Testament—the Kingdom of God, the Kingdom of Christ, the Body of Christ—have been almost buried out of sight in the confusion of our denominationalisms.

HOWEVER, a reaction has set in. That reaction first took the form of undenominationalism. But undenominationalism is negative. It is the irreducible minimum. It is next to nothing. It has neither soul nor body. It is the last step in the down-grade from the Kingdom of God. The form which the reaction is now beginning to take is a revival of the idea of the Kingdom of God. This is coming into vogue again. It is being revived by earnest and intelligent people who are very close to the Church, as a protest against the inadequacy of ecclesiastical groups or coteries in representing the purpose of the Kingdom of God. It is being revived within the Church in the interest of that brotherhood and fellowship and righteousness and peace for which the Kingdom of God stands. The Conference on Politics, Economics, and Christianity, commonly known as COPEC; the emphasis which the Anglo-Catholic Congress placed on industrial righteousness, international peace, and kindred subjects; the programs of our American Church Congresses; the official literature of our National Council; the challenging documents put forth by the Federal Council of Churches—these are all evidences of a desire and a determination to identify the Church of the Twentieth Century more closely with the New Testament doctrine of the Kingdom of God on earth. Let us welcome this revival of the Kingdom of God outlook on the needs of the world today. Do not try to defend the existing state of affairs in Christendom in the world. Let us who love the Church as the Body of Christ exalt it and serve it as the divine agency for establishing the Kingdom of God in the world of men.

So much in general. Let us now consider what the Kingdom of God is and where it is. It is impossible of course to give an exegesis of the one hundred and thirty-nine passages in the New Testament where the term is employed. But they all come under four heads. 1. The Kingdom of God is within us. 2. We are within the Kingdom of God. 3. The Kingdom of God is here and now. 4. The Kingdom of God is the goal towards which we are striving. These four, in turn, all mean one thing. The Kingdom of God is the reign of God. Where is it? Wherever God reigns. Does God reign in our lives? Does He come first? Is His will our law? Do we love Him? Is it our chief aim to glorify God and to enjoy Him forever? Then the Kingdom of God is within us. Think of it. Men like ourselves can possess the Kingdom of God. When that happens we can easily adjust ourselves to other things. Friends may

forsake us. Fortune may slip from our grasp. Health may take flight. Death may claim those dearer to us than our own lives. But the man who has learned to enjoy God in all things while they were his, has also learned to find all things in God when they are taken away from him.

Does God reign in our homes? Is our religion woven into the fabric of our corporate family life? Does it receive consideration prior to everything else? Then the Kingdom of God is in the home. When that is the case, the infidelities which violate the sanctity of the home, and many of the tragedies which disintegrate the home, do not happen.

Does God reign in business, in industry, in society and politics? When He does, the kingdoms of this world have become the Kingdom of our Lord and of His Christ.

YOU will observe then, that the Kingdom of God is not merely an unattainable ideal, nor a vague abstraction. It is something which we can have and it is the best thing that we can have. It is something which we can promote and it is the best thing that we can promote. St. Paul says that "the Kingdom of God is righteousness and peace and joy in the Holy Ghost." The New Testament constantly associates the cardinal Christian virtues with citizenship in the Kingdom of God. They are not merely individual virtues. They are social virtues also. "Seek ye first the Kingdom of God and His righteousness," says Christ, even before we consider what we shall eat or what we shall drink or what we shall wear. It is better to enter the Kingdom of God with one eye than to enter into the Kingdom of Satan with two eyes. "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the Kingdom of God." "How hard it is for them that trust in riches to enter into the Kingdom of God." "Know ye not," says St. Paul, "that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God." "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." Our Lord sums it all up in the language of prayer, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

In preaching the gospel of the Kingdom of God, the clergy are sometimes accused of vagueness, on the one hand, and on the other hand of going beyond their province. If the pulpit indulges in glittering generalities, it is charged with the utterance of mere platitudes. If it goes into particulars, it is accused of not minding its own business. There is a practical difficulty here. I am convinced that there is need of more conference and coöperation between the clergy and the laity for the sake of a better understanding of their respective duties and obligations. The clergy are enjoined to declare the whole counsel of God. St. Paul says that "we are ambassadors for Christ, as though God did beseech you by us." As such ambassadors the laity listen to their clergy with reverent and respectful attention. But, in the complex civilization of our times, the gospel of the Kingdom of God must be worked out in the laboratory of human experience, in fields wherein the clergy do not enter and in affairs in which they are not personal participants. A man's premises may be sound, but his opinions as to the precise manner in which they are to be worked out may be far from infallible. Let me make clear my meaning, for we are dealing with a subject of first-rate importance to both the clergy and the laity. In preaching the gospel of the kingdom of righteousness and peace, the pulpit cannot declare, for instance, that the eight hour day is the only righteous day, and that a seven and a half hour day would be an unrighteous service to render and an eight and a half hour day an unrighteous service to require under all conditions and circumstances. The pulpit cannot insist that the age of eighteen years is the precise age when it is righteous for a boy to go to work and that it would be unrighteous to put him to work at seventeen or have him unemployed at nineteen. The pulpit cannot insist that the only way of bringing about the reign of peace is through the International Court or the League of Nations. Nevertheless, you who occupy the pews, you who are at the shop and the factory and the polls, must

come to terms with such matters. You can not evade them or avoid them. You must reach conclusions, whether or not you want to do so, concerning such matters as wages, hours, conditions, profits, dividends, investments, strikes, wars, and such things. It is in such every-day affairs that the Kingdom of God is to be established. You must vote them up or vote them down. It rarely happens that great issues involving moral considerations are presented to us in the precise form in which we should like to vote or act on them. We may endorse the main principle, but discover a defect or flaw in its presentment. It is at this point that great care should be used, lest in taking a negative attitude on account of a minor defect, we do not defeat the main principle. Neither the clergy nor the laity are left without fundamental principles to govern their utterances and actions. "Seek ye first the Kingdom of God and His righteousness." That takes precedence over everything else. There is no sphere of human activity in which, from the start to the finish, a man is exempt from the moral law of the Kingdom of God. Righteousness, peace, joy, good will, fellowship, friendship, partnership, brotherhood, love—these are the controlling principles of the Kingdom of God. God comes first. The love of God is the foundation on which Christian morality is built up. In the structure of Christian society, men come before money, service comes before gain, human rights come before property rights, and a redeemed humanity is our goal. The kingdoms of this world are to become the Kingdom of our Lord.

I END where I began. I have been speaking to you of the things pertaining to the Kingdom of God. It was the Kingdom of God that our Lord was chiefly concerned about during His earthly life. It was the burden of His last words to the Apostolic ministry to whom He gave the command to go into all the world, and to whom He promised His perpetual presence. You would misconstrue the service of this morning if you did not see in it a perpetuation of that Church and ministry, whose primary purpose is the upbuilding of the Kingdom of God on earth.

The priest who is about to be made a bishop today has had unusually good training for the episcopate in the Diocese of Milwaukee. 1. He has been a parish priest and will know what it is reasonable to expect from the parochial clergy. 2. He has been a teacher and trainer of priests, and this is good training for episcopal leadership. 3. He has been closely associated with the Bishop of Milwaukee, a bishop of sound learning, stalwart loyalty, sober judgment, and singular tenderness. Such associations tend to fit him for the closer companionship which awaits him. There is only one exhortation which I venture to make, and that is that in all our Church ministrations we think and speak and act in terms of the Kingdom of God. Nothing is so well calculated to keep us from narrowness, bigotry, and mere ecclesiasticism and to give us an abounding love for our fellow-men, as the Kingdom-of-God outlook on the needs of the Church and the world. We do not have to import it. The New Testament is full of it. So is our Book of Common Prayer. Our baptisms make us inheritors of the Kingdom of heaven on earth. Let that be the basis of our appeal to men to walk worthy of their vocation as citizens of the Kingdom of Heaven. Our confirmations are spiritual equipment for such growth in the Kingdom here as will fit us for the Kingdom hereafter. Our marriages are institutions of the Kingdom of God. Our confessions and absolutions are for the purification of the Kingdom. Our Eucharists proclaim the presence of Christ in His Church and in His followers, still leading us on to fresh conquests for the Kingdom. Our gospel is the gospel of the Kingdom and our constant prayer is, "Thy Kingdom come."

I bespeak for the new bishop your love and loyalty. I pray that the bishops, priests, and laity of the Diocese of Milwaukee, may, on this momentous day, reconsecrate themselves to the upbuilding of the kingdom of God.

HOW INCALCULABLE a power has an elder sister over the little ones! Good is not taught by bringing it formally forward as a lesson, but by constant and watchful seizings of opportunities, the unnoticed yet active instilling of well-timed remarks; it is in the nursery and the parlor, in the game and in the walk, it is by gentleness and persuasiveness, that that great lesson of good is to be taught.—*John Mason Neale.*

THE VALUE OF A BROTHERHOOD CHAPTER

BY THE REV. ROBERT EVANS BROWNING

IN the Church of the Ascension, Baltimore, the Brotherhood of St. Andrew has been a powerful factor in preserving the spiritual side of the parish activities. Under its auspices many men have gone into the sacred ministry. Its weekly Bible class, always conducted by the rector, on Wednesday evenings, has kept going for nearly a generation with scarcely an interruption, winter or summer. The Junior Chapter has brought together about twenty of the finest young boys of the parish, and together they are working out some of the vital problems which confront boy life. No more manly set of boys could be found. Many of the Juniors teach in the Sunday school and assist the rector in various parish activities.

The Brotherhood of St. Andrew is commonly said to be about a half century old. It is, however, coeval with Christianity itself. Coming from a remote past, it enshrines the two truths supreme in religion, prayer and service. Both are tragically needed today.

No religion can long survive which does not unite the mystical with the practical. In most of us the pendulum swings too far either to one or the other of these elements. Some men have been good prayers, but poor workers. Others have exemplified in their lives the factor of service, but have forgotten that there is a power house whose dynamo, prayer, generates the spirit behind all social and philanthropic effort. In the Master these two sides of religion were perfectly blended. He has been called a practical Mystic. From the mount of reflection, long hours spent in communion with the Father, He was ever descending to the plain of active service, from the Mount of the Transfiguration, to the healing of the demoniac boy at its foot.

Now, it is the supreme duty of the Brotherhood of St. Andrew to keep alive among men in our churches, these cardinal principles of Christianity. It is the spiritual Israel, the thermometer that determines the vitality of the parish. One can conceive of nothing more disastrous than to see the Brotherhood languish and die, where once it was operative and full of power. The pulse of that parish must inevitably beat slower. What spiritual myopia must they suffer who say they find no need for the Brotherhood! As well might the engineer deny the need for dynamics; the captain of the ship might also say, "I have no use for navigation."

Our best work will be evidenced in terms of what the Brotherhood stands for. How shall we be forgiven for neglecting that field wherein the Master found "acres of diamonds"? Each rector should have about him an "apostolic band." Here is the nucleus, the "remnant," which will be to him a satisfying hope amidst many a discouragement, a refreshing spring that will send him back to renewed effort for the Master. As with Moses of old, they hold up his hand while the battle goes on. From them, too, he may find his most likely candidates for the ministry. No man can be said to have truly succeeded, whose mantle has not fallen upon some Elisha, and whose plow is not left rusting in the furrow.

The world today needs sadly just such personal service as the Brotherhood can give. There is much influence, both within and without the Church, that is official and formal. Like much of our organized charity, it comes, "carefully iced, in the name of a cautious, statistical Christ." The world yearns for the personal touch. It is only personal service and interest that touch and warm human hearts. The grasp of a brother's hand may often do more than the most eloquent sermon.

Again it is this personal, direct way that God seems to have chosen as the means for the propagation of the faith. When God would save a man, He saves him by a man. "Andrew first findeth his own brother Peter," and brings him to Jesus. Nineteen centuries have passed, but no one has improved on this method. To me personally, the Brotherhood, both Senior and Junior Chapters, has been the greatest inspiration in my ministry. To meet with them brings me into the very atmosphere where Jesus, with His first disciples, walks beside the Galilean lake. Among these men, as of old, no one need question what Christianity is. St. Andrew's Brotherhood is the simple answer.

NOTHING is ever done beautifully which is done in rivalry, nor nobly which is done in pride.—*John Ruskin.*

Michigan's Convention Week

Detroit, Mich., May 20, 1925.

THE Diocese of Michigan deems it better to interest as many Church people as possible at the time of the Diocesan Convention than to hold a cut and dried meeting at which business is expedited and gotten done with as soon as possible. So, on Saturday afternoon, May 9th, the first of a group of meetings of Churchmen was the Convention of the Episcopal Young People's Association: and the attention of Churchmen was held until the following Thursday afternoon.

At the meeting of the Young People's Association the future of young people's work in the Diocese was frankly and fully discussed and the need of a more comprehensive organization, which might include every parish in the diocese, was recognized. To that end, the constitution of the Association was changed, making it genuinely diocesan in nature rather than merely representing Detroit, and provision was made for the establishing of sectional assemblies in the various parts of the diocese; assemblies of young people's branches in and around Detroit, and of like organizations in the Saginaw Valley, are to be established at once, each with its own officers, but working under the diocesan leaders.

Sunday morning, the delegates and other young people of Detroit assembled at St. Paul's Cathedral for a corporate communion at eight o'clock, and this was followed by a breakfast in the Cathedral House. The closing meeting of the convention was held at St. John's Church, at which the Rev. R. W. Woodroffe preached the sermon.

While not technically a part of the Convention Week, a great service for nurses was held in St. Paul's Cathedral, Sunday evening, May 10th, under the auspices of the St. Barnabas' Guild for Nurses, at which the Rt. Rev. Warren L. Rogers, newly consecrated Bishop Coadjutor of Ohio, preached. At this time Bishop Rogers was presented with the gold medal of the society, of which he has been chaplain since its organization in the Diocese of Michigan.

THE annual meeting of the Diocesan Woman's Auxiliary was called to order Monday afternoon, May 11th, and on Tuesday morning the United Thank Offering service was held in the Cathedral with Bishop Page as the celebrant and Dr. Sturgis as the special speaker. The Offering amounted to \$11,000, the largest sum ever gathered for this purpose. It is hoped that, by the time of the General Convention to be held in October, the offering of the Diocese of Michigan will amount to \$15,000, the goal set for themselves by the women.

All of Tuesday was devoted to special pre-convention conferences covering various phases of the Church's work, both parochial and diocesan. These were arranged in the hope that Church men and women, as well as clergymen, might avail themselves of the opportunity of attending the conferences and discussing plans and methods. The first of the conferences discussed the problems of the rural Church. This was followed by another on the subject of Weekday Religious Education. On Tuesday afternoon the entire attention of the men and women gathered together was given to the general subject of Youth and Work for Young People. The meeting broke up into a conference of the men who considered Boys' Work, and a meeting of the women, that discussed the matter of a Girls' Work Program for the Diocese.

Then on Tuesday evening came one of the most interesting and most inspiring features of the entire week of meetings. This was a great Convention service held in the Cathedral at eight o'clock. There were more than 200 choristers of the Diocese in the procession, in addition to a large group of Church clergymen vested, and representatives of the foreign clergy of the city. Following a brief evening service, Bishop Page delivered his address, diagnosing the lack of growth in the Diocese for the past quarter of a century, and presenting the policy which he intends to follow during the coming years, that this lack of growth may be overcome.

The keynote of the annual convention of the House of Churchwomen was given in the address of Mr. Piper, at its opening session Wednesday morning in the Woodward Avenue Congregational Church. Mr. Piper spoke on the Youth

Movement. He made a strong plea for the practice of the confession of the sins of commission and omission by the older generation, that with an humble and contrite spirit we may with our youth approach the *joint* task of building a better world. He found that their moral ideals differed principally from our own in frankness of expression and that we could lay scant claim to perfection in the fabric which we had milled. Every message of the Convention, as Mrs. Jas. H. McDonald, of Royal Oak, a former president of the House of Churchwomen, stated in her final summary of its meetings rang with this message of the youth of the Church, and they were almost entirely confined to the need of developing work for young people and children.

THE Convention of the Diocese was called to order Wednesday morning, May 12th. Practically all the delegates had already been welcomed at the public reception which Bishop and Mrs. Page held on Monday evening at the Cathedral House, and at the luncheons which had been tendered the following day to the clergy by Bishop Page, and to the wives of the clergy by Mrs. Page. And therefore the business of the Convention was immediately entered into.

Following organization, the Bishop delivered his annual address to the convention. He spoke of the splendid accomplishments of the various parishes and missions during the past year in a material way and also of some of the plans for the extension of plant and equipment, which are being made by a considerable number of parishes. He also spoke especially of the large number of parishes which have raised the stipend of their clergy during the past year, and of the fifty-two parishes and missions in the Diocese, which had increased their payments on account of the 1924 quota, saying that he thought that it was this enlarged vision of the Church's work and the determination to carry on a hard task that was making the work of the Church more vital at home.

In conclusion the Bishop brought home the following reference to the Eighteenth Amendment:

"There could be nothing more humiliating than to feel that the law failed possibly because many citizens like the members of the Episcopal Church, leaders in their communities, were unwilling to forego the pleasure of satisfying their appetites, and were therefore willing to array themselves on the side of the great army of law breakers. Therefore, I would urge all of the members of this Diocese first of all to obey the law. In the second place I would ask them to reserve their judgment a while longer as to what ought to be done. It may be that this passionate reaction against the law is temporary and that more sober consideration will lead the majority of our people to accept the present law as desirable and to do their best to make it effective. And last, if it is the genuine conviction of our people that the law is working harm instead of good, that it is dangerous to public morals, that it is sending the cause of temperance back instead of forward, then I trust that they will use their efforts to get the present law modified."

The Convention was uneventful. It adopted the budget of \$212,000, and more than two-thirds of the parishes and missions responded with a full acceptance of the responsibility imposed upon them. A number of changes in the Canons were proposed, mostly of a routine nature, the most important of which was a change providing for the incorporation of the Executive Council of the Diocese, making it a body qualified to hold title to property. This was done in the interest of greater efficiency in the handling of Diocesan funds.

The deputies to the General Convention are the Rev. Messrs. W. D. Maxon, D.D., Detroit, S. S. Marquis, D.D., Bloomfield Hills, R. W. Woodroffe, Detroit, and A. S. Gill, Detroit, Messrs. R. McClelland Brady, Detroit, C. R. Wells, Bay City, L. H. Paddock, and W. T. Barbour, Detroit.

LET ALL our business be to *know* God: the more one *knows* Him, the more one *desires* to *know* Him. And as *knowledge* is commonly the measure of *love*, the deeper and more extensive *our knowledge* shall be, the greater will be *our love*: and if our love of God be great, we shall love Him equally in grief and in joy.—*Brother Lawrence*.

A Bishop for Europe

To the Editor of *The Living Church*:

THE CONSIDERATION of the election or appointment of a Bishop in charge of the American Churches in Europe is now before the Church and will undoubtedly be submitted in some form to the approaching General Convention. The National Council, through the Department of Missions, has had the subject under consideration and also, as is well known, the Convocation of the American Churches in Europe has prepared and will submit a memorial.

Personally I am of the opinion that such a position would call for the election or selection of a man of the very highest caliber and this view is supported in the accompanying article by the Rev. Everett P. Smith, rector of Emmanuel Church, Geneva, Switzerland.

I am expecting to make a visitation of the churches in Europe during June and July, and to meet with the Council of Advice on July 1st in Paris. I shall be glad to assure the members of the Council that this important subject which has been discussed and debated for so long a time is now likely to come to a conclusion. I earnestly hope that the legislation to be secured may be of such a character as to make it possible to provide for the election of a first class man for what is to my mind a position of absolutely first class importance.

May 21

JOHN N. McCORMICK,
Bishop in Charge of the American Churches in Europe.

THE OPPORTUNITY FOR A BISHOP OF COMMANDING PERSONALITY REPRESENTING THE AMERICAN CHURCH IN EUROPE:

(A memorandum by the Rev. Everett P. Smith, rector of Emmanuel Church, Geneva, Switzerland, representing his own views and also, he believes, the unanimous opinion of the clergy in charge of our European Churches.)

CHURCH UNITY

CONTACTS between the Church of England and ourselves are of mutual advantage. Especially, an American bishop should be able to meet the leaders in the English episcopate in matters of scholarship as well as of practical policy and coöperation.

2. Contacts with the Swedish Church, especially in view of the large number of Swedes in the United States, should be developed. This would help our relations with Swedes in the United States.

3. Contacts with Protestant Churches in Germany are important in view of the influence of their leaders on Germany's national policy.

4. Contacts with the newly formed Church in Czecho-Slovakia might still be of mutual advantage. If the right sort of American bishop had been in Europe at the time of its formation, much could have been done and possibly Apostolic succession could have been secured for it.

5. Protestant Churches in France need much that might come in part from the influence of our Church.

6. Churches of the Waldensian type, struggling for life in Roman Catholic communities, offer similar opportunity.

7. Contacts with the "Old Catholic" group of Churches are still more needed.

8. Contacts with the Eastern Orthodox Church in Russia would help it while persecuted by an aggressive, anti-Christian government.

9. Contacts with the same Church among Russians outside of Russian control would supplement and help contacts within.

10. Contacts with other branches of the Eastern Orthodox Church, now peculiarly open to friendly advances and advice, would help the present movement to provide better training for their priesthood and the movement already begun locally to establish the modern type of Sunday school teaching for children.

11. Contacts with the various youth-movements in Europe that are drawing away from the traditional formalistic type of Christianity as preached in European Churches and yet are seeking reality and truth because of a conscious need of a spiritual basis for the solution of individual and general problems.

12. Contacts with the increasing number of Religious Conferences in Europe and the need of a representation in them

that includes an intimate knowledge of Europe as well as of the United States.

In all of the above suggestions the contacts and influence referred to should exclude all thought of interference with the organizations concerned, but should include all coöperation possible through the exchange of ideas and the increasing extension of all possible help as desired.

WORLD PEACE

ALL progress towards Church Unity would result in advance towards World Peace through helping to express united Christian opinion on international situations as they arise.

2. Direct contacts with leading statesmen in the nations of Europe should be increasingly possible for a bishop of great personality. He would then not only be able to interpret Europe to the United States, but also to interpret the United States from the Christian standpoint to Europe. Such a man, standing apart from, and above, the partisanship of American politics, would help international understanding.

3. Such a bishop's position, separated also from the bitterness of international European jealousies, and being apart from all political and commercial interest, could often interpret the views of rival nationalities in a way that would help toward peace. All this would have to be done without mixing up in politics, and its success would depend upon having a bishop of the highest qualifications in wisdom and spirituality.

CONCLUSION

SUCH thoughts as these have prompted the clergy of the American Churches in Europe to prepare a memorial asking the House of Bishops to appoint a great man as Bishop in Europe. In asking this they feel themselves freed from an appearance of presumption in the matter by the fact that the Bishop's oversight of our small number of parishes would be merely incidental to this larger work of representing the American Church in Europe and the Near East, and by the fact that only a man of the highest Christian statesmanship would be equal to the present crisis of Nations and Churches.

CHRIST, THE FULFILMENT

MR. E. B. OSBORN, in his luminous and thought-provoking book, *Our Debt to Greece and Rome*, brings out very beautifully the fact that the chief characteristics of the ancient Greek spirit were beauty, truth-seeking, sanity, simplicity, and youngness. However, when one finishes reading his description of these qualities, as they flourished in a classical environment, he is left with a feeling that they were too abstract, both in their origin and in their use, to become finalities. They lacked within themselves an energizing power and an adaptability needed for a world-wide appeal.

We say that the Christ came to fulfill. That He did it in reality, by gathering up the positive aspects of ancient life even outside of Israel, is easy to be seen when you compare the statement of Mr. Osborn with the happenings in Bethlehem and the succeeding childhood and manhood. The ministry of the Incarnation contained all the notes of the best things of the old Greek spirit. If youngness was one of the most appealing and prized elements of Hellenic thought and accomplishment, it was visibly made manifest in the manner in which the Son of God came into being among men.

Recently the creditability and usability of the narratives of the Birth of the Saviour have been questioned. Why not approach them from this angle? Do they not contribute to our religion an element without which it could never have claimed a catholic appeal or brought back pulsing youth to an aging society? All that we commemorate at the Christmastide is an exposition not only of the essential youth, but also the continuing youngness of our Faith. As such it carries on, spiritualizes, and fills with redeeming meaning that prized and glorious spirit that permeated the highest achievements of the old Greek civilization. Surely, the details of the Bethlehem story take on a new validity when they lose their apparent isolation and are seen to have both historical and spiritual sources and affinities in the highest peaks of the Grecian expression of interior values.—*The Very Rev. Edmund Randolph Laine, Jr.*

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 PROVINCIAL SYSTEM

To the Editor of *The Living Church*:

THE COMMENTS upon our Provincial System in your issue of May 16th are very helpful. Will you allow me, as a member of the Commission on the enlargement of Powers of the Provinces, to point out the action taken by a recent and final meeting of the Commission? At an earlier meeting the propositions were adopted as printed in your editorial, but the first recommendation has now been altered to read as follows:

"That there be given to the Province, where it is desired, 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 agreement with the National Council."

Only one recommendation in the matter of the election of missionary bishops will be included in the report, alternative "b" of the fifth recommendation having been omitted. That section of the report will therefore read:

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

It may be added that, in drafting the amendments to the Constitution and canons of the Church, which would be necessitated by the adoption of these several recommendations, care has been taken to exclude their application to any save missionary districts within the continental area of the United States.

I should also like to point out that a minority report of the Commission will be presented to General Convention which will express dissent from the majority report as regards the proposed change both in the method of making missionary budgets, and appropriations to missionary districts, and in the election, confirmation, and acceptance of resignations of bishops. We who are signing this minority report agree most heartily with you in your feeling that missionary bishops, being supported by the entire Church, should not be elected by the Synod of the Province in which they are to serve.

Kansas City, Mo.,
May 16.

BENJAMIN M. WASHBURN.

"O ALL YE BEASTS AND CATTLE"

To the Editor of *The Living Church*:

MY LOVE and respect for THE LIVING CHURCH implores no apologetic introduction to this letter; nor is it necessary for me to beg valuable space to elucidate my "acrimonious contempt" of Romanism.

The criticism you make regarding the incident to which you refer under the head of "Ecclesiastical Curiosities" in your issue of May 16th, page 69, charts a lane of thought, which, I deeply regret to declare, has brought us to a cross road.

If the God of all creation, "maker of all things visible and invisible," is also the God of the Eucharist, "of one substance," it seems to me altogether reasonable and without violation of logistical limitations to believe that this one God must in some manner be known to His lesser creatures, confined to time and governed by instinct. I am willing to wander far enough afield in the realm of my simple speculations to wonder whether a dumb brute, brought into the Divine Presence of Jesus in the Blessed Sacrament, does not actually discern the distinctive character of its Maker, and guard by silent apprehension that which man, endued with free-will and intellect, must find by faith and love in the realm of time; waiting until faith and time will have vanished, to behold then the Beatific Vision of his soul, beyond the veil.

It was the ass, and not Balaam, that perceived the angel of God.

Perhaps, beyond the realm of mere allegorical evidences, the soul of the *Benedicite, omnia opera Domini* assumes salient proportions that literally define the depth and breadth and full measure of the Catholic religion.

Would to God that the devotions of our own men, even

those who make daily visits to the Divine Prisoner of the Tabernacle, were as comprehensive and practical as that of the Psalmist's, who discovered that the altars of the "Lord of Hosts," his King and his God, though essentially intended to make possible a trysting place between heaven and earth, offered refuge also to the sparrows and swallows.

Is the God who so mercifully hides His Beatific Presence beneath the familiar approach of the Sacred Host, the God of adoring angels also? Then, indeed, our Eucharistic King is none other than the God of Abraham, Isaac, and Jacob; the Redeemer of all mankind, embracing all souls of the past and divining even the unborn of the future. He is also the God of birds, of animals, of fragrant flowers, of waving grain, of purling brooks, of the mountain echo, of mating swallows, of gold in the mine, and of lightning at midnight.

Jesus Christ—God with us, ever present in the Blessed Sacrament—is the *cruce* of this august truth, stupendous beyond human conception. The matter exceeds the pale of Romanism, ritual, and elephants, though I am perfectly willing to remain obsequious to the probability that those sixteen elephants really saluted our Eucharistic King, by whom they were made, when they raised their trunks in His *supra-local* Presence. On the other hand, I know some Episcopalian who positively will not genuflect in the Divine Presence.

So far, at least, we have not heard of any Episcopalian elephants forsaking the true fold in order to join or imitate the Roman circus; and that, too, speaks well for the integrity of Jumbo.

QUINTER KEPHART.

Cedar Rapids, Iowa, May 18.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

MAY I VENTURE, before final revision is fixed, to suggest a mechanical addition to the office of the Holy Communion? The climax of the Eucharistic service is reached in the Canon, consisting of the Words of our Lord, the Oblation, and the Invocation. Our American office is greatly enriched by having these three Catholic elements which is our inheritance from the Church of Scotland because of Bishop Seabury's consecration in Aberdeen. Our mother, the Church of England, which has given us so large a part of the Book of Common Prayer, is herself lacking in the Oblation and Invocation in connection with the Words of our Lord spoken at the Institution of the Lord's supper. The Church of Rome has the Oblation but is lacking in the Invocation, upon which the Eastern Orthodox Church lays such great emphasis in the *Epiklesis*.

In our printing of these three elements of the Canon we have indicated the Oblation and the Invocation by indented titles. It is necessary that we should indicate in the same way the words of Institution. The indented titles would then read somewhat as follows:

Words of Christ.

Oblation.

Invocation.

The manual acts which are now indented in the words of Institution could then be given in a separate rubric. Better than this would probably be to give titles to each of the three paragraphs somewhat as follows:

The Words of the Lord Jesus.

The Oblation of the Elements.

The Invocation of the Holy Ghost.

May I also venture to suggest that the paragraph after the Invocation should be broken up into three paragraphs and that permission should be given to omit all three, or to use all three, or to use any one of them? The paragraph does not belong in this place. It originally belonged to the Oblation.

The climax of the service is reached in the Canon and, as Bishop Slattery indicated at the recent Church Congress, "the prayer of Consecration, the heart of the service, should be sufficiently brief to hold the rapt attention of the hearer."

East Orange, N. J.

A. B. HUNTER.

THE RURAL PROBLEM

To the Editor of *The Living Church*:

THE REV. M. B. GOODALL [May 9th] has given the real facts relative to the Rural Problem. We have been told in sermons, lectures, etc., in conventions, conferences, and at Sunday services, that business sense and business methods have been developed to such an extent that the rural problem will soon be a thing of the past. But unfortunately the Episcopal Church likes to talk in beautiful phrases, but it still goes on in its narrow way tied up tight in parochialism. The rural parish is the feeder for the town and city parish; some of the best communicants in a city parish come via the country parishes. Why not give the country parish the actual support it needs in material and men? Must a priest in charge of a country parish prove both his faith and the mission's faith by living on a starvation salary and using worn-out equipment? If we are unable to pay adequate salaries and provide other proper support, let us refrain from starting new stations.

We have archdeacons (they can easily have assistants) whose salary and equipment is adequate enough for them to cover the places where the Church services are loved. When the Blessed Lord gave His command, "Go ye into all the world . . . disciple all nations," He intended that the rural parishes should be considered a part of the Kingdom and adequate support given to them. It seems to me that the earlier Christians cared for the "rurals" as adequately as they did for the "urbans." There are men, who have high salaried places (parochialism again), who are destroying "the Faith," but I do not see why this should be reason enough to destroy our missions and missionary priests by withholding proper support. Let an archdeacon have the power to audit the books of a parish. Also let the archdeacon remember that he is the specialist who is to cure the weak spots in the work.

Will some one tell me how many country priests are sailing for Europe this summer, how many of them have vacation houses to rest in, how many of them have less than the paupers at the alms house? A business man from one of the New England cities told me that the clergymen whom he had met were absolutely ignorant of the first principles of business sense. Born and reared in the Episcopal Church, I have always loved her, but I have never been proud of the smoke screen that was always thrown round the rural problem.

I hope the Rev. M. B. Goodall will continue, and expand, his statements.

J. B. DIXON.

New York City.

PRESBYTERIAN VIEW OF SACRAMENTS

To the Editor of *The Living Church*:

THE LETTER SIGNED "Victor D. Cronk," in your issue of the 9th inst., contains this statement: "Protestants, except Lutherans, do not believe that in Baptism we are made members of Christ, or that the Body and Blood of Christ are spiritually taken and received by the faithful in the Lord's Supper." If the writer of that letter is a reader of such a periodical as *The Christian Century*, then I do not blame him for writing such nonsense. Some time ago an article appeared in that journal in which Presbyterians were put in the same class with Campbellites, Baptists, *et hoc genus omne*; and when I wrote the editors of that "liberal" paper they, with that "liberalism" which is so characteristic of "liberal" papers, found they had no room for my letter! I feel sure you will find room for this letter.

I know little of the doctrines held by Campbellites, Baptists, Holy Rollers, Shakers, etc.; but with regard to the Sacrament of Baptism let me state the teaching of the Presbyterian Church: "Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ." And with regard to the Sacrament of the Lord's Supper, our teaching is that "by faith [we are] made partakers of His Body and Blood." I think your correspondent is misinformed concerning our teaching and doctrine. That there are men occupying Presbyterian pulpits who are preaching doctrines which are not ours may be true enough; but that is a state of affairs which is not peculiar to any one Communion.

In conclusion let me say that I admire the stand which you and your correspondents are taking with regard to the rural problem. I do not belong to your Communion, but I have infinitely more respect for those who have a doctrine and hold to it, than I do for those who have a doctrine and then talk about "federated Churches!" I am a subscriber to more than half a dozen "Church papers," but I have more satisfaction in reading yours than in all the others combined.

First Presbyterian Church, JOHN ROBERTSON McMAHON.
Montgomery, Ala., May 12.

PRAYER BOOK REVISION AND "DAYS OF FASTING"

To the Editor of *The Living Church*:

THE WRITER IS NOT laying any claim to the title or honor of discoverer, but, so far as he is aware, one page of the Prayer Book has somehow apparently gotten lost in Committee, or at least the bottom of page xxiv has had but scant courtesy in Committee. Is this because, being a dead letter, this method of treatment was in lieu of decent funeral rites?

From historic times there has been a "Table of Other Days of Fasting" besides Ash Wednesday and Good Friday, "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." It would seem that the list, as it appears in the present book, is pretty near the minimum of requirement and ought not to be judged irksome or unreasonable; but this, we are told, is a practical age, so why go to the expense of printing this list when Church dignitaries and official boards, general, diocesan, and parochial so persistently observe it mainly in the breach? Is it to be confessed that we no longer need "extraordinary acts and exercises of devotion," and can therefore dispense with suitable aids thereto?

When sixty per cent of our population acknowledges no religious or ecclesiastical allegiance, can we afford to parade our hypocrisy? The writer abhors that thing which masquerades under the pseudonym of "Modernism," but let us at least be honest with ourselves and the world and, if the fathers were wrong in their estimate of the value of fasting or abstinence or other acts of devotion, let us have the courage of our convictions, or at least of our persistent practice, and cut this rule out of our Prayer Book: or keep it there and observe it.

Rochester, N. Y.

WM. R. MCKIM.

A CAUSE OF PAIN

To the Editor of *The Living Church*:

THE REV. ROMILLY HUMPHRIES' humor at the expense of Bishop Fiske's protest should not pass without repudiation by some one. I'm sure that that yellow journal article, with its trail of shame, must have caused pain to very many in the Church, and how it could have been sent to the mission field, where one of the first things to be taught must be truthfulness, I cannot see. Whether it was written by an ordained member of the staff is unimportant. It went out as representing a great achievement officially approved of at the time and boasted of now.

Parkville, S. C.

W. W. FOWLER.

MARKING AN ADVANCE

[Condensed]

To the Editor of *The Living Church*:

IN WANDERING round the suburbs of Philadelphia, I entered a church and found an altar profusely decorated with candles. Picking up the parish leaflet to see what services they had, I then learned that Whitsunday came on the fifth Sunday in May and is considered one of the four great festivals of the year. Out of regard to this it was announced, "As we do not have any celebration of the Holy Communion on fifth Sundays as a rule, the change should be made this year of a celebration on Sunday, May 31st, and none on June 7th." Philadelphia, May 15.

W. C. HALL.

THE ELECTION IN BERMUDA

To the Editor of *The Living Church*:

IT OUGHT to be both interesting and instructive to your many readers to know that the Synod of the Church of England in Bermuda recently elected unanimously as bishop, the Rev. A. H. Brown, D.D., on the first ballot, and that Dr. Brown was the only nominee.

It should also be said that this pentecostal experience happened without any electioneering or caucusing; and that this happy occurrence followed on a solemn Eucharist in the Cathedral and the singing of Come, Holy Ghost, our Souls Inspire. St. Paul's Lodge, Paget West, Bermuda.

FRANK B. REAZOR.

WHEN WE AWAKE at night, by a kind of spiritual instinct turn to Him, and speak to Him, and bring our various little matters before Him in the sleepless night—the difficulties in connection with our family, our servants, our trade, our profession. Whatever tries us in any way, speak to the Lord about it! And in like manner, our joys, our easy days, speak to the Lord about them, and ask Him to help! Ask Him to help regarding everything!—George Muller.

Church Kalendar



MAY

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

31. Whitsunday.

JUNE

"OH GOD! Thou knowest how busy we must be this day. If we forget Thee, do not Thou forget us."—*A captain's prayer on going into battle.*

1. Whitsun Monday.
2. Whitsun Tuesday.
- 3, 5, 6 Ember Days.
7. Trinity Sunday.
11. St. Barnabas.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. Nativity St. John Baptist.
28. Third Sunday after Trinity.
29. St. Peter, Apostle.
30. Tuesday.

APPOINTMENTS ACCEPTED

ADAMS, Rev. HARRY C., of St. George's Church, Olyphant, Pa.; to be in charge of the Church of the Epiphany, South Haven, Mich.

BOYKIN, Rev. R. E., rector of St. John's Church, Tallahassee, Fla.; to be priest in charge of St. Andrew's Church, Tampa, Fla., with address at 119 Plant Ave.

DAUP, Rev. WILLIAM WESLEY, rector of St. James' Church, Texarkana, Tex.; to be rector of Calvary Parish, Rochester, Minn., with residence at 111 Third Ave., S. W.

HATFIELD, Rev. J. L., of Grace Church, Waverly, N. Y.; to be rector of St. Mark's Church, Dunmore, Pa., about the middle of June.

MCKINLEY, Rev. GEORGE, of St. Paul's Church, White Haven, Pa.; to be rector of St. John's Church, Palmerton, Pa., Sept. 1st.

MACKINNON, Rev. DANIEL G., S.T.D., rector of Christ Church, New Berne, N. C.; to be rector of St. Mark's Church, Pleasantville, N. J.

MORRISON, Rev. LEWIS CHESTER, of St. John's Church, Southwest Harbor, Maine, and associated missions; to be rector of St. James' Parish, Old Town, Maine, with residence at 25 North Brunswick St., June 1st.

NEW ADDRESSES

LYMAN-WHEATON, Rev. H. P.; present address is St. Stephen's Rectory, Romney, W. Va.

SUMMER ACTIVITIES

GRAY, Rt. Rev. CAMPBELL, Bishop of Northern Indiana; to be addressed, until the meeting of the General Convention, at his summer cottage at Lake Wawasee, R. F. D. 3, Syracuse, Ind.

ORDINATION

PRIEST

VIRGINIA—The Rev. ARTHUR B. KINSOLVING, II, was advanced to the priesthood at an ordination held at St. Paul's Memorial Church, University, Va., on Sunday, May 10, 1925, by the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia. The ordination sermon was preached by the Rev. Churchill J. Gibson, and the candidate was presented by the Rev. Thomas K. Nelson, D.D. The Rev. Mr. Kinsolving will continue in his present charge as assistant at St. Paul's Memorial Church, University.

BORN

WILLIAMS—Born to the Rev. and Mrs. E. Reginald Williams, 757 Shepard Ave., Milwaukee, Wis., a son, BERNARD ECKHART WILLIAMS, on Saturday, May 23, 1925.

DIED

CONE—Died, suddenly on Sunday, May 3, 1925, in Philadelphia, Pa., Mrs. HELEN K. CONE, wife of the Rev. Herbert D. Cone, rector of St. Paul's Church, Clinton, N. C. The funeral service was held in St. Barnabas' Church, Irvington, N. Y., and the interment was in Sleepy Hollow Cemetery, Tarrytown, N. Y.

DOTTEN—Entered into life on May 17, 1925, MARY JUSTINA POST DOTTEN, wife of the Rev. Milton C. Dotten, Ph.D., and mother of John K. Dotten. Services were held at her home in Pasadena, Calif., Tuesday, May 19th, at which the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, assisted by the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, officiated. The interment was in San Gabriel cemetery.

HICKMAN—The Rev. PERCIVAL HOLL HICKMAN, priest in charge of Grace Church, Ocean-side, St. Michael's Church, Carlsbad, and All Saints' Church, San Luis Rey, Calif., entered into life eternal May 11, 1925. The funeral service was held at Grace Church, Oceanside, and the interment at the Church of St. James the Less, Philadelphia, Pa.

May he rest in peace, and may light perpetual shine upon him.

HITCHCOCK—Departed this life on May 5, 1925, in his seventy-fourth year, CHARLES KNAPP HITCHCOCK, formerly vestryman, treasurer, and senior warden of Trinity Church, Bayonne, N. J., and recently a member of St. Paul's Church, Willimantic, Conn. The funeral service and the interment were at Columbia, Conn.

"Blessed are the dead who die in the Lord."

JOHNSON—Died May 19, 1925, in the Episcopal Hospital, Philadelphia, Pa., the Rev. WALTER DEFOREST JOHNSON, son of the late Rev. Dr. and Mrs. Myran A. Johnson, and rector for nearly twenty years of Christ Church, Clinton St., Brooklyn, N. Y.

SUTTON—Died on Thursday, May 14, 1925, at the Home for the Aged and Blind, Church Charity Foundation, 425 Herkimer St., Brooklyn, N. Y., the deaconess MARY SUTTON, for many years a faithful worker in the American Church. The burial office was said at the Home, and the interment was in the Pocasset Cemetery, Providence, R. I., May 16th.

Jesu, mercy.

MEMORIAL

Milton G. Wiggins

St. Paul's Church, Patchogue, L. I., having lost, by his passing on, Mr. MILTON G. WIGGINS, who, at the time of his departure, had been a firm friend and generous supporter of the church from its organization forty-seven years ago, and had been for many years its senior vestryman and general benefactor; it is resolved that the rector, wardens, vestrymen, and parishioners hereby officially and fraternally express our deep sense of the loss we have sustained, and tender our sincere, brotherly sympathy to the family of our late brother and associate, and that a copy of this resolution in full be spread on the records of the church.

JOHN FOSTER,
Clerk to the Vestry.

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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: 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.

WANTED, RECTOR YEAR ROUND, SUMMER resort parish, thriving town, splendid living conditions, new modern rectory, work light and confined to the town; salary from parish twelve hundred, and three hundred from other sources. Good extemporaneous preacher and man of good address required. ST. PAUL'S-BY-THE-SEA, Ocean City, Maryland.

WANTED—BY A COLONIAL PARISH, Eastern Shore of Maryland, a rector. Comfortable rectory, pleasant residential town, opportunity for literary work. Salary not large. Address replies to J. S. W.-417, care THE LIVING CHURCH, Milwaukee, Wis.

WANTED—DEACON OR PRIEST, SINGLE, as curate and to have charge of the choir training, but no organ work. Address Rev. MORGAN ASHLEY, Rutland, Vermont.

MISCELLANEOUS

ORGANIST REQUIRED, EPISCOPAL Church, Nantucket, Mass., for July. \$50. Reply W. APPELBYE ROBINSON, Cornwall, N. Y.

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.

WANTED: GRADUATE NURSE; MIDDLE aged; salary \$75.00 per month; room, board, and laundry. Address ST. BARNABAS' HOUSE, North East, Pa.

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, 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.

PRIEST DESIRES PARISH OR CURACY, or supply work in East. Address P-415, 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-416, care of THE LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK FOR MONTH OF JULY IN or near Chicago or Detroit, by a priest with best references. H-418, care 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

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

ORGANIST AND CHOIRMASTER DESIRES position; Churchman. Received training in boy choir work and mixed choir work in New York City. Best of references. Address B-417, care 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. GUMMERE, Saint Andrew's Rectory, Mount Holly, N. J.

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

RELIGIOUS

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

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.

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

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

ALTAR FURNISHINGS

THE WARHAM GUILD WILL FORWARD on application, free of charge, a descriptive catalogue of Albs, Gowns, Surplices, Cassocks, etc. Also "Examples of Church Ornaments" which illustrate metal work, and a leaflet describing St. George's Chapel, Wembley Exhibition, which has again been 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.

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

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

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

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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ALTAR 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.

APPEAL

WHO WILL HELP A SMALL STRUGGLING mission with cast-off hangings, altar linens, and church furniture. Address Mrs. E. B. ABINGTON, Childress, Texas.

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.

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.

SUMMER RESORTS

ADIRONDACKS, THE CRATER CLUB, ES- sex-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.

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

CANTERBURY PARK, MICH. (NEAR LUD- ington). 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 Houghtelling 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.

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.

BOARDING

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

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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.

FOR RENT

CASTINE, MAINE. THREE ROOMS FOR rent, private house, bath, electric lights, open fireplace. Meals may be had directly opposite. Address Miss HUNT.

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.

FOR SALE

GOOD PIPE ORGAN FOR SALE. 3 manuals, 64 stops, immediate possession. Address CHURCH OF THE HOLY TRINITY, 157 Montague Street, Brooklyn, N. Y.

THE MORE ATHLETIC of our seminary students would like this. Bishop Jackson in Costa Rica (English Diocese of Honduras), making one of his extensive tours by land and water, arrived at his destination after a perilous voyage and then, anxious to return more quickly than he could by boat, he walked back, sixty miles along the coast, swimming rivers and creeks, and arrived in time for Sunday service.

CHURCH SERVICES

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

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

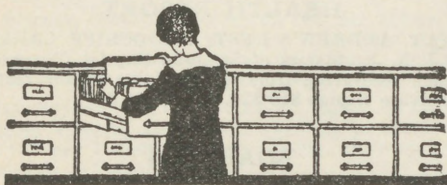
St. Agnes' Church, Washington, D. C.

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.

Gethsemane Church, Minneapolis, Minn.

4th Ave., So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

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.]

The Academy of Political Science. Columbia University. 116th St. and Broadway, New York, N. Y.

Popular Ownership of Property: Its Newer Forms and Social Consequences. Edited by William L. Ransom and Parker Thomas Moon.

The American Viewpoint Society, Inc. New York, N. Y.

We and our Health. Book I, Book II, Book III. By E. George Payne.

George H. Doran Company. 244 Madison Ave., New York, N. Y.

May Fair. Being an Entertainment purporting to Reveal to Gentlefolk the Real State of Affairs existing in the very Heart of London during the Fifteenth and Sixteenth Years of the Reign of His Majesty King George the Fifth; together with Suitable Reflections on the last Follies, Misadventures and Gallantries of these charming people. By Michael Arlen. Price \$2.50 net.

Christianity and World-Problems. By the Rev. W. E. Orchard, D.D. Price \$1.75 net.

The Living God. By Vernon F. Storr, M.A., canon of Westminster, examining chaplain to the Archbishop of Canterbury. With a Prefatory Note by the Archbishop of Canterbury. Price \$1.75 net.

Henry Holt & Co. New York, N. Y.
New Governments of Central Europe. By Malbone W. Graham, Jr.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

In Defense of Christian Prayer. A Consideration of Some of the Intellectual Difficulties that Surround Petition. By E. J. Bicknell, D.D., prebendary of Chichester and vice-principal of Cuddesdon College. Price \$1.25 net.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England, Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

The Industry of Faith. By P. N. Waggett, M.A., Oxon and Cantab., Hon. D.D. Oxon., Society of St. John the Evangelist. Price \$2.

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

The Weight of a Word. By James L. Gordon, D.D. Price \$1.50.

Studies in Criticism and Revelation. By Thomas Jollie Smith, D.D. Price \$1.50.

Craftsmen of the Soul. By Gaius Glenn Atkins, D.D. Price \$1.50.

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

On the Trail of the Bad Men. By Arthur Train.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England. Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

A Preparation for Marriage. For Men and Women. By the Rev. G. Longridge, of the Community of the Resurrection. Price 60 cts.

What I Believe and Why I Believe It. By the Rev. J. H. Beibitz, M.A., vicar of All Saints', Warwick, examining chaplain to the Lord Bishop of Coventry, sometime vice-principal of Lichfield Theological College. Price \$1.

Presbyterian Board of Publication. Witherspoon Building, Philadelphia, Pa.

As the Twig is Bent. A Series of Habit Talks for the Daily Vacation Bible School. By Arthur Henry Limouze, minister Northminster Presbyterian Church, Columbus, Ohio. Price 50 cts., net, postpaid.

BULLETINS

The Divinity School. 42d and Locust Sts., Philadelphia, Pa.

Catalogue 1924-25. The Divinity School of the Protestant Episcopal Church in Philadelphia.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Indian Tribes and Missions. A Handbook of General History of the North American Indians, Early Missionary Efforts and Missions of the Episcopal Church. The Church in Story and Pageant. Publication No. 6. Quarterly, 25 cts. March, 1925.

Columbia University. New York City.
Longmans, Green & Co. 55 Fifth Ave., New York City: Selling Agents.

The Roman Colonate. By Roth Clausing.

EASTER IN THE CANAL ZONE

ANCON, C. Z.—At Ancon is located St. Luke's Cathedral, being the headquarters for the work of the Church in the Canal Zone. The building is a very fine one of Spanish architecture, built through a liberal benefaction of a generous Churchwoman, and admirably adapted to present the Church to residents and tourists in the Canal Zone in an adequate manner.

The Easter services illustrate the many-sidedness of a bishop's activities in the far outposts of the American Church. Bishop Morris celebrated Holy Communion early, assisted by the Dean, and some sixty communions were made. At nine o'clock was held a service for children, at which the Dean officiated and the Bishop played the organ. The Choral Eucharist began at ten o'clock. Again the Dean officiated at the altar, again the Bishop played the organ, and afterward he assisted the Dean in communicating the people. An excellent mixed choir of

about thirty men and women sang Tours' Service in F, and nearly two hundred communions were made. Among the members of the congregation were a considerable number of tourists from a ship that happened to have anchored in the harbor shortly before the service, and many expressions of wonder were given that in the tropics, so far away from any American center, so beautiful a service in so magnificent a Cathedral edifice could be found. It is interesting to recall that in the days when General Gorgas was fighting yellow fever and afterward building the Canal, he also acted as lay reader for the Church in the chapel which preceded the erection of the present Cathedral; and the organ in the latter is a memorial to him. Nearly the entire cost of the organ, some \$6,000, was raised in the Zone itself.

Bishop Morris is now making visitations in Columbia, the newest of the missions of the Church. During Holy Week he preached on three nights at St. Paul's, Panama City, where he also gave the addresses at the Three Hours' Service on Good Friday; and on Easter night he preached at St. Peter's, La Boca. Being thoroughly tired from his exertions on one of these days, when the weather was extremely hot, our correspondent quaintly observes that the Bishop "got rested up by spending a couple of hours cutting the grass." Very likely the example that he set to his Panamanian brothers in so doing manual labor as for the love of God is far from the least of the services that he is performing so admirably in that far away land.

THE BISHOP OF OLYMPIA

SEATTLE, WASH.—The Rt. Rev. Arthur S. Huston, Bishop of Olympia, who was consecrated in St. Mark's Church, San Antonio, Tex., May 15th, will take his first service in his Diocese at St. Mark's Church, Seattle, June 3d, when he will celebrate the Holy Eucharist and make an address. Later in the day he will meet the clergy and the officers of the Diocese, and in the evening there will be a reception at the Masonic Temple, at which representatives of the state, of the city, and of the Diocese will extend a welcome to him.

His first Sunday service will be on Trinity Sunday on which day he will formally install the Rev. C. S. Mook as rector of Trinity Church.

Bishop Huston will reside at 1611 Sixteenth Ave., Seattle.

SUCCESSFUL DETROIT DRIVE

DETROIT, MICH.—The members of Trinity Church, Detroit, conducted a campaign from May 4th to the 11th for the erection of a parish house, and, during that time were successful in raising, in cash and pledges, the sum of \$100,000. Over half of this sum was subscribed at the meeting on the first evening.

The parish house is to be known as the W. Warne Wilson Hall, and is to be a memorial to the present rector emeritus who retired in 1922 after a rectorate of nineteen years in the parish.

The handsome church building of this parish was erected in 1890-1892, and was the gift of the late James E. Scripps, of the *Detroit News*. In 1924 Miss Alice Jones presented the parish with a valuable property which is known as the Thirkell-Jones Memorial Rectory. With the erection of the new building, the parish will have a very complete plant.

Diocesan Conventions

COADJUTOR NOT ELECTED IN CONNECTICUT

HARTFORD, CONN.—A Bishop Coadjutor was not elected at the Convention of the Diocese of Connecticut, which met at Trinity Church, Hartford, May 19th and 20th. Bishop Brewster had asked for the election of a Coadjutor, and the second day was given to balloting, but the clergy found, at the end of the twelfth ballot, that they were in a dead-lock, and the matter of calling a special convention was placed in the hands of the Bishop and the Standing Committee.

There were seven clergymen nominated. The four leading names were those of the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of the Diocese, the Rev. Frederick H. Sill, Litt.D., O.H.C., the Rev. Samuel S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H., and the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, Conn. Bishop Acheson was the leading candidate on the first ballot, after which he lost, until the end, when he began to gain. The Rev. Mr. Lewis took the lead on the second ballot but lost it to Dr. Drury, who was leading on the last ballot.

The results of the various ballots for Bishop Coadjutor in the Diocese of Connecticut were as follows:

Rt. Rev. E. C. Acheson, D.D.	45
Rev. John N. Lewis	19
Rev. Frederick H. Sill, O.H.C.	28
Rev. George H. Toop, D.D.	4
Rev. Samuel S. Drury, D.D.	18
Rt. Rev. Paul Jones	5
Rev. Raymond Cunningham	2
Rev. Henry K. Sherrill	2
Rev. Frank S. Morehouse	1
Rt. Rev. Herbert Shipman, D.D.	4
Rev. Bernard I. Bell, D.D.	1
Scattering	9

One hundred and forty votes were cast at first, a majority being necessary. At the end there were 123 votes, two thirds necessary to a choice. There was no choice, and the convention adjourned.

The deputies to the General Convention are the Rev. Messrs. Samuel R. Colladay, D.D., John N. Lewis, Jr., J. Chauncey Linsley, D.D., and Frederick H. Sill, O.H.C., Messrs. Harry M. Hemenway, Burton Mansfield, Charles A. Pease, and William F. Severn. The alternates are the Rev. Messrs. Charles O. Scoville, D.D., Aaron C. Coburn, Louis B. Howell, and Frank S. Morehouse, Messrs. Chauncey B. Tinker, Ph.D., Thomas J. Bowen, Willard S. Adams, and Isaac D. Russell.

RESOLUTION ON THE BUDGET

BUFFALO, N. Y.—A center of interest at the meeting of the Convention of the Diocese of Western New York, which met at Trinity Church, Buffalo, May 19th and 20th, was in two series of resolutions concerning the policy of the Diocese regarding the division of funds with the General Church.

The first recited the discouragement because of the failure to raise the budget and the creation of a deficit, and stated that the failure was due to a lack of education. It proposed that the next budget be based on receipts plus an amount as an allowance for expected growth. Among other things it asked for further education for the Church in these matters.

The second asked the parishes and missions of the Diocese to adopt an extra-parochial budget which should be deemed as important as the parochial budget, and the money on this extra-parochial budget be kept separate and remitted regularly to the proper officers.

Another resolution urging the entrance of the United States into the World Court of International Justice was adopted.

The meeting of the diocesan Convention was made the occasion for the meeting of the various other diocesan organizations. At the luncheon on Tuesday, Mr. Alfred Newberry addressed over 500 persons on the subject of the Budget.

The deputies to the General Convention are the Rev. Messrs. C. A. Jessup, D.D., Murray Bartlett, D.D., Cameron J. Davis, D.D., and W. C. Compton, Messrs. Harper Sibley, Myron M. Ludlow, John M. Prophet, and Benjamin B. Chace. The alternates are the Rev. Messrs. J. W. D. Cooper, Philip W. Mosher, D.D., Samuel Tyler, D.D., and W. R. McKim, Messrs. Lewis G. Harriman, A. J. Porter, A. M. Ferguson, and Frank B. Baird.

NEWARK'S JUBILEE YEAR

NEWARK, N. J.—Some of the results of the jubilee year of the Diocese of Newark were made public at the Convention, which met at Trinity Cathedral, Newark,

36	32	27	32	30	33	32	36	34	35	45
27	28	34	40	50	52	44	44	42	36	19
33	34	33	30	26	6	2	1	1		
3	3	1								
22	25	19	23	24	38	50	52	53	56	55
4	2	1								
1										
	1	1	1							
3	3	1								
9	7	6								

May 19th and 20th. Nearly a million dollars was raised for the purpose of strengthening the Church in the Diocese. Among other results were 339 new subscriptions for the *Spirit of Missions*.

A memorial was sent to the General Convention asking that the budget for the next triennium be reduced to approximate the average receipts for the past three years.

Resolutions were adopted against the addition of an additional phrase after the Summary of the Law, and in favor of the omission of the Thirty Nine Articles from the Prayer Book.

Reports were made concerning the work among the foreign-born, it being estimated that fully half of the population of the Diocese was either foreign-born or the children of immigrants, and on the pioneer work in Bergen County, that may have a population of a million on the opening of a bridge to New York City in 1930.

The Church Club dinner, on the evening of the first day of the Convention, brought out the largest attendance in the history of the club. The speakers were Bishops Lines, Stearly, Mann, and the Rev. H. Warfield Hobbs, editor of the *Spirit of Missions*.

The deputies to the General Convention are the Rev. Messrs. Edwin S. Carson, Arthur Dumper, D.D., Charles L. Gomph, and Edwin A.

White, D.D., Messrs. C. Alfred Burhorn, Howard J. Dohrman, George W. Hulsart, and Decatur M. Sawyer. The alternates are the Rev. Messrs. Edgar L. Cook, James T. Lodge, Joseph R. Lynes, D.D., and Charles T. Walkley, D.D., Mr. Dean Emery, the Hon. Horace C. Grice, Messrs. Leigh K. Lydecker, and Thomas L. Raymond.

FLORIDA DIOCESAN EXECUTIVE COUNCIL

PENSACOLA, FLA.—A canon establishing a Diocesan Executive Council, was passed at the annual Council of the Diocese of Florida, which met in Christ Church, Pensacola, May 20th. It is to be composed of the Bishop and certain officers of the Diocese, six clergymen, six laymen, and three women.

This was the first Council of the newly consecrated Bishop, the Rt. Rev. F. A. Juhan. He stated that he had already been able to visit every parish and nearly every mission in the Diocese, and was encouraged and satisfied with the potential strength of the Diocese. He particularly stressed, in his address, the need for work among the youth of the Diocese, especially at Gainesville and Tallahassee, where the State educational institutions are located, for the strengthening of the rural work, for the growth of a diocesan consciousness, and for greater participation in the program of the National Church.

The Council afterwards adopted a budget of \$39,000, which included the salaries of two new missionary priests for the Diocese.

The deputies to the General Convention are the Rev. Messrs. Menard Doswell, Jacksonville, G. H. Harrison, Pensacola, L. Fitz-James Hindry, St. Augustine, and Edgar L. Pennington, Marianna, the Hon. W. W. Hampton, Gainesville, Mr. Frank P. Dearing, Jacksonville, Judge S. D. Clarke, Monticello, and Mr. Alfred Tyler, St. Andrew's. The alternates are the Rev. Messrs. Charles A. Ashby, Jacksonville, C. W. Frazer, Jacksonville, Melville E. Johnson, South Jacksonville, and A. M. Blackford, Jacksonville, Messrs. George W. Thomas, Jacksonville, William M. Corry, Quincy, W. K. Hyer, Pensacola, and Arthur D. Williams, Jacksonville.

RHODE ISLAND CLERGY PENSIONS

PROVIDENCE, R. I.—The Convention of the Diocese of Rhode Island proved to itself that the one-day convention was practical at its meeting in St. Stephen's Church, Providence, May 19th.

The principal action taken was in the readjustment of the pension funds of the Diocese. The Diocese of Rhode Island had a pension fund before the General Church started hers: and this fund has paid the premiums of the clergy to the General Pension Fund since its beginning until the past year, when a slight shortage in the fund was experienced. A canon was passed arranging for the proper distribution of the Diocesan pension funds.

The office of Chancellor of the Diocese was created, and the Hon. Rathbone Gardner, of Providence, was appointed as first Chancellor.

The deputies to the General Convention are the Rev. Messrs. Arthur M. Aucock, D.D., Al-

bert M. Hilliker, Stanley C. Hughes, and Philemon F. Sturges, D.D., Messrs. H. Anthony Dyer, Charles R. Haslam, Lewis D. Learned, and Frederick D. Carr. The alternates are the Rev. Messrs. Roberts A. Seilhamer, William Pressy, Alva E. Carpenter, and John F. Scott, Messrs. William L. Sweet, Wallis E. Howe, Prof. Wilfred H. Munro, and Mr. LeRoy King.

HARRISBURG'S TWENTIETH ANNIVERSARY

WILLIAMSPORT, PA.—The Convention of the Diocese of Harrisburg, that sat in Christ Church, Williamsport, May 12th and 13th, took provision for the increase of the endowment fund of the Diocese as a celebration of the twentieth anniversary of the Diocese. Two canons were passed, one making the Clergy Pension Fund assessments a first lien on the moneys received from parishes by the diocesan treasurer, and the other requiring a certificate from the Pension Fund showing that a clergyman coming into the Diocese is paid up to the time of his letter dimissory.

Bishop Darlington spoke about the matter of law observance both in civil and in ecclesiastical matters. At the convention dinner the speakers were Mr. Frederic Cook Morehouse, Editor of THE LIVING CHURCH, and the Very Rev. H. E. W. Foscroke, D.D., Dean of the General Theological Seminary.

Deputies to the General Convention are the Rev. Messrs. Archibald M. Judd, Harrisburg, Charles E. McCoy, Williamsport, Ven. William Dorwart, Newport, and Hiram R. Bennet, Williamsport, Gen. Charles M. Clement, Sunbury, Messrs. Richard M. H. Wharton, Harrisburg, H. W. Hartman, Lancaster, and Col. Edgar Munson, Williamsport. The clerical alternates are the Rev. Messrs. Rollin R. Sawyer, Lewis Nichols, Paul S. Atkins, and the Ven. Franklin T. Eastment.

NORTH DAKOTA CONVOCATION

NORTH DAKOTA—The Convocation of the Missionary District of North Dakota met in Gethsemane Cathedral, Fargo, May 17th to the 19th. New canons for the District were adopted and delegates and alternates were elected to the General Convention and to the Provincial Synod of the Northwest. The delegates to the General Convention are the Ven. Albert E. H. Martyr, of Oakes, and Mr. W. B. Overson, of Williston. The alternates are the Rev. N. E. Elsworth, of Jamestown, and Mr. H. T. Alsop, of Fargo. The Bishop's annual address emphasized the Church's responsibility toward the young people of the day. A splendid conference on Christian Social Service was held on Sunday afternoon under the leadership of the Rev. C. H. Collett, of Grand Forks, Chairman of the Department of Christian Social Service of the District Bishop and Council.

IN HONOR OF A LAY MISSIONARY

TARBORO, N. C.—On April 23d last, three hundred men met in Calvary parish house, Tarboro, to do honor to Mr. Samuel S. Nash on his seventy-seventh birthday.

Mr. Nash is a layman who, for fifty years, after working six days a week at his accountant's desk, has on Sundays ridden many miles to teach at the various country Sunday schools and missions established and maintained by him, failing in his appointments perhaps less than a dozen times and then only from sickness or absence from the country.

Mr. Nash was born on Easter Day, April 23, 1848. He joined the Confederate Army in Virginia in his sixteenth year, and, on the retreat from Petersburg, was captured and imprisoned at Point Lookout for many months. Then, for nearly

half a century he has served his Master as he endeavored to serve his country. With his youthful activity unabated in his seventy-seventh year, he still carries on, on Sundays, his work at his country missions. He does all that a layman can possibly do, teaching, making addresses, reading the service, baptizing people *in extremis*, and reading the burial office.

The three hundred men from town and country, who met at this banquet, were in nearly every instance men who had personal reasons to be grateful to Mr. Nash, under God, for spiritual blessing. The banquet was presided over by the Rev. Bertram E. Brown, whose work, as rector in this parish, has, for over sixteen years, been helped by Mr. Nash's labors. Many addresses of congratulation, were made and a handsome present of gold, suitably engraved, was presented Mr. Nash, by men of his country missions.

A LONG LAY SERVICE

PROVIDENCE, R. I.—A remarkable record for long and faithful service is held by Mr. John Ezra Bolan, of St. James' Church, Providence. He became organist and choirmaster there January 1, 1882, and, with the exception of one year, he has held that exacting responsibility continuously, leading his choir with great credit for forty-three years.

In 1892 he organized the choir of boys and men. During that time 250 boys have taken part in the work, of whom, now, two are candidates for holy orders, and four have become priests in the Church.

Mr. Bolan has been a member of the vestry of St. James' Church for thirty years, and has refused several times the office of senior warden, in order to devote himself more fully to the choir work. He is the historiographer of the parish, treasurer of the Narragansett Thread Co., of Providence, a member of the Rhode Island State Public Welfare Commission, and a representative from Cranston in the Rhode Island General Assembly. His faithfulness to the Church in all these occupations is worthy of emulation.

PROMOTING CHURCH UNITY

WATERVLIET, N. Y.—Trinity Church, Watervliet, N. Y., the Rev. Theodore Haydn, rector, was filled to capacity on Sunday evening, May 10th, for a special service in connection with the sixteen hundredth anniversary of the Council of Nicea. The service was the Russian vesper service, and was conducted by the Rev. Arcady Piotrowsky, rector of St. Basil's Russian Orthodox Church of that city, assisted by his choir under the direction of Mr. D. Slutsky. The vested choir of Trinity Church sang the processional and recessional. Canon John L. Roney, of All Saints' Cathedral, Albany, was also present in the chancel. Fr. Piotrowsky rendered the prayers of the service in English and the choir responded in Russian, unaccompanied. The offering was given to the building fund of St. Basil's Church.

In a brief address the rector said that the Russian Church had endeavored to remain true to the doctrine and practice of the undivided Church as established by the Ecumenical Councils, and that the Anglican Church, through her reformation, had endeavored to return to this standard. In so far as each had been true to this purpose they found themselves in full accord. He expressed his sincere appreciation of the kindness of Fr.

Piotrowsky and his choir in conducting such a service for the edification of his people.

Fr. Piotrowsky responded by saying that the differences between the Orthodox Church and Anglo-Catholics were trifling and could be adjusted quickly by learned and sympathetic leaders among the clergy. The chief hindrance toward complete unity was in ignorance and prejudice on the part of the laity on both sides. He felt sure that complete unity would eventually come. It might take years. There would have to be many conferences and councils, but since such unity was the purpose of Christ, it must be and would be achieved. He felt that such a service was a step in the direction which Christ would have us follow.

The congregation and choir stood, according to Eastern custom, except during the addresses, and all were impressed by the dignity and reverence of the service, and by the remarkable singing of a volunteer choir. After the service ice cream was served to the members of both choirs in the parish house.

ARCHDEACON OF CALIFORNIA

SAN FRANCISCO, CALIF.—The Rev. A. W. N. Porter, Ph.D., rector of Trinity Church, San Jose, has accepted the appointment as Archdeacon of the Diocese of California, which was made by Bishop Parsons and duly confirmed by the Standing Committee and the Diocesan Council. Dr. Porter is expected to begin his new duties about August 1, 1925.

Dr. Porter is a graduate of the University of Southern California and took his Ph.D. degree in 1916. He was graduated from the Church Divinity School in 1911 and received his B.D. degree from the General Theological Seminary in 1914. He was ordained priest by Bishop Johnson in Los Angeles in 1911. He was rector of St. James' Church, Los Angeles, until 1917, when he was called as rector of Trinity Church, San Jose.

Dr. Porter has occupied many responsible offices in the Diocese, being Dean of the Convocation of San Jose, Secretary of the Standing Committee, and a member of the Diocesan Council.

PHILADELPHIA STUDENTS' HOSTEL

PHILADELPHIA, PA.—In September 1925, a large stone building, known as St. Margaret's House, located on the grounds of St. Luke's Church, Germantown, will be opened as a hostel for young men students. Room, board, light, heat, and laundry of bed linen, will be provided for the academic year at a reduced rate. In addition to the rooms assigned to students, there are several large common rooms which are equipped for recreation, reading, and study.

Candidates for residence in the House must be students at some reputable institution of learning in the city. Preference will be given to postulants for holy orders in the Episcopal Church, and sons of clergymen of the Episcopal Church.

Students living in the House can reach the University of Pennsylvania in about a half hour. Monthly tickets for use on the suburban trains can be purchased at about \$6.75.

Provisional application for admission to the House next autumn should be made at once to the rector of the parish, the Rev. Wallace E. Conkling, 5411 Germantown Avenue, Philadelphia, Pa. Further information will be furnished upon request.

Summer Schools and Conferences

BIBLE STUDY IN ENGLAND

CAMBRIDGE, ENG.—The twenty-third vacation term for Biblical Study will be held this year at Cambridge from August 1st to the 15th. The inaugural address will be delivered by Canon B. K. Cunningham, Principal of Westcott House, Cambridge, on Faith and Worship, and the following courses of lectures have been promised: First week; The Deuteronomic Movement, by the Rev. T. H. Robinson, D.D., Professor of Old Testament Study, Cardiff, and Worship, by the Ven. A. L. Lilley, Archdeacon of Ludlow; Second Week; The Epistles to the Ephesians and the Colossians, by the Rev. E. C. Hoskyns, Corpus Christi College, Cambridge, and Some Ancient and Modern Heresies, by the Rev. A. C. Bouquet, D.D., Vicar of All Saints', Cambridge.

Lectures have also been promised by the Rev. Professor Nairne, Professor Burkitt, Sidney Smith, Esq., the Rev. F. J. Hollis, and Miss Addison Phillips.

Accommodation for women will be provided at Newnham College, and a list of recommended lodgings will be sent to men who wish to apply. Further particulars may be obtained from the Secretary, Miss E. Lawder, 25 Halifax Road, Cambridge, England.

LONG ISLAND CHURCH NORMAL SCHOOL

BROOKLYN, N. Y.—The commencement of the Long Island Church Normal School for Teacher Training, took place on Tuesday, May 5th, at St. Anne's Church, Brooklyn. After the opening service, the Rev. Charles H. Ricker, Chairman of the Diocesan Board of Religious Education, presented eleven diplomas from the Diocese for work done covering the last three years in the Normal School.

Mr. Edward Sargent, of the Department of Religious Education, then presented seven certificates from the National Accredited Teachers Association, two in the first class; and five in the second class. Mr. Sargent, in addressing the class, said that it was the first time in the history of this country that he had been invited to present these certificates, at the commencement of a Church Normal School, and he warmly congratulated the students who worked so faithfully to make their teaching in the Church school more worth while.

CAROLINA TEACHER TRAINING CONFERENCE

COLUMBIA, S. C.—The Dioceses of North Carolina, Western North Carolina, and Upper South Carolina have completed arrangements to hold a joint Teacher Training Conference, under the auspices of the Departments of Religious Education of the several dioceses, at Valle Crucis, N. C., from July 4th to the 17th. The Dioceses of South Carolina and East Carolina have been invited to send students to the Conference. The cost of the School, including registration, board, and lodging, will be \$20.

CHURCH PAGEANTRY SCHOOL

CHICAGO, ILL.—Plans for the first annual Church Pageantry School, to be conducted at St. John's Military Academy, Delafield, Wis., August 17th to the 28th, have been completed and the faculty has been appointed, is the announcement of the Rev. Morton C. Stone, of the Church of the Holy Nativity, Chicago.

This school will be featured by courses in acting, composition, puppets, music, eurythmics, dance, liturgical drama, history, and stagecraft. Experts in the various lines have been obtained for the courses as follows:

Acting, Miss Gloria Chandler, instructor in the Grace Hickox Studios, Chicago; composition, the Rev. Frederick D. Graves of Fresno, Calif., who has charge of Church dramatics on the Pacific coast; acting, Miss Grace Hickox, of the Grace Hickox Studios, Chicago; puppets, the Rev. Morton C. Stone, of Chicago; music, the Very Rev. George Long, Dean of St. John's Cathedral, Quincy, Ill., widely known as a pageant expert; eurythmics, Miss Leontine L. Roberts, of Chicago, who has had five years experience as a teacher of eurythmics; dance, Miss Leontine L. Roberts, of Chicago; liturgical drama, the Rev. Morton C. Stone, of Chicago, the composer and producer of several liturgical pageants; history, the Rev. Irwin St. J. Tucker, of Chicago, founder of the Cathedral Players, Chicago; and stagecraft, Miss Dorothy E. Weller, of Denver, Colo., of the Denver Cathedral Workshop.

The pageantry school will be a permanent summer course, leading to the granting of a certificate from the school. Courses will be arranged in progressive order with new courses each season.

The Very Rev. George Long, Quincy, Ill., is registrar of the school.

EVERGREEN CONFERENCE FOR CHURCH WORKERS

DENVER, COLO.—Not every new conference is so fortunate as this newest of the conference group, making its first appearance this year as a full fledged Church Workers' Conference at Evergreen, July 20th to the 31st. The committee in charge takes pride in announcing the following faculty:

Religious Education: the Very Rev. Robert S. Chalmers, Dallas, Texas; Mrs. John Loman, Philadelphia, Pa.; Miss Edith James, Toledo, Ohio; Mrs. E. W. Elder, Denver, Colo.

Social Service: the Rev. C. N. Lathrop, National Department of Social Service, New York City; Miss Jeanette Ziegler, Detroit, Michigan; Deaconess Martha Wurts, Des Moines, Iowa.

Missions: Dr. Wm. C. Sturgis, National Educational Secretary, Department of Missions, New York; Mrs. D. D. Tabor, National Department of Missions, New York.

Young People's Work: the Very Rev. Robert S. Chalmers; Dr. Wm. C. Sturgis.

Music: Canon Winfred Douglas, Evergreen; Mr. L. A. Wadlow, Philadelphia.

Pageantry: Mrs. Harry Bellamy, Denver.

The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, will act as Chaplain, and the All Conference Lecturers are, the Rt. Rev. Irving P. Johnson of Colorado, Dr. George W. Wood, General Theological Seminary, New York, and Dr. Wm. C. Sturgis, New York.

Colorado always offers special attractions for vacation purposes. Added to these this year the increased capacity of the Hart conference grounds has made it possible for the smaller Church School Workers' Conference held here in previous years to be enlarged to this truly notable extent. Accommodations are simple but comfortable and very reasonable. The grounds are open for boarders between conferences at very modest rates.

Further information will be furnished through the executive secretary, Miss Elspeth M. Rattle, 320 McClintock Bldg., Denver.

CAMP CAPERS

COLUMBIA, S. C.—The two South Carolina dioceses will hold their annual summer camp at Brevard, N. C., from June 19th to July 2d. The camp will be known as Camp Capers, although it will be held on the site of Camp Transylvania. It will be under the administration of the Departments of Religious Education of South Carolina and Upper South Carolina, and the Rt. Rev. K. G. Finlay, D.D., will be director.

The cost of the Camp will be \$1 for registration and \$20 for board and lodging. Girls and boys between the ages of 14 and 25 are eligible to attend, and some 250 to 300 young persons are expected to avail themselves of the opportunity. Applications for registration in Upper South Carolina should be sent to Mrs. F. N. Challen, 11 Manley Street, Greenville, and for South Carolina, to Miss Henrietta P. Jervey, 142 Church Street, Charleston.

LOS ANGELES SUMMER SCHOOL

LOS ANGELES, CALIF.—The annual Summer School of the Diocese of Los Angeles will offer this year an exceptionally attractive group of courses presented by an able faculty. The sessions will be held at Harvard School, Los Angeles, from June 29th to July 4th, and \$10 will cover the expenses of the full five days.

Certain courses have been planned especially for the clergy. The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, will give a group of Confidential Talks to the Clergy. The Rev. A. G. H. Bode, sometime professor of music at the University of Wyoming, will present Church Music in the Ordinary Parish. A round table discussion on parish problems will be led by the Rev. E. T. Lewis, chairman of the diocesan Board of Christian Education.

The general courses include one by the Rt. Rev. W. Bertrand Stevens, D.D., on The Development of Christian Art. The Rev. Elmer N. Schmuck, rector of St. Mark's Church, Denver, will have a course on How to Promote the Church's Program in the Diocese and in the Par-

ish. Social Service, What It Is, is the title of an attractive course to be given by Miss Miriam Van Waters, Ph.D., Referee of the Juvenile Court of Los Angeles.

Courses of particular interest to Church school workers will be headed by one on The Christian Nurture Series, by Miss Mabel Lee Cooper, of the National Department of Religious Education. The Rev. G. R. Wreford, F.R.G.S., will give a course on The Holy Land. Little Journeys in the Old Testament is the name of a course to be presented by the Rev. Philip A. Easley.

Arranged particularly for young people are three additional courses. Miss Florence L. Newbold, of the national office of the Girls' Friendly Society, will conduct a training class for G.F.S. workers and will also offer a course entitled Everyday Problems of Young Women. A course of similar scope, entitled Everyday Problems of Young Men, will be given by the Rev. C. Rankin Barnes, Chairman of the Diocesan Social Service Commission. The Rev. Richard M. Trelease, Vicar of All Souls' Church, Berkeley, will lead the course entitled Young People's Fellowship Ideals.

Full details in regard to the school may be secured from the Rev. David R. Covell, Executive Secretary, 6940 Washington Blvd., Culver City, Calif.

THE YEATES SCHOOL

LANCASTER, PA.—The closing exercises at the Yeates School will be held June 9th. Bishop Darlington, President of the Board of Trustees, who sails for Europe May 23d, will be represented by Archdeacon Dorwart and the Rev. Archibald Judd, Executive Secretary of the Diocese, who will award the prizes.

A summer camp for review and study of grade subjects will be conducted at the School during the summer. The forenoons will be devoted to study and the afternoons and evenings to recreation. Students will be accepted by the week or for the entire summer.

AMERICAN GUILD OF HEALTH

CLEVELAND, OHIO—The American Guild of Health, the Rev. Franklyn Cole Sherman, president, is announcing two summer classes, one to be held at Linwood Park, Ohio, about forty miles west of Cleveland, from June 27th to July 11th, and the other to be held at Grand Haven, Mich., from August 1st to the 15th.

The School of Applied Religion, which is an important part of the work of the Guild, was the outcome of a demand from many people for additional and more detailed instructions in regard to the teaching and methods of the organization. During the past two and a half years, the Rev. Mr. Sherman has been holding Teaching Missions on the subject of the relation of religion to health. But the need was felt for classes when questions could be asked and answered and when more time could be given to the teaching and to the demonstration of the practical methods suggested by the Guild. Since the first class was held, Mr. Sherman has conducted sessions of the school in various cities of the Mid-West and the South.

The object of the school is to show how the Christian Religion may be made practical in the daily life. So successful have been the sessions of the school that the demand for them has increased until practically all of 1925 is scheduled for

them. Now an urgent request has come from business people, teachers, school people, and others, for a vacation session. Such sessions are planned for locations where one may rest and at the same time may spend much time in learning about God, both through studying and reading and through intimate, personal contact with Him through meditation. Each of the places selected for the school is on one of the Great Lakes, and both of them afford every sort of summer sport where conditions are ideal.

The American Guild of Health has four objects: the study of the influence of spiritual upon physical well-being; the exercise of healing by spiritual means, in complete loyalty to scientific principles and methods; united prayer for the inspiration of the Holy Ghost in all efforts to heal the sick; the cultivation, through spiritual means, both of individual and of corporate health.

Information and literature may be secured from headquarters, 1008 Ulmer Building, Cleveland, Ohio.

Convocation of Canterbury Completes its Discussions

For Peace in the Church—Cathedral Officials Installed—Stoke Poges Church

The Living Church News Bureau
London, May 8, 1925

THE CONCLUDING DAY, THURSDAY, April 30th, of the spring session of Convocation of Canterbury, Lower House, was occupied during the morning with a discussion on the report of the joint committee on Collegiate Churches. After a long debate the following resolutions were carried:

1. "That this House is in favor of further grouping of parishes in favorable areas.

2. "That in suitable cases this grouping should be on a collegiate basis."

In the afternoon, Canon G. L. Richardson, of Peterborough, moved the following:

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

By this time, however, many of the members had departed, and in view of the small number present, it was proposed and carried that the debate be adjourned. The matter will therefore be held over until the next group of sessions.

There is no gainsaying the fact that the number of proctors who attend the sittings of Convocation is lamentably small, and the result, as has already been pointed out, is a possibility of Convocation losing its prestige. The reason, of course, is that the proctors who are also parish priests cannot possibly be away from their own particular work for the best part of ten weeks every year. Dr. Charles Harris' proposal, approved by the Lower House of Canterbury, for joint sittings of the two Convocations, would, if adopted by the bishops, save much time and ensure the retention of the ancient and canonical authority of Convocation.

FOR PEACE IN THE CHURCH

A strong appeal for peace in the Church was made by the Archbishop of York at the York Diocesan Conference on Tuesday.

Dr. Lang said there seemed to be an influence at work among a small section, of whom it was difficult not to think that they delighted in provocation in the adventurous recklessness of the words they used, in the practices they introduced, and the claims they asserted. Those provocative methods were not only bewildering,

but were arousing signs of strong resentment. It was almost inevitable that the dust of irritation, controversy, and prejudice which those methods stirred up on quite minor issues would cover greater things. In God's name let party strife be allayed, or at least suspended. When the results of the Bishops' deliberations on the revision of the Prayer Book were presented, let them be judged by a Church which in quietness had learned to be fair. Let the test be that they strengthened, and not strained fellowship.

CATHEDRAL OFFICIALS INSTALLED

On Saturday last, Evensong at Liverpool Cathedral was marked by events of unusual interest, the Bishop of Warrington, several new canons, and others recently given official status in the Cathedral being "welcomed to office and dignity" by the Bishop of the Diocese and installed into the places assigned to them. The Bishop also inaugurated the College of Marshals.

The Bishop, having received his golden crozier from Canon Mitchell, the senior chaplain present, took his place on the throne, before which those about to be invested were grouped, the choir and congregation meanwhile singing the hymn, City of God. The Bishop of Warrington, the first to be installed, was conducted up the steps of the throne by Archdeacon Spooner, as Chancellor of the Cathedral. The Bishop of the Diocese, taking his suffragan by the hand, placed him in a seat on his left. The Rev. F. W. Dwelly, until recently vicar of Emmanuel Church, Southport, was next installed as canon-residential and ceremoniarus of the Cathedral.

The College of Marshals, consisting of twenty-one clergymen, which will attend to matters of ceremonial on great occasions, was inaugurated with a charge from the Bishop.

While the choir sang an anthem, the Cathedral deeds were transferred from their temporary resting-place to the permanent consecration chest, and the keys were duly handed over.

The Liverpool Cathedral committee have fixed Thursday, July 21st, for the ceremonial beginning of work on the next stage of the Cathedral, the great central space.

Sir Frederick Radcliffe, chairman of the Cathedral Committee, states that the Committee is anxious to raise sufficient funds to enable them to complete the next transept simultaneously with the great central space. If they had funds on hand to build only the great central space it would be an uneconomical way of building, because the transepts would have to be bonded in to the central space

at considerable expense. It would cost £489,000 to carry out the great central space and the transept at the same time, and they were still short of that amount by £200,000.

The first anniversary of the consecration of the Cathedral will be celebrated on July 18th, and a series of special services will be held throughout that week.

STOKE POGES CHURCH

About a year ago, in these letters, I drew the attention of your readers to the danger which threatened the churchyard at Stoke Poges, in Buckinghamshire, the scene of the poet Gray's immortal *Elegy*, and which was at that time in the market for building purposes. You will be glad to learn that the appeal for £4,000 which was then made has at length succeeded. Canon A. T. Barnett, the vicar, announces that the deeds of the thirteen acres, secured by the appeal and by a previous purchase, have now been handed over to the custodianship of the National Trust. The appeal has been favored with the best local support and encouragement, for the land had already been bought as a preliminary safeguard until such time as it could be redeemed by a trust which would be permanent. The money has been subscribed mainly in small amounts, and much of it came from lovers of Gray in distant parts of the world. American and Dominion newspapers spread the appeal with enthusiasm, sometimes reprinting the entire *Elegy* in support of it. The funds have also permitted the complete restoration of the church tower, and these two undertakings still leave a small balance towards the work of placing the steeple in its old position again. For the present that part of the scheme will have to wait.

Gray's churchyard is accordingly secured against encroachments which would have robbed it of its character. Had houses crept up to within sight of its lych-gate it could no longer have pretended to that isolation which justified the line—

"Far from the madding crowd's ignoble strife."

It would have become, like many another country parish church in England, the center of a village around which the habitations maintain a scarcely respectful distance. The building line would have approached to within a few yards of the big stone sarcophagus, which was erected to the memory of Gray by John Penn, in 1799. Most of the "lea" of the poem would have been built upon. Stately trees would have been sacrificed, and the view from the churchyard would have ceased to resemble that on which Gray looked.

Today the scene can be but little changed. Gray's churchyard is still remote, unseen from the road, undisturbed by the rattle of traffic. It is difficult to believe that a main railway line passes little more than a mile away. It has a background of thick trees and looks out across a green field, dotted and ringed with trees, where cattle still graze and footpaths straggle towards isolated homes. In the churchyard itself stands the great ancient yew not far from Gray's own grave. The church is now in better repair than it has been for many years. The more important work has been done, for the spirit of that churchyard scene is to be preserved.

The ceremony of handing over the title-deeds to Viscount Grey, Vice-President of the National Trust, took place on Tuesday afternoon, May 5th.

Lord Grey, in his speech, paid a graceful tribute to Gray's *Elegy*, and Mr. John Bailey, chairman of the executive committee of the National Trust, moved a vote of thanks to the representatives of the United States and the British Dominions for the help they had given in their acquisition of the property now secured. This was replied to by Mr. Boylston A. Beal, Counsellor of the United States Embassy. Mr. Beal spoke of the great regard which America had for the *Elegy*, and said that first editions were almost as much sought after as First Folios of Shakespeare. They all learned Gray's verses by heart as soon as they could understand the words, and much sooner than they could understand their

meaning. In this poem they recognized the spirit of democracy, equality, and liberty, which was the basis of their institutions. It was the universal appeal of the *Elegy* which touched them. The lover of Nature, freedom, and poetry returned again and again to the poem and found in it satisfaction and peace. But it was not only thoughts of poetry, history, and romance that brought them to Stoke Poges, This country churchyard represented to them something they expected to find here, for which they felt deep affection and reverence. "By keeping intact this meadow," he added, "you are doing more for the understanding of England by my countrymen than either you or they can perhaps now realize." GEORGE PARSONS.

The Anglo-Catholic Pilgrimage Strengthens Orthodox Entente

The Russian Church—Hindenburg and France—The Malines Conversations

The European News Bureau
London, April 24, 1925

THE ANGLICAN PILGRIMAGE HAS already arrived in Jerusalem. Doubtless it will prove to be of much spiritual blessing to the many Anglican folk taking part in it, but, looking at it from the international viewpoint, we ought to appreciate its significance in the light of Anglo-Orthodox relations. One of the pilgrims who is helping to lead it this year is that stalwart friend and champion of Orthodoxy, Canon J. A. Douglas, whose presence is of great significance; while another pilgrim is Father Napier Whittingham, of St. Silas, Kentish Town, who also is much concerned with promoting friendly relations between Canterbury and the East.

On arrival at Alexandria a deputation, headed by the Bishop of Birmingham, president of the pilgrimage, together with Canon Douglas, Father Napier Whittingham, and others, was received by the Pope of Alexandria, the Patriarch Photios. An address was read to him in English by the President and in Greek by Canon Douglas. The address prayed that as "Christ has ever raised up wise and holy men such as the blessed Athanasius, who stood fast for the Faith, so may the intercessions of the Great Confessor prevail that He will deliver and preserve alike the Holy Orthodox Church."

On arrival at Jerusalem the pilgrims were blessed by the Armenian Archbishop, and at the Church of the Holy Sepulchre an archimandrite representing the Patriarch Damianos presented them with an address of welcome. The next morning Damianos himself received the pilgrims and blessed them, and was presented by them with a picture accompanied by an address in Greek. Gifts and a similar address were made to the Armenian Patriarch. In this case some very significant words apropos of British responsibility for the Turkish massacres in Armenia were said:

"For our part, in unison with our beloved Archbishop of Canterbury, we have felt the bitter grief of shame that Europe—and with Europe even Great Britain, in a betrayal such as has had no example in the history of Christendom—has watched passively in the extirpation, whether by the red death or by the white,

or by expulsion, of the ancient and glorious civilization of Armenia from its fair ancestral lands of Cilicia and Asia Minor. That the protests of our Church have been all but unavailing, and that our practical sympathy has effected scarcely a tithe of relief which the cruel misfortunes of the Armenian refugees demanded, fills us with sorrow."

The same evening a banquet was given to the leaders of the representatives of the Eastern Churches. The Armenian Patriarch, the Archbishop of Madaaba representing the Orthodox Patriarch, the Syrian Metropolitan, the Coptic and Abyssinian Abbots on the Orthodox side, Bishop MacInnes, of Jerusalem, the British governor, representatives of the Church Missionary Society and the London Jews' Society were present, as well as the pilgrims, on the other side. May these pilgrimages do much to cement the ties of friendship between the two Churches!

This is in pleasant contrast to Lord Balfour's pilgrimage to the Holy Land which ended so disastrously. A letter has recently been sent to the London Liberal weekly journal, *The Nation*, by Mr. J. M. N. Jefferies in which he said:

"How is it possible but to regard the Balfour declaration as an ignoble sham, under cover of which a Jewish state is being fraudulently created? In any case its legitimacy in view of Britain's previous policy of independence to the Arabs is disputable, and may be tested one of these days as the legitimacy of the Rutenberg concession has been."

THE RUSSIAN CHURCH

The Primate has received a letter from the Metropolitan Eulogie thanking him for his kindness and sympathy over the death of Tikhon. News does not come through very satisfactorily from Russia, but certain telegrams from Riga show that the Soviet is endeavoring to use Krasnitsky, the unfrocked leader of the "Living Church," as the instrument for nullifying the Patriarch's testamentary arrangements whereby the affairs of the Russian Church were to be carried on by three substitutes, Archbishop Cyril, Archbishop Agathangel, and Bishop Peter. It is feared that the solemn face of a packed synod may be held. A well-known terrorist, Stalin, appears to be the mover in the whole business.

HINDENBURG AND FRANCE

The election of Field-Marshal von Hindenburg to be president of that motly collection of German speaking peoples,

known as the German Republic, has come as a profound shock to Europe, and many fear, I think with justice, that it may be a prelude to a restored empire. A good many attempts have been made to allay these fears and, of course, it is to be noted that the majority was really quite a small one for Hindenburg when the total number of votes are reckoned. Various reasons are given for the election of the Field Marshal. He is said to have gained the woman's vote, he is alleged to have secured votes because he was "known" to the general public, which, sick of the weary post-war years, is anxious to find someone who can restore order, peace, and quietness, and, lastly, he is supposed to have gained the Protestant vote because his opponent, Dr. Marx, was a Roman Catholic. Whether this last is really so, I do not know. German Protestantism has always seemed so moribund that I should have wondered that it would have arisen sufficiently strong to stir up its faithful to vote for the man who supported the imperial policy of the "good old German God." The new President has taken the oath of fidelity to the Republican Constitution, but this may be only lip-service. When we remember how easily the ex-Crown Prince reëntered Germany not very long ago, we may become a little anxious lest his Imperial father might one day do the same. Such a thing would be disastrous in Germany, and it might very likely lead to civil war in that country, as it would be vastly unpopular with the working classes, many of whom are becoming Communist. (In fact the third candidate, a Communist, polled over a million votes.) The Bavarians, too, might put forward a Wittelsbach nominee, which would add to complications. It is to be prayed for devoutly that such a contingency may never arise.

Many feared too that the return of Hindenburg might mean a return of the Poincaré government, but, if we are to judge from the municipal elections in France, which inclined to a radical majority where the towns were concerned, that does not seem to be likely. If France pursues a moderate policy the forces of reaction in Germany will have no ground for action.

THE MALINES CONVERSATIONS

By the time this letter is printed, the Conversations at Malines will have been resumed, and I am sure that all Americans will pray that they may be fruitful of great results, and that Anglicans and Romans will appreciate each others point of view. Reunion with Rome is the hardest nut to crack of all the reunion schemes, but somehow I feel that, once cracked, the interior will be found the sweetest of all. To a Britisher like myself who can stand on the Kent coast where St. Augustine first brought Christianity from Rome across Gaul to the Anglo-Saxon race, and look at Roman Catholic France some twenty or thirty miles away, it does indeed seem strangely hard that Catholics in both countries are cut off one from the other. When I think of the many happy days I have spent with my Roman Catholic friends in France, but without being able to receive our Blessed Lord at the same altar, I pray for the grace of the Holy Spirit to help us to overcome the difficulties that stand in the way and to unite us in one fold under one Shepherd. The discussions will last three days, the proceedings being private, but it is to be hoped that we shall hear of their results soon after.

THE BALKANS

The bomb outrage in the Cathedral of St. Sophia was very terrible and shows the fearful dangers to which Europe is subject as a result of bolshevism and discontent. Bulgaria is a rough country, and, no doubt, the perpetrators of the outrage will suffer hardly at the hands of their judges. Cruelty breeds fresh cruelty and, if justice could be tempered with mercy, it might alleviate much of the ill-feeling and hatred that is the curse of the world at this time. Is it too much to hope that even Bulgaria may show a little mercy to these abandoned men? Certain English newspapers have recently been trying to make capital out of supposed disagreements in the Balkans by an incident on the Serbo-Albanian border. It arose out of an alleged dispute between the Church authorities over the possession of the relics of a saint. I have made inquiry and find that the true story of the dispute is as follows.

A delegation, composed of priests and

citizens of Ochrida, led by the prior of the St. Naum Monastery, recently returned from Elbasan in Albania from the grave of St. Vladimir, who was interred at that place immediately after his tragic death at Prespa. His remains were guarded in the monastery at Elbasan as a sacred relic, equally revered by Moslem and Orthodox. (This is striking!) It had the task of bringing the remains of St. Vladimir for the celebration of his nine hundredth anniversary at Ochrida, but the guardians of the monastery allowed the delegation to take only one arm of the Saint on condition that it should be returned after the celebrations, which are nearing completion. The Serbian Court and members of parliament as well as the ecclesiastical authorities are taking part in it. There is a special committee formed at Ochrida to organize the celebration, whose chairman is the greatest friend of the Anglican Church in Jugo-Slavia, Bishop Nikolai of Ochrida.

C. H. PALMER.

Ascension, Fall River, has Ten-Day Fiftieth Anniversary Celebration

Bishop Lawrence's Birthday—Y. P. F. Conference—Commemorates Patriarch Tikhon

The Living Church News Bureau
Boston, May 22, 1925

THE CHURCH OF THE ASCENSION, FALL RIVER, spent the past ten days in celebrating its fiftieth anniversary. The celebration took on an unusual form in that all of the former rectors with the exception of one were present, and two bishops preached sermons. On Friday, May 15th, the alumni banquet of the Ascension choir was held, and the speaker was a former rector, the Rev. Charles E. Jackson, Dean of the Cathedral, Grand Rapids, Michigan. Sunday, May 17th, welcomed three men who have been intimately associated with the parish, the first two being former rectors, and the other a son of the Ascension Parish. The preacher at the historical service in the morning was the Rev. Emelius W. Smith. The Rev. Charles E. Jackson gave an address to the Church school assembly at noon. In the evening the preacher was the Rev. Donald K. Aldrich, of the staff of St. Paul's Cathedral, Boston, and who has recently accepted the call to become rector of the Church of the Ascension, New York. On Ascension Day Bishop Slattery confirmed an unusually large class.

The anniversary reception in the parish house on Tuesday evening was apparently attended by the entire city. Certainly the whole city was represented. The principal speaker at the reception was the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts. Bishop Babcock has had charge of the work of Church extension in the Diocese for many years, first as Archdeacon of New Bedford, then as Archdeacon of Massachusetts, and finally as Suffragan Bishop. No one better than he could speak so intimately of The Development of the Episcopal Church in Fall River, which was his subject.

BISHOP LAWRENCE'S BIRTHDAY

May 30th marks Bishop Lawrence's seventy-fifth birthday. On this day he will

formally give up to the Bishop Coadjutor the active administration of the Diocese. Bishop Lawrence began his ministry at Grace Church, Lawrence. In speaking of the Bishop, the priest in charge of Grace Church, Lawrence, the Rev. Augustus McCormick, said:

"To those of us here in Lawrence the life and work of Bishop Lawrence is especially full of meaning. It was here that he first served as a minister in the Church of God. Much of our present success we owe to him, both in his work here among us and later as our leader in the Diocese.

"In the course of his work as Bishop of Massachusetts he has confirmed some 60,000 men and women. Think of the meaning of such a life to the service of the Master. Bishop Lawrence has been a great figure in all the good work carried on, not only in the Church, but in affairs of importance throughout the State and Nation. Such a life is an inspiration to us all."

Y. P. F. CONFERENCE

The fourth annual conference of the Young People's Fellowship of the diocese was held yesterday at the Cathedral. The address of welcome was given by the Rev. Ernest J. Dennen, archdeacon of the Provincial Fellowship, Raymond Markham, of Providence, R. I. A spirited conference was held in the evening, led by four members of Fellowships within the diocese, on Fellowship, John M. Garrison, of St. Michael's Church, Marblehead, Service, Miss Helen Bosworth, of the Church of the Messiah, Auburndale, Study, Henry G. Pratley, of the Church of the Good Shepherd, Watertown, Worship, Miss Helen Pitman, of the Boston University School of Religious Education.

An impressive report was given of the growth of the Fellowship in the diocese since 1922. Sixteen groups were listed in 1922; in 1923 there were twenty-seven; in 1924 there were forty, and at the present time the number of young people's groups in the diocese is about fifty.

COMMEMORATES PATRIARCH TIKHON

St. James' Church, Roxbury, held an impressive and unique service on Sunday evening, May 17th. The rector, the Rev. Kenneth R. Forbes, in conformity to the suggestion of the Presiding Bishop, held

a service in commemoration of the late saint and hero of the Russian Church, the Patriarch Tikhon. The rector was fortunate in having as a neighbor the Rev. J. E. Grigorieff, pastor of the Russian Church, who assisted in a service that was a combination of our familiar Evensong and the Russian Vespers. After the service proper, a group of twenty Americans, mostly members of St. James' Parish, sang a number of selections of Russian religious music, under the direction of the Russian priest. Then an adjournment was made to the parish house, where the same chorus sang three Russian folk-songs.

COMMENCEMENT AT CAMBRIDGE

The commencement of the Episcopal Theological School, Cambridge, will take place on Thursday, June 11th. The commencement service and conferring of degrees will take place at eleven o'clock, and the sermon will be preached by the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York. The meeting of the Alumni Association is at three and the alumni service and sermon by the Rt. Rev. Frank Hale Touret, D.D., is at five.

GENERAL NOTES

The Diocese of Massachusetts is planning for a Gold, Silver, and Jewel Offering, to be completed on Sunday, November 8th. Each parish has been asked to have some one appointed to collect gold, silver, and jewelry. The proceeds will be used for rebuilding the girls' schools and kindergartens in Japan. The chairman of the diocesan committee is Mrs. Nicholas P. T. Burke, 362 Adams St., Milton, Mass.

An elaborate program has been made for the closing meeting of the Massachusetts Clerical Association at St. Stephen's Church, Cohasset, on June 15th. An address will be given in the afternoon by the Rev. Milo W. Gates, of New York, on *The Great Carillons of the World*, and a carillon recital will be offered by M. Kamiel LeFevere in the afternoon from 3:30 to 4:30.

The pageant, *The Beatitudes*, which was given last year on the Cathedral porch, was again presented yesterday after the evening service. The pageant was given under the auspices of the Young People's Council of the Cathedral. Over 150 were in the cast.

RALPH M. HARPER.

SPRINGFIELD CHURCH CLUB

CAIRO, ILL.—The first meeting of the Men's Club of the Diocese of Springfield was held in conjunction with the Synod of the Diocese, which met in the Church of the Redeemer, Cairo, May 18th and 19th. Over a hundred laymen were in attendance, with the clergy of the Diocese as their guests. Mr. D. G. Swannell was elected president, and Mr. F. H. Spencer, executive secretary of the Diocese, secretary.

Bishop White informed the Synod that he had taken the opportunity to purchase an episcopal residence, and urged that the Diocese raise the necessary \$15,000 to complete the transaction, as a fitting celebration of the jubilee of the Diocese.

The deputies to the General Convention are the Rev. Arthur G. Wilson, the Ven. E. J. Haughton, the Rev. Messrs. Jerry Wallace, and R. M. Wilcox, Messrs. H. E. Halliday, H. M. Andre, D. G. Swannell, and F. M. Morgan. The alternates are the Rev. H. H. Firth, the Ven. R. M. Gunn, the Rev. Messrs. H. F. Selcer, and George Clark, Messrs. W. F. Watson, Arthur Clarke, Frank Holmes, and L. V. Gates.

Nurses' Memorial Service in the New York Cathedral

Church Army Crusaders—Observance of Ascension Day—Dr. Mottet's Birthday

The Living Church News Bureau
New York, May 22, 1925

THE CATHEDRAL, IN ADDITION TO THE regular services of Holy Communion at eight and eleven o'clock, with Morning Prayer at 10:15, was the scene of two special gatherings on Rogation Sunday, one of which was a service at four o'clock, under the auspices of the Protestant Teachers' Association, which includes all non-Roman teachers in New York's public schools, and the other was a service in commemoration of Florence Nightingale, and all nurses who gave their lives during the world-war, at eight o'clock. The preacher at the Choral Eucharist at eleven was the Rev. Bernard Iddings Bell, D.D., president of St. Stephen's College. The speaker at four o'clock was one of the Protestant ministers of the city, the Rev. Daniel A. Poling, D.D. The service at eight o'clock was especially for nurses, though the general public was welcome and attended in goodly numbers. The *Times* of May 18th gave a sympathetic account of the service, saying in part:

"The Cathedral has held larger congregations than last night, but none that was more striking in its dignified simplicity.

"There were more than 2,500 nurses. They came in buses and ambulances from all over the city, from institutions of every sect and every order, students, graduate nurses, Red Cross nurses, overseas nurses in their trim uniforms and decorations for bravery under fire, women who had the heritage of respect and efficiency which Florence Nightingale won for them at Balaklava and Inkerman. There was not room for all of them in the main body of the Cathedral. They filled the chancel, part of the sanctuary, and even the ambulatory. Some had to stand during most of the service, and there was only a little space for hundreds of persons who had gathered outside in the hope that they would be able to hear the service and see this unusual tribute to the profession of nursing. It was the first time that nurses of every creed and every training school have met together for such a service in this city.

"After a brief service Bishop Manning welcomed the nurses, saying that he hoped the service would become an annual even 'to emphasize the close relation between the ministry of mercy which you exercise and the work of the Church and the place which religion should hold in your lives.'"

Dr. John H. Finley spoke of the life and service of Florence Nightingale, and Col. Roosevelt of his respect for American womanhood, as represented by the nurses.

CHURCH ARMY CRUSADERS

Bishop Manning has issued a letter "calling the attention of the people of New York and New England to the visit of twenty-four Church Army Crusaders to this country. They come from England with the best of credentials, bearing letters of commendation from the Archbishop of Canterbury, the Bishop of London, and from the Secretary of State, Mr. Austen Chamberlain. They come over

here at the invitation of several of the bishops of the Church in New York and New England, to demonstrate a phase of Evangelism less known among us than it should be.

"These men live the lives of evangelistic gypsies in the winter months, living in, and working from, Church Army Caravans, under the direction of the English clergy; and in summer they become evangelistic crusaders, engaged on long, joy-bringing pilgrimages of witness. It is because their summer campaigns in England for five seasons have so manifestly had the blessing of God upon them, that this so-called 'guerrilla evangelism' of a high order is now to be demonstrated among us. While over here, these men will work in sixty towns and cities under the direction of the Bishops of Connecticut, Rhode Island, Massachusetts, New Hampshire, and Maine, as well as in the dioceses of New York State. I hope," continues the Bishop, "to give them the Church's blessing and to dismiss them publicly from the Cathedral Green, on Thursday afternoon, the 28th of May."

OBSERVANCE OF ASCENSION DAY

The observance of Ascension Day was marked by at least two celebrations of the Holy Communion in most of the New York churches. At St. Ignatius' Church, the earlier Mass was a Solemn High Mass, as, on weekdays, more people are able to attend at the earlier hour. At the Cathedral, Trinity Church, St. Paul's Chapel, the Church of St. Mary the Virgin, St. Michael's, and St. Thomas', the late service was choral. Canon Prichard preached at the Cathedral, Dr. Delany at St. Mary's, and Dr. McCandless at St. Michael's.

The service at Trinity Church was the most notable in years. The music was never finer, the Eucharist was celebrated with dignity and devotion, and the presence of four torchbearers during the Consecration added greatly to the solemnity of this central act of the service.

It was gratifying to note that comparatively few people left during the service. There was no general exodus after the Prayer for the Church. These who left did so quietly, as compelled by necessity to lose something, rather than as doing the obviously correct thing. Also, the number of communions made at this service was notably less than at any previous time; although, in spite of a printed request at the head of the program, and the spoken request of the rector, that only the members of the vestry receive the sacrament at this service, quite a number of people, many of them obviously strangers to the customs of the Church, approached the altar.

Ascension Day is the dedication festival of Trinity Church. The festival this year fell on exactly the same day of the month as in 1846, when the present Trinity Church was consecrated. The crowds in attendance were so great as to extend to the Broadway sidewalks and policemen were stationed in the church and outside to direct them. The service was preceded by a procession of the choir of Trinity Church, with seven boys from the Cathedral, and all the clergy of Trinity Parish in surplice, stole, and hood. The choir was accompanied by the organ and a string orchestra of forty pieces,

which included musicians from various symphony orchestras of the city. It was said that many of these musicians had played at the Ascension Day service in Old Trinity for more than a score of years, and that one violinist had participated for more than thirty years. The service was a choral celebration of the Holy Eucharist. César Frank's great Mass in A was sung.

In his sermon Dr. Stetson, rector of the church, stated that many men think of religion as a matter of money-raising and social reform, but that such services as today's Eucharist would clarify such misunderstandings by their beauty and the worshipful attitude which they inspire. "To worship God splendidly, gloriously, is one of the most practical and generally useful things that it is possible for people to do in this day."

Dr. Stetson also described the danger of life, as it is lived today, as being that men may soon become machines or less, just parts of machinery.

"We are actually in danger of losing our souls," he said.

"One of the most important things about worship which is filled with the idea of glorifying God is that it helps us to believe in God; and that is what men and women need more than anything else today. Where there is public worship with all the helps of light and flowers and music and vestments and dignified ritual, all of it performed for the greater glory of God, rather than for the purpose of attracting a crowd, then at once we begin to feel that there is something real in it all."

Another church in Trinity Parish observing Ascension Day as its dedication festival is St. Luke's Chapel, which was consecrated, not as a chapel of Trinity parish, however, but as a parish church, by Bishop Hobart, on Ascension Day, 1822. This year the observance of the day was marked by the visitation of Bishop Lloyd, and the confirmation of a large class of men, women, and children.

After the Confirmation and the Bishop's address, a Procession of Thanksgiving was made around the church by the Bishop, vested in cope and mitre, the clergy, and choir. Bishop Lloyd spoke with the tender, loving fatherliness that has endeared him to every congregation in the Diocese, dwelling especially on the beauty and rightfulness of early confirmations, before children have begun to feel the fires of temptation and the blight of discouragement. The class confirmed will make their First Communion on Whitsunday, at the eight o'clock Eucharist, when the rector of the parish will preach.

DR. MOTTE'S BIRTHDAY

In celebration of his eightieth birthday a luncheon was given at the Hotel Astor on Wednesday, to the Rev. Dr. Henry Mottet, rector of the Church of the Holy Communion, Twentieth Street and Sixth Avenue, by the Greater New York Federation of Churches. Several hundred Church dignitaries, representing all religions, were present. Dr. Mottet, who has been a member of the Church of the Holy Communion for sixty-five years, has served the church as minister for half a century, and the speakers united in praising his long and notable service.

The Church of the Holy Communion, which was founded in 1846, became the first free church in America. No sittings were ever sold, and its method was to invite rich and poor alike to worship together. The church has received its en-

tire support from voluntary offerings. John Jacob Astor, his wife and son were among its early members.

Speakers told of Dr. Mottet's plans for the future, including the building of a large community house on the site of the old parish buildings and the erection of a sixteen-story hotel to accommodate about 500 working men and women. Among the speakers were the Rev. George Alexander of the First Presbyterian Church, the Most Rev. Ethelbert Talbot, Presiding Bishop, and Bishop Lloyd, who represented Bishop Manning.

CALVARY'S NEW RECTOR

The rector-elect of Calvary Church, the Rev. Samuel Shoemaker, Jr., was the preacher in that church at Morning Prayer Sunday morning. It was his first appearance in the pulpit of his new cure since his election. At the morning service (Litany and Holy Communion) in Trinity Chapel, an address was given by Mr. Schapiro, of the Hebrew Christian Society. After Evening Prayer, the Rev. Charles E. Hill continued his series of lectures on American Church History.

THOMAS J. WILLIAMS.

Philadelphia Parishes Celebrate Ascension with Special Services

Philadelphia Church Club—New Buildings—An Increased Salary

The Living Church News Bureau
Philadelphia, May 21, 1925

AMONG THE MANY PAROCHIAL OBSERVANCES of Ascension Day in Philadelphia, two deserve more than passing notice.

At St. James' Church, Dr. Mockridge has, for ten years, marked the day by a great festival Eucharist. Such was the use on Ascension Day this year, the choir, with thirty-five members of the Philadelphia Orchestra, rendering Schubert's service. The rector, in his weekly leaflet, states:

"It is part of our plan at St. James' to make the celebration of the great days of the Church Year in every possible way important. One of these days, Ascension Day, has almost dropped out of general public notice; yet it deserves, and should have, the most widespread observance!"

At St. Andrew's Church, West Philadelphia, the Convocation of West Philadelphia, of which the rector, the Rev. W. J. Cox, is dean, held its regular spring meeting for the transaction of business. After supper, the second annual convocation Musical festival took place in which the combined choirs of the parishes in West Philadelphia took part. The anthems included Glorious is Thy Name, by Mozart, Onward Christian Soldiers, by McDougall, Hail, Gladdening Light, by Martin, a *Magnificat* and *Nunc Dimittis* in D by Sears; and a festival *Te Deum* in C by Jordan.

About a hundred choristers and musicians composed the choir.

Dr. John W. Wood addressed the large congregation, giving a resume of the missionary work of our Church throughout the world, and pointing out the supreme opportunities existing at present to carry out the Ascension Day message, "Go ye into all the world."

PHILADELPHIA CHURCH CLUB

The Church Club of Philadelphia is intensely interested in the work of the Church, and has through the past winter held several important meetings for the presentation and discussion of vital problems.

At its last meeting, Weekday Schools of Religion was the topic presented by the Rev. Elwood Erickson of New York City, who was followed by the Rev. F. M. Taitt, D.D., of Chester, where, under his auspices as president of the local Board of Religious Education, a weekday school for religious education is being conducted, and by the Rev. L. N. Caley, D.D., for

twenty-five years or more prominent in the work of Church schools.

Considerable discussion was provoked, one teacher in a high school pointing out the necessity for highly trained teachers of religion, who would meet existing requirements for public school teachers.

Another feature of Church Club activity are the Pilgrimages which are being undertaken to certain spots of historic interest in which Pennsylvania abounds. This week the Club, inviting clergymen, lay deputies, and members of the Associated Vestries, went to old St. James' Parish, Perkiomen. This parish dates back to 1700, and, quoting from the announcement issued by the Club.

"For over two hundred years has ministered and still ministers to the spiritual needs of the countryside. The services of the Church of England were held as early as 1700. A log church was erected soon after, which was replaced by a substantial stone church in 1721. The old vestry book, bound in vellum and bearing the coat of arms of Queen Anne, is still preserved. The old Bible and Prayer Book bear the date of 1723, and many interesting relics of past generations abound. A parish school was established and flourishing as early as 1734, the masters catechizing the children on Sundays. The church was used as a hospital during the revolution, and many soldiers of Washington's army are buried in the churchyard. The parish, with its many activities, is now a striking example of how a country church may serve a community."

The rector, the Rev. Charles F. Scofield, gave a special illustrated lecture, prepared for the Club.

The church stands on a hill overlooking the picturesque Perkiomen Valley.

NEW BUILDINGS

At the annual commencement of the Philadelphia Divinity School, the chief feature of interest is to be the laying of the corner-stone of St. Andrew's Collegiate Chapel, at half past four on June 4th.

The alumni preaching service is to be held on Wednesday, June 3d, in St. Mary's Church, the preacher being the Rev. Dr. G. C. Foley.

The commencement service takes place in St. Philip's Church on Thursday afternoon, the preacher being the Rt. Rev. John C. Ward, D.D., Bishop of Erie. From the Church the procession will return to the campus where the corner-stone of St. Andrew's Chapel will be laid.

The first unit of the new building of the Seamen's Church Institute is to be opened with suitable dedication exercises on Monday, June 1st at noon.

AN INCREASED SALARY

At a meeting of the North Philadelphia Convocation, Mr. James Whittington, rector's warden of the Church of the Advocate, took occasion to announce, in connection with clerical salaries, that the vestry of the Church of the Advocate had raised the rector's salary \$600. This ac-

tion was taken in recognition of the fact that living costs have advanced beyond the reach of salaries that were adequate twenty years ago. The amount of the increase came as a complete surprise to the rector. This action by the vestry was heartily unanimous.

FREDERICK E. SEYMOUR.

Chicago Churchmen Active in the Brotherhood of St. Andrew

St. Luke's Hospital Benefit—Lake Forest Parish House—Christ Church, Joliet, Anniversary

The Living Church News Bureau }
Chicago, May 23, 1925 }

AN INSTITUTION OF THE DIOCESE OF Chicago, that bids well to continue, judging from its two enthusiastic sessions, is the annual two-day assembly of the Chicago Junior Chapters of the Brotherhood of St. Andrew, which was held again this year at St. Alban's School, Sycamore, on Saturday and Sunday, May 16th and 17th. Two hundred and three boys and men attended, more than half the number coming from outside Sycamore. Twenty-two chapters from nineteen parishes were represented, St. Paul's, Chicago, heading the list with seventeen present, and All Saints', Chicago, coming next with fifteen. For the two days the assembly was the guest of St. Alban's School, the Rev. L. B. Hastings, the headmaster, assisted by his staff and some of the leading Church people of Sycamore, making ample provision for housing and entertaining the delegates.

The track meet on Saturday afternoon was won by the chapter from Emmanuel, Rockford. Afterwards, the boys and men were divided into conference groups, one for directors, councillors, and clergymen; another for secretaries and treasurers, and another for members. Personal Responsibility was the theme of all these conferences. Supper, entertainment, and a basket ball game, won by the school boys, followed. The day ended with a service of preparation for the corporate communion, conducted by the Rev. Norman C. Kimball, student chaplain at the University of Wisconsin. After the Eucharist on Sunday morning, a service of admission was held by Fr. Hastings for three boys from St. James' Chicago, and nine probationers of the new Junior Chapter at the School. Later a model chapter meeting was held by St. Paul's Chapter, Chicago, with a business session, and long and short unit programs were given to demonstrate the proper use of the new manual. The officers elected at the March council meeting were presented and installed at this, the first succeeding assembly.

The reports of the officers read at the Junior Assembly at Sycamore, showed a marked growth and development of the Juniors during the past year. Six new chapters have been installed and four revived. There are twenty-four active chapters in the assembly, with 210 members. In five parishes there are both junior and advanced junior chapters. The success of the juniors is largely due to the devoted and able work of the president, Mr. Roger H. Motten, who has been active in the Brotherhood for over twenty years. As

Boys' Work Secretary of the Rotary International, Mr. Motten is in constant touch with boys' work on a very large scale. His address at the Assembly on personal responsibility was most impressive.

A marked feature of the juniors' work during the past year has been the development of the zone organizations, of which there are now five, the north, south, and west sides of the city, the west suburban, and Rockford. This organization has made possible frequent inter-chapter contacts. The grouping is said to be unique with this assembly, and is believed to have many possibilities for strengthening and unifying the work of the Brotherhood in this diocese. Mr. Clarence W. Brickman, Mr. George C. Kubitz, Mr. James Biggers, and Mr. Charles D. Hoag, were commended by Mr. Motten for their splendid help in promoting the junior work during the year.

A Senior Assembly meeting was held at All Saints' Church, Ravenswood, on Tuesday, May 19th, when a reception was given to the new officers, a conference held on Camp Houghteling and its activities, and an inspiring address made by the Rev. Dr. Hopkins, rector of the Church of the Redeemer, Chicago.

ST. LUKE'S HOSPITAL BENEFIT

The new nineteen story addition to St. Luke's Hospital, "the tallest hospital in the world," is rapidly being completed. It will be a remarkable building and will have many unusual facilities and features. The interests of the poor and those of moderate means will be especially considered. For example, there will be a large sunny playroom completely equipped for convalescent children. This unique kindergarten will have miniature furniture made entirely of steel, a large collection of playthings and a powerful radio set. Another feature is a group of semi-private rooms on the sixth and seventh floors, designed to meet the needs of patients not desiring ward service and unable to pay the full price of private service. Accommodation for sixty-four patients will be offered at the lowest possible cost.

Mr. Samuel Insull, famous throughout the country for his interest in, and control of public utilities, is now the chairman of the building fund, and has been directing the campaign for this fund with the same genius and success that he has shown on behalf of so many other civic enterprises. To provide for funds for the extra facilities in the hospital that have been mentioned, Mrs. Insull and a special New York company, will present at the Illinois Theater for two weeks beginning June 1st, Sheridan's *School for Scandal*. Mrs. Insull was well-known on the professional stage as Gladys Wallis before her marriage. She will play the part of Lady Teazle. In this connection Bishop Anderson has written the clergy of the

diocese asking them to do all they can to advertise through their people this notable benefit.

LAKE FOREST PARISH HOUSE

Preparations are being made by the rector, wardens, and vestrymen of the Church of the Holy Spirit, Lake Forest, for the reopening of the church and the dedication of the new parish house at Witsuntide, May 31st, and June 1st. The church has been closed since Easter to give freedom for the work of adjusting the present church and the new bay. At the same time several improvements have been effected. New choir stalls have been given by the three daughters of the late William R. Stirling in his memory, new lights have been installed throughout the church, and a new slate floor has been laid in sanctuary, chancel, and aisles, and the baptistery. The baptistery itself is new, being the former entrance porch, now enclosed with windows and forming from within a southwest transept.

A narthex forms the link connecting the church and the new parish house, giving entrance to both by means of a porch. Continuing beyond the west entrance doors into the church the narthex admits to the main floor of the parish house, which is built of stone. On the main floor of the parish house, the choir room connects with a cloister along the north side of the church, and into which it opens by a door at the crossing. The only other rooms on the main floor are for the Church school. Upstairs is an auditorium, a kitchen, and a guild room. In the basement are a gymnasium, a room for games, and shower and locker rooms.

Bishop Griswold will be the guest of honor both Whitsunday and Whitsun Monday, Bishop Anderson to join on the Monday if his health will allow.

On Whitsunday, Bishop Griswold will bless the new parts of the church and celebrate the Eucharist, as well as confirm a group of persons. On Whitsun Monday the rector and the members of the parish will be host to the clergy of the diocese at a service at eleven, which will be followed by a deanery meeting in the new parish house, and the dedication of the building by Bishop Griswold.

This festival marks the twentieth anniversary of the consecration of the Church of the Holy Spirit, and the twenty-second of the opening services in the church. The Rev. Herbert W. Prince has just completed two years as rector.

CHRIST CHURCH, JOLIET, ANNIVERSARY

The ninetieth anniversary of Christ Church, Joliet, was celebrated Sunday, May 17th, with appropriate services and exercises. The Rt. Rev. Campbell Gray, Bishop of Northern Indiana, was the preacher at the midday service.

With the exception of St. James', Chicago, Christ Church, Joliet, is the oldest Episcopal church in Illinois. The congregation was organized by Bishop Philander Chase on May 16, 1835. The first church cost \$10,000 and, among the subscribers to its building fund, were well-known Chicagoans like John H. Kinzie, Jr., and Mahlon D. Ogden. The Rev. Dr. Clinton Locke, rector of Grace Church, Chicago, was rector of the church from 1856 to 1859. The present church buildings were erected in 1887 and are inadequate. There is now being built a new chapel, a parish house, and a sexton's apartment, which will be completed this autumn. The present rector, the Rev. T. De Witt Tanner, is completing his fourteenth year

at Christ Church. Mr. Tanner is also Dean of the Southern Deanery.

DIOCESAN CHOIR ASSOCIATION

The Rev. Robert Holmes, president of the Diocesan Choir Association, which has been revived, and which held such an encouraging festival at St. James' Church last week, gave a short address on that occasion, telling of the status, the needs, and the plans of the association, and giving some interesting bits of choir history. Fr. Holmes, who, before his ordination, was choirmaster at St. Mark's Church, Evanston, for many years, said:

"Only three of the clergymen who took part in the first festival of 1889 are with us now—I give their names as they appeared in the Festival Book of that year—the Rev. Luther Pardee, Dean of the Cathedral of SS. Peter and Paul, the Rev. W. C. DeWitt, rector of St. Andrew's, and the Rev. G. B. Pratt, rector of Grace Church, Oak Park.

"Of the choirmasters then actively interested in the Chicago Diocesan Choir Association, the same number, three, remain at this present, but none are now following the work of choirmasters. They are Dean Peter C. Lutkin, of the School of Music, Northwestern University, Mr. Henry B. Roney, and myself. At the time of the 1889 festival, Mr. Lutkin was choirmaster of St. Clement's under the Rev. J. H. Knowles, and Mr. Roney was at Grace Church under the Rev. Clinton Locke, D.D.

"As I look over the list of the choirs in 1889 I am impressed with the fact that thirty-six years ago Chicago was better equipped for a choral festival than today, and it seems to me that it had also better churches within the city limits than today. The sad part is, that small as our Cathedral was in the old days, *we have nothing now.*"

VOCATIONAL SURVEY

The Chicago Church Federation has begun an interesting "vocational survey" among the congregations of those religious bodies, which they list as the Protestant Churches of the Chicago district. The survey is in the immediate charge of the Commission on Church and Industry of the Federation. There has been, says the chairman, Mr. Holt, a good deal of idle talk among people who do not know, about the "class tendencies" of our Protestant Churches. The Commission desires, so far as possible, to know how the Protestant constituency in Chicago makes a living. This is the purpose of the proposed vocational survey. A similar survey in another city gave the following results:

Total number of churches	38
Total membership	21,915
Percentage of membership, male	40
Average membership per congregation	586

Analysis of adult male membership:	
Classification	Per cent of total
Professional men	9.5
Capitalists and large employers	6.5
Small business men	7.0
Wage earners, total	77.0
Wage earners, clerical	32.0
Wage earners, total manual	45.0
Skilled mechanics	28.0
Unskilled labor	17.0

GENERAL NEWS NOTES

Mr. Austin Pardue, who was ordained deacon by Bishop Burlison, April 21st, at the chapel of the General Theological Seminary, New York, will preach his first sermon at St. Peter's Church, Chicago, on Trinity Sunday, where he has many friends. Mr. Pardue is about to take up work at Chase House.

The city churches of all kinds actively supported Boys' Week, which began last Saturday, May 16th. At the church of the

Atonement, Edgewater, boys took charge of the five o'clock service on Sunday; ushering, reading the lessons, and making the addresses.

On Ascension Day, Bishop Griswold blessed the beautiful new altar and other memorial gifts, and dedicated a new window at St. Bartholomew's Church, Chicago, the Rev. H. W. Brinker, rector.

The annual meeting and luncheon of The Church Mission of Help was held at St. James' parish house, on Thursday,

May 21st, Mrs. Theodore W. Robinson, presiding. Addresses were made by the Rev. Dr. Hutton and the Rev. Dr. Duncan H. Browne.

The Round Table closed its sessions for the season with a meeting on Monday, May 18th, the Rev. F. S. Fleming speaking on Prayer Book Revision and the General Convention, and Mr. W. F. Pelham speaking on Camp Houghteling and its prospects for the summer.

H. B. GWYN.

Maryland Altar Guild Takes Over Mount Calvary's Art Department

The Virginia Spirit—Baltimore Clericus—Memorial Organs

The Living Church News Bureau
Baltimore, May 20, 1925

MOUNT CALVARY CHURCH, THE REV. William A. McClenthen, rector, has relinquished the Ecclesiastical Art and Embroidery Department of their Exchange to the Diocesan Altar Guild, the new quarters of which are to be in the Diocesan House. This is in line with the general policy of unselfishness of this congregation in all that pertains to diocesan progress and prosperity. "The Pepper Pot," a down town shop which functions under the Mount Calvary Exchange, has been run for several years, for instance for the benefit of the proposed Cathedral of Maryland; the annual proceeds, amounting to a goodly sum, having been turned over to the Cathedral Board of Trustees.

Under the new arrangement the Ecclesiastical Art and Embroidery Department will be carried on as a profit-making concern, and all the profits will be expended in helping to replenish the altar linens, etc., of the poorer parishes in the Diocese. This will mean much to many churches in Maryland. At far less than cost price the smaller churches will have the privilege of being as "finished" and beautiful in vestments and altar hangings as the larger and richer churches. The Diocesan Altar Guild will work under the Church Service League. The Chairman of the Diocesan side of the work will be Mrs. Tazewell T. Thomas. The Ecclesiastical Art side of the work will in the future as in the past receive the direct supervision of Mrs. W. S. Symington.

THE VIRGINIA SPIRIT

The writer had the privilege on May 12th of preaching before the Council of the Diocese of Southwestern Virginia. He preached on Missions, Home and General, and the advisability of backing up the quotas for both. He soon learned, after the Council was in operation and the reports were being read, that he had, all inadvertently, "carried coals to Newcastle." Southwestern Virginia is impregnated with the missionary spirit, and, despite the large missionary field within its own borders, it has never failed, in the past few years since its inception as a diocese, to pay in full its quotas. And the clergy and laity are willing to accept at any time the quota for General Missions laid upon them by the General Church. What is the secret of such an attitude? Simply this: The bond of a Christian spirit between the clergy and

the laity, and a united devotion to the leadership and person of their beloved Bishop, Robert Carter Jett. "The family spirit" in the Diocese, the entire lack of any symptom of discord, the conception of the loyalty of a diocese to its own needs and the needs of the Church at large of which it is a part; such facts are bound to result in an unquestioning determination at all times and on all occasions to "play the game."

BALTIMORE CLERICUS

A meeting of the Baltimore Clericus was held on May 11th. The place of meeting was the parish hall of Memorial Church, the Rev. William Page Dame, D.D., rector. The speaker for the occasion was Dr. Raymond K. Dougherty, who is holding the chair of Bibliography and Archaeology at Goucher College, and his subject, Christianity's Debt to Archaeology, proved to be most instructive and fascinating. Luncheon was succeeded by an interesting discussion on the lecture. One point, brought out by Dr. Arthur Chilton Powell, was that excavators in these days are approaching the whole undertaking from the Christian point of view and that, much more so than in the past, they are men of faith. The Clericus is having a most successful year under the leadership of the Rev. Hugh W. S. Powers, and his associated officers, the Rev. Messrs. Charles E. Perkins, Edmund L. Gettier, and Thomas Barth.

MEMORIAL ORGANS

Baltimore is growing rich in church organs. Several churches have, in the past two or three years, put in new organs. But an organ that bids fair to outstrip all other organs is that projected for Emmanuel Church, the Rev. Hugh Birkhead, D.D., rector. This instrument, which is to be built in the beautiful Christmas Tower of the church, is the gift of William B. Oliver, in memory of his wife, Mary Eleanor Oliver. This organ, which will contain forty-seven speaking stops, will be connected with two other organs, one of twenty-seven stops and built in 1913 in memory of Dr. Andrew H. Whitridge, and one of eight stops, built in 1914 in memory of Anna Coates Martin. Linking the present with the past, mahogany pipes of an old organ used in the services of the church seventy years ago will be built into the new instrument.

LETTERS FROM BISHOP MCKIM

Upon hearing of the success of the Diocese of Maryland in connection with the Japan Reconstruction Fund, the Rt. Rev. John McKim, senior American bishop in Japan, wrote letters of appreciation and gratitude to Bishop Murray and to the rector of Grace and St. Peter's Church. In them he says:

"I read with emotion Dr. Wood's statement of your unselfishness in setting aside your plans for a Cathedral drive in order that you might give your time and encouragement to help your poor brethren in far off Japan. The knowledge that our brethren in America were giving us their sympathy and generous assistance gave a most powerful impetus in helping our people to help themselves. . . .

"Will you kindly make known to the Church people of Maryland how vividly we realize through their beneficence the teaching of the Communion of Saints?"

"The generosity and sympathy of friends in America has done very much to draw the sting caused by the action of our Congress in passing the Japanese exclusion act of last year. Were it not for these expressions of fraternal assis-

tance the breach between America and Japan would have become impassable."

A letter from Dr. John W. Wood to Bishop Murray said:

"Your people in Maryland have certainly done a wonderful piece of work on behalf of the Church in Japan. Words fail to express my gratitude for the way in which you and the Diocesan Committee led the campaign and for the loyal and generous response of the diocese. Maryland's gifts enabled us to plan immediately for that portion of the reconstruction work selected by the Diocese. Behind the result of the work, as expressed in gifts, one was conscious all the time and deeply grateful for the spirit of diocesan unity and of high devotion of our Lord."

H. P. ALMON ABBOTT.

The National Cathedral Engages Interest of Washington Churchmen

Association of Schools Meets—Special Services—Memorial to Dr. Talbot

The Living Church News Bureau
Washington, May 22, 1925

EYES OF CHURCHMEN IN THE DIOCESE of Washington have been turned more frequently than usual during the past few weeks towards the National Cathedral on Mt. St. Alban. The arrival of spring weather which makes it a pleasure to be out of doors makes available for meetings of many kinds the beautiful grounds of the Cathedral Close.

The annual meeting of the National Cathedral Association was held on May 16th, the business meeting being held in Whitby Hall, the gymnasium of the National Cathedral School for Girls. There were about 400 persons present. The Bishop spoke enthusiastically of the growing interest all over the country in building the National Cathedral. "People are coming more and more," he said, "to realize that this symbol of our nation's faith must be completed without delay. The overthrow of materialism in this country by the religion of Jesus Christ must come speedily if American civilization is to be preserved."

The Bishop stated that it would be necessary to secure a sum of money approximating \$3,000,000 by August 1st next, in addition to the amounts already pledged, if the building operations are to be continued as all devoutly wish.

The Hon. Henry White, chairman of the New York Committee of the National Cathedral Association, and the chairmen of committees in several other dioceses made reports on the activities of their respective committees. After evensong in the Bethlehem Chapel the members of the Association were shown over the work, inspecting particularly the new crypt chapel of the Resurrection which is to be dedicated as a memorial to the Rt. Rev. Alfred Harding, D.D., second Bishop of Washington. Tea was served in the Guild Hall of St. Alban's Church situated in the Cathedral Close.

On May 26th the annual meeting of All Hallows' Guild was held in the Bishop's Garden.

This Guild, composed at the present time of more than 600 women, is engaged in caring for and beautifying the grounds of the National Cathedral. Last fall the Guild obtained a very remarkable speci-

men of *Buxus Suffruticosa* or dwarf box, standing about twelve feet high and said to have been brought from England by the original cavaliers of Maryland. This was transplanted from an old garden in Maryland to the Bishop's Garden and was dedicated at the annual meeting in memory of Bishop Harding. A tablet stating the memorial feature of the box, placed nearby, was unveiled at the same time.

Last week the annual Garden Party for the House of Mercy was held in the grounds of the Cathedral. There were the usual booths for the sale of fancy articles and refreshments, notable among which was the booth for the sale of fine needlework made by those living at the House of Mercy. This annual event is the one effort of the people of the Diocese each year for the maintenance of this institution.

The usual series of outdoor services in the natural amphitheater in the Cathedral Grounds each Sunday afternoon during the summer was begun as usual on the Sunday after Ascension.

ASSOCIATION OF SCHOOLS MEETS

The annual meeting of the Association of Schools under Church Influence of the Province of Washington was held on the grounds of the National Cathedral on May 8th. Representatives of fourteen schools in Maryland, Virginia, and the District of Columbia attended the meeting and listened to a remarkable address by the Rev. W. A. R. Goodwin, D.D., of William and Mary College, Williamsburg, Va. After luncheon, representatives of girls' and boys' schools met separately to discuss their particular problems. Later the visiting teachers were the guests of honor at the annual field day exercises of the pupils of the National Cathedral School for Girls.

SPECIAL SERVICES

On May 1st, the anniversary of the battle of Manila Bay, a special service was held in the Bethlehem Chapel of the Cathedral, Bishop Freeman being the preacher. Many naval officers were present, of them survivors of the battle, as well as representatives of various patriotic organizations. Admiral George Dewey, who commanded the American forces at Manila Bay, is buried in the crypt of the National Cathedral.

That same day a service was held at the Cathedral by the Woman's Auxiliary of the Diocese, at which time there was presented the offering of the Auxiliary

towards the National Memorial to the late Bishop Tuttle. The amount of this offering was \$1,402.61.

MEMORIAL TO DR. TALBOT

A tablet commemorating the life and services of the late Rev. Robert Talbot, D.D., was recently placed in St. Paul's Church, Washington, of which Dr. Talbot was rector for fourteen years until his death two year ago. The dedication sermon was preached by the Rev. David W. Howard, D.D., of St. Luke's, Norfolk, Va., a life-long friend of Dr. Talbot. The tablet was unveiled by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, and a brother of the late rector.

GENERAL NOTES

At a special service held recently in the Church of the Ascension Bishop Freeman ordained to the diaconate Robert J. Shores, a lay reader and vestryman of Ascension Parish. At this ceremony the Bishop used for the first time the silver crozier recently presented him by the Chapter of the National Cathedral. On Trinity Sunday there will be a special service or ordination at the Cathedral at which several priests and deacons will be ordained.

Probably the most interesting and profitable meeting of the Sunday School Institute of the Diocese of Washington was that held last week in Emmanuel Church, Anacostia, D. C. It is the custom of the Institute to hold its May meeting in a suburban parish in the hope of furthering diocesan solidarity. The speaker at the May meeting was the Rev. Royden Keith Yerkes, D.D., of the Philadelphia Divinity School. Dr. Yerkes took for his subject Reading the Bible, and showed by conclusive reasoning that the Bible was a book requiring educated study rather than promiscuous reading.

THE WORK AT SAGADA

NEW YORK, N. Y.—With respect to the work at Sagada, P. I., the following resolutions were adopted by the National Council at their recent session:

"WHEREAS, the Bishop of the Philippine Islands has notified the Department of Missions that he has regarded the request of the Rev. John A. Staunton, Jr., D.D., for retirement from responsibility as missionary in charge of the station at Sagada as of December 31, 1924, as a resignation and has accepted the same as such. And

"WHEREAS, This action was due solely to the fact that the Bishop and Dr. Staunton found it impossible to agree upon the policy which should govern the conduct of the Mission work in that field.

"THEREFORE, RESOLVED: That the Department of Missions hereby records its entire confidence in the consecration of the Bishop of the Philippine Islands to the service of the Church in the field over which he was appointed to preside, and

"FURTHER RESOLVED: That the Department of Missions hereby records its gratitude to God for the notable work which Dr. Staunton has done at Sagada and its regret for the circumstances which have caused his retirement, assuring him of its prayers for God's blessing upon his life and labors in whatever field of service he may now be called to occupy."

Temporary appointments for Sagada have been made. The Rev. Leonard C. Wolcott, of South Dakota, a son of the Rev. P. C. Wolcott, D.D., of the Diocese of Chicago, has accepted an invitation to take work at Sagada and outstations until January 1, 1927. Mr. Wolcott was a member of the class of 1921 at the Gen-

eral Theological Seminary. He had expected to return to the Seminary in the coming September for three years of fellowship study and teaching, but in view of the Sagada emergency he volunteered for a term of not less than eighteen months at that post and has been accepted. Associated with him will be the Rev. Paul Hartzell, who has been at Sagada for several years and is at the present time in charge there, and who was a classmate of Mr. Wolcott at the Seminary.

Deaconess Kate Sibley Shaw, a graduate of the Church Training and Deaconess School of Philadelphia, who has served for a number of years in the Diocese of Western New York, has been appointed to work at Bontoc, where her brother, the Rev. E. A. Sibley, is missionary in charge.

GAMBIER SUMMER CONFERENCE

GAMBIER, OHIO—The Gambier Summer Conference for Church Workers enters its fifth year with the conference to be held June 22d to July 3d, at Gambier, the seat of Kenyon College. The program of the Conference contains names of note in the work of the Church. The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, will be the Chaplain of the Conference; Dr. Jefferys, of the Philadelphia City Mission, is to be the leader of the Conference Bible Class; and the Rt. Rev. Warren Lincoln Rogers, Bishop Coadjutor of Ohio, will be the Conference preacher.

The program contains a number of courses for the whole conference. Dean Washburn, of the Episcopal Theological School, offers a course entitled Great Characters in Church History. Another of the general conference courses is The Three-fold Way of the Holy Ghost given by the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri. The Rev. Frederick S. Fleming, of Chicago, will give a course for all members of the conference, the title of which will be announced later.

For those especially interested in Religious Education are the following courses: A Study of the Child, by Miss Florence Powell, of the Cleveland School of Education; Handwork in the Church school, by the Rev. Charles C. Jatho of Cleveland; Methods and Materials for Primary Grades, by Mrs. John Loman, Philadelphia; and Training the Devotional Life, by the Rev. Phil Porter, of Dayton, Ohio.

The Rev. Morton C. Stone, Church of the Holy Nativity, Chicago, will lead a course in Pageantry with the general title, Educational Dramatics.

Christian Social Service will be well presented in a group of interesting courses: Social Service in the Parish, by Mrs. Theodore W. Robinson, of Chicago; The Child in Relation to the Community, by Miss Christine Boylston; The Foreign-born Girl in America: Has the Church a Responsibility for Her? by Miss Harriet A. Dunn, Foreign Work Secretary of the Girls' Friendly Society; Problems and Opportunities of a Down-town Parish, by the Rev. W. C. Hicks, D.D., of Cleveland; The Parish Mobilized for Service, by the Rev. J. I. B. Larned, of the National Council.

The Gambier Conference has always had an unusually strong program for the Young People's Division. This year the Conference has secured Bishop Wise of Kansas for the first five days and the Rev. Karl Morgan Block, for the last five. Miss Elizabeth Fitch, who directed the recreational program of the Young People's

Division last year, will be in charge again this year. Miss Fitch will also give a course on Program Possibilities for work with girls.

That Freedom, the study book of the Woman's Auxiliary for 1925, will be presented to leaders of the Woman's Auxiliary by Mrs. Allen McGregor, President of the Woman's Auxiliary of the Diocese of Southern Ohio.

There are numerous other courses, and there will be many discussion groups and informal conferences of value to leaders in all branches of the Church's work, and the conference will offer unusual opportunities for education, recreation, and good fellowship.

Registrations, together with the fee of \$5, may be sent to the Rev. Harold F. Hohly, 277 E. Long St., Columbus, Ohio.

SYRIAN ARCHBISHOP ADMINISTERS CONFIRMATION

THE LIVING CHURCH is in receipt of the following important communication from its Long Island correspondent, the Rev. John W. Crowell:

"It is a fact that His Grace the Archbishop Germanos, of Baalbec, Syria, administered the sacrament of Confirmation in Holy Trinity and St. Mary's Churches, Brooklyn, acting for the Bishop of Long Island.

"I am informed that the Archbishop, who speaks no English, laid his hands on the candidates, the prayer being said by the rector. At the conclusion of the ceremony the Archbishop said a prayer in Arabic, which was repeated in English by the rector."

EASTERN NASHOTAH ALUMNI

NEW YORK, N. Y.—The meeting of Nashotah alumni, arranged for the benefit of those who are unable to attend the commencement at Nashotah House, was held in New York City, on May 19th, with good attendance. A Low Mass was celebrated at ten o'clock in the Church of St. Mary the Virgin by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, and Dean of Nashotah House. After the service there was a luncheon at the Hotel Astor, at which Bishop Ivins and the Rev. J. O. S. Huntington, O.H.C., were the principal speakers.

This meeting, a great boon to Nashotah alumni far away from "the House," owes its inspiration and successful realization to the Rev. George T. Gruman, of Scotch Plains, N. J., and to the cooperation of the Bishop and other Nashotah men.

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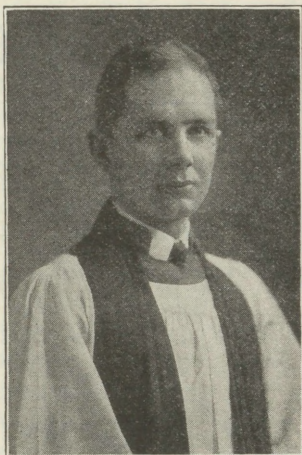
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NEW SECRETARY FOR RELIGIOUS EDUCATION

NEW YORK, N. Y.—The newly chosen general secretary for the Department of Religious Education, in succession to the Rev. Dr. Gardner, is the Rev. John W. Suter, Jr., who is at present diocesan educational secretary for Massachusetts and is active in promoting the cause of religious education. Mr. Suter, a son of the Rev. John W. Suter, Sr., D.D., was born at Winchester, Mass., June 18, 1890, and was educated at Harvard, where he received the degree of A. B., in 1912, and



REV. J. W. SUTER, JR.

Recently elected Executive Secretary of the Department of Religious Education, National Council

at the Episcopal Theological School, B.D., 1914. In the latter year he was made deacon by Bishop Lawrence and was advanced to the priesthood in the year following. His earlier ministry was as assistant at St. Anne's, Lowell, and at Christ Church, Springfield, Mass. In 1916 he entered upon a position of director of religious education in the diocese, having previously served a successful term as director of the demonstration school of the Province of New York and New Jersey. He was rector of Christ Church, Hyde Park, Boston, 1917 to 1920, since which latter time he has devoted his whole time to the work of educational secretary of the diocese. Mr. Suter has not yet signified his acceptance of his election.

BRITISH CHURCH ARMY

NEW YORK, N. Y.—The members of the British Church Army, who are to make a crusade through New England this summer are expected to arrive in New York May 25th. Capt. Mountford, who has been in this country for some weeks as advance agent, has received a great welcome from the clergy. By Dean Fosbroke's invitation, he addressed the students of the General Theological Seminary. On May 18th he spoke on The Place of Trained Laymen in the Church, before the New York Churchman's Association. He has arranged for work in sixty cities and towns.

On Wednesday, Prof. Cline, of the General Theological Seminary, will conduct a quiet day for the Crusaders at the Cathedral of St. John the Divine. On Thursday, Bishop Manning will entertain them at luncheon at Synod Hall, and at three o'clock that afternoon will give them his benediction on the Cathedral green. That evening at seven, they will begin their evangelistic work at the intersection of 125th Street and Fifth Avenue. At nine they will speak in Columbus Circle.

Friday they will speak in Huntington Close of Grace Church, in Wall Street, near Battery Park, and at the Seamen's Church Institute. All day Saturday they will be at work on the beach at Coney Island. Sunday, by coöperation with Dr. Sunderland, all the prisons and institutions where work is carried on by the City Mission Society will be visited. One speaker will occupy the pulpit of Grace Church Chapel at morning service. In the evening there will be speakers at Holy Apostles', St. Thomas' Chapel, St. Andrew's, the Church of the Holy Trinity and the Seamen's Church Institute.

On Monday, June 1st, the two columns will separate, one marching to Mt. Vernon, and the other to Yonkers. Thence until the end of July they will have different routes, coming together at New Haven, June 6th, Hartford, June 12th, Providence, June 19th, Fall River, June 27th, Boston, July 1st, Dover, July 7th, Portland, July 10th, and Waterville, July 18th.

During the last week of July and throughout August, one column goes to New Brunswick, Canada, at invitation of the Bishop of Fredericton, and the other will conduct gatherings on Old Orchard Shore.

Captain Mountford invites any keen layman or young clergyman, who care to associate themselves with the Crusaders for a night or more in order to observe the methods of approaching men and conducting outdoor witness, to send their inquiries to him at the Diocesan House, 416 Lafayette Street, New York City.

THE CATHOLIC CONGRESS

NEW YORK, N. Y.—The committee which had charge of the Priests' Convention in Philadelphia a year ago has not been dormant since that time, but has been actively considering what would be the best method of continuing its work. At a recent meeting a plan was worked out which, it is felt, will place the movement that found such splendid expression in Philadelphia on a permanent basis, and which will meet the conditions of American Church life that are so different from English conditions because of the great distances and the consequent difficulty of assembling large numbers at frequent intervals.

The committee accordingly voted to constitute an annual Catholic Congress, which shall meet in different cities, and provide a program of stimulating papers by the foremost Catholic clergymen and laymen of our Church. The plan is to hold this Congress each year in such places as may be accessible from other cities and towns; but the local Church people will form the nucleus of the gatherings, and no attempt will be made, as was made in Philadelphia, to gather great numbers from distant points. The papers read will be printed and so made available for those unable to come to the Congress meetings.

In this connection it is hoped that many will, when the complete announcements are sent out, become contributing mem-

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bers of the Congress; and it will be a part of the membership privileges to receive the printed copies of the congress papers.

The sub-committee in charge of the Congress, of which the Rev. S. C. Hughson, O.H.C., is chairman, has fixed for the dates of the first meeting of the Congress November 3d, 4th, and 5th, and the place chosen is New Haven, Conn. The committee has held two meetings and is working to make the program attractive both as to speakers and subjects. Announcement of the program will be made later, when it is finally completed.

The emphasis of the Catholic Congress is to be precisely that which made the Priests' Convention so successful, namely upon the great truths of the faith; but it will differ from the Priests' Convention in that it is not to be one great effort, but a permanent feature of the life of the American Church.

GUILD OF ALL SOULS

ELIZABETH, N. J.—For the first time in the American history of the Guild of All Souls, the annual festival and meeting were held in the East. The festival began with a votive High Mass of thanksgiving said in Christ Church, Elizabeth, by the Rev. Paul F. Hoffman, rector of the parish, assisted by the Rev. John H. Schwake and the Rev. George T. Gruman. The Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel, New York, preached the sermon.

In the absence of the Rev. S. P. Delany, D.D., the warden of the Guild, the Rev. Franklin Joiner was called to the chair. He referred feelingly to the death of the late Superior, the Rev. Edward A. Larrabee, who died last year, three days after having been reelected to the post he had held for thirty years.

The report of the general secretary showed that 109 members had joined the Guild during the year, that 32 had departed this life, and that the present living membership was 1,505. There are now thirty-seven branches, of which five had been organized during the past year. Eight grants of black eucharistic vestments have been made. The endowments of the guild now amount to \$3,100.

The Rev. Franklin Joiner, of Philadelphia, was elected Superior, the Rev. Dr. Delaney, Warden, and Mr. T. E. Smith, West Camp, N. Y., was elected general secretary and treasurer. The Rev. W. B. Stoskopf, of Chicago, was reelected a member of the Board of Trustees.

BISHOP PARTRIDGE'S EASTER LECTURES

KANSAS CITY, Mo.—The Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri, gives each year, near Easter, a series of Bible talks which are in the nature of a Diocesan event. The subjects are chosen from fields of Church teaching somewhat aside from the accustomed current, reviving attention to them and emphasizing their permanent values.

This year, his addresses were given in St. Paul's Church, Kansas City, on May 4th to the 8th inclusive. The subject was The Footprints of the Christ in the Book of The Judges, and his purpose was to show two things: first, that this book was no ordinary old-fashioned collection of myths and fables; and, second, that the truths it contained were a vital part of Christian faith, and were recognized in the life of Christ in the Gospels and in the Epistles written by St. Paul and other Apostles.

VIRGINIA Y. P. S. L.

RICHMOND, VA.—The first annual convention of the Young People's Service League of the Diocese of Virginia was held in St. Thomas' Church, Ginter Park, Richmond, on Saturday and Sunday, May 16th and 17th. There were twenty-three churches represented, seventy-five official delegates, and one hundred and twenty-five young people present.

During the business session reports from all committees and from each parish society were heard; these reports showed a very encouraging condition of the Young People's Service League in the Diocese. Many of the societies are undertaking constructive programs that are bound to be of great help to their rectors. Mr. Craig Ruffin, of St. Thomas' Church, Richmond, was elected Diocesan President. The convention undertook the complete management and distribution of a handbook of the young people's work to be distributed throughout the Diocese. The matter of sending representatives to the New Orleans Convention was also discussed but not settled.

On Sunday the Convention attended an early corporate communion, and at eleven o'clock, attended a special service, with sermon by the Rev. N. C. Powell, at St. Thomas' Church. In the evening the concluding service of the Convention was held, a demonstration meeting under the direction of the Young People's Service League of St. Thomas' Church.

GIVES FULL TIME SERVICE

ITHACA, N. Y.—Prof. Henry N. Ogden, of St. John's Church, Ithaca, N. Y., and Cornell University, well known to everyone in the Diocese of Central New York, as an energetic and zealous Churchman, has offered his services to the Field Department of the Diocese for the fall campaign. Prof. Ogden begins his sabbatical year in September and so will be free to give his help. Needless to say his offer has been accepted, and he will be assistant director of the campaign.

Prof. Ogden is chairman of the Department of Religious Education and has just been reelected as a deputy to the General Convention. He is also a member of the State Board of Health. He is a keen student of rural conditions as well as of the larger centers, not only from the standpoint of the Churchman but from many other view points. He is the son of a clergyman of the Church and has always been most devoted in working for the Church.

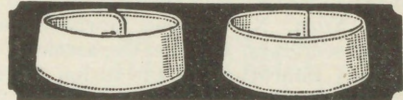
SPEAKERS AT KENTUCKY COMMENCEMENT

LEXINGTON, KY.—The baccalaureate sermon at the commencement of the University of Kentucky, May 31st, will be preached by the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and on the next day the Hon. William Allen White, editor of the *Emporia Gazette*, will deliver the commencement address.

SEWANEE YOUNG PEOPLE

SEWANEE, TENN.—The Young People's Conference at Sewanee is particularly fortunate in securing the Rev. Charles E. Scovill, organizer of the Young People's Fellowship in California, and now head of the young people's work in North Carolina. With this addition to its staff, the Sewanee Conference will present the strongest faculty it has ever had.

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NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The May meeting of the New York Catholic Club was held in the Theodore Roosevelt Memorial Church of St. Luke, Forest Hills, Long Island, on May 19th. The meditation at Mass was given by the Rev. Paul Hoffman, rector of Christ Church, Elizabeth, N. J. The Rev. Charles N. Lathrop, of the Commission on Social Service of the National Council, made an address on the Church and the Federal Council of Churches. The Rev. Fr. Hughson made a report in connection with the Priests' Conference Movement.

SOUTHERN VIRGINIA DAUGHTERS OF THE KING

NORFOLK, VA.—The Daughters of the King of the Diocese of Southern Virginia held its eighteenth local assembly on Thursday at St. Peter's Church, Norfolk. The principal addresses of the assembly were delivered by Mrs. A. A. Birney, of Washington, national president of the order, and by the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, chaplain of the order in the United States who spoke in the night session. The Rt. Rev. B. D. Tucker, D.D., Bishop of the Diocese, and the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor, also made brief addresses.

MEMORIAL TO GEORGE WHITEFIELD

SAVANNAH, GA.—A non-sectarian chapel, the Whitefield Memorial Chapel, named for the Rev. George Whitefield, priest of the Church of England, founder of the Bethesda Orphanage for boys in the Colony of Georgia in 1740, and rector of Christ Church, Savannah, from 1738 to 1746, was dedicated at Bethesda on the afternoon of May 1st, by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia.

The chapel is the gift of the Georgia Society of Colonial Dames of America, and stands as a further witness of the man who, moved by the sight of destitute children in the young colony of Georgia, and, carrying out an idea conceived by his friend, the Rev. Charles Wesley, obtained a grant of five hundred acres as a seat for an orphanage. Aided by Selina, Countess of Huntingdon, and by contributions from his preaching tour up and down the colonies, he founded "Bethesda," a "House of Mercy," the continuity of whose work has never been broken. The corner-stone for the chapel was laid by Bishop Reese in 1916. Because of the War, work was interrupted until 1924, when active operations were begun. The building was copied from that of All Hallows', Snow Hill, Md.

While the chapel is non-sectarian, it is decidedly Churchly in design, and the mahogany altar, given by Mrs. B. F. Bullard, a Methodist, in memory of the Rev. John Wesley, has on it a brass cross, given by Mrs. J. R. Anderson in memory of her mother, Mrs. J. J. Wilder, the second president of the Georgia Society of Colonial Dames, and a Churchwoman. The stained glass window is a memorial to James Habersham, one of the early colonists and a co-worker of Mr. Whitefield, and was given by the present state president of the Colonial Dames, Mrs. C. G. Anderson, Jr., and her sister, Mrs. J. A. P. Crisfield, his descendants. The mahogany pulpit was given by Mrs. Craig Barrow, in memory of her ancestor, Noble Jones, another early colonist. The pews were

given in memory of the founders of the colony by the Sons of the Colonial Wars of Georgia. All of the memorials were blessed by Bishop Reese, whose address emphasized the influence of the great personality of George Whitefield, whose character embodied noble ideals and truths of humanity.

REGIONAL CHOIR FESTIVAL

OLEAN, N.Y.—In an effort to popularize Ascension Day and also to bring together Churchmen in the southwestern part of New York State, and that part of Pennsylvania bordering on this section, a choir festival was held in St. Stephen's Church, Olean, N. Y., on the night of Ascension Day. More than 175 choristers took part in the service, which was conducted under the direction of Frank J. Peavey, A.I.G. C.M.

They came from St. John's Church, Wellsville, N. Y., St. Philip's Church, Belmont, N. Y., St. Stephen's Church, Olean, N. Y., St. John's Church, Ellicottville, N. Y., St. Mary's Church, Salamanca, N. Y., St. Luke's Church Smethport, Pa., and the Church of the Ascension, Bradford, Pa. The Rev. George P. Atwater, D.D., preached the sermon.

It is decided to have two choir festivals each year, one on the night of Ascension Day, the other on the night of All Saints' Day.

TO ENLARGE PARISH HOUSE

LEXINGTON, KY.—At a recent meeting of the members of the congregation of Christ Church Cathedral, Lexington, plans for a \$50,000 addition to the parish house were discussed. A number of pledges were received at this meeting, one notable one from the Woman's Guild of \$5,000. The work will not begin until all of the money is subscribed.

The new addition will contain a gymnasium, additional rooms for the Sunday school, and rooms for the Woman's Guild and for the Woman's Auxiliary.

PASADENA CHURCH CONSECRATED

PASADENA, CALIF.—In the presence of a reverent congregation of something over 1,000 persons, the beautiful new edifice of All Saints' Church, Pasadena, was consecrated, May 19th, by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, was present and assisting. The service included special prayers of consecration for the numerous memorials with which the church is beautified. No expense was spared in the creation of a perfectly appointed church.

The new edifice, with its furnishings, represents an expenditure of \$380,000, and was completed in December, 1924. Its architecture is English Gothic, from designs of Johnson, Kaufman & Coate, of Los Angeles. It occupies the site of a former wooden structure, and is only half a block from the principal business street. Its property faces the site of the new civic center of Pasadena.

All Saints' Church was organized as a mission in 1883, becoming a parish three years later. It now has 1,200 communicants, with a well-organized Church school of 425. The Rev. Leslie E. Learned, D.D., under whose leadership the new church was erected, has been rector of the parish since 1908.

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CANON SCHUYLER RESIGNS

PORTLAND, ME.—The Rev. Phillip Schuyler, who has been Canon Missionary on the staff of St. Luke's Cathedral, Portland, since December 1912, and also priest in charge of St. Peter's Church, Portland, which is the Bishop Codman Memorial Church, has resigned both positions to take effect May 17th. He will go at once to New York City to take up work which has been offered him there.

The Rev. Canon Schuyler came to the Diocese of Maine at the invitation of the late Bishop Codman to do general mission work with headquarters at the Portland Cathedral. During his ministry in the Diocese he has been the Managing Editor of *The North East*, the diocesan paper, and diocesan librarian. St. Alban's Church in South Portland was also established by him in his missionary work. Before coming to Portland he was rector of St. Peter's Church, Bennington, Vt.

Early last November the Rev. Canon Schuyler took a long trip abroad, returning to Portland the latter part of Lent. Probably no one will be appointed to succeed him as Canon Missionary, as other arrangements are under consideration by the Bishop and Council of Maine for the missionary work of the Diocese.

St. Peter's Church, East Deering, Portland, will be made an independent work with its own pastor, Bishop Brewster having offered the parish to the Rev. Frank Walker, at present rector of Christ Church, Eastport.

The Rev. Lauriston Castleman, curate of St. Luke's Cathedral, Portland, has been appointed librarian of the Maine Diocesan Library at the Cathedral parish house.

**RETIREMENT OF
REV. D. P. ALLISON**

BALTIMORE, Md.—The Rev. David Prescott Allison, has retired as assistant minister of the Church of St. Michael and All Angels, Baltimore. For thirty-one years Mr. Allison has faithfully served in the northern section of Baltimore, and is one of the best known and the best-beloved priests of the Church in the Diocese of Maryland.

Mr. Allison was born in Nova Scotia in 1857. He is a graduate of the University of Kings' College, and was ordained at St. Luke's Cathedral, Halifax, where he served some time as curate. Due to impaired health he came to Baltimore in 1894. He has been associated with five of the six rectors of St. Michael and All Angels', the Rev. C. Ernest Smith, D.D., Bishop Murray of Maryland, Bishop Fiske of Central New York, Bishop Cook of Delaware, and the present rector, the Rev. Dr. Wyatt Brown.

The announcement of Mr. Allison's retirement not only shocked the large congregations of St. Michael's, and its mission, the Chapel of the Guardian Angel, but it has caused an unlimited amount of regret throughout the community. The following is taken from an editorial that recently appeared in the *Baltimore Sun*.

"St. Michael's, from the time of Dr. Kirkus to the present, has been fortunate in rectors of ability, and has become somewhat famous as the breeding-place of bishops. But its sincere affection for Mr. Allison and his devoted labors for its people have given it another claim for distinction as a religious center in which a subordinate has been peculiarly cherished and honored as its friendly and unofficial bishop. It is almost worth while to be worn out in such a service to earn such a reward."

The Rev. S. Taggart Steele, Jr., formerly assistant at Trinity Church, New York, and recently of Grace and St. Peter's Church, Baltimore, has been chosen in Mr. Allison's place. Mr. Allison will be assistant emeritus.

**DEATH OF
REV. PERCIVAL H. HICKMAN**

LOS ANGELES, CALIF.—The Rev. Percival Holl Hickman, priest in charge of Grace Church, Oceanside, Calif., and adjacent missions, died suddenly on May 11th, aged seventy-one years. He was in active service right to the end, having officiated at four services the day before his death.

The Rev. Fr. Hickman was born in Philadelphia, January 2, 1854, the son of George Washington Hickman and Margaret (Holl) Hickman. After being graduated from the University of Pennsylvania in 1873, and from the General Theological Seminary in 1881, he served as Professor of Mathematics at Racine College for three years. He was ordained deacon in 1884, and priest in 1885, both by Bishop Whitehead, and began his ministry as a missionary in Indiana County, Pa. From 1887 to 1889, he was rector of St. Martin's Church, Radnor, Pa. In the latter year he became rector of St. Paul's Church, Riverside, Ill. He resigned this post in 1893 to become Professor of Church History at Nashotah House. In 1896 he became rector of St. John's Church, Boulder, Colo., serving also as instructor in Semitic languages at the University of Colorado. From 1898 to 1902 he was priest in charge of the Church of the Transfiguration, Evergreen, Colo.

Removing to Southern California in 1902, Fr. Hickman was elected rector of St. John's Church, San Bernardino, re-

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FREDERICK C. GRANT AND
BURTON S. EASTON

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maining till 1905. In the latter year he became priest in charge of St. Peter's Church, San Pedro. He held that post till 1914, when he was appointed to the charge of the missions at Oceanside, Carlsbad, and San Luis Rey, in San Diego County. He served as historiographer of the Diocese of Los Angeles from 1913 till his death.

At various times Fr. Hickman had been examining chaplain in the dioceses of Chicago, Milwaukee, and Colorado. He represented the latter diocese in the General Convention of 1901. His scholarly mind made him a specialist in Church History, and an expert canonist. He is survived by two sisters who resided with him.

The burial service was held at Grace Church, Oceanside, on May 13th. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, officiated, assisted by the Rev. Charles L. Barnes, Dean of the Convocation of San Diego. The body was cremated and the ashes taken to Philadelphia for burial.

DEATH OF

REV. W. deF. JOHNSON

BROOKLYN, N. Y.—The Rev. Walter deForest Johnson, rector of Christ Church, Clinton Street, Brooklyn, died at the Episcopal Hospital, Philadelphia, May 19th.

The Rev. Mr. Johnson was associated with only two churches during his ministry of over thirty years. He was ordained to the diaconate by Bishop Whittle in 1894, and to the priesthood in 1895 by Bishop Rulison, after having received his education from Griswold College, the University of Virginia, and the Virginia Theological Seminary. In 1894 he went to Calvary Church, Wilkes-Barre, Pa., where he remained until 1906. In this year he went to Christ Church Brooklyn, of which he was rector at the time of his death. He was born in Bennington, Vt., in 1869, the son of the Rev. Myron A. Johnson, D.D., a priest well known in the Church.

DEATH OF

REV. CHARLES C. RANDOLPH

RICHMOND, VA.—The Rev. Charles Carter Randolph, a retired priest of the Diocese of Southwestern Virginia, died at his home in Richmond on Thursday, May 14th, at the age of seventy-nine years. His funeral was held at Christ Church, Alexandria, on Saturday, conducted by the Rev. William J. Morton, D.D., rector of the church, assisted by the Rev. William E. Cox, rector of the Church of the Holy Comforter. The interment was in the family lot in the old Presbyterian cemetery, Alexandria.

The Rev. Mr. Randolph was closely related to the late Rt. Rev. A. M. Randolph, D.D., the first Bishop of Southern Virginia. At the outbreak of the war between the States, he became a courier at the age of fifteen on the staff of General Stonewall Jackson. Later he was detached from duty and entered the Virginia Military Institute. As a cadet at that institution, he took part in the battle of New Market, in which battle the cadets of the Institute were called into service; and, as mere boys, made an undying name for themselves for their valor. Mr. Randolph was desperately wounded in this battle and was left on the field for dead.

After the close of the war he entered the Virginia Seminary and graduated in

the class of 1870, being ordained both to the diaconate and priesthood by Bishop Whittle. The whole of Mr. Randolph's ministry, with the exception of two years in the Diocese of Georgia, was spent in his native state of Virginia, his main charges being in Botetourt Parish at Fincastle in southwest Virginia, which he

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served for nineteen years, and Moore Parish in Campbell County, where he ministered for seventeen years. He retired in 1916 on account of age and spent the declining years of his life in Richmond.

DEATH OF REV. DR. PATTILLO

TAMPA, FLA.—The Rev. Charles E. Pattillo, D.D., rector of St. Andrew's Church, Tampa, died on the night of Tuesday, May 19th, and was buried on the 21st.

Dr. Pattillo was born in Macon, Ga., July 4, 1862. His education was derived from Emory College, and his degree in divinity was conferred by Central College, Fayette, Mo. Dr. Pattillo was for a number of years a minister in the Methodist Church, but was ordained to the diaconate in 1915 by Bishop Gray and to the priesthood in 1916 by Bishop Mann. In that year he became rector of St. Andrew's Church where he remained to the time of his death. During this time the communicant list of the church nearly doubled.

DEATH OF REV. F. B. MARSHALL

CARBONDALE, PA.—The Rev. Frank B. Marshall, a retired priest of the Diocese of Bethlehem, died at his home in Hamlin, May 20th, and was buried from Trinity Church, Carbondale, on May 22d, Bishop Sterrett and a number of clergymen officiating.

The Rev. Mr. Marshall was at first a minister in the English Wesleyan Methodist Church. On coming to the United States, he was received into the Church, and ordained to the diaconate and to the priesthood, the latter in 1896, by Bishop Rulison.

His work in the American Church was done entirely in the state of Pennsylvania. He retired from the charge of St. John's Church, Hamlin, only a few years ago.

NEWS IN BRIEF

ALABAMA—In order that he may spend next winter studying at Oxford, the Rev. Joseph T. Ware has resigned as rector of Saint Andrew's Church, Birmingham, the resignation to take effect in the fall. Mr. Ware declined to accept the year's leave of absence offered by the vestry, believing the parish would suffer by so prolonged an absence of the rector.

CENTRAL NEW YORK—St. Stephen's Church, New Hartford, has a fine new altar and reredos of carved oak. The altar is the gift of the Rev. and Mrs. Manning B. Bennett and is a memorial to their parents. The altar was blessed at the Bishop's visit on May 7th.—About half of the amount necessary to replace the dormitory at the Holiday House of the Girls' Friendly Society at White Lake, which collapsed during the big storm last winter, has been paid in.—In order that they might be present at the ordination of Walter Maydole Higley, who was made deacon by Bishop Coley in Emmanuel Church, Norwich, fourteen members of Christ Church, Jordan, where Mr. Higley will begin work, June 1st, arose at 4:30 in the morning and motored ninety miles across the Diocese.—St. Mark's Church, Candor, celebrated the ninety-third anniversary of its organization on St. Mark's Day, April 25th. The celebration was also kept as a home coming day, and many former members of the church came to keep the day. Among them was the Rev. Dwight A. Parce, of Camden, N. J., the special preacher of the day, who began his ministry in St. Mark's, thirty years ago.—The vestry of St. John's Church, Ithaca, a month or two ago, accepted the proposition of the rector, the Rev. Henry P. Horton, that he would buy a Ford car if they would appropriate money for its maintenance. Owing to the intervention of a few friends, when the car arrived in Easter week it proved to be a Dodge sedan.—Col. W. G. Mayer, of Grace Church, Waterville, has just completed forty years of service in the choir. In recognition of his faithful service, as layreader, soloist, and choir member, he was presented with a silver loving cup.—Mrs.

Thomas Kilty, widow of a former priest of the diocese, died on May 1st, following an operation in a Utica hospital.—The Third Conference of the Young People's Fellowship of the Diocese was held in All Saints' Church, Johnson City, on May 8th and 9th. Besides the business and social features there were interesting conferences led by the Rev. Gordon M. Reese, the Rev. T. Raymond Jones, and the Rev. Henry E. Hubbard.—St. Paul's Church in North Utica has been practically made over in the past few months. A new foundation has been laid and a new roof built. The greatest change, however, is in the interior. The old Gothic sanctuary, which was out of keeping with the

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Colonial architecture of the building, has been removed, and a Colonial sanctuary built. The interior has been redecorated in buff, cream, and brown, and a new lighting system has been installed.—Steps are being taken to restore the church building at Constantia. One of the oldest churches in the Diocese, the building has been disused for a number of years due to the removal of nearly all the members of the Church in the village. Now people are coming back to reside, and the village is becoming a summer resort. The Rev. Geo. MacNish, who is in charge of the neighboring mission at Cleveland, has undertaken the restoration of the building, and has already raised \$775 of the \$1,000 needed. Trinity Church stands in the center of a four acre park, and for sightliness and location it is surpassed by few.—Clarence L. Parker, a prominent Churchman of Emmanuel Church, Norwich, and a National leader of the Brotherhood of St. Andrew for many years, died April 27th.

COLORADO—Canon Douglas has returned to his home in Evergreen, after spending several months in the Philippines. He visited the mission station of Sagada, which he found so understaffed that he volunteered his services, and remained there for six weeks. Its prospects are now most promising.—The Colorado Clericus has elected the Rev. Nell Stanley, of St. Andrew's, Denver, president, and the Rev. Elmer N. Schmuck, of St. Mark's, Denver, secretary, for the coming year.

EAST CAROLINA—A whole congregation moved its place of worship on Sunday morning, May 3d, to a church seventy-five miles away, when the Rev. J. W. Heyes, rector of Emmanuel Church, Farmville, N. C., took his people to the ancient town of Bath and conducted services in St. Thomas', the oldest church in North Carolina. This pilgrimage to a historic and religious shrine was greatly enjoyed. A lunch on the church grounds followed the Communion service at eleven o'clock. The Rev. J. N. Bynum is rector of St. Thomas', which was built in 1734.—The women of East Carolina have had a number of helpful "get-together" meetings in May. The Washington-Tyrell group met in Grace Church, Plymouth, on Wednesday, May 6th, heard several addresses, and discussed plans for the extension of the Church's usefulness. The Pitt County group met in Emmanuel Church, Farmville, on April 28th. A large number of delegates and a splendid program were the features of this meeting.—St. John's, Pitt County, is a country church that demonstrates the power of the Church to serve the rural communities. A few years ago it had an enrollment of thirty-five in its Sunday school. Today it has an enrollment of one hundred and seventy-five, with an average attendance of well over one hundred. The rector of this Church is the Rev. G. F. Cameron, in whose field there is another rural Sunday school with an even larger enrollment, Holy Innocents', Seven Springs.—Grace Church, Plymouth, has just brought to a successful conclusion what may be a unique undertaking. It has sponsored a three-day Spring Festival with a program like that of a chautauqua. It called on its friends, musicians, lecturers, and entertainers from home and abroad, who have furnished programs that were greatly enjoyed by the whole community. Season tickets as well as single admissions were sold, and, as the expenses were small, a good amount was realized. The rector, the Rev. Theodore Partrick, Jr., acted as director.—St. Paul's Church, Wilmington, N. C., has launched a campaign to provide itself with a church plant that will be adequate to its rapidly-growing needs. The plant will have three units; church, parish house, and rectory, and will cost \$150,000. It is planned to build the parish house first, unless enough money becomes available for the whole plant. This parish, under the rectorship of the Rev. Alexander Miller, has doubled its communicant strength in the past three years.—East Carolina friends were shocked to receive the news of the death of Mrs. H. D. Cone in Philadelphia, Pa., on May 3d. The Rev. H. D. Cone, priest in charge of St. Paul's Church, Clinton, and Mrs. Cone were visiting in Philadelphia, when she died from an attack of pneumonia. She was buried in New York on May 4th.

EAST CAROLINA—A Preaching Mission was conducted in Grace Church, Whiteville, N. C., from May 10th to the 17th, by the Rev. G. F. Cameron, assisted by a lay minister, Mr. Harold J. Lewis. A prayer service was led every morning by Mr. Cameron, and a special feature of the Mission was several services in the afternoon for the young people. People of other religious bodies took much interest in the services, and interest and attendance increase throughout the Mission. There was a profound spiritual interest. Three boys were baptized, and it is thought five or six will soon be confirmed."

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GEORGIA—Two chapters of the Brotherhood of St. Andrew have been formed in St. John's Church, Savannah, the Rev. W. A. Jonnard, rector, organized by Mr. Leon C. Palmer, Field Secretary, during a recent visit to the city. One of the chapters is a Junior Chapter.—Following classes on Home Care of the Sick, conducted by a Red Cross nurse, and one on the making over of garments, a third training class has been started at the House of Prayer, a parochial mission of Christ Church, Savannah, the Rev. David Cady Wright, rector, for instruction in camping and preserving. The lessons, given by the County Demonstrator, are given at the mission, and it is planned next year to make this a community work by having the demonstrator visit in the homes adjacent to the mission.—When the Bishop made his annual visit to Waynesboro, the service was held in the Methodist Church, by invitation of the pastor, who read the psalter and lessons. Bishop Reese preached to a large congregation.

IOWA—St. Luke's Church, Des Moines, the Rev. Gowan C. Williams, rector, asked for an Easter offering of \$600 to pay a long standing bank indebtedness. The offering on Easter Day, and by mail later, was \$650, so that the parish stands for the first time in its history clear of indebtedness.—At a representative gathering, held recently at the Des Moines Chamber of Commerce, a committee was appointed to work out plans and details for the inauguration of weekday religious education. The Des Moines churches hope to have at least one center in operation with the beginning of school in the fall.—With the school year drawing to a close it can now safely be said that the weekday religious education experiment in Shenandoah, Iowa, has been very successful.—Camp Morrison, the diocesan camp for boys under the auspices of the Brotherhood of St. Andrew, will be held on an island in the Cedar River near Cedar Falls and Waterloo, Iowa, from July 1st to the 11th. The Rev. J. J. H. Wilcock, of Newton, will be the chaplain and Clarence Brickman of the faculty of St. Alban's School, Sycamore, Ill., will be the director. Mr. C. O. Lamson, of Waterloo, is business manager.—The finances of the Church school of St. Luke's Church, Fort Madison, have been placed upon the parochial budget, and the money from the children's duplex envelopes is turned into the regular treasury that they may

learn the responsibility as growing members of the congregation.—St. James' Church, Independence, was recently partially destroyed by fire. The communion vessels and all the brasses and vestments were saved. The damage is estimated at about \$4,000, partly covered by insurance. Services are being held in the parish house. In rebuilding it has been decided to enlarge the chancel and put in a new organ.—The Church school Lenten offering at Trinity Church, Iowa City, the Rev. Harry S. Longley, Jr., rector, rose from \$37 two years ago to the unexpected total of \$95.90 this year.—A fund of \$4,000 for the alteration of the present parish house and student center at Trinity Church, Iowa City, has been completed. Work will start at once.—At the early service on Easter Day at Christ Church, Waterloo, the Rev. E. B. Mounsey, rector, a beautiful chalice and paten were blessed. They are the gift of Mrs. J. C. Rickers.

LEXINGTON—The commencement exercises of Margaret Hall, the diocesan school for girls, will occur May 30th to June 2d. The baccalaureate sermon will be preached by the Very Rev. R. K. Massie, D.D., and the commencement address will be given by Dr. Frank L. McVey, President of the University of Kentucky.

LOS ANGELES—A final check of the Lenten Offering of the Church schools of the Diocese shows a total offering of \$7,611.56. This represents a substantial increase over the offering of any previous year.—At a recent primary election, John L. Bacon, senior warden of St. Paul's Church, San Diego, was elected to his third consecutive term as Mayor of San Diego.—The Rev. Aaron F. Randall, diocesan treasurer for the Jerusalem and the East Mission, has announced that the Good Friday offerings for that fund have amounted to over \$1,200, an increase of over thirty per cent over last year.—The Rev. A. G. H. Bode, secretary of the Diocesan Social Service Commission, is representing the Diocese at the annual meeting of the California Conference of Social Work, held at Sacramento, May 25th to the 28th.—The Gold, Silver, and Jewel Offering, recently gathered by the Woman's Auxiliary of the Diocese for St. Margaret's School, Tokyo, amounted to \$1,122.26.

MINNESOTA—On Rogation Sunday, May 17th, at the Church of St. John the Evangelist, St.

Paul, Minn., the rector, the Rev. Frederick D. Butler, blessed a beautiful new window in the clerestory of the nave of the church. This window was given by Mrs. Louis W. Hill in memory of her parents, Cortland M. Taylor and Mary B. Taylor. It is in three sections, representing St. John the Baptist, Daniel, and Ezekiel, and is constructed of richly colored glass. St. John's will complete its chancel during the summer by the installation of new choir pews, which are to be given by Mrs. L. M. C. Wedelstaedt and her son, Henry Albert Wedelstaedt, in memory of their husband and father, Henry E. Wedelstaedt. As a result of the large Easter offering, the parish will also complete the paraclose screen which separates the choir from the ambulatories on either side, and will install a beautiful chancel rail. These additions will be ready some time before the first Sunday in September.

NEW JERSEY—The Rev. Edward Porter Little, of Elizabeth, having been for a time in Bermuda, has returned to his home, and will be in charge of St. Peter's Church, Perth Amboy, until July.

NEW YORK—The Rev. David S. Agnew is rector of St. John's Church, Ellenville, the Rev. H. P. Hobson having become rector emeritus on his resignation in December, 1923.

NORTH CAROLINA—The commencement preacher at St. Mary's School, Raleigh, May 31st, is the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, and the annual address is to be given the next evening by the Hon. William Lunsford Long.

QUINCY—Miss Lucy Archer of Inasmuch Mission, Rossville, Tenn., has initiated an endowment fund for St. Stephen's Church, Pittsfield, Ill., of which she was a former member, by giving a \$50 Liberty bond in memory of the late Mrs. Wm. A. Grimshaw whose husband was sometime chancellor of the undivided Diocese of Illinois. Endowment is one practical solution of the problem of maintenance of parishes weakened by deaths and removals.

SOUTHERN OHIO—Mr. and Mrs. Thomas Kite have recently placed a stained glass window in the Church of the Resurrection, Fernbank, Cincinnati, in memory of Mrs. Kite's mother.—A study has been added to the rectory of this parish, and two rooms to the parish house as quarters for Miss Eleanor Forney, the community nurse.

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