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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, JUNE 13, 1925

No. 7

RELIGIOUS EDUCATION

EDITORIAL

THE CHURCH TO THE YOUNG PEOPLE

BY THE REV. CHARLES HENRY WELLS

SOCIAL SERVICE DEPARTMENTS AND PUBLIC OPINION

BY CLINTON ROGERS WOODRUFF

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By the REV. ALFRED G. MORTIMER

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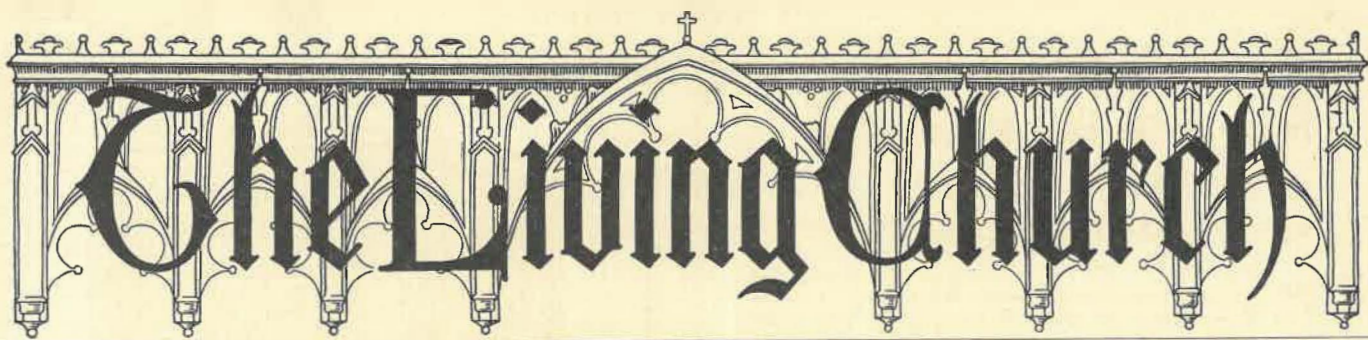
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	207
Religious Education—Answers to Correspondents.	
A MIDSUMMER MORN (Poetry). By H. M. Chittenden	208
BLUE MONDAY MUSINGS. By Presbyter Ignotus	209
DAILY BIBLE STUDIES	210
THE MESSAGE OF THE CHURCH TO ITS YOUNG PEOPLE, EIGHTEEN TO TWENTY-FIVE. By the Rev. Charles Henry Wells	211
DIOCESAN SOCIAL SERVICE DEPARTMENTS AND PUBLIC OPINION: THEIR RELATION TO EACH OTHER. By Clinton Rogers Woodruff	213
PRESENT DAY PATRIOTISM. By the Hon. John C. Schafer, M. C.	214
RESERVATION, COMMUNION, BENEDICTION. By the Rev. William Brewster Stoskopf	215
PIERRE EMERY JONES: A HAITIAN PRIEST. By the Bishop of Haiti	216
CORRESPONDENCE	217
The First Period of Christian Missions in Japan (Rev. Charles F. Sweet, D.D.)—Creedal Insurance (William E. Bours)—Infallibility and Idolatry (Rev. George E. Wharton)—The Letter of the Commission on the Recruiting for the Ministry (Rev. Charles H. Young)—A Shortened Benedicite (Rev. William Christy Patterson)—The Nicene Creed (Rev. A. A. Mueller, Th.D.)—Prayer Book Revision (Rev. J. Gibbon Minnegerode, Rev. Royal K. Tucker)—Denver Cathedral Services (Cynthia H. Lamb)	
LITERARY	218
SUMMER CONFERENCES FOR 1925	220
SYNOD OF EIGHTH PROVINCE MEETS IN BERKELEY, CALIF.	224
ANGLO-CATHOLIC PILGRIMAGE RETURNS FROM NEAR EAST (London Letter)	225
NEW YORK CHURCHES OBSERVE WHITSUN FESTIVAL VARIOUSLY (New York Letter)	226
PHILADELPHIA CHURCHMEN HAVE WEEK OF INTERESTING OCCURRENCES (Philadelphia Letter)	227
CHICAGO HAS MEMORIAL FOR THE LATE PATRIARCH TIKHON (Chicago Letter)	228
BALTIMORE PARISH DEDICATES COMMODIOUS NEW PARISH HOUSE (Baltimore Letter)	229

THIS LIGHT was higher than I, because it made me; and I was lower than it, because made by it. He who knows the truth knows the light, and he who knows that light knows eternity. Love knows that light, for it is God Himself, the eternal truth, true love, and lovely eternity.—*St. Augustine*.

WE HAVE two ears and but one tongue, that we may hear much and talk little.—*Zano*.



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EDITORIALS & COMMENTS

Religious Education

ONE of the very important elements of education is to pass on to the new generation the experience of the old. We all want to have our children profit by our mistakes and benefit by our experiences. We want them to begin where we have left off. Any kind of civilization demands at least this much of its stewards, that there be some added accumulation of knowledge and experience, the result of all that has happened heretofore, which can be transmitted to the fresher, newer elements of the generation to come.

This is only part of the story. No one who lives in these rapidly shifting modern times can fail to note how quickly things change. The kind of clothing that our grandparents used would be so out of fashion today as to be grotesque. The kind of conventions and customs that prevailed less than a century ago are frequently as extinct as the dodo. Times change. So in any scheme to pass on to the young the experience of the old, the latter generation must have at least this much wisdom: it must recognize that much of its accumulated experience is going to be valueless inside the span of a single generation.

Much as we like to think of the benefits and advantages of youth and new life, there is frequently a pessimistic strain in our observations upon it. It is almost depressing to realize that our moral and spiritual struggles have in them a quality so personal as to make them incommunicable. Along with this realization comes the equally pertinent discovery that the spiritual and moral struggle must be fought anew by each individual in every generation to come. No matter how good the father may be, the son has no authoritative guarantee of ethical excellence. The son of a good father must learn laboriously and with pains to achieve what his father would fain give him as a bequest. Moral character cannot be willed to another.

All of these considerations operate to make the problem of religious and moral education both complicated and difficult. We have more to do than hand on the traditions of the tribe. We have to do more than transmit knowledge of primitive taboos. We have to disentangle principle from code, motive from conduct, acquired and superadded individual experience from the great accumulated results of corporate experience. We should like our children to begin where we leave off, and endow them with something of the good results

of our own failures and successes. But we realize that we cannot do this as we should wish, since conditions of life which have confronted us will be different for our children. We may not fail to recognize that there is much that is permanent that must be handed on; we may not fail to see that this permanent element must communicate itself in ever-changing terms if it is to meet the needs of the changing days and seasons. It is bewildering and difficult. We are living in a time of transition, and the old conservative indicts it with venomous violence, as the young progressive welcomes it with enthusiastic acclaim.

WHAT are we to teach our children in the way of religion and morals? *How* are we to do it most effectively?

Our educational ideals will, we trust, very largely help us to answer these two questions. Roughly speaking, there are three ideals before us. There is the old theory of Plato, and the other classical theory of Aristotle. There is the third, the "modern" theory, if the colloquialism may be permitted in connection with the hoary tradition of revered antiquity. Plato's ideal might be phrased in the words, "pulling it out." Our word *education* means just this, and the father of the idea, Plato, felt that all education was merely reminiscence and remembrance of what had once been shown to the mind from of old. Aristotle innovated in his generation, and thought that the child mind was like a blank piece of paper on which experience wrote; his ideal was that of "putting it in." Now the modern ideal, in contrast to the above two, is neither pulling it out nor putting it in, and may be as flippantly described in the words, "putting it across."

It is a commonplace in modern education that our attempt is not so much to pull out of the mind certain supposedly innate ideas lurking there, or putting into the mind from without certain ideas which we would like to have take up their habitation in it, but, in the light of the organized personality, to deal with the character of the person as a whole. We do not feel satisfied simply to file information in the intellect or to enjoin upon the memory the accumulation of facts. We try to address ourselves to the whole personality. The effort in modern education is not only to inform and instruct, but to cause the pupil to assimilate what is given, so that the person being taught has made

what he is taught to be his own immediate, personal possession.

Obviously, we do not want to teach mistakes or errors to our children. Obviously, we do not want to communicate falsehood which we have outworn and outgrown. Just as clearly, we would like to spare the younger generation the mistakes of the old, and avoid, if possible, the necessity for that sort of laborious fatuity which seems to be the net result of so much that we ourselves have learned.

Like the charity boy in *Pickwick Papers*, who (having attained the proud eminence of achieving the alphabet) questioned whether it was "worth while to have gone so far and learned so little," there are many of us who are really in a quandary as to what we should try to hand on to our children. In our pessimistic moments, we wonder whether we have gained anything commensurate to the effort and discipline involved. In our optimistic moments, on the contrary, we are given to feel that it has all been so immensely worth while that we would like to repeat it vicariously in the persons of our children. It depends entirely upon our innermost convictions. If what we have gained in our experience is to us of priceless and paramount value, there will not be much hesitation as to the duty and privilege of conveying it to the next generation. Our sense of insecurity about these convictions is the supreme test and touchstone revealed by our perception as to *what* we want to teach.

THERE are, then, two separate problems: to keep what has been of proven value and communicate it, and at the same time to equip those of the newer generation with some sort of training which will enable them to meet conditions and difficulties which have not been within the range of our own experience. That is one problem, which might be described as the task of the permanent and the changing.

There is a second major difficulty which concerns us most largely: just because we are both pessimists and optimists at once, we are at one time convinced of the righteousness of it all in the main, while at another we are enmeshed in a network of skepticism. These two big problems focus respectively on the thing to be taught in the first instance, and on the person doing the teaching, in the second.

To clear the air of unnecessary details, we can always come back to the main and central conviction: the cardinal principles and beliefs of the Christian religion rest upon a corporate experience far larger than that of any single generation. So far as the estimate of the great fundamental verities of Christian faith is concerned, we can always maintain this security, for the experience from which we are abstracting the essential net results is of so much wider scope than that of our own limited range, that even where we have not ourselves tested it, we are justified in the general vote of confidence we give it.

On the other hand, there are varying estimates and interpretations having to do with the concrete elements of this larger whole, and these we may quite wisely be chary about when it comes to commending them with whole-hearted confidence to the youth of our day. Roughly speaking, this is the kernel of the contrast between matters of faith and matters of opinion. That God created the universe is a matter of faith; that He did it in six days of twenty-four hours each has sometimes been a matter of opinion, but that He did it in six aeons, of perhaps millions of years apiece, seems now to be the best current opinion on the subject. We have every justification in the large and wide corporate experience of the centuries to teach

the dogma; we should be as careful about a fugitive and transitional interpretation of it today, whether fundamentalist or modernist in its implications, as our forefathers have been in the past. In short, if some Christians in the past three centuries have erred in trying to make a dogma out of the opinion commonly held as to the six-day creation, by the same token we have no larger claim to infallibility in teaching, as a permanent proof, a biological or scientific theory. At the same time we must recognize that some explanation of the doctrine is necessary; and clearly to keep in mind that there are these two things concerned, "explanation" and "doctrine," is to avoid possible pitfalls.

THERE still remains the problem of the teacher's convictions. Have we no "sealed orders" to communicate to posterity? Are we stewards of a larger trust, commissioned to communicate a living truth to the generations to come, or supreme arbiters of what is true; free to exercise our own judgment and limit our posterity by the confines of our own circumscribed knowledge and experience?

The only attitude proper to the teacher is humility in presence of truth, but this humility must never result in the abrogation of the right to possess conviction. What I have come to know as true within the narrow range of my own personal and immediate experience may be itself either partially true, wholly true, false, or a part of the whole truth. To communicate by education what is to us more precious than life itself, means that we must steadily keep before our own eyes the abiding principle that we are stewards, and not masters, of the truth.

But even so, it is required of a steward that he be found faithful.

THE election of Dr. Stires to be Bishop Coadjutor of Long Island is an admirable one. Dr. Stires' service in the Church has been unique. With a national rather than a local perspective, he has sought continuously to give that perspective to a parish of very wealthy men and women who had not always appraised their obligations toward the world-wide work of the Church on the generous scale with which they have always supported their parish and their large local charities. More and more St. Thomas' Church has responded to the ideals that Dr. Stires has placed before them, while the increased reverence and appreciation of the Churchly position have been marked characteristics of his parish in recent years.

Ten years ago Dr. Stires could not have been spared from St. Thomas' Church. It is the best tribute both to his leadership and to the response that has been given by his parish when we express the opinion that today he can be.

ANSWERS TO CORRESPONDENTS

C. H. M.—The United States supreme court definitely held that "this is a Christian nation" on February 29, 1892, in the case of the Church of the Holy Trinity vs. United States (the Walpole Warren case) (U. S. Reports vol. 143, page 457).

A MIDSUMMER MORN

A circling hawk, high in the sky;
Some fleecy cloudlets floating by;
Breezes, whispering to the ear;
Sweet bird songs thrilling, far and near;
Incense from flower censers flung;
Bright rainbows, high in heaven hung;
Thy works, O God, how very good!
Make us to love Thee as we should.

H. M. CHITTENDEN.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

THERE was a transcript out of "the ages of faith" (as we miscall them) the other evening, which I had the joy of beholding; and, because it was so lovely and of such good report, I want to record my impressions while they are fresh in my mind. There may be some rash and unthinking folk who would dismiss the whole event as "medieval mum-mery"; but those who are rightly trained will perceive the ever-presentness of the Faith, fitted as it is to all ages and all classes, and based upon eternity for its ultimate sanction.

It was Rogation Monday; a perfect day in truth, "cool and calm and bright," with lilacs and apple-blossoms and bridal-wreath everywhere, and the vivid greenery clothing all. We left the city, fifty of us, whirling along winding roads that led into the heart of New England, past colonial mansions and cottages, through villages whose names have their places assured in American history, until at last we met other fifty from a famous school of the prophets at the appointed *rendez-vous*. Set far back from the by-road, the old house stands serenely dignified, as befits its owner, an architect filled with renown yet deserving even more honors than have come to him. Across the fields he has built a chapel on his own land, rising at the edge of the wood, and rich with the perfume of the piety of all bygone ages. A tiny place it is, holding scarcely more than a hundred within its stone walls, but adorned and beautified with carvings, embroideries, and wrought metal as if all arts had brought tribute. Towards that, we who were to "assist" (in the French sense) turned our steps, and grouped outside by the entrance; while the others formed in procession near the house, cross-bearers, torch-bearers, thurifer, choir, and ruler of the choir in purple cope, seminarians, a reverend professor, resplendent in a cope just arrived from Spain, and the various attending persons. Then the Litany sounded *sub dio* (recalling its primary institution by St. Mamertus) as the procession traversed the garden and the fields, reverent response being made to each suffrage; the chapel was circumambulated; and finally all went within the doors of the sacred place.

There Evensong was solemnly rendered, *Magnificat* and *Nunc Dimittis* being old English arrangements of the *faux bourdon* type. Incense was used by the officiant at the altar during *Magnificat*, and the congregation was censed also in good old fashion. The *Credo* was a magnificent setting by Gretchaninoff of the Nicene Creed, with great emphasis upon the oft-repeated "I believe." There followed a motet by Palestrina, *Tenebrae factae sunt*, and, the Cherubic Hymn, by Rachmaninoff; and the old hymn, *Deo gratias*, brought all to a conclusion.

As we came back, through the scented night, beneath over-arching elms, with now and then a lamp glimmering in some farm house, to the blaze of a great modern city, with its picture palaces and its jazz, our hearts turned towards that House of God on the hill-side, and that act of intercession just performed there, so fit, so appealing, so altogether gracious that he must have had a heart of stone not to be moved by it. Conscious of our goodly heritage, who was there that did not exult? "The lot has fallen unto me in a fair ground!" Ah, amid wearisome "novelties," and the desperate struggle of the "up-to-date," what joy to find ourselves one with St. Mamertus and all the worthies East and West, whom the Church numbers among her own!

God grant a blessing on the crops, this spring, whether in the fields or in the homes, the schools, the temples of His people!

A HALF-PAGE advertisement in the Birmingham, Ala., *News* of February 16th, expresses the bitter opposition of a multitude from "The North Alabama Conference of the Methodist Episcopal Church, South" to the plan of reunion between that

body and the Methodist Episcopal Church. Ministers, laymen, and laywomen in seven columns of fine print go on record as uncompromisingly hostile to such a scheme. It is an unworthy instance of "the dissidence of dissent."

THIS POEM is by a colored poet, a youth who is singing so sweetly that all who hear are constrained to applaud. It is taken from the magazine called *Poetry*:

THRENODY FOR A BROWN GIRL

Weep not, you who love her—
What rebellious flow
Grief undams shall recover
Whom the gods bid go?
Sorrow rising like a wall,
Bitter, blasphemous—
What avails it to recall
Beauty back to us?

Think not this grave shall keep her,
This marriage-bed confine;
Death may dig it deep and deeper—
She shall climb it like a vine.
Body that was quick and sentient,
Dear as thought or speech,
Death could not, with one trenchant
Blow, snatch out of reach!

She is nearer than the word
Wasted on her now,
Nearer than the swaying bird
On its rhythmic bough.
Only were our faith as much
As a mustard seed,
Aching hungry hands might touch
Her as they touch a reed.

Life, who was not loth to trade
Her unto death, has done
Better than he planned, has made
Her wise as Solomon.
Now she knows the Why and Wherefore,
Troublous Whence and Whither;
Why men strive and sweat, and care for
Bays that droop and wither.

All the stars she knows by name,
End and origin thereof,
Knows if love be kin to shame,
If shame be less than love.
What was crooked now is straight,
What was rough is plain;
Grief and sorrow have no weight
Now to cause her pain.

One to her are flame and frost;
Silence is her singing lark.
We alone are children—lost,
Crying in the dark.
Varied features now, and form
Change has bred upon her;
Crush no bug or nauseous worm
Lest you tread upon her.

Pluck no flower lest she scream;
Bruise no slender reed
Lest it prove more than it seem,
Lest she groan and bleed.
More than ever trust your brother,
Read him golden, pure—
It may be she finds no other
House so safe and sure.

Set no poet carving
Rhymes to make her laugh;
Only live hearts starving
Need an epitaph.
Lay upon her no white stone
From a foreign quarry;
Earth and sky, be these alone
Her obituary.

Swift as startled fawn or swallow,
Silence all her sound,
She has fled; we cannot follow
Further than this mound.
We who take the beaten track,
Trying to appease
Hearts near breaking with their lack,
We need elegies.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF JOB

June 14: The First Sunday after Trinity

THE DESPAIR OF A SHORT-LIVED MAN

READ Job 14: 1-15.

THROUGHOUT the first cycle of the debate, which ends with Chapter 14, Job has sought to justify himself as a righteous man. The attempt has given him a kind of fierce courage; but at last even this fails, and he sinks into a moody reverie upon the brevity and futility of human life. In all nature, man's lot is the worst. The very trees perpetuate themselves, but man, with his higher claim upon the consideration of God, sinks into nothingness. The grave claims him with an absolute finality. Job reflects the absence of the hope of personal immortality which, to this time, is characteristic of the Old Testament: "Would only that another life, however long delayed, were possible for man." And the blissful possibility entrances him, but the hope is too remote a one to be seriously entertained, and it dies away almost before it is distinctly expressed upon his lips."—*Driver*.

June 15

JOB IS CRITICIZED FOR JUSTIFYING HIMSELF

READ Job 15: 1-16.

IN THE second cycle of the debate (Chapters 15-21) Job's "comforters" return to the argument of his necessary sinfulness, and press home their points with less consideration than before. Job has, in fact, given occasion for their rebuke, since he has had the arrogance to impugn the justice of God by asserting the injustice of his own sufferings. He has tried to make his own case clear at all costs, heedless of the fact that his case can only be sustained at the expense of God's goodness. Job's friends point this out with elaborate sarcasm. It is possible, of course, that Job is right, and that he has wisdom equal to that of God. Job, in answer, takes up the personal attack. In the following chapter he points, with some justification, to the fact that in his case, pitiable and inexplicable, he might have expected sympathy. Instead of giving it, his friends have conspired to make his burden heavier by their reproaches.

June 16

CONFIDENCE IN GOD'S MERCY IF HE COULD BE FOUND

READ Job 23: 1-17.

THE third cycle of speeches (Chapter 22-28) begins with the enumeration by Eliphaz of specific sins of which Job has been guilty, largely those of the abuse of wealth and power. Job makes no reply to these direct accusations. He simply states his confidence that his Vindicator will be found, though his experience has not yet revealed Him. The mood represents a recovery. A moment before Job had asserted that God's indifference to man was measured by the finality of the grave. Now there dawns the hope that the God of justice and mercy exists, and that in the end his cause will be fairly heard. The final conclusion of the Book is here anticipated; the problem of pain will not be solved till the greater problem of the universe is solved. One must discover God and God's whole will before the solution of any problem raised by His administration can be found. Till God discloses His purposes in life, the only possible attitude is that of faith and endurance.

June 17

AFFLICTION IS NOT SO MUCH JUDGMENT AS WARNING

READ Job 36: 1-16.

A FOURTH character is now introduced into the discussion, in the person of Elihu, who, standing by as a listener, has disapproved of the arguments of both Job and his friends. Beginning with Job's charge that God is unjust, Elihu bids him

consider that sufferings are not, as Job maintains, evidence of God's anger, but of God's goodness. The sufferings which God allows are warnings by which God restrains men from falling into disastrous follies, and are disciplines which make one sensitive to God's will. Elihu develops his thesis with more confidence than ability, but he has touched a real truth, which, if it does not explain the origin of suffering, indicates a moral value in it. Suffering may, though it does not by any means always, have a refining effect which makes it more consonant with the purpose of a moral, loving God.

June 18

THE DIVINE INTERVENTION

READ Job 38: 1-18.

JOB has successfully stood the test placed upon him by Satan with the consent of God. He has not abjured God. Yet his faith in God has not made him resigned. Job is still full of bitterness and discontent, and to that extent has not come victoriously from his trial. It remains for Job to be convinced that God's power is great enough to vindicate him at all times and in every experience. God must appear great enough to guard against the appearance of His weakness or indifference in the face of suffering. God therefore intervenes with a recital of His powers in nature, till Job is finally convinced of the majesty and the resourcefulness of God. In the face of that display of God's transcendence, Job's doubts vanish, and he is overcome with the sense of his arrogance in questioning the wisdom of the Almighty.

June 19

JOB'S CONFESSION OF IGNORANCE AND SELF-CONDEMNATION

READ Job 42: 1-6.

IN A SERIES of dramatic questions, each of which can be answered only by a single negative, God has convinced Job of his own impotence. God has asked Job whether he can equal His wonders in creation. The conclusion is obvious. Job has been guilty of stupendous folly in questioning the wisdom of God's rule of the world; the created has dared to challenge the power of the Creator. Overcome by the irresistible logic of that divine recital of power, Job sinks from self-assertion to abasement. We might wish that divine answer to be rephrased today. Of God's power we are convinced; what we desire to be assured of is God's love and goodness. That assurance is not lacking. A tale of God's acts of mercy, beneficence, and love might be written that would be more striking than this panegyric of God's power in Job. If pain is a fact, so is blessing; if there is suffering, there is joy.

June 20

THE GOD OF JUDGMENT IS ALSO THE GOD OF INFINITE SYMPATHY

READ Job 42: 2-17.

AS THINGS are, suffering is inexplicable; that is the answer of the Book of Job. We do not know enough of life, or of God, to give the right answer. Therefore we must patiently endure. We know that God is, and that He is all powerful. Therefore we can have strength to endure. The situation of suffering becomes intolerable, and justifies pessimism only if we lose our grip upon God. We have seen enough of God in nature to estimate His power. Remember that God's goodness can never be separated from His power, and you perceive that ultimately God cannot fail the smallest suffering creature. "He is able to save to the uttermost." Jesus commonly expressed God's power in terms of God's infinite sympathy. "Not one sparrow falleth to the ground without My Father."

THE PURE IN HEART see God in everything, and see Him everywhere; and they are supremely blessed.—*J. G. Holland*.

The Message of the Church to Its Young People, Eighteen to Twenty-five

By the Rev. Charles Henry Wells

I AM hard-boiled enough to believe that the message of the Church today differs not one jot or tittle from what it was a generation ago, when we were in that golden but uneasy period of 18 to 25. It seems to me neither true nor fair to assume that altogether a new or different message is required by the young people of the day. I would even defend the proposition that the wholesome procedure that built us and our fathers up spiritually is equally efficacious for present-day youth, spite of the mania for speed and the mad rush for hilarity and thrills. My gorge rises at the imputation that our young people are doomed to perdition just because bobbed hair and short skirts constitute so violent a break from the propriety and the prunes, yes, and the dulness, of the Victorian era. It is comforting to remember something about God's way of looking into the heart, even while man gazeth upon the outward appearance.

Not for a moment do I admit that a mere desire to be in the mode is dangerous to one's morals, though perhaps the vanity underlying it is. I seem to recall the enormous appetite showed by the previous generation against the banging of the hair then in favor. Or to go a hundred years back, weren't the same protests voiced when men abandoned the modish peruke, or the long locks tied into a little pigtail at the back—fashionable in Washington's day and worn by him—in short, when men bobbed their hair? Also when knee-breeches were forced out by small-clothes, and small-clothes by the insufferable pantaloons, with the consequent mouthings of those who viewed with alarm? And going still farther back, wasn't St. Paul irritated in his day by the mode of plaiting the hair and the wearing of adornments? Even Isaiah, also, put us in his debt by the list of fashionable requirements of the flappers of his day, against which he stoutly protested, their anklets, cauls, crescents, pendants, bracelets, mufflers, headtires, ankle chains, sashes, perfume boxes, amulets, rings, nose jewels, festival robes, mantles, shawls, satchels, hand mirrors, fine linen, turbans, and veils!

So firm a believer am I in our present-day young people, their tirelessness, their generosity, their ready willingness to be given direction, and their resourcefulness, that I resent the implication that they are going to the dogs overnight. If they are, I for one would like to go with them.

And so firm and obstinate a believer am I in the Church's message to them, and its message to every individual, young and old, that I am willing to spend and be spent in the fascinating duty of spreading it. I am willing to become *almost* all things to all men, and yet I could not adopt the cheap and frivolous device of becoming a clown, a black-face minstrel, a dancer, in order that I might gain some. All things may be lawful but not all things may be expedient.

Again I doubt if seriously there is the least question as to what the message of the Church is. If it differs today from what it was yesterday, then few or none of us are fit to speak it. The same old emphasis of the same undying, unchanging message is the order of the day; but of course in the language of the time, and given with the sympathetic and understanding skill of one who once was young but now is older and who has never seen the righteous forsaken. To compass heaven and earth to find new stunts and seek out many inventions annoys me beyond words. To replace the consolations of the Gospel, dull as they sometimes seem, with moving picture services, is a disservice hardly worth the candle, leading nowhere unless to an unconscious contempt for religion. St. Luke's implication of reproach and impatience against the Athenians still holds today, when the world hankers more than ever for the settled assurances of the faith rather than forever searching out some new thing. It is comforting to remember that St. Paul was bold enough to cry out his anathema against those who essayed to substitute another Gospel for that once for all delivered. I take for granted, then, that the message even to such

sophisticated youth as are still over 18 and under 25, must be the same message, now with the beautiful patina and bloom of age upon it, that it has always been for young people of that period.

WHAT is left, then, for me to discuss? Perhaps the method of its presentation.

So many teachers, and plenty of parsons, have been best remembered in later years by forever adopting toward their victims the attitude of "No, no!" "Mustn't touch!" "Naughty, naughty!" in most religious matters. Do I exaggerate? The tender mercies of God, the goodness that endureth yet daily, the guidance and watchfulness of angels who always do Him service in heaven and succor and defend us on earth, the consolations of religion, the Divine Paraclete who gives us right judgment in all things, the intimacies possible with a heavenly Father and with His only-begotten Son, the joy of assembling ourselves together and speaking in psalms and hymns and spiritual songs, few of these invaluable factors are rendered in a tongue understood of young people, because of their settled conviction that we believe them naughty and tell them not to touch. Stern prohibitions stand out as the major matter of our teaching, and the effect is to give birth to inhibitions that turn young people and their generous impulses cold, stopping them from all the energies of a loving obedience. Therefore the Church's message should be warm and generous in statement and in presentation, its sweet reasonableness shown unremittingly, the severity of God kept in reserve and applied only to particular folk or in special emergency, while the goodness is eternally taught and kept in the foreground.

I also advocate perfect candor and clarity in attitude and dealings with youth; no mystery, no dark indirectness, and no uncertainty, though sometimes I personally like to use the forceful negative. When permission is sought for this or that, I sometimes come out with a strong No, in order to whet and spur the appetite for the privilege sought, and then suffer myself gradually to be persuaded and to yield. This is in connection with the application of certain phases of the eternal message to the eternal social needs of the human soul. They are infinity, as you know. But even in the background of such concessions as may be made, I try to keep in sight their relation to rightful concerns and proper expressions of devotion to the main things; lots of nurture and much less admonition. Most youth of the day like one to come down to "brass tacks" and definiteness, rather than be fed with glittering generalities; and to have necessary truths and duties stated with simplicity they esteem as the oracles of God. Plainness and directness of speech, kindness evident under all, and real concern for one's development felt but not necessarily mentioned—certainly not forever harped upon—are essential in driving home the truth, as well as inviting constant coöperation in the Church's program. Honey lures more flies than vinegar, and if you don't at first succeed, you can always try again. Now and then, as human natures go, there is opposition, resistance, and barriers that cannot be burned away, but the whole duty of the parson is everlastingly to keep at it. Constant dropping wears away stone, and bread cast upon the waters will in time be likely to return.

It goes without saying, of course, that one way to teach the eternal message is to set our young people to work. Once when at the ripe age of 17 I had the effrontery to teach a country school, I learned more than I had known, or believed I had known, before; at least my reaction was that I became "thoroughly" furnished with certainties that were discovered to be practical and worth while but which had been mostly theoretical before. And our young people of today, given some duty, asked to assist with some burden, given opportunity to make themselves generally useful, will, ten to one, accept and be strengthened in loyalty and anchored to a long service. They

will find the message of the Church, once for all given, of fascinating and compelling beauty, and once they have been sifted like wheat will be able to strengthen the brethren. Many a youth, given his chance, will find his vocation, and if it be for the Sacred Ministry, you will yourself experience a new thrill and will bow humbly before Him who moves in a mysterious way His wonders to perform. Probably the popular current word *service* can best be understood by those who in parochial life have had their chance given them to serve.

WITH the Church's message remaining precisely the same for the young people of this as for every age since it was first promulgated, but with more insistent as well as consistent emphasis—that is, a call to personal holiness, to dedication to Christian ideals of deep devotion to God and steady service to our fellow-man, all held forth and interpreted in the common speech of the average man—I may refer to a more particular application.

There is the case of Eutychus. Sitting in the cool draft of night air at a third-story window, he fell to the ground, and as we used to say, "came within an inch of his life," it being afterward shown that he suffered no hurt. You and I may, at this period of our life, feel a willingness, could we but rest our eyes upon that little big man, whose letters were mighty but his enunciation imperfect and disturbing, to listen to him way into the night, and in a stuffy room lighted with many smelly oil-lamps. But Eutychus was a young man and unable to keep awake.

His counterpart is not unknown today; so what is the Church's message for the modern Eutychus? Shorter sermons? Earlier hours? Properly ventilated churches? Best give him something to do. Let him sing, let him serve, give him a lay reader's license, let him vest and even be ready to carry the cross, or to be one of a guard of honor to the cross-bearer. There are plenty of ways to use him, and if he has come up through the choir he will be grateful for the opportunity. I feel impatient with those of the clergy who insist on carrying the entire burden on their own shoulders, unwilling to share it with others. Parishes whose clergy offer young men such opportunities to serve, or leadership in the Church school, or in one or other of the organizations, and are not guilty of bossiness and petty fault-finding, will usually create good material for future wardens and vestrymen and generally substantial supporters. By and by Eutychus will marry and have a family, and his future adherence is vastly more potential and substantial if he has first made a place for himself in the inner circle of the parish. Or he may even be led into the Sacred Ministry.

Then there is John, surnamed Mark, who went with great enthusiasm into the field with his Uncle Joseph, surnamed Barnabas, and Paul, and at the first sign of hostility directed at the triumvirate got, as we say colloquially, "cold feet" and turned back. But later on he found himself and gave himself without reserve to the cause.

He exists in many or most parishes, and the Church's message for him is one of spiritual direction. It is to the great scandal of present-day Christianity that we are tempted to let well-enough alone, to rest on the laurels of yesteryear, nor daring to venture in order that we may have; unwilling or incapable of inspiring our young men to endure hardness, making things too easy, too cheap. We make a great many gestures, and I fear we talk too much. We are sometimes accused of being too tender to Old Moneybags, who supports (but not with his presence) the services of the church, and of being afraid of his wrathful indignation. A vestryman once advised me that the best recipe for success in parish business was tactfully to "jolly people along"; and recently a rector of a local parish assured the press that in his long ministry to his "dear, faulty folk," he was never guilty of preaching "either politics or religion." Such implied strictures as I make here can never, excepting by God's overruling and tender mercy, inspire a present-day John Mark to go forth to the work; and John Mark certainly has the capacity for a rich and varied service, once his timidity or cowardice is overcome and he is ready to face the slings and arrows of outrageous fortune, come what may.

So many even of our best young people need and would welcome spiritual direction, not only as regards personal problems and difficulties, but that they may function as healthy and

vigorous members of the Body of Christ. It is a great life if you don't weaken, say the Marines, and clergy who know their own minds and are sensible of the grace of Holy Order within themselves even as a grain of mustard seed, could render great service if they had eyes and could see the latent capacity of every John Mark within their parish bounds, and with a persuasive voice and subtle leadership reclaim them to lives of steady and active usefulness. The inclusive ages of 18 to 25 are perhaps richest in opportunity.

I might speak of Phoebe and her counterparts in present-day parish life—God bless them every one! Or of Euodia and Syntyche, dear, temperamental souls, with their rivalries and differences, who are duplicated and existing in our midst, and tell of the Church's message to them. The many-sided and blessed Gospel of Christ supplies correctives for all human frailties and gives inspiration to every soul to place one's all at the disposal of Him of whom it is said, "Less than Himself He would not give us; more than Himself He could not give us"; and woe to us if we preach our own fancies rather than the Word given for correction of life and instruction in righteousness. Rich in recipes for the spiritual life, as the tender mercy of God is rich toward all who call upon Him, the Word supplies the message necessary to meet every human need, furnishing it with amazing particularity and ample fullness. He who runs may read, and every mother's son of us should stir up the gift given us when hands were imposed in prayer and with power and we were set apart to the cure of souls.

Every one of us is expected and is helped to be a specialist in our line. There is no excuse for our people to wander about like sheep without a shepherd. The world scoffs when our feeble trumpet blast forever gives out its uncertain and quavering sound. One longs for definiteness in direction. It is a facile thing to be urged "to look at things in a large way," but if good for men of great vision, it is utterly futile advice for the average person, which is what most of us are. He can't see the woods for the trees.

One has to come down to the level of those who understand the use of mint, anise, and cummin, without forgetting weightier matters. The latitudinarian Apollos needed the services of Aquila and Prisca to expound to him the Way more perfectly. Our platitudinarian parsons need a better acquaintance with synonyms, antonyms, figures, similes, metaphors, rhetorical arts generally, and the richer vocabulary discoverable in the dictionary, in their presentation of the eternal message, while we might pray that the attitudinarians may, like the runagates, continue in scarceness, or that God would make them like unto a wheel, the angel of the Lord scattering them!

QUAM DILECTA!

BECAUSE THE CAR passed the side of the building the passengers could not see the sign-board well enough to discover whether it was an Episcopal church or not, but it looked like one. And as they were good Churchmen, it pained them to notice that the cross on the peak of the roof was crooked. They might have excused its leaning as perhaps the result of a thunder-storm which the vestry had not had time to repair, had they not recalled that when they passed that way months before it was in the same rakish condition. And they asked each other why wardens and vestrymen who are supposed to look after the temporalities of the church could allow the sacred symbol of their religion to totter as if enfeebled by age on a building that was obviously not old and in a community that was just as obviously newly rich.

Then the conversation assumed a reminiscent tone. One man recalled seeing nailed to a church door, like Luther's ninety-five theses, this seraphic sign "Pepper Pot For Sale. Benefit of The Easter Offering." Another remarked on the magnetic attraction church lawns had for all the stray waste-paper of the neighborhood, and how reluctant sextons were to disturb its rest when after being tossed all around the town, it finds a haven in a corner against the church. The first man wondered how people who lived in neat and tidy houses themselves could tolerate a church with broken cellar windows, or one whose stones were in danger of falling out for lack of a little cement. Most puzzling of all their problems was how Mr. Snow, the millionaire, could sit in the church they attended last Sunday, whose walls were streaked and stained with water from a leaking roof, or how he could read the 84th Psalm out of the battered, loose-leaf books that were in the pews of that fashionable edifice. They wondered and they pondered many more things—and they gave it up.—*Church News* (Pennsylvania.)

Diocesan Social Service Departments and Public Opinion:

Their Relation to Each Other

By Clinton Rogers Woodruff

YEARS ago a friend called my attention to the fact that Charles James Fox, when any public measure was under discussion, would inquire, and usually with some anxiety, "What does Mr. Jenkins think about this?" His friends were perplexed, because Mr. Jenkins, whilst a most estimable man, was, to use my friend's words, "a man with whom it had pleased nature to deal frugally, even parsimoniously, in the matter of intellect." Fox explained, however, that Mr. Jenkins represented the average intelligence (or perhaps more properly in his words, "the average lack of it") and what Mr. Jenkins thought was a very fair indication of what was thought by the great majority of the people.

Your politician, yes, your statesman, is constantly seeking to know what the people think, so that they may be guided in formulating their policies for the next election, or the next generation, as may be their goal. They seek to know what public opinion is, but public opinion is a very indefinite thing. It is quite intangible and invisible, yet on many occasions it is irresistible, because it is a constituent of the "herd tendency" as modern political scientists call it.

In the words of a long-time colleague, William Dudley Foulke, public opinion

"resembles the currents of the air; it is sometimes soft and salutary as a summer breeze, sometimes terrible and destructive as a hurricane. It won the stern empire of Rome to the meek religion of the Nazarene and it set France aflame with the red terror of the revolution; it armed all Europe for the recovery of the Holy Sepulchre, and it stirred the heart of America to strike off the shackles of the slave. Slowly and painfully we can arouse it and persuade it but in its wilder moods we can do little to calm its violence. We must fain take the attitude that science takes before one of the great forces of nature, not opposing it, but harnessing it to a sail or engine or dynamo and curbing its power for evil, as men direct into harmless channels the lightning from the skies. Permeating all humanity, it is the ultimate source of our social and political institutions and the things we do to control it and to direct it are the only ultimately effective things in popular government."

Mr. Fox asked "what Mr. Jenkins thought"; the politicians phrase it differently, but they have the same general purpose in view, but how many ask: "What does the Church think about this or that proposition?" In certain matters of sumptuary legislation certain bodies of Christians have, through persistent agitation and organization, exercised a potent political influence; but, in the great realm of social service, which is the embodiment of the second Great Commandment, seldom if ever do we hear the question asked. It is true that some religious bodies have put forth elaborate "platforms of social principles," but as Hocking says in his *Human Nature and its Remaking*, "religion can never come in the guise of a social code." In this connection he points out that religion, just in so far as it understands its own business, must insist on its contrast with all social goods, must have its asceticism and other-worldliness.

"Those who accuse Christianity of having no code," he declares, "may be bearing indirect witness to the fact that it knows the proper work of religion *per se*. Religion has no choice, but to place the child in man, the total unexpressed self above the institution, and to provide for that self a kingdom not of this world . . . The sacred law already perceived that the weak in man must control society. Religion cast loose from the law singles out this divine spark as that upon which every human value depends for its life."

LLOYD GEORGE, although not of the Anglican Communion, has caught something of the spirit of our Church, which has found frequent expression in the Lambeth Encyclicals and especially in the report of the Committee appointed by the Archbishop of Canterbury on The Church and Social Service. The duty of the Church in the opinion of Lloyd George, is:

"To create an atmosphere in which the leaders of this country in the legislature and in the municipalities may find encouragement to engage in reforming the dire evils which exist. First, the Church must rouse the national conscience to the existence of these evils, and afterwards to a sense of the nation's responsibilities for dealing with them. Second, the Church must inculcate the necessary spirit of self-sacrifice without which it is impossible for a gigantic problem of this kind to be dealt with. Third, the Church must insist on the truth being told about these social wrongs. The Church ought to be like a limelight turned on the slum-lands, to shame those in authority into doing something. In cottages reeking with tuberculosis, dark, damp, wretched, dismal abodes, are men and women who neglect their Church because she neglects them. No speedier way of reviving the wavering faith of the masses could be found than for the religious bodies to show that they are alive to the social evils which surround us. It is not for the Church to draft Housing Acts, nor to enter into a political propaganda, nor to support one particular measure or another; but let her hunt out evil conditions, expose them, drag them into the light of day, and, when they come to be dealt with, let her, as the Church did of old, hand them over to the secular arm. The Church cannot stand by and, with folded arms and protesting air, exclaim, 'Am I thy brother's keeper?'"

Modern sociological research has shown, almost beyond the shadow of a doubt, Professor Ellwood tells us, the plasticity—or modifiability—of human nature. Hocking is of the same opinion, saying that "human nature is undoubtedly the most plastic part of the living world, the most adaptable, the most educable. Of all animals it is man in whom heredity counts for least, and conscious building forces for most."

Now we have these two premises: 1. The duty of the Church to embody the spirit and principle of the second Great Commandment in every-day conduct. 2. The plasticity of human nature.

Within the past two generations there has been a refreshing and encouraging reëmpphasis placed on the social obligations and opportunities of the Church. This has been manifested in many ways, not the least notable of which, especially in the American Church, has been the creation of social service machinery, country-wide in extent. Its efficiency has yet to be demonstrated, as has the necessity for its permanency. All too many of the Commissions report, as did that of New York a few years ago, when its Secretary said:

"This Commission has not done all that it might or should. We feel, however, that we have made some headway during the past twelve months. We have at least let ourselves in for certain important new undertakings which will give the Diocese the opportunity to demonstrate its willingness to back us up in the work which it has asked us to do."

For the present, however, it must be accepted as a happy omen, at least, that the Church is so organized, and that there is a conscious effort to realize her obligations and opportunities, the chief of which is to help in the remaking of human nature and the formulation of its opinion, so that there will be a Christian social mind and a Church morale that will be effective factors in that behalf.

By a Christian social mind, I mean, an habitual attitude of mind towards men and events founded upon a recognition of the fact that "we are members one of another," that we love our brother with whom we live, because we love God; because we "honor the brotherhood"; and because "we follow after the things which make for peace."

Perhaps the simplest way of explaining morale is to say that what "condition" is to the athlete's body, morale is to the mind. "Morale," Hocking tells us in his *Morale and its Enemies*, "is condition; good morale is good condition of the inner man; it is the state of will in which one can get most from the machinery, deliver blows with the greatest effect, take blows with the least depression, and hold out for the

longest time. It is both fighting power and staying power and strength to resist the mental infections, which fear, discouragement, and fatigue bring with them, such as eagerness for any kind of peace if it only gives momentary relief, or the irritability that sees large the defects in one's own side until they seem more important than the need of defeating the enemy. And it is perpetual ability to come back."

THIS is general morale. Christian morale is all that plus the realization, as Mrs. Glenn so aptly phrased it:

"That in effectiveness the ethical necessarily falls short of the religious appeal. The religious appeal shows in addition to emphasizing a human being's innate ability to realize his own ideals or those implanted, that dependence need be neither on himself nor on another, but on God as revealed in Jesus Christ. Furthermore, that through union with Jesus Christ the past can be wiped out, the fresh start made, like Christian with burden lightened, in a right, an opposite direction"; and because, to quote Mrs. Glenn again, "the Church offers magnificent means to strengthen the weak of will, even her sense of the immeasurable value in God's eyes of each individual; her contention that the 'downmost' man must be counted as one, that no person can count as more. Wholeheartedly, with no apology, no tentative gesture, the Church through the social case worker makes approach to Christ, and gives reality to the dictum that brotherhood characterizes this common relationship to the one Father," and because "the Church has acquired through the ages a technique of the Catholic life."

In discussing The Social Function of the Church in *The Pilgrim*, the Lord Bishop of Winchester closes his article with these pregnant words:

"It is true that the leaders have been lamentably deficient in training their members to the idea of Christian service in public life as a means of helping to carry out the social principles to which, as Christians, they are committed. No one who has lived in some of our great towns, at least in the north, can fail to have been impressed with the fact that the main brunt of municipal responsibility has been borne these many years past, not by the classes whose education may be supposed to have fitted them for such a task, but by men who, in spite of an often lamentable deficiency in this respect, have shown a public spirit and a readiness to serve the community which has been beyond all praise. Against these failures on the part of the Church may be set the fact that the Spirit is stirring its members to a new outlook on a scale unprecedented for centuries. Thousands of men and women within her borders are seriously pricked in their conscience and ready to give time and pains and prayer to achieving for themselves, and helping their fellow Church members to achieve, not only the requisite knowledge but the courage to act upon that knowledge even in face of opposition or of public opinion itself. No one at least, in view of this report, can plead ignorance as to the lines on which a beginning may be made in discipleship. For upon this willingness of the Church to learn, and then act; upon this propagation of righteousness and fellowship in every department of life in the spirit of the old Crusade-cry, 'God wills it,' depends in large measure the success or failure of the century on which we have entered."

This is what we may call the "long haul" of Christian Social Service. The short haul view was expressed in a striking statement prepared by the Rt. Rev. Charles H. Brent, D.D., and adopted by the Synod of the Second Province:

"The Conference would affirm its conviction that the business of the Church embraces the whole scope of life; and inasmuch as legislation registers the focusing and formulating of public opinion with respect to social needs, it is the business of the Church to see to it that, so far as it has influence, such legislation should have a Christian soul. Therefore, when any question arises having definite bearing upon the moral or spiritual welfare of the community, the Church as a corporate body should give active support to the best concrete proposals tending to promote such welfare. As illustrating the kind of proposals which should enlist this corporate support we would cite the Permanent Court for the Adjustment of International Disputes and any worthy measure looking toward improvements in the equipment and conduct of our State and country institutions."

It is to this phase that the Central Committee of the five Dioceses in Pennsylvania is directing its efforts, and will continue to do so until the Christian Social Order shall have become the established order through the exercise of a sturdy and unremitting Christian Social Morale.

A PRAYERLESS DAY can never be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks Heaven's benediction, it is a sad day.—J. H. Miller.

PRESENT DAY PATRIOTISM*

BY THE HON. JOHN C. SCHAFER, M. C.

WE must be impressed with the fact that patriotism is not merely an abstract sentiment, but a matter so real that multitudes of men have offered their lives for their country. And we must remember that all Americans are fellow countrymen, with one interest at heart, and that war is at best, but a cruel necessity, and that, although we now praise the memory of warlike deeds, it is only that we may the more surely perpetuate an era of unbroken and blessed peace.

In memory of our dead, let us move on. We ought to turn our thoughts to ways of preventing wars. Let us be reminded that we cannot save our children and grandchildren from the horrors of war except by the practice of eternal vigilance.

We know that men have something immortal, destined to live on after the body perishes, and capable after its release from the body of still greater development and higher enjoyment. That something we call the soul. Take notice that the soul of man should not obey the law of living, but the law of duty. If any one of the departed heroes whom we here honor had obeyed the mere law of living, the animal instinct of self-preservation, he would have remained at home, and pursued his usual calling in comfort with his family and increasing wealth. Instead, professions were abandoned, careers broken up, and farms and comfortable homes left. And these heroes undertook to face hardships to which they were unaccustomed. They died and suffered thus, not to benefit themselves or to gratify any of the desires and passions which men have in common with beasts, but in the hope of helping to maintain a form of government which they believed to be preëminently calculated to eliminate the troubles* of mankind, and increase the happiness of their fellows.

These departed heroes have given their lives in the cause of liberty and the preservation of a free government. A mere general declaration of the rights of man is not liberty, but these declarations must be translated into definite action.

Let us guard zealously the liberty and principles of free government, maintained by the bloody sacrifices of our dead heroes. Let us insure the permanent preservation of a free democratic government and serve our nation in time of peace as faithfully as those we honor today served in time of war.

A good citizen must be imbued with the spirit of God and love for his fellow man. He must condemn self seeking, covetousness, hypocrisy, class distinction, envy, malice, undue and ignoble ambition, which are dangerous to the perpetuity of a democratic government, and must inculcate in his own heart and in the hearts of his fellow men self-restraint, repression of the lower passions, love of his neighbor, contentment, regard for the rights and happiness of others, and respect for the law.

It is our duty, as American citizens, to obey the laws, even if some are, in our belief, unjust or unwise. It is our duty to vote at all elections and well inform ourselves what measures and men a good citizen should support. It is our duty to insist upon prompt execution of the laws, and to aid in their enforcement if called upon by proper officers. It is our duty to watch the conduct of public officers, to see that they perform their duties and observe their constitutional limitations, and if they do not, it is our duty to help expose them, and at election to punish them, for it is only by such vigilance that the nation can preserve its liberties unimpaired.

You whom we honor today, your sacrifice has not been in vain. You were stricken from your earthly life in the flower of your manhood, and have shown the greatest love one can show for his fellow man, by giving your life and your all for love of country.

*Extracts from an address delivered on board the SS. *Arizona*, May 31, 1925, in honor of soldiers and sailors of the United States' forces buried at sea.

IN OUR obscure corner, by faithfulness to Christ's commission, we may accomplish an immortal work. When the rest of what our labor has wrought has gone to dust, the human souls which we have molded in fellowship with Christ will abide, the noblest and lasting product of times.—*Sunday School Chronicle*.

Reservation, Communion, Benediction

A Synopsis of a Paper Read Before the Church Congress at St. Louis

By the Rev. William Brewster Stoskopf

Rector of the Church of the Ascension, Chicago

THE practice of Reservation depends upon God's nearness to us in the Incarnation of the Eternal Son and upon the Blessed Sacrament of the Altar as the extension of the Incarnation. The doctrine of the Holy Eucharist depends upon a fact, just as the doctrine of the Incarnation depends upon a fact. The basal fact behind the Incarnation is the Virgin Birth. The basal fact behind the doctrine of the Real Presence of the whole Christ, Body and Blood, Soul and Divinity, under the sacramental veils, is the fact of the conversion of the bread and wine, at the words of consecration, by the power of the Holy Ghost, into the Body and Blood of Jesus Christ. The words "This is my Body" enshrine the fact, therefore, that Christ is present really, objectively, substantially, and spiritwise.

The doctrine of the real objective Presence is taught in the Book of Common Prayer in the Liturgy and is sharply defined in the Church Catechism by "the inward part, or thing signified," the *res sacramenti*.

From the beginning the Church has acted upon her faith by reserving the most holy Sacrament. St. Justin Martyr, St. Irenaeus, and Tertullian testify that the Blessed Sacrament has been reserved from the very earliest times.

Three points are to be noted in regard to this primitive testimony. In the first place it would be a mistake to think that the Blessed Sacrament was reserved only for the communion of the sick; it was reserved for all those who were prevented from any cause from going to the offering of the Divine Sacrifice. I emphasize this because so many speak only of the communion of the sick, but, in the practical use of the Blessed Sacrament, it is given to night-workers, nurses, and others who, for any reason, are prevented from being present at Mass.

In the second place, the Blessed Sacrament was ordinarily reserved only in one kind, although normally Holy Communion was given, according to Apostolic custom, under the species of bread and of wine everywhere until much later; nevertheless the Blessed Sacrament for these emergencies was reserved under the species of bread alone.

And the third point, which I would stress perhaps more than the other two, is that from the very beginning no authorization whatever was given or implied for reservation of the Blessed Sacrament. It was taken for granted. Just as a priest in exercising the office of his priesthood was to celebrate the Divine Mysteries and required no canonical authorization to that end, so he was to reserve the Blessed Sacrament. The later canons were passed, not to authorize reservation, but to enforce the obligation of reservation. We therefore desire no authorization whatever in the Book of Common Prayer for that which is and ever has been the universal custom of Christ's Catholic Church.

Time fails me to show the canonical enforcement of reservation enshrined in many unrepealed pre-reformation canons, as, for example, in the unrepealed Constitutions of Archbishop Peckham, issued at Reading in 1279, which enforce reservation. I must also pass over the desperate argument, advanced only of late years, that the rubric at the end of the Communion Office forbids reservation. It was inserted to forbid the irreverent use of the Holy Eucharist, but has no reference whatever to reservation, as witness its authors, Cosin, Thorndike, and Sparrow.

Adoration necessarily follows from reservation. Wherever our Lord is, there He is to be adored. It gives me special pleasure to be asked to speak upon this aspect of reservation because Benediction has been given at the Church of the Ascension for the last thirty-six years. The Blessed Sacrament has been reserved perpetually and publicly for purposes besides communion from the day in 1876 when Fr. Ritchie began

reservation, and Fr. Larrabee began Benediction thirty-six years ago.

The Benediction of the Blessed Sacrament today is perhaps the most conspicuous manifestation of extra-liturgical devotion. It is a service of evangelical piety and of great beauty. "And I, if I be lifted up, will draw all men unto Me."

Because of the conspicuous emphasis upon the true doctrine of the Eucharist this service is often spoken against. The chief criticisms fall under four heads.

1. "We have no guarantee that such a devotion was included in our Lord's intention when He instituted the Eucharistic Mystery." It is true that our Lord's manifest purpose at the institution was for a Sacrifice and for a Holy Communion: but our Lord was Almighty God; He foreknew what developments of devotion would take place in His Spirit-guided Church, and He has vouchsafed to bless millions of souls through Benediction. The argument is untrue for it is ultimately destructive of all worship of Jesus Christ as God.

2. "These devotions are modern." For five hundred years Christians did not pray to the Holy Ghost. Would it be an argument against Eucharistic Adoration if, for a thousand years, men did not pray to our Lord in the Blessed Sacrament? But we have some evidence of Eucharistic Adoration in early days. St. Cyril of Jerusalem, born in 318, teaches in his Catechetical Lectures how the communicant shall "consecrate" himself with the Sacrament before receiving it. Gorgonia, the sister of St. Gregory Nazianzen, c. 363, as Dr. Darwell Stone tells us, had "recourse to the Reserved Sacrament as a means of offering prayer and receiving spiritual help."

3. "It is Roman." The question is not is it Roman, but is it right? When we desire the reunion of Christendom it would be a strange thing to turn against a service simply because it was used by three hundred million of our fellow Christians. We have had to meet in the West the same denials of Eucharistic Doctrine as the Roman Church, and I believe that we should have developed independently some such service as Benediction. The desire of thorough-going Catholics is not that we should return to the past, but that we should resume arrested development. Some things are intrinsically Roman and Papal, others are accidentally Roman and Western. We are Westerns, and our Western inheritance includes much besides Benediction. The *Filioque* clause in the Nicene Creed, Baptism by affusion, the postponing of Confirmation to years of discretion, the recitation of the Apostles' Creed, and other customs of ours, are just as Roman as Benediction.

4. "It diminishes our appreciation of the fact of our Lord's mystical Presence in His Church and in His Saints." If this objection were true it would be an argument not primarily against Benediction but against Holy Communion.

A year or so ago in an eastern city there was a Solemn Procession of the Blessed Sacrament in one of our churches. The canopy held over the Most Holy was supported by four professors, from Yale, Harvard, Princeton, and Columbia respectively. At the same time, at the Church of the Ascension, Chicago, the canopy was supported by four men who could speak little English, from an Italian diocesan mission. We face the anarchism of Protestant denials of the Faith, which imperils the ignorant, we face a Catholicism of the Index and the Syllabus which alienates the intelligent. It is our glorious destiny to show forth a Catholicism which will appeal to both the learned and the ignorant.

God speed the day when, in our greatest Cathedral, all will kneel in the unity of a common Faith before the high altar, adorned with tapers and flowers, where amid the clouds of incense Jesus dwells, lovelier than the lilies and more glorious than the lights, while the voices of thousands hymn forth the glories of His Sacred Heart.

Pierre Emery Jones: A Haitian Priest

By the Rt. Rev. H. R. Carson, D.D.

Bishop of Haiti

ON APRIL 30th, the Rev. Pierre E. Jones, S.T.D., died at Port au Prince. While still active, I asked him to give me a sketch of his life, feeling as I did that there must have been incidents in his long ministry—he died just short of 77 years—of permanent interest. For years he has been the outstanding figure in this missionary field. Anywhere he would have been a striking figure and he was singularly so in the environment of his native land. Without following too closely his own notes, I am not departing from them far, for I wish to preserve his own language, a language remarkably pure both in his native tongue and in the English which he acquired.

Both his parents were of the Wesleyan Society, and his elementary education was received in private schools in Port au Prince. Later, he attended what was known as the Lancastrian School, the founder of which was one Boco, an African, who, when a boy, had been rescued from a slave ship by an English man-of-war, adopted, and educated by an English family. Afterwards he came to Haiti, and the school which he proceeded to found was closed only recently, after an existence of almost a century. It was from Boco that Jones first got his interest in the Church. Later, receiving a scholarship, he became a pupil at the National Lycée, founded by Alexandre Pétion, the founder and the first President of Haiti. It is worth recording that the site of the proposed Cathedral was owned by Pétion, and his home, while President, is now occupied by our boys' school.

Still a Wesleyan, Jones followed up his interest in the Church by attending a Sunday school which had recently been opened by James Theodore Holly. There was another Sunday school pupil, Charles Benedict, then a Roman Catholic, afterwards a priest of the Church, whose fortunes very often intertwined with Jones'. When sixteen years old, both of them joined the *Corps d' Artillerie* and saw active service for a time.

Through the interest of the Rt. Rev. George Burgess, D.D., Bishop of Maine, Jones and Benedict were sent to Philadelphia to pursue their studies for the ministry. One of their instructors was Dr. Auer, later Bishop of Cape Palmas, Africa; another was the Rev. Alexander Shiras, of Virginia; others were Dr. Daniel Goodwin and George Emlen Hare, father of Bishop Hare. Together the two men were admitted to the diaconate in the Church of Our Saviour, Philadelphia, and both left immediately for their native land.

Jones' first appointment was to Jérémie, that stands as a sort of outpost in the extreme western part of the island. Here the influence of the Church was negligible in quantity. There was, however, a Wesleyan mission, which had been organized almost twenty-five years before, and which boasted not only a splendid brick church edifice, but also a parsonage. The people of Jérémie then and now boasted of their culture and, religiously, those who were not Romanists in faith united in opposition at the first to the young missionary. They would have no liturgy, no creed. The canticles were so many persisting vestiges of Romanism. Quoting the notes, "What a battleground with those staunch Calvinistic Wesleyans!"

Three miles from Jérémie there is a little town called La Passe, which had been originally settled by families that had come to Haiti from Philadelphia in 1824. Here Jones found a few scattered members of the African Methodist Episcopal Church. In the revolution that had just passed over the country, they had lost their church, and all that remained was a Bible and vessels for the Holy Communion.

These two fields the young minister soon united and made an impress upon all the countryside that is still spoken of. Jérémie became known as a Church community, rather than Wesleyan.

The Rt. Rev. Arthur Cleveland Coxe visited Haiti in 1872, and Jones and Benedict again stood side by side, this time to receive the priesthood.

I have just been reading in a History of Haiti of the period

during which Jones was stationed at Jérémie this reference to those days: "A Constitutional Assembly elected under strong military influence Michel Domingue to the Presidency, June 11, 1874. To a weak spirit Domingue joined a violent temper. During the uprising of the *cacos* in the South he displayed a ferocious energy against Salnave, one of the national popular idols. In the villages, as in the country, one walked amidst fires and desolation."

These were the conditions that forced Jones to flee in a small open boat with his three little children to Jamaica. Here Bishop Nuttall received him with cordiality and offered him permanent work in his diocese. Jones felt the call of his own land and people, however, and returned to Haiti, and, after the civil disturbance was over, he took up again his work at Jérémie. He found there one Léon Ponce, a converted Roman priest, in charge of his old mission. Just what the ecclesiastical connection of Ponce was does not appear, but it is to be inferred he must have been a free lance.

The President of Haiti gave Jones an appointment as Inspector of Schools in an extensive territory, a signal honor in that day, and still is, for one who was not a Roman Catholic and in a field where there was only one school that was not distinctly Roman; save in this one exceptional case, the schools were conducted by men and women of French teaching Orders—teaching Brothers and Sisters.

In 1890, the national Government again recognized Mr. Jones' scholastic ability, appointing him to organize Hyppolyte College at Aquin. Here he had further opportunity to pursue his ministry, in a field of upwards 30,000, and a single Roman Catholic church. Later Mr. Jones accepted an offer of the Government again, this time to reorganize the Lancastrian School in Port au Prince. This work he accomplished with credit to the Church no less than to himself. He still kept his devotion to the duties of his ministry; with the assistance of Alexandre Battiste, a priest of the Church, as well as Vice Consul for the United States, and a son, Mr. Henry Jones, who had received a large part of his education at the Bishop Scott Academy, Portland, Oregon, he undertook the supervision of the studies of certain young men who were desirous to enter the ministry of the Church. He also founded another mission, at Coustard, on the plains of Port au Prince.

A son of his old dean at the Philadelphia Divinity School, Mr. Harold Goodwin, assisted him while on a visit to Philadelphia to secure funds for the building of a church at Coustard. Unhappily this church was destroyed by a hurricane in 1915. Again Philadelphia friends came to his assistance and the ruined chapel was partially rebuilt.

In 1912, Dr. Jones—he had received his degree from the Philadelphia Divinity School—became rector of the Church of the Holy Trinity, Port au Prince.

Acting very largely upon his advice and counsel, that which had been up to the death of Bishop Holly, in 1911, *l' Eglise Orthodoxe Apostolique d' Haiti*, surrendered its autonomy as a national Church and became, in 1913, the Missionary District of Haiti of the American Episcopal Church.

Dr. Jones' last public appearance was at the laying of the corner-stone of the Cathedral of the Holy Trinity, on February 8th last, the Rt. Rev. Paul Matthews performing that solemn act for the Bishop of the jurisdiction, and Dr. Jones made a notable address. That event gave him great happiness, for he felt it to be the crowning of his ministry, and the dawning of a new era in the life of the Church in his native land. His ministry had begun in days of feebleness, he had experienced privation, and had suffered, on more than one occasion, stoning. He felt that his Church was coming into its proper heritage at the great outpouring in February. Less than three months later, a great throng gathered again in the church and the churchyard, after a night spent in devotions, but this time it was to do him personal honor, for his body was about to be carried to the cemetery.

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 FIRST PERIOD OF CHRISTIAN MISSIONS IN JAPAN

To the Editor of *The Living Church*:

IT WAS SURPRISING to learn, on the authority of the Rev. William Bollard, in his remarks [April 25th] on my recent article [April 11th] about the discovery in 1865 of thousands of secret Christians in Japan, that some people believe that Christianity was unknown in Japan till the middle of the Nineteenth Century. If there are actually such intelligent but uninformed persons, one can only say that there is abundant proof of the statement that, from 1549 until about 1640, there was a great missionary work carried on there which was more successful, at least as far as number of conversions, than the efforts which have been made for the past sixty-five years.

Mr. Bollard's letter to you included an extract from the *Encyclopaedia Britannica* to the effect that the last phase of the early missionary enterprise in Japan ended in a terrible massacre in 1637, when the Christians made desperate by the cruelty of their persecutors, gathered together to the number of thirty-seven thousand on the peninsula of Shimabara, and there, after a tremendous combat, were forced, from lack of food, to surrender, and thereupon were one and all, fighting forces, women, old men and children, cruelly put to death. This was thought to have totally uprooted Christianity in the Japanese empire, although here and there a few individuals may have been overlooked, who, in the course of nature, passed away, leaving none who could be called Christians of their race. The wonderful discovery which I sketched proved, on the contrary, that the Gospel had taken deep root, and that the persecutions of the early Seventeenth Century and the continuous inquisition for Christians maintained for centuries had not succeeded in putting an end either to the knowledge of the faith or of it as a life.

In a private letter to Mr. Bollard I told him this and also said that the Shimabara insurrection, although it took place as described in the *Britannica*, did not arise from the desperation of the Christians but from a widely different cause. He asked me to make known through your columns what was the occasion of such a rising. With your permission I will relate as briefly as possible the occasion. The bare fact is that the Shimabara rebellion was an insurrection of maddened vassals on account of the inhuman cruelty of their feudal lords. There were among them large numbers of Christians who were the subjects of an apostate Christian *daimyo*.

The revolt was long believed to have been exactly what *Britannica* said of it, but researches, made since Japan has been opened, prove conclusively that the cause lay in the harsh treatment of the peasant farmers by their feudal superiors. There are several lines of proof, of which I will cite but one—the testimony of a Dutch eye-witness, as given in letters still preserved in Holland at the Hague.

From 1640 onward until 1859 Japan was shut out from intercourse with the world except for a Dutch trading post or factory at Deshima Nagasaka. This was permitted under galling and humiliating conditions.

The letters of which I speak were written by Koeckebacker, who was the chief at Deshima from 1633 till 1639. There are thirteen of his letters. He was asked by the Japanese authorities to help in crushing the revolt, and he went himself on an armed vessel named *de Ryp* which, from February 21, 1638, till March 12th, fired 425 rounds, with great effect, against the insurgents. On the latter date one of his crew was killed by a shot from the besieged and fell from the masthead, killing another on whom the body fell. Koeckebacker then withdrew, but left six cannon and ammunition for serving them. All this he relates in his letters.

In the first of the series, dated December 17, 1637, he says he had learned of the revolt, and proceeds to account for it thus:

"Some years ago the Prince of Arima had removed to another domain with which he was endowed by His Majesty. At his departure he left nearly all his nobles and knights behind him, whilst the newly appointed Prince came [to succeed him] with nearly all his retainers. Thus the retainers of the former Prince were deprived of their living and forced by

poverty to become farmers. But, although thus becoming peasants in name, they were soldiers well acquainted with the use of arms. Moreover, the newly-come lord laid upon them more and more taxes and demanded of them rice beyond their ability to produce. Those who could not pay the fixed tax were then by his order dressed in a rough straw coat made of a kind of grass with long broad leaves, and called *mino* by the Japanese. These mantles were tied around the neck and body, the hands being tightly bound behind their backs by ropes, after which the straw coats were set on fire. Their agonized writhings were called the *mino dance* (*mino-odori*). The tyrant, not content with this cruel act, ordered the women to be hung up by their legs, naked and made the object of the jeers of his servants. The people endured this as long as they could, but when their master's son began to make their burdens heavier still and his cruelties grew more atrocious, they resolved to refuse to comply with his demands and to die one death instead of the many slow deaths to which they were subjected. Some of their leaders even felt themselves bound to kill with their own hands their wives and children, in order to save them from the sufferings and disgrace which they had so long endured.

"The farmers also of Amakusa, a district near Arima, revolted, slew their ruler, and seized the island, determined to resist to the end against such exactions and tortures."

The letters continue for nearly a year and give a continued narrative of the course of the siege, and of events after the final slaughter. His testimony is conclusive, and I need cite nothing further.

CHARLES F. SWEET.

Peekskill, N. Y.

CREEDAL INSURANCE

To the Editor of *The Living Church*:

NEVER MORE than at the present time was needed for spiritual edification St. Paul's message to the Corinthians: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," that the Apostles' Creed may be held intact as the minimum of creedal confession, whereby one is characterized a Christian in belief.

In the Godhead there is no conflict between omniscience and holiness, so, in any progress toward Godlikeness in Christian character, there is no conflict between the discernment in mental power and that discernment in spiritual purity which is fundamentally required for an acceptance of the supernatural elements in Christianity. The Apostles', the Nicene and the Athanasian Creeds are radiographs of a Christian soul.

It goes without saying that purity of heart, as the basis of normality of theological mind, is of prime importance in the lives of any to be commissioned as ministers of the Gospel of Jesus Christ.

In these days of promiscuity of creedal pronouncements, this is needed more and more, as an insurance against a mere cultus of the ego, the devotional culture of Christlikeness.

San Francisco, May 28.

WILLIAM M. BOURS.

INFALLIBILITY AND IDOLATRY

To the Editor of *The Living Church*:

IN AN ARTICLE on Anglo-Catholicism Self-Revealed, in the May number of a Roman Catholic magazine called *Truth*, there is the following statement on page 10:

"In practice those who deny infallibility to the Holy See attribute it to their favorite self-chosen preacher or teacher, above all to some apostate Catholic, if such be available. In this they are not only illogical but also unconsciously idolatrous."

If the non-Roman Catholics are unconsciously idolatrous in attributing infallibility to a human being, then the Roman Catholics must be consciously guilty of the same offence, for they deliberately and consciously attribute infallibility to a human being, the Bishop of Rome.

I find a number of laymen, both communicants of the Church—and members of the various denominations, disturbed by the newspaper accounts of the "Conversations" between members of the Church of England and Cardinal Mercier.

GEORGE E. WHARTON.

THE LETTER OF THE COMMISSION ON THE RECRUITING FOR THE MINISTRY

To the Editor of *The Living Church*:

I HAVE FOLLOWED with much interest the discussion in your columns of the circular letter sent out by the committee on recruiting for the ministry. The purpose of the letter was to call the attention of the Church to some very important practical problems which confront the young men who have heard the call of the Master and have been ordained.

Among these practical questions is that of marriage. Men are asked to consider seriously the voluntary postponing of marriage in order that they may devote the early years of their ministry to service in fields where it would be unfair and unwise to ask women and children to live. There is increasing need for single men in such fields. Are our young men considering whether God calls them to such work?

A second problem involves the study of the present method by which men are called and appointed to their posts, and suggesting for discussion a method which has been proposed by several men of good judgment and wide experience. The suggestion is that the appointing power should consist of a board composed of the Bishop, the Standing Committee, and elected representatives of the parish or mission; the Bishop, the Standing Committee, and the representatives of the parish to have each (group) by one vote, and the agreement of the three parties being necessary to a choice. The committee asks whether some such method of procedure would avoid some of the difficulties of the present system.

There are several other suggestions in the circular letter which should receive full, and thoughtful, discussion because they involve questions which are in the minds of men looking forward to Holy Orders, as well as of men already in the ministry.

Among these is that in paragraph three of the letter, dealing with the care of isolated communicants. This is one of the vital questions in every diocese in the Church. The committee revised its suggestion made in the circular letter by omitting the last half of paragraph three (to which such determined opposition has been taken, and on which the committee was not unanimous). The urging of isolated communicants to work and worship with their fellow Christians in their community, and the suggestions regarding the policy in the assignment of fields, has been deleted. These questions are in the air. They are being discussed widely. Men who value the sacramental life of the Church must be ready to give a reason for the Faith that is in them.

In connection with scattered Church families, is there not here a field of tremendous scope and of very great importance to which our Departments of Education can render invaluable assistance through the preparation of suitable courses of instruction and plain suggestions to parents how to use them? The question is too large to add its discussion to this letter.

CHARLES HERBERT YOUNG.

A SHORTENED BENEDICTE

To the Editor of *The Living Church*:

THE RECENT letter [May 16] in your correspondence columns, in regard to the *Benedictus Es*, is, I think, very much to the point. Its diction is such that it is not easily singable, and it will probably not become popular. Instead of the substitute offered however, I would suggest an abbreviation of the *Benedicite*, as outlined below as an alternative to the longer form. The *Benedicite* is admirable for singing but its full form is too long, and this is the chief reason for its infrequent use. The shortened form suggested has some traditional authority or liturgical precedent.

"O all ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.
 "O ye Angels of the Lord, etc.
 "O ye Heavens, etc.
 "O all ye Powers of the Lord, etc.
 "O let the Earth bless the Lord, praise him, etc., [omitting "yea, let it"]
 "O ye Children of Men, etc.
 "O ye Priests of the Lord, etc.
 "O ye Servants of the Lord, etc.
 "O ye Spirits and Souls of the Righteous, etc.
 "O ye holy and humble Men of heart, etc."

This makes a canticle of ten verses of simple, intelligible devotion, which is already familiar in substance, and easy to sing.

It is too bad to have the Prayer Book go to final form in its revision with such an unsatisfactory canticle as the *Benedictus Es* cumbering its already over-complicated pages.

WM. CHRISTY PATTERSON.

THE NICENE CREED

To the Editor of *The Living Church*:

SOME TIME since THE LIVING CHURCH answered in the negative an "inquiry" as to whether there were any "scientific Christians." Be that as it may, the undersigned considers timely, since this is the sixteen hundredth anniversary of the Nicene Council, a suggestion to the Prayer Book Revision Committee, that they do something distinctly *scientific*, by being instrumental in bringing our liturgical text of the Constantinopolitan Creed—in which form the amplified Nicene Creed stands in the Prayer Book of this Church—into harmony with its Greek original (and with its Latin and other translations) by:

1. Deleting the copulative conjunction "and," before "all things visible and invisible"; this phrase being evidently intended by the Fathers of the Council as an epexegetis to the expression "of heaven and earth"; so that our liturgical text quite misses the mark, to put it mildly.

2. Supplying in the phrase, "One Catholic and Apostolic Church," between "one" and "Catholic," the attribute "holy," which is found in the authentic text of our Creed and appears also in the text of every other Christian Communion that has adopted this Creed.

That these strictures are not meant to have any bearing on the *filioque*, which is of the nature of an enrichment, goes without saying.

A. A. MUELLER.

Sussex, Wis.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE PRAYER BOOK at present calls yesterday [May 31] Whitsunday, which a large majority of our people, both clergy and laity persistently pronounce Whit Sunday. Reference to the Collects, Epistles, and Gospels for the rest of the Whitsuntide season show clearly that the correct pronunciation is Whitsun Day, as today is recorded as Monday in Whitsun Week and tomorrow Tuesday in Whitsun Week. While changes in the Communion Service are still open, I would respectfully suggest to the Commission on Prayer Book Revision that steps be taken to have this great Feast Day of God the Holy Ghost put in line with Christmas Day and Easter Day and have it written as it should be pronounced, Whitsun Day, with a capital D. I trust that this will favorably appeal to the members of the Commission and to all other Bishops and Deputies to the General Convention.

Louisville, Ky., June 1.

J. GIBBON MINNIGERODE.

To the Editor of *The Living Church*:

IF ANY MORE changes—even minor ones—are made in the Communion Office at the coming General Convention, there is a very simple one which I would like to propose. It is to make the last part of the Consecration Prayer (as it now stands) read as follows:

"And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.

"And we humbly beseech thee that we, and all others," etc.

The period and pause after "thee" would make much more distinct and emphatic our eucharistic sacrifice, the sacrifice of self. And the emphasis is needed, it seems to me, in this age and generation.

ROYAL K. TUCKER.

Louisville, Ky., June 2.

DENVER CATHEDRAL SERVICES

To the Editor of *The Living Church*:

IN THE ISSUE of THE LIVING CHURCH for April 25th, under News Items, Denver, Colorado, I was astonished to read that "St. John's Cathedral had the Three Hour Service for the first time and is no longer the only exception to the general rule."

Perhaps your correspondent has lived but a short time in Denver and has been misinformed. At any rate, I cannot allow this statement to go unchallenged. As a member of St. John's Cathedral parish for over thirty-five years I can speak quite definitely of its customs and, during the rectorate of the late Dr. Henry Martyn Hart, it was usual to hold a Three Hour Service on Good Friday. Never have I heard a more reverent expounding of the Seven Last Words than that given by the scholarly Dean.

CYNTHIA H. LAMB.

May 23.

THE SPIRIT of Love, wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul.—*Wm. Law*.



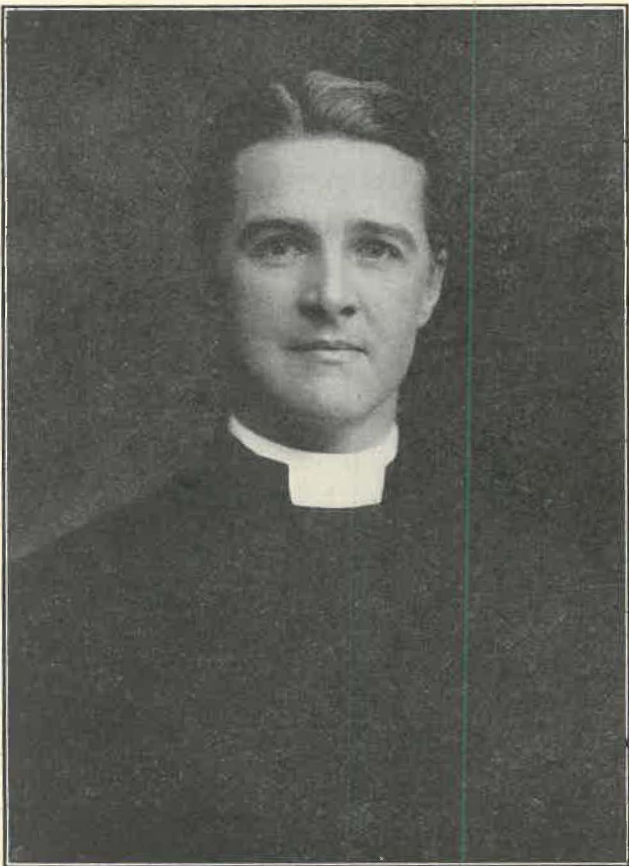
MEETING OF THE ARCHDEACONRY OF SPRINGFIELD AT CHRIST CHURCH, SPRINGFIELD, ILL., APRIL 28 AND 29, 1925



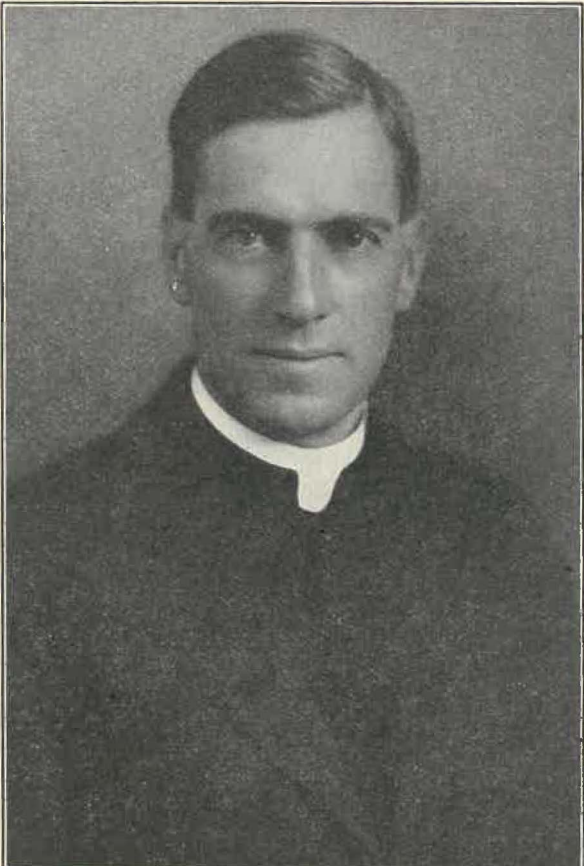
CELEBRATION OF THE HOLY EUCHARIST AT THE BREAKING OF GROUND FOR
THE SHERWOOD MEMORIAL PORCH OF THE STUDENT CHAPEL
AT THE UNIVERSITY OF ILLINOIS, CHAMPAIGN
[See THE LIVING CHURCH for June 6th, page 198]



Walter J. Watson, Photo.
VERY REV. E. J. M. NUTTER, D.D.,
Dean of Nashotah House



THE REV. ERNEST M. STIRES, D.D.,
who has recently accepted election as Bishop Coadjutor
of Long Island



THE REV. B. D. TUCKER, JR., D.D.,
who has recently declined election as Bishop Coadjutor
of Virginia



THE YOUNG PEOPLE'S CONVENTION A
[See THE LIVING

Summer Conferences for 1925

PROVINCE OF NEW ENGLAND			
DATES	MEETING	PLACE	SECRETARY
June 22-July 2	Wellesley Conference	Wellesley, Mass.	Miss J. S. Bumstead, 12 Berkeley Street, Cambridge, Mass.
June 22-July 1	Church Conference of the Province of New England	St. Paul's School, Concord, N. H.	Rev. Malcolm Taylor, 1 Joy Street, Boston, Mass. ;
June 22-30	Connecticut Conference for Young People	Pomfret School, Pomfret, Conn.	Rev. J. H. Rosebaugh, 28 Garden Street, Hartford, Conn.
PROVINCE OF NEW YORK AND NEW JERSEY			
July 6-17	Summer School of the Province of New York and New Jersey	Geneva, N. Y.	Mrs. Gerald Lewis, Secretary, Beacon, N. Y.
July 6-17	Summer School for Church Workers	Princeton, N. J.	
July 6-18	Cornell University Rural Conference	Ithaca, N. Y.	Dr. Ralph A. Felton, Cornell University, Ithaca, N. Y.
June 22-July 3	New York Summer School for Pastors	New York School of Social Work, New York City	Rev. C. N. Lathrop, 281 Fourth Ave., New York City.
PROVINCE OF WASHINGTON			
June 15-26	Virginia Summer School of Religious Education (also Diocese of Southwestern Virginia)	Sweetbrier College, Sweetbrier, Va.	Dr. F. J. Ribble, Richmond, Va.
June 29-July 6-17	Conneaut Lake Summer School	Exposition Park, Conneaut Lake, Pa.	Rev. Edward Owen, Sharon, Pa.
July 3	Bishophorpe Manor Summer School	South Bethlehem, Pa.	Very Rev. H. W. Diller, 901 Mahautong Street, Pottsville, Pa.
July 2-9	Summer Conferences of Church Workers	Eaglesmere, Pa.	Rev. Charles E. McCoy, 844 West 4th Street, Williamsport, Pa.
June 23-27	Peninsular Summer School	Ocean City, Md.	Rev. Thos. G. Hill, Smyrna, Dela.
July 20-31	Provincial Summer School for Colored Church Workers	St. Paul's School, Lawrenceville, Va.	Ven. J. S. Russell, D.D., St. Paul's School, Lawrenceville, Va.
PROVINCE OF SEWANEE			
June 21-July 2	Mississippi Teacher Training School	All Saints' Episcopal College, Vicksburg, Miss.	Rev. C. A. Ross, Canton, Miss.
Aug. 12-26	School of Prophets and Adult Division	Sewanee, Tenn.	Rev. Mercer P. Logan, Monteagle, Tenn.
July 28-Aug. 11	Young People's Department of Sewanee Training School	Sewanee, Tenn.	Rt. Rev. C. S. Quin, D.D., Houston, Tenn.
Aug. 12-25 (tentative)	Sewanee Clergy Conference	Sewanee, Tenn.	Rt. Rev. J. M. Maxon, D.D., Nashville, Tenn.
June 2-6	St. Augustine's Conference (colored)	Raleigh, N. C.	Rt. Rev. H. B. Delany, D.D., Raleigh, N. C.
June 13-20	Louisiana Young People's Service League Annual Camp Conference	Versailles, Ky.	Dean R. K. Massie, Lexington, Ky.
June 25-July 6		Blue Ridge, N. C.	Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.
June 6-18	Louisiana Young People's Service League Annual Camp Conference	Bay St. Louis, Miss.	Rev. J. S. Ditchburn, 1519 Ohio Street, New Orleans, La.
June 20-July 3	Upper South Carolina Young People's Conference	Camp Transylvania, Brevard, N. C.	Rev. G. F. Reese, Charleston, S. C.
July 6-17	Adult Teacher Training Conference	Valle Crucis, N. C.	Rev. W. H. K. Pendleton, Spartanburg, S. C.
PROVINCE OF MIDWEST			
June 9-19	Summer Conference for Church Workers	Vawter Park, Lake Wawasee, Ind.	Rev. C. E. Bigler, 111 N. Market Street, Kokomo, Ind.
June 29-July 10	Racine Conference	Racine, Wis.	Rev. C. H. Young, D.D., Howe School, Howe, Ind.
June 30-July 10	Racine Clergy Conference	Racine, Wis.	
June 28-July 5	Michigan Summer Conference	Hillsdale, Mich.	Mr. E. E. Piper, 2326 Woodward Ave., Detroit, Mich.
June 22-July 3	Summer School for Church Workers	Kenyon College, Gambier, Ohio	Rev. J. R. Stalker, 420 S. Lincoln Ave., Massillon, Ohio.
June 30-July 10	Wisconsin Rural Church Summer School	Madison, Wis.	Prof. J. H. Kolb, University of Wisconsin, Madison, Wis.
July 13-Aug. 3	Racine School of Religion	Racine, Wis.	Mrs. George Biller, Taylor Hall, Racine, Wis.



IVILLE, FLA., APRIL 17 AND 18, 1925
ay 9th, page 58]

PROVINCE OF THE NORTHWEST

DATES	MEETING	PLACE	SECRETARY
July 20-31	Summer Conference for Church School Workers	Evergreen, Colo.	Very Rev. R. S. Chalmers, 706 S. Eway Street, Dallas, Texas.
Aug. 4-19	Evergreen Clergy Conference	Evergreen, Colo.	Rt. Rev. J. P. Johnson, D.D., 323 McClintock Bldg., Denver, Colo.
June 16-25	Summer Conference for Church Workers	Sioux Falls, S. D.	Miss M. B. Peabody, Sioux Falls, S. D.
Aug. 30-Sept. 5	Minnesota Summer School	Shattuck School, Faribault, Minn.	Rev. E. H. Eckel, Jr., 77 Macalester Ave., St. Paul, Minn.

PROVINCE OF THE SOUTHWEST

June 1-12	Summer School of Methods	Norman, Okla.	Mrs. Carrie Templeton, 1219 E. S. Blvd., Muskogee, Okla.
June 10-14	Bethany College	Topeka, Kans.	Rt. Rev. Jas. Wise, D.D., Topeka, Kans.
July 7-21	Religious Educational Conference for Diocese of Texas	Camp Allen, Texas	Mr. J. H. Stopford, 1117 Texas Ave., Houston, Texas.
	Institute on Religious Education	Grace Church, Chanute, Kansas	Rev. T. R. Ludlow, Topeka, Kans.

PROVINCE OF THE PACIFIC
NORTH

July 14-24	Oregon Summer School for Clergy and Church Workers	Chatauqua Park, Gladstone, Ore.	Ven. J. C. Black, 11 Ainsworth Bldg., Portland, Ore.
June 15-26	East Oregon	Cove, Oregon.	Rev. Lindley H. Miller, Hood River, Ore.
June 30-July 9	Spokane Summer School for Church Workers	McDonald Point, Lake Coeur d' Alene, Idaho	Rev. Herman B. Page, Yakima, Wash.

SOUTH

Early August	Summer Vacation Conference	Asilomar, Calif.	Rev. Lloyd Thomas, 521 29th Street, Oakland, Calif.
June 29-July 4	Los Angeles Summer School	Harvard School, Los Angeles, Calif.	Rev. David R. Covell, 619 S. Figueroa Street, Los Angeles, Calif.
June 15-25	Utah Summer School	Rowland Hall, Salt Lake City, Utah.	Rev. H. E. Henriques, 1595 S. 9th E. St., Salt Lake City, Utah

Also

June 30-July 11	Spokane Summer School for Church Workers	Moore, Lake Chelan, Wash.	Rev. Herman B. Page, Yakima, Wash.
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ADDITIONAL SUMMER CONFERENCE FOR RURAL CLERGY

PROVINCE OF MIDWEST

July 20-30	Michigan Agricultural College	East Lansing, Mich.	Prof. E. H. Ryder, East Lansing, Mich.
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PROVINCE OF THE SOUTHWEST

July 7-14	Kansas State Agricultural College	Manhattan, Kans.	Prof. Walter Burr, Manhattan, Kans.
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RELIGIOUS NEEDS

IN a certain community of approximately 9,000 population, there are nine churches (omitting the Roman Catholic) each with a salaried pastor. The combined congregations of these nine churches would fill one good-sized auditorium and the combined Sunday schools would make only one good-sized Church school. Here we may say is a case of flagrant "over-churching." Why pay nine men when we could get along with one? But wait! In the same community nearly seventy-five teachers are employed in the public school at salaries ranging from \$1,200 to about \$3,000, while not one person in the entire community is employed to teach religion to boys and girls or to train them in the Christian way of life. Reading, writing, and arithmetic are important, but so is religion. From the standpoint of an adequate religious ministry the town is tremendously "undermanned." The trouble is not that too many

are employed, but that too many of the same kind are employed to do similar pieces of work. Nine men give their time to the preparation of eighteen sermons each week and the conducting of nine prayer meetings, but no one is employed to place the Church school on a high level of efficiency, to organize and carry on weekday religious instruction, to conduct daily vacation Bible schools, to lead clubs, to supervise wholesome recreation, or to do other things for which the young life of the community is crying out.—Jay S. Stowell.

RELIGION is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scruples of honor. But all these things fall into place and life falls into place only with God.—H. G. Wells.

Church Kalendar



JUNE

"O 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.

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.

KALENDAR OF COMING EVENTS

- June 13. Versailles, Ky., Conference.
 June 15. Virginia Summer School of Religious Education; Utah Summer School.
 June 16. Sioux Falls Summer Conference.
 June 20. Summer School for Colored Church Workers, Lawrenceville, Va.; Upper South Carolina Young People's Conference, Brevard, N. C.; Michigan Agricultural College Conference.
 June 21. Mississippi Teachers' Training School.
 June 22. Wellesley Conference; New England Church Conference; Connecticut Conference for Young People; New York Summer School for Pastors; Kenyon College Summer School for Church Workers; Albany Cathedral Summer School.
 June 23. Peninsular Summer School, Ocean City, Md.
 June 25. Blue Ridge Conference.
 June 28. Michigan Summer Conference.
 June 29. Bethlehem Summer School; Los Angeles Summer School; Racine Summer Conference.
 June 30. Racine Clergy Conference; Wisconsin Rural Church Summer School; Spokane Summer School.

APPOINTMENTS ACCEPTED

BARBER, Rev. R. Y., of Grace Church, Chanute, Kansas; to be priest in charge of St. John's Church, Centralia, Ill., and associated missions, with address at 603 S. Pine St., Centralia, Ill.

BULL, Rev. H. D., rector of the Church of Prince George, Winyah, Georgetown, S. C.; to be rector of All Saints' Church, Waccamaw, in addition to his present cure.

COOPER, Rev. ALBERT S., of Ichang, Hankow, China; to be rector of the Church of the Redeemer, Orangeburg, S. C., with residence at 89 E. Amelia St.

WILSON, Rev. C. A., of All Saints' Church, Appleton, Wis.; to be rector of Trinity Church, Baraboo, Wis.

RESIGNATION

HAUGHWOUT, Rev. LEFFERD M. A.; from the staff of the Porto Rico Mission, after thirteen years in Spanish work in Latin America. His address is care of Esselstyn & Haughwout, 2 Rector St., New York, N. Y.

SUMMER ACTIVITIES

CARTER, Rev. H. R.; at St. Paul's Cathedral, Fond du Lac, Wis., for June, and at St. Augustine's Chapel, New York City, for July and August.

PAGE, Rev. JOHN MITCHEL, Church Student Chaplain at the University of Illinois; after a long illness, sailed June 5th for Europe, to be gone until August 29th. His address, while abroad, will be in care of the American Express Co., 11 rue Scribe, Paris, France.

WHITE, Rev. WILLIAM CURTIS; in charge of St. Margaret's Church, Washington, D. C., during July, August, and September.

NEW ADDRESS

PULVER, Rev. HENRY J.; Caton Ave., Mt. Ida, Alexandria, Va.

DEGREES CONFERRED

NASHOTAH HOUSE—Doctor of Divinity, *honoris causa*, upon the Rt. Rev. CAMPBELL GRAY, Bishop of Northern Indiana, the Very Rev. EDMONDSON J. M. NUTTER, Dean and President-elect of Nashotah House, the Rev. Prof. M. BOWYER STEWART, of Nashotah House, and the Rev. J. O. S. HUNTINGTON, O.H.C., *in absentia*.

Doctor of Laws, *honoris causa*, upon the Rt. Rev. WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee, the Rt. Rev. REGINALD HEBER WELER, D.D., Bishop of Fond du Lac, and Mr. CHARLES M. MORRIS, LL.B., Chancellor of the Diocese of Milwaukee and Treasurer of Nashotah House.

PHILADELPHIA DIVINITY SCHOOL—Doctor of Divinity upon the Rev. J. J. JOYCE MOORE, rector of St. Andrew's Church, Philadelphia.

ORDINATIONS

DEACONS

CHICAGO—On Tuesday, June 2, 1925, at the Church of the Atonement, Chicago, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained to the diaconate CLARENCE CHARLES REIMER. The candidate was presented by the Rev. George H. Thomas, and the Rev. John R. Pickells preached the sermon.

MASSACHUSETTS—At the Church of the Advent, Boston, the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate, May 21, 1925, FRANCIS A. CASWELL, HAROLD H. R. THOMPSON, and WALTER M. WHITEHILL. The rector of the parish, the Rev. Dr. van Allen presented Messrs. Thompson and Whitehill, and the Rev. Dr. Samuel McComb, of the Episcopal Theological School, presented Mr. Caswell. The Bishop preached the sermon.

SOUTHERN OHIO—The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio ordained to the diaconate CHARLES LEVER, in Zion Church, Dresden, June 4, 1925. The candidate was presented by the Rev. Donald Wonders, who also preached the sermon.

The Rev. Mr. Lever will continue in charge of Zion Church, Dresden, and of St. Matthew's Church, Madison, Ohio.

PRIEST

MAINE—The Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, ordained the Rev. CHARLES HOSEA TEMPLE to the priesthood in St. Luke's Cathedral, Portland, Me., on Whit-sun Monday. The candidate was presented by the Rev. Canon Richard L. Sloggett, of Saco, and the sermon was preached by the Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral.

The Rev. Mr. Temple will take charge of St. John's Church, Old Orchard, Me., during the summer and, after that, will be assigned to permanent work in the Diocese. He was formerly a Universalist minister and at present is sub-master in the High School at Biddleford, Me.

DIED

CAMPAU—Died at Detroit, Mich., June 4, 1925, MARY LIVINGSTON WOOLSEY CAMPAU, dear sister of the Rev. M. Lloyd Woolsey.

"Lord all-pitying, Jesu blest,
Grant her Thine eternal rest."

CLAUSEN—Died at St. John's Home, Milwaukee, on Friday, June 5, 1925, Mrs. EDELLA M. CLAUSEN, aged 91 years. The burial service was at the Home Chapel on Monday, June 8th, and the body was taken to Hartland, Wis., for interment.

MEMORIALS

Emily Eldredge Saville

In loving memory of EMILY ELDRIDGE SAVILLE. Entered Paradise, July 2, 1923, at East Greenwich, R. I.

CAUTION

HOGEMAN—In *The Living Church Annual* for several years has been printed an advertisement of CHARLES F. HOGEMAN, New York, memorial windows, Church furnishings, etc. It is alleged to us that this party has not sufficiently accounted for money sent to him on account of an order given in December, 1923, on behalf of the Church of the Evangelists, Oswego, N. Y., the Rev. Henry S. Sizer, rector, and that recent letters addressed to him by authorities of that church have elicited no reply. Three letters to the same address within recent months from this office have also elicited no reply and have not been returned undelivered. Caution is therefore suggested in connection with the party.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

A CHURCH SCHOOL IN THE EAST WANTS a young, unmarried clergyman for clerical duties and to teach in its department of religious education. Only those successful in boys' work and with highest reference should apply. Salary \$2,000 and living. Address W. R. 422, care of THE LIVING CHURCH, Milwaukee, Wis.

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

WANTED: PRIEST, SINGLE, UNDER forty, as assistant in parish in large mid-western city. Address B-425, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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

PRIEST, GOOD RECORD, LIKES WORK. Will go anywhere if parish offers good chance of growth. W-424, care of 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-CHOIRMASTER, ENGLISH Cathedral trained, desires position. Thoroughly experienced; exceptional references. Address C-100, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—SEPTEMBER OR before, as housekeeper, house-mother, chaperon or charge of infirmary, Church school, boys or girls. Teach calisthenics, physiology, hygiene, and Religious Education. Graduate nurse and trained Church worker. South or west preferred. Best references. Address P-419, LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN ORGANIST OF FIFTEEN years' experience being in Connecticut in August, desires substitute work for part or whole month. Address H-423, care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR CHURCH INSTITUTION with large farm attached, a superintendent, preferably a priest. Send full particulars of experience and family to N-421, care of **THE LIVING CHURCH**, Milwaukee, Wis.

WANTED POSITION BY ORGANIST AND Choirmaster, experienced. Cathedral trained boys or mixed choir. Five years' in present position. Communicant. References. Address Box 1083, Shreveport, La.

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.

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.

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 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.

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.

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.

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. MACKRILL**, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

PARISH AND CHURCH

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.

FOR SALE

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.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

A RETREAT FOR WOMEN WILL BE HELD at Kemper Hall, Kenosha, Wis., beginning Monday evening, June 15th, and closing Friday morning, June 19th. Conductor: the Rev. McVeigh Harrison, O.H.C. **THE SISTERS OF ST. MARY**.

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.

CONNEAUT LAKE CONFERENCE

THIS CONFERENCE OFFERS SPECIAL opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offer unusual musical attractions. The dates are from July 6th to 17th. For full particulars address **MISS CHARLOTTE E. FORSYTH**, 325 Oliver Avenue, Pittsburgh, Pa.

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.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Atlantic City, N. J. Lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMEN**.

Los Angeles

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

Lunenburg, Vt.

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

New York City

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

ROOM AND BOARD

GOOD COUNTRY BOARD, REASONABLE rates, from July 1st to September 1st. **ST. ALBAN'S SCHOOL**, Sycamore, Illinois. Write to the Matron, **MISS LEIGH**.

FOR RENT

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

HEALTH RESORT

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

SUMMER RESORTS

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.

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

NEW YORK CITY—FOR RENT FROM July 15th to September 1st, or shorter period, four-room apartment in Greenwich Village. Quiet, cool, and light. References exchanged. **REV. THOMAS WILLIAMS**, 119 Washington Place.

CHURCH SERVICES

Cathedral of St. John the Divine,

Amsterdam Ave. and 111th Street

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M.; 4 P.M.

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.

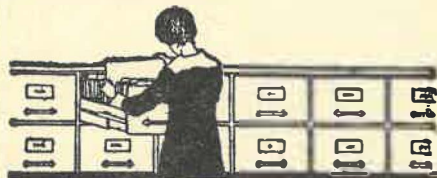
Gethsemane Church, Minneapolis, Minn.

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.]

L. C. Page & Co. 53 Beacon St., Boston, Mass.

Stories of Little Fishes. By Lenore Elizabeth Mulets. Illustrated by Sophie Schneider. Price \$1.75.

The Pioneer Boys of the Yellowstone: or Lost in the Land of Wonders. By Harrison Adams, author of *The Pioneer Boys of the Ohio*, etc. Illustrated by Walter S. Rogers. Price \$1.65.

The Pioneer Boys of the Mississippi: or The Homestead in the Wilderness. By Harrison Adams, author of *The Pioneer Boys of the Ohio*, etc. Illustrated by H. Richard Boehm. Price \$1.65.

Thomas Seltzer. New York, N. Y.

My Portion. An Autobiography. By Rebekah Kohut.

Synod of Eighth Province Meets in Berkeley, Calif.

A Peace Resolution—Other Synodical Actions—The Various Meetings

The Living Church News Bureau
Berkeley, Calif., May 25, 1925

THE SPECTACLE OF A POTENTIALLY great Church," said the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, in his sermon at the opening service of the Synod of the Pacific, which met in the Bishop Kip Memorial Church of St. Mark's Parish, Berkeley, Calif., May 20th, "spending the major part of its assembled energies and skill during two General Conventions, with the prospect of continuing to do so during two more General Conventions, upon the question of how God shall be worshipped when the real question in modern life is whether God shall be worshipped, and when the living issue challenging the Church is whether we have sufficient faith ourselves to help bring about the reenthronement of God in the human consciousness, is a sad commentary on our wisdom and zeal in and for the spread of the Kingdom."

"Well and sensibly might the Church have left the revision of the Prayer Book to that body of able and indefatigable liturgists to whom the task was originally committed, and then have accepted their completed work without question or cavil," he continued. "As the book will finally stand it will, I believe, fall short mostly in those respects in which it has been tinkered with by the spontaneous ineptitudes of a series of General Conventions, that should have been, and should be, provided with no such easy alibi for at least partial neglect of the real cause of their gathering and their being. It is a blunder of tragic magnitude to divert energy to questions of tactics when problems of major strategic importance are demanding attention and solution."

"Some five years ago this Church made an heroic effort to catch up with the world. It submitted to itself in the Detroit Convention a program, comprehensive and challenging. This program represented the first serious stock-taking effort of the Church's modern life. It was presented to the Church shortly after the close of the war and when the determination of self-sacrificial service was still thoroughly alive. It was not an unreasonable program. As compared with our material resources it was not more than other Churches had undertaken and were undertaking. It held the potentialities of our rejuvenation. But its promises have been only limitedly realized. Like the Wilsonian League of Nations, like the Inter-Church World Movement, it failed of more than partial realization, not because it was impracticable, but because it made an overdraft upon our willingness to sacrifice our dearest possessions in obedience to the heavenly vision. As a Church we have always had greater powers of conception than of birth-giving. We do not stand at the very top of the denominational list in giving for parochial objects and practically at the very bottom of that list in giving for missionary enterprise for no good reason. The reason reflects no credit either upon our methods of presenting our cause and gathering funds for its prosecution or upon the spirit that withholds the gift from the greatest cause, the one cause on earth."

The Bishop thought that the members of the Church had not reached the limit

of their interest and giving to the Program of the Church, but that the Church had not been sufficiently insistent. "We clergy are too timid in our asking." There is not the utter self-consecration that has always been demanded by the Church.

Consequently, he said, "the capital of the Church's prestige has been exhausted," so that now "the Church must earn its own way." This makes necessary the return to the fundamental principle of sacrifice that has always been found necessary in the propagation of spiritual life.

A PEACE RESOLUTION

During the meeting of the Synod there were a number of Conferences and other informational meetings. The first of these was the Social Service mass meeting at which Race Relations were discussed by the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, and the Rev. H. S. Brewster spoke on The Church and War. The next day the following resolution was presented:

"RESOLVED, That this Synod reiterate its belief that war, other than that of defense, is unchristian, and urges that the members of this Province make every effort to discourage, outside of defense means, any and all preparations or propaganda, and to establish, so far as within them lies, a peace-mindedness."

This resolution produced an animated discussion, and was finally tabled.

OTHER SYNODICAL ACTIONS

The Synod gave careful consideration to the report of the Commission appointed by the General Convention in the matter of the enlargement of the powers of Provinces and endorsed it, with the exception of that part of the second section providing for the distribution of the Provincial appropriations by the Province.

The Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, introduced resolutions in memory of the late Bishop Nichols, of California, and endorsing the purpose of the Diocese of California in erecting a Cathedral in San Francisco to his memory.

Bishop Sanford was reflected provincial member of the National Council.

The next place of meeting of the Synod is St. Luke's Church, Long Branch, Calif.

THE VARIOUS MEETINGS

The Provincial Department of Religious Education conducted a conference at which the Rev. Messrs. D. R. Covell, L. B. Thomas, and H. E. Henriques were the chief speakers.

A banquet was given at the Students' Union, University of California, to which only 350 could be admitted. Bishop Parsons presided and Bishop Moulton was the chief speaker. Bishop Sanford and Mrs. W. P. Remington also spoke.

On Friday there was a conference on Rural Work and, in the evening, a missionary mass meeting. On this occasion the degree of Bachelor of Christian Education was conferred on Miss Elizabeth M. Day and on Miss Roberta S. Caldwell, graduates of the School for Christian Service in Berkeley.

THE WOMAN'S AUXILIARY

The Provincial Woman's Auxiliary met coincidentally with the Synod in St. Mark's parish house.

Religious Education in the Home was

presented by Dr. Aurelia Reinhardt, President of Mills College; In the Church school, by Mrs. Clifton Kroll; and In the Training School, by Deaconess Hodgkin, Dean of St. Margaret's School, Berkeley.

A conference on The Search for Peace was led by Mrs. William Palmer Lucas, of San Francisco, who with Dr. Lucas, was active in Relief work in France during the War.

Daily classes in Personal Religion were conducted by Mrs. James Otis Lincoln, and Daily Conferences on the Healing Mission of the Church were led by the Rev. Dr. Geo. F. Weld, of Santa Barbara.

A conference on the work of the Girls' Friendly Society was led by Mrs. Bertrand Stevens and Miss Florence Newbold.

On Thursday afternoon there was a joint session of the Synod and the Provincial Woman's Auxiliary, at which reports were made from the Girls' Friendly Society, the Daughters of the King, the Brotherhood of St. Andrew, and the Young People's Fellowship.

The annual conference of the Young People's Fellowship was also held, at which reports of marked progress and development of the movement were made.

Synod week closed with a mass meeting on Sunday evening at which the united choirs of the five churches in Berkeley sang.

GRACE CHURCH, MADISON, WIS.

MADISON, WIS.—About two years ago Grace Church Parish, Madison, was offered \$350,000 for the lot on which its church building stands. It was the only lot facing on the Capitol Square of that city that was not occupied by a business building, and Grace Church was the only edifice to remain near the beautiful state building and grounds as a witness to the Christian religion. When the matter was put before the congregation, it was decided to retain the property. This decision involved the rebuilding of the present plant, and plans were immediately put in motion to do so. The sum of \$100,000 in cash and pledges was raised, and more is expected to complete the project.

The plans call for a widening and deepening of the chancel and sanctuary for a distance of nearly forty feet, thereby giving a greater vista to the church, and allowing for a larger number of seats both in the nave and in the choir. There is to be a new altar, and the church is to be redecorated in keeping with churchly usage and custom.

To the right of the nave there is to be built a chapel, which can be opened into the body of the church, and which will at all times be kept open for prayer and special devotions. It has long been the custom of Grace Church to keep the church open as a house of prayer for all people during the entire day. A new organ is to be installed.

The addition to the adjoining guild hall is nearing completion. A church office, larger and better choir rooms, and improved facilities for the Sunday school, are being provided.

It is possible that former students of the University of Wisconsin, which is situated at Madison, who have attended Grace Church during their undergraduate days, will find an opportunity to place a student memorial in the remodeled building.

The weekly bulletin of another religious body, the First Congregational Church, expressed a beautiful attitude when it said, "we are glad that the Cross is not going to leave the Square."

Anglo-Catholic Pilgrimage Returns from the Near East

The Malines "Conversations"—Memorial to Robertson of Brighton—Link with Oxford Movement

The Living Church News Bureau
London, May 22, 1925

BY THE TIME THIS LETTER REACHES you, the second Anglo-Catholic Pilgrimage to the Holy Land will be over, and its members back in England again. The *Sphinx* (the pilgrim ship) arrived at Constantinople last Friday. A great service, attended by representatives of all the Eastern Churches, was held in the English church there, and Dr. Russell Wakefield, the president of the pilgrimage, offered prayer and gave the blessing. The pilgrims had a splendid welcome in the Greek capital from Orthodox bishops and University professors. The Metropolitan Chrysostom received the party, and afterwards officiated at a most impressive service in the Cathedral. An address was presented to the Metropolitan by Dr. Russell Wakefield. The pilgrims afterwards paid a visit to the Patriarch Meletios, now living in exile.

Dr. Russell Wakefield, at a reception given to the Metropolitan and several Greek bishops, declared that reunion was as important to the Orthodox as to the Anglican. In the course of his reply, the Metropolitan was optimistic enough to say that reunion was nearer than it had ever been before.

The pilgrims hoped to spend Ascension Day in Malta, and should arrive, all being well, in London about the middle of next week.

THE MALINES "CONVERSATIONS"

The "Conversations" at Malines were resumed on Monday, and lasted until Wednesday.

Lord Halifax, Dr. Walter Frere, Bishop of Truro, Bishop Gore, and Dr. Kidd, Warden of Keble College, Oxford, met a group of Roman Catholic theologians in friendly discussion. Cardinal Mercier presided, and among the Roman Catholics present were Mgr. Van Roey, Vicar-General of Malines; the Abbé Portal, priest of the mission; Mgr. Battifol, Canon of Notre Dame, Paris; and the Abbé Hemmer, curé of La Trinité, Paris.

At the conclusion of the "Conversations" Cardinal Mercier departed for Rome. In a letter published in the Belgian newspapers, the Cardinal said:

"On Monday, for the fourth time, several Anglican theologians came to Malines, under the patronage of the Archbishops of Canterbury and York, to meet a group of Catholic theologians, and amicably to examine with them the problem—so anxiously studied by the Anglo-Saxons—of the reunion of the Churches. Faith is a gift of God. A return to Catholic unity is before all a matter of grace. Those who have the good fortune to possess true grace can intercede for those who are less happily gifted. I rely during the three days of the conference on the spiritual aid of the clergy and the fidelity of my diocese, and of all Belgium."

MEMORIAL TO ROBERTSON OF BRIGHTON

Since the Rev. R. J. Campbell was appointed to Holy Trinity, Brighton, a great revival has taken place. Every Sunday long queues of people wait for the doors of the church to open in the hope of gain-

ing admittance. Thus are restored the traditions of this famous church, where, as far back as 1847, that good Evangelical, the Rev. F. W. Robertson, occupied the pulpit and drew vast crowds, until 1853.

Dr. Campbell last week called his new parish council together, and it was decided to start a fund to be called the Robertson Memorial Fund, the object of which is to build a church hall and Sunday school. The amount aimed at is £10,000, and it is hoped by the spring of next year that this sum will be forthcoming, as the church celebrates its centenary on April 21, 1926.

LINK WITH OXFORD MOVEMENT

Canon J. S. Sawbridge, who passed to his rest on May 9th, was a link with the leaders of the Oxford Movement. From the earliest days of his ministry, for which he was prepared at Cuddesdon by Edward King, who later became Bishop of Lincoln, his pastoral work was imbued with the spirit of Keble and of *The Christian Year*, the doctrine of Liddon, and the spiritual grace of Bishop King. Canon Sawbridge succeeded his father as rector of Theltham, Suffolk, in 1871. He was well known and loved in East Anglia as a devoted parish priest, and as possessing much practical experience and skill in farming and landscape gardening, and in the considerate management of an estate. He had an intense love of flowers, trees, and birds, and brought many, especially children, to enjoy with him the fields and fens, the heaths and meadows, of Suffolk and Norfolk. As rector of Theltham for over half a century, and as Rural Dean of Blackburne and Hon. Canon, first of Ely and later of St. Edmundsbury and Ipswich, he extended his sympathy and hospitality far and wide. He fully restored the beautiful church of St. Nicholas, Theltham, and the parish church of Honington, saved Hinderclay church tower, and levelled and planted many of the churchyards of the neighborhood.

AN OLD CHAPEL

A correspondent of the *Daily Telegraph* points out that Glastonbury, on all its pilgrim routes, used to have little chapels just outside its borders. There were St. Bride's, at Northover, on the Taunton, Bridgwater, and Exeter road; St. Dunstan's, at Edgarley, on the Shepton Mallet, Frome, Warminster, and Salisbury road; and St. James', at Bove Town, on the old Wells road.

Of these St. James' alone remains. It has been a Wesleyan Sunday school, and for many years a cottage. Its framework is intact, and has an outhouse built on to it at the back. A floor was put in many years back, and there are bedrooms up among the old rafters. A chimney has been built where the east window was, destroying the tracery of the window, but its outline can be seen outside. There is the masonry of a charming little south window perfect. Within the inglenook there actually remains the piscina within its little arch, and at the side of the chapel, quite covered by a shrub, is the holy water stoup on the south wall.

Two sisters dwelt there. One has just died at the age of 96, and the other has left. The vicar of Glastonbury, the Rev.

Lionel S. Lewis, accordingly feels that this is the moment for the cottage to cease to be a cottage and to become a chapel again. He would be glad to hear from any who would assist towards the restoration of the chapel to its ancient use. Its conversion, he writes, would not only be of sentimental and antiquarian value but of practical use. About a year ago he counted over twenty people over eighty years of age living on this steep hill. They cannot get down to their parish church and back again. Although Mr. Lewis is at present single-handed, with a parish of sixteen square miles, he would guarantee a celebration of the Holy Communion there for these old folk at least once a month, and Evensong at least once a week.

ELECT HOUSE OF LAITY

The new House of Laity is now being elected, and its formation will be completed in a few days. At its first meeting the work on Prayer Book revision will be brought to a conclusion. The House of Clergy finished their work on the proposals before the Church Assembly some time ago. So soon as the House of Laity completes its consideration of the measure, the amendments of the two Houses will come before the House of Bishops. Their part will be to consider the conclusions come to by the Clergy and the Laity. They will accept, reject, or modify them as they see fit, and then present the measure in the form approved by them to the Assembly as a whole. The Assembly will then have the simple choice of acceptance or rejection. It cannot make any amendment to the measure in the form then presented by the House of Bishops.

PRINCE OF WALES AT LAGOS

Churchpeople in Nigeria, Western Africa, were naturally much gratified that, in the midst of a crowded program, the Prince of Wales was able to lay the foundation stone of the new Cathedral at Lagos.

The Archbishop of Canterbury has agreed to the appointment of a second Assistant Bishop for the Diocese of Lagos, and has selected Archdeacon A. W. Smith for that office. In 1919 the great diocese of Western Equatorial Africa was divided to form the dioceses of Lagos and the Niger, but even this division left the Bishop of Lagos with an area twice the size of the British Isles, and containing a number of different tribes and languages. The work in the district is expanding so rapidly that there will be abundant scope for the new Bishop's energies. He is expected to devote himself especially to the northern area, while Bishop Oluwole—the veteran native African Bishop who preached the sermon on the occasion of the Prince's visit—assists his diocesan in the south. Archdeacon Smith has already spent twenty-two years in Nigeria as a missionary.

DEATH OF REV. F. W. NORTH

The Rev. Frank W. North, honorary chaplain at the British Legation at Helsingfors, Finland, and formerly British Chaplain at Moscow, died at Helsingfors last Saturday.

Mr. North who was assistant chaplain at the British Embassy in St. Petersburg from 1905 to 1911, and chaplain at Moscow from 1911 to 1920, was arrested in Moscow by the Soviet government on March 22, 1920. After a lengthy cross-examination he was released, and told

that he might leave Russia. This he was able to do by the end of the month, though there was every reason to believe that the Extraordinary Commission had planned to detain him.

It appears that Mr. North had incurred the hostility of the Bolsheviks in consequence of his unremitting efforts, in perilous times, to succor the British community in Moscow. Lord Crawford, at that time Chancellor of the Duchy of Lancaster, stated that a great debt of gratitude was due to Mr. North, who devoted himself not only to assisting the British

civilians, but also British prisoners of war. With the help of the more fortunately placed among the British residents in Moscow, Mr. North formed a committee to provide extra food and comfort for the prisoners and for the comparatively large number of other persons whom the revolution in Russia had reduced to destitution. For his services Mr. North was appointed a Commander of the Order of the British Empire, and after spending some time in England was sent, later in 1920, as chaplain to the British Legation in Helsingfors. GEORGE PARSONS.

placed on and near the war memorial tablet in the north transept. On the morning of the same day there was a Choral Requiem Eucharist in St. Luke's Chapel, commemorating especially the young men of the congregation who laid down their lives in the war, and all those departed in whose memory memorials have been given to the chapel and its altars.

HOSPITAL CHAPEL CONSECRATED

On the morning of Thursday in Whitsun Week, Dr. Manning, the Bishop of the Diocese, consecrated the Chapel of the Holy Spirit at Metropolitan Hospital, Welfare Island. The chapel, a stone building of Gothic design, with chaplain's house attached, stands by itself near the ferry landing at the north end of the island. Planned by F. Delancey Robinson, and erected by the New York Altar Guild, Incorporated, by whom it was presented to the Diocese, this chapel is one of the most up-to-date and best equipped buildings on Welfare Island and is the second chapel erected by the Altar Guild for the use of the City Mission in its ministrations to city institutions.

The service of consecration was attended by a large congregation, composed of members of the Altar Guild, friends and members of the City Mission staff, nurses and patients and others from the hospital itself. The Bishop, vested in out-of-door habit and biretta, went in procession with the choir (men and boys from All Angels' Church) and the clergy participating, from the chaplain's house around the buildings where the patients on the porches and at the windows could see, to the west door of the chapel. The Bishop's chaplain, the Rev. Lorenzo Di Sano, of St. Mary's Italian Mission, Bronx, bore before the diocesan his silver pastoral staff, with which the Bishop knocked thrice for admission at the closed door. The ceremonies of consecration proceeded according to the Book of Common Prayer, including a celebration of the Holy Eucharist, at which the Rev. Henry C. Dana, chaplain of the Hospital, was celebrant, assisted by the Rev. A. T. Young, another chaplain of the Society, as epistoler, and the Rev. L. Ernest Sunderland, D.D., superintendent of the City Mission Society, as gospeler. In the chancel were the Rev. Canon Nelson, and the Rev. Chaplains Cornell, Eddy, Hildebrand, and Ussher.

Not only the building, but the altar, with its tabernacle for the perpetual reservation of the Most Holy Sacrament, as in all the hospital chapels of the City Mission, its cross, candlesticks, and vases, the sanctuary lamp, the pulpit, the hangings, and the eucharistic vestments, altar-linens, and vessels are all the gift of the Altar Guild, which undertook, as long ago as 1917, to build this chapel, raising in one year what seemed to be a sufficient fund for its completion, but forced to wait until this year for the finishing of their enterprise and the raising of the large additional sum found to be necessary.

In his address after the Creed, Bishop Manning outlined the history of the chapel and emphasized the witness that the chapel bears, amid all that the hospital does for the body, to the supreme importance of the things of the spirit, especially the presence of God in Christ in sacramental reality mediated by the Holy Spirit.

TO TRAIN BOYS' WORKERS

The City Mission Society will make of its summer work this year, July 2d to September 4th, a training school for work-

New York Churches Observe Whitsun Festival Variouslly

The Church Army—Summer Services—Hospital Chapel Consecrated

The Living Church News Bureau
New York, June 4, 1925

[BY TELEGRAPH]

The Rev. E. M. Stires, D.D., rector of St. Thomas' Church, New York City, announced Trinity Sunday, June 7th, that he had accepted his election as Bishop Coadjutor of Long Island.

IT IS ALWAYS INTERESTING TO NOTE, EACH year as Whitsunday comes and goes in the round of the Church's year, how varied is the estimate in which this day is held among those whose Mother's birthday this great festival commemorates. In theory, at least, Whitsunday ranks with Easter and Christmas as the Church's most solemn and honored feasts. It is reckoned by Anglicans as one of the three days in the year when every communicant is expected to receive Holy Communion; and it is usual, even where the day is not otherwise marked by special devotional observances, to provide additional opportunities for fulfilling this duty. One is surprised, therefore, to find two of New York's largest churches (one that has stood preëminently for the "religion of the Spirit") affording only one opportunity for communion on Whitsunday, leaving Morning Prayer supreme at the hour of eleven. In another church, identified with Evangelical traditions, there was the second Eucharist at ten as usual on odd Sundays, but the principal service was Morning Prayer, tuned, not to the theme of Pentecost and its Great Gift, but to patriotic commemoration. Other churches provided additional Eucharists at early hours, as Trinity, and at least three of its chapels, St. Paul's, St. Luke's, and the Intercession. At the three latter, as at Transfiguration, St. Ignatius', and St. Mary the Virgin's, the day assumed something of the festal character of Easter, including processions before the Holy Eucharist or, as at the Intercession, in connection with Evensong. At Trinity there was held at Evensong the annual service of Trinity Choir Alumni Association, at which the Delafield gold and silver medals were awarded to the boys of the choir who have been elected to these honors by their associates in the choir. There was a choral celebration of the Holy Eucharist in the Cathedral. The preacher was the Rev. Frank Gavin, Th.D., professor of Ecclesiastical History in the General Theological Seminary. As

Whitsunday is the feast of the dedication of the Chapel of the Intercession, Trinity Parish, there was a double significance for the day in this congregation. The evening service was marked by a procession of the guilds of the chapel. At St. Luke's Chapel, there was a corporate communion of the congregation, at which the newly confirmed received their first communion. Fr. Huntington, O.H.C., was the morning preacher at St. Mary the Virgin's.

THE CHURCH ARMY

The members of the Church Army sojourning in New York observed Whitsunday as the "birthday of the Church" at a special corporate communion at seven o'clock in Calvary Church. Sermons were preached at the morning service in St. George's Church and Grace Chapel, by representatives of the Army, Captain Mountford and Captain Jarvis, respectively. In the evening Captain Hurlestone preached at Calvary Church, Captain Turner at St. Andrew's, Captain Ward was preacher at St. Thomas' Chapel, and Captain Casey addressed the rally of Boy and Girl Scouts in the Church of the Holy Apostles. The addresses of the Crusaders have made deep and favorable impressions on those who have heard them; but even more than by their words, Church people have been impressed by the manly sincerity, and unmistakable consecration of these earnest "glee-men of God," as someone has called them.

SUMMER SERVICES

Whitsunday, in many city parishes, marks the close of the "season" of full schedules of services, special preachers, extra music. The Cathedral is a notable exception, where there are special summer preachers; and though the midday preaching ceases at Trinity after June 1st, the midday services continue all summer, and the organ recitals are reduced to two a week, on Wednesdays and Fridays, but not entirely discontinued. On Sunday mornings there are special preachers. The Choral Eucharists at eleven on Prayer Book holy days are also continued. St. Paul's Chapel makes no change in its round of Offices, Masses, and midday services. There is no marked change in schedule at the Transfiguration.

On Whitsun Eve (which was also Memorial Day) there was a special service of commemoration of its soldier dead at the Chapel of the Intercession, Trinity Parish, at which were present some two hundred "Gold Star Mothers." There was special music, including Chopin's *Funeral March* and Handel's *Largo*; and an address by the vicar, the Rev. Milo Hudson Gates, D.D. Many floral tributes were

ers among boys and those who wish to acquire the laws of Christian service. The numbers to be received are limited to fifteen, and to men. The location is Milford, Conn., where Grace House cares for children from this city. The men who are to be offered the training will work with groups of boys by way of practice, and are given transportation and keep for periods of two weeks each. The location is directly on the water.

SERVICE FOR MISSIONARIES

There will be a special service at the Church of the Incarnation, Madison Avenue and 35th Street, on Sunday, June 14th, at eleven o'clock, in connection with the annual conference of newly appointed

missionaries of the Church. The conference is to be held at the Church missions House from June 13th to the 16th and will bring together about thirty new missionaries just leaving for Shanghai, Anking, Hankow, Japan, Liberia, the Philippines, and Alaska, together with about twelve missionaries from these stations who are at home on furlough. The group includes ordained men, evangelistic workers, men and women teachers, a woman doctor for St. Luke's Hospital, Shanghai, and several trained nurses. They will attend in a body the special service at the Church of the Incarnation on June 14th, at which the rector, the Rev. H. Percy Silver, D.D., will be the preacher.

THOMAS J. WILLIAMS.

GENERAL NEWS NOTES

There have been several personal anniversaries during the week to add to the gaiety of the commencement season. Dr. Foley was tendered a dinner on the fiftieth anniversary of his ordination. The Rev. William F. Metz and his people at St. Gabriel's Mission are celebrating the tenth anniversary of his ordination to the priesthood and the tenth anniversary of the founding of the Mission. And the Rev. Dr. Henry Laird Phillips, the Archdeacon of the Colored Work in the Diocese for many years, is celebrating the fiftieth anniversary of his ordination to the priesthood.

Christ Church, Germantown, the Rev. Dr. Charles H. Arndt, rector, has recently installed a new organ, which is to be used for the first time at a recital on June 11th to be given by Mr. Ralph Kinder, organist and choirmaster at the Church of the Holy Trinity.

The Rev. George Rogers, a retired priest of the Diocese, died this week at an advanced age. The services were conducted by Bishop Garland and Dr. Foley at Drexel Hill.

UNITY OCTAVE OBSERVANCE

SAVANNAH, GA.—Through a coöperative plan, arranged for in four days, and instigated by the members of the Woman's Auxiliary of the four parishes, the octave of Prayer for Christian Unity was observed in Savannah, by members of all of the Evangelical Churches. The plan was promoted through the Religious Education Committee of the Young Women's Christian Association where the first service was held on Sunday afternoon, May 24th. Through the week a half hour service was held each morning at a different church, the pastor of the church, or one of the same Communion, giving a message. Services were thus held in the Methodist, Baptist, Presbyterian, Christian, Episcopal, and Lutheran Churches. On Sunday afternoon, May 31st, the final day, a united service was held in the Independent Presbyterian Church, and, on invitation of the pastor, the rector of Christ Church, the Rev. David Cady Wright, conducted the service and made the address. A Methodist, a Presbyterian, and a Christian clergymen took part in the service.

While the attendance at these services was not unusually large, yet for the first attempt of a corporate effort for Christian Unity, the executive committee of women, that conducted the observance, feels that it was wonderfully worth while, as numbers of people, who had given little or no thought to the subject of Christian Unity, now have been brought to a clearer understanding of its meaning; and those who attended regularly are in closer sympathy to, and understanding of, Christians other than their own Communion. It is hoped to make this an annual observance with a longer period of preparation.

A NOTABLE CLASS

ABERDEEN, S. D.—At St. Mark's Church, Aberdeen, the rector, the Rev. James G. Ward, presented recently to Bishop Roberts the largest class in the history of the parish. Thirty-eight were confirmed, of whom only eight were drawn from the Sunday school. The class was very unusual in that the members came from so many religious bodies, seven Methodists, two Evangelicals, two Presbyterians, three Christians, one Lutheran, four Roman Catholics, two Greek Orthodox, and seventeen who were reared in the Church.

Philadelphia Churchmen Have a Week of Interesting Occurrences

Philadelphia Divinity School— Church Farm School—Trinity Ordinations

The Living Church News Bureau
Philadelphia, June 6, 1925

PHILADELPHIA CHURCH PEOPLE HAVE been living this week in the atmosphere of festivities and Commencements. "Atmosphere" may be taken quite literally. It has been regular commencement weather, the thermometer running above ninety every day and once reaching ninety-eight.

It began on Monday, June 1st, with the dedication of the fine new building of the Seamen's Church Institute. Mr. Alex Van Rensselaer, the president, presided. Bishop Garland made an address of welcome and said the prayer of dedication. A number of short addresses of congratulation were made by representatives of various organizations, ranging from the Maritime Exchange in Philadelphia to the National organization of the Seamen's Church Institute. The Rev. Percy R. Stockman, Superintendent and Chaplain, spoke hopefully of the high ideals of service which the Institute means to render to the seamen who come to this port, and gratefully of the support and coöperation the Institute has received from all the religious bodies interested. He also paid a gracious tribute to Bishop Rhinelander, during whose episcopate the enterprise was launched, and whose "inspiration, leadership, and support" made it all possible. Mr. Stockman came in for well deserved praise for his faith and persistent hard work. One of the speakers perpetrated a gem which it would be a shame not to pass on. He spoke of the courage, self-sacrifice, and wisdom of "Mr. Stockman who had entirely given up the ministry in order to devote his whole time to the service of humanity"!

PHILADELPHIA DIVINITY SCHOOL

On the same day began the exercises of the annual commencement of the Divinity School in Philadelphia. The alumni sermon was preached in St. Mary's Church, Hamilton Village, by the Rev. Dr. George C. Foley, Professor of Systematic Divinity in the school. It was a thoughtful, hopeful, and encouraging discussion of the theological situation in spite of the unrest and controversy. The essayist this year was the Rev. F. E. Seymour, rector of St. Philip's Church. Thursday

afternoon the graduation exercises were held in St. Philip's Church. The sermon was preached by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, and the certificates of graduation were conferred by Dean Bartlett, who also presented the candidates for degrees. Ten students were graduated. The degree of Doctor of Divinity was conferred on the Rev. J. J. Joyce Moore. After the commencement exercises the corner-stone was laid for the St. Andrew's Collegiate Chapel of the School. Those officiating were the Presiding Bishop, the Bishop of the Diocese, the Dean of the School, and the Rev. Dr. Moore.

In speaking of the chapel the Very Rev. George G. Bartlett, D.D., Dean of the School, said:

"This building perpetuates two memories. First, the memory of the earlier chapel of the school, erected in 1886 by Catherine Lorillard Wolfe, member of Grace Church, New York, to the memory of her father, David Wolfe, and her sister, Mary Wolfe; and second, the memory of St. Andrew's Church, situated for a hundred years on Eighth street above Spruce in this city. In its buildings the Divinity School, two generations ago, found its first home, and now the foster-mother, her earlier work bravely accomplished, seeks new life and wider influence in yet closer relation with her foster-child."

CHURCH FARM SCHOOL

On the same day came the graduating exercises of the Church Farm School at Glen Loch. In the unavoidable absence of the Bishop of the Diocese, the Rev. C. W. Shreiner, founder and head master of the School, presided and made the address of welcome. Five boys were graduated. They were given an inspiring address by Dr. John M. Thomas, President of the Pennsylvania State College. This institution, which started seven years ago with five boys housed in an old carriage shop, now numbers nearly a hundred boys and has an excellent property of several hundred acres and a fine group of buildings, all due chiefly to the energy and persistence of the head master.

TRINITY ORDINATIONS

The Trinity ordinations were held by Bishop Garland in the Church of The Saviour. Seven candidates were made deacons, and five deacons were ordered priests. The Rev. Dr. George C. Foley, on that day celebrating the fiftieth anniversary of his ordination to the priesthood, preached the sermon.

Chicago Has Memorial for the Late Patriarch Tikhon

**Fr. Fleming's Tenth Anniversary—
Northeastern Deanery Meeting—
Social Hygiene in Chicago**

The Living Church News Bureau
Chicago, June 6, 1925

A MEMORIAL PUBLIC MEETING IN HONOR of His Holiness the Patriarch Tikhon, Head of the Orthodox Church of Russia at the time of his death, April 8th, was held at the Central Y.M.C.A., Auditorium, Chicago, on Friday evening, June 5th. The active sympathy and help shown for the Patriarch by English and American Churches, and by many Protestant bodies, is well known. In the call for the Chicago meeting, Bishop Theophilus gratefully acknowledges the generous help given to the late Patriarch by the Young Men's Christian Association through its representatives, Dr. John R. Mott and his associate, Mr. E. T. Colton; the help given, too, by the Federal Council of Churches in America through the Rev. Dr. J. S. Zelig and others; "and above all," says the Bishop, "we are indebted to the Archbishop of Canterbury, and other friends of the Anglican Communion, including the Bishop of Chicago, and his Suffragan, whose kind coöperation helped obtain the Patriarch's safety, his release from imprisonment, and his restoration to assume actively his official duties."

It will be called that the Patriarch came to America in 1897 and remained here until 1907, when he was transferred to Yaroslav, Russia. His services in America were marked by a very notable progress in the Orthodox Church and in the establishing of happy coöperation with the Episcopal Church. He attended the consecration of Bishop Moreland and of Bishop Weller, and was the personal friend of many bishops and clergymen of the Church, and of other Christian bodies.

The committee of arrangements for the memorial service contains the names of several Church clergymen and laymen, including both Bishops, who were chairmen, Judge Holdom, vice chairman, the Rev. E. J. Randall, secretary, the Rev. F. R. Godolphin, the Rev. Dr. J. H. Hopkins, the Rev. F. S. Fleming, Mr. Curtis B. Camp, Mr. Edgar T. Cutter, of the Associated Press, and Mr. Thomas K. Carpenter, president of the Church Club. The program was long and impressive. The music was remarkable and was given by the Russian Holy Trinity Cathedral Choir, led by Mr. V. T. Greevsky. Bishop Griswold said the opening prayer, and the memorial address and Dr. Hopkins gave a stirring address on The Modern Martyr. Bishop Theophilus spoke impressively on Patriarch Tikhon and Christianity. He said, in part:

"Patriarch Tikhon resisted throughout his life numerous and powerful enemies of Christianity and of all religions. He was the savior of the Russian Orthodox Church, preventing its disruption and substitution by the bolshevistic organization known as the 'Living Church.'"

"Tikhon proved to the world the insolvency of communism. Communism found defeat in the Russian Church through the influence of this great leader. He will remain as one of the greatest leaders in Christian history."

FR. FLEMING'S TENTH ANNIVERSARY

Ten years ago the Rev. F. S. Fleming came from the growing city of La Salle, where he had done a remarkable work as priest in charge of St. Paul's Church, and began his rectorship of the Church of the Atonement, Edgewater. This suburban city, which extends from the old Sheridan Park district to the Chicago city limits on the lake front, has had an extraordinary growth during the last twenty-five years. It now consists largely of better class apartments and of huge family hotels. The mission of the Church of the Atonement began in June 1888, the Rev. Dr. Louderback being in charge. The present property was bought in 1889, a new building was erected, and the mission became a parish in June 1898.

Fr. Fleming began his work there on Trinity Sunday, 1915. The beautiful church, and parish house, both built on English village models soon proved to be totally inadequate for the growth of the parish. Fr. Fleming's first work was to begin a campaign for a new church, and a most attractive building was finished for the services of Easter Day 1920. Immediately afterwards plans were made for a new parish house, which was completed and dedicated in October, 1924. The parish property is now valued at \$200,000. The number of communicants has grown in the past ten years from 500 to nearly 1,000, and the parish budget from \$10,000 to nearly \$50,000 annually.

Fr. Fleming, it will be recalled, was recently elected to two bishoprics, that of Northern Indiana, and that of Olympia, both of which he declined. His anniversary was observed last week by a parish reception on June 4th, when addresses were made by Bishop Griswold, the Rev. Dr. Hutton, and the Rev. George H. Thomas. On Trinity Sunday there was a corporate communion of the parish at 7:30 and at 9:30, and a service of thanksgiving at eleven o'clock when the rector was celebrant and Bishop Weller preached.

NORTHEASTERN DEANERY MEETING

Last week notice was made of the impressive dedicatory services at the Church of the Holy Spirit, Lake Forest, the Rev. H. W. Prince, rector, when the large and beautiful new parish house was opened. The exercises were continued on Whitsun Monday, when between sixty and seventy of the clergy of the Northeastern Deanery attended the service at eleven o'clock, and the session and luncheon of the Northeastern Deanery afterwards. Bishop Griswold, who was the celebrant on Whitsunday, and who then blessed the new floor of the church, the new choir stalls, the new lights, and the baptistry, dedicated the new parish house after the service on Whitsun Monday. At the luncheon, held at the home of Mrs. David Mark Cummings, the rector emeritus, the Rev. J. H. Edwards, presided and speeches were made by Bishop Griswold, the rector, and Mr. Alfred Granger, the architect and one of the founders of the church.

SOCIAL HYGIENE IN CHICAGO

After the morning services at the Church of the Holy Spirit, Lake Forest, on Whitsun Monday, Mr. Bernard C. Roloff, secretary of the Illinois Society of So-

cial Hygiene, spoke to the clergy of the prevalence of social diseases in Chicago and Cook County, and the efforts made, particularly by the Illinois Society and certain leading public-spirited citizens, to counteract present conditions. Mr. Roloff and his wife conduct daily clinics in the Chicago central office, and the story of the work, which they and their associates are doing, is nothing short of appalling.

GENERAL NEWS NOTES

The great hanging rood for St. Luke's Church, Evanston, on which the famous wood carver Kirchmeyer, of Boston, has been working for many months, is completed, and will shortly be installed. This is one of the few hanging roods with a Calvary group that is to be found in this country. It adds another to the art treasures of St. Luke's Parish, which is already one of the most notable Gothic churches of the country. The rood is a memorial to the late Mr. and Mrs. T. P. Siddall.

Everything possible is being done to expedite matters so that, as soon as may be Emmanuel parish La Grange, the Rev. Irvine Goddard, rector, will again have a church beautiful in its design and workmanship and with adequate accommodations. A contract has been signed with Marshall and Fox, Chicago, the old buildings have been completely wrecked, and already the necessary excavating for the chancel of the new church has been done.

Some leading Church men and women are serving as officers or on the executive committee of the Chicago Council of Social Agencies. Last year the Summer Outing Committee, composed of forty-four social agencies providing summer outings for the poor women and children and underprivileged boys and girls of the city, saw that 20,000 outings were given to these poor and needy ones at camps and country homes. At least 10,000 more should have gone and the council is doing all it can to provide for a larger number this summer. They have asked the churches of Chicago and the vicinity to keep Sunday, June 21st, as "The Other Fellow's Vacation Day," and to appeal then for the support of this splendid work.

At the request of the Catholic Club of Chicago, the Solemn High Mass of Corpus Christi Day, Thursday, June 11th, will be celebrated at noon at the Church of the Ascension, Chicago, in honor of the Blessed Sacrament and in commemoration of the Sixteen Hundredth Anniversary of the Council of Nicea.

The Rev. Austin Pardue, recently ordained to the diaconate, is now a member of the City Missions Staff.

The Rev. William S. Blackshear, formerly of Escondido, Calif., is now associate rector of St. James' Church, Chicago.

H. B. GWYN.

BISHOP MOTODA'S MOVEMENTS

NEW YORK, N. Y.—The Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo, will be one of the distinguished invited guests from the Orient attending the Christian Conference in Sweden during August. Friends of Bishop Motoda in the United States, learning of this arrangement, have made it possible for him to return to Japan via the United States. Bishop Motoda will accordingly be present at the General Convention in New Orleans, October 7th to the 23d.

WE SUBMIT ourselves to the slavery of His love, whom to serve is to reign.—*Matth. 23:11.*

Baltimore Parish Dedicates Commodious New Parish House

A Small Town Church—The Deaf Mute Mission—A Woman's Aux- iliary Meeting

The Living Church News Bureau
Baltimore, June 2, 1925

IN SPITE OF THE SEVERE STORM, THE DEDICATION of St. Anne's parish house took place May 24th, as planned. A brief service, in the nature of a Thanksgiving, was held in the church at five o'clock. The congregation then proceeded to the parish house, where the prayers of dedication were said and an address delivered by the rector, the Rev. Dr. Edward D. Johnson.

Many of those present saw the improvements for the first time, and all were impressed by the adequate and attractive facilities that are now available for the work of the parish. The auditorium in particular drew forth many expressions of pleasure. Its color scheme caused much favorable comment, walls and ceiling being a cream color, ceiling beams of mahogany, and stage curtain of gray friar's cloth.

A number of the members of the parish have assisted in the details of planning and construction, especially John Cullen Robertson, who gave his services as architect without charge. The contractor was Clarence Williams.

The parish house, as now completed, has a total length of 165 feet. On the main floor are three guild or class rooms, kitchen, and the main auditorium, with its stage and dressing rooms. On the second floor are two class rooms and an apartment for the organist. The third floor consists of two rooms and bath, intended as an apartment for an assistant clergyman, later on.

The auditorium is 70 feet long and 38 feet in width, having a seating capacity of nearly four hundred. The ceiling height is twenty feet, and there is abundant provision for ventilation. The window frames are of metal, containing wired glass. The stage is sixteen feet in depth, running the full width of the building, with dressing rooms on stage level. From the stage floor there is a stairway to the basement, which can thus be used by groups taking part in pageant or as additional dressing room for the chorus. The floors are of hardwood, that of the auditorium being of maple. There is also a fire-proof moving picture booth, of steel and tile construction.

The new part of the building is of hollow tile, stuccoed. There are three entrances, the main one being approached from the outside passageway, although the one reached through a corridor from the front parlors will probably be the one most generally used, and a third one opening from the kitchen.

The basement has an eight foot ceiling and cemented floor, and is designed for bowling alleys and other forms of recreation.

A SMALL TOWN CHURCH

The annual report of the Church of the Ascension, Westminster, Md., is in the writer's hands. It is suggestive of the painstaking labors of our priests who are situated in difficult places. There is a constant thrill about carrying on one's work in the city; there is an all-sufficient satisfaction about preaching the Gospel and

administering the Sacraments in a chain of country parishes, but, for obvious reasons, there are difficulties in connection with "carrying on" in a small town church that are not to be duplicated elsewhere. The Rev. R. R. Genois, rector of the Church of the Ascension, Westminster, seems to have solved the problem, for the annual report of his parish is indicative of work well done. During the year, the parish raised for all purposes \$1,353.05. And the parochial organizations effectively assisted the diocesan and world-wide, as well as the parochial, welfare of Christ's Church.

THE DEAF MUTE MISSION

There are some 1,600 deaf mutes in the State of Maryland. Five hundred of these are in the City of Baltimore. The consequence is that the Diocese of Maryland has carried on work among the deaf mutes for many years. The present pastor of the deaf mutes of the Church is the Rev. Oliver J. Whildin. Mr. Whildin covers the whole diocese of Maryland, his principal mission stations being in Baltimore, Hagerstown, and Cumberland. The respective congregations number: Baltimore, 125; Cumberland, 20; Hagerstown, 18. The great majority of the members are confirmed. Confirmations are shortly to be held in Hagerstown and Cumberland. In Baltimore almost weekly services are held in the Chapel of Grace and St. Peter's Church. The first service having been held in the same church, February 15, 1859. Meetings are held every Friday in the parish house. Movies are proving a great attraction to these handicapped people who dwell in the silences. They have their own machine in Baltimore, and use it constantly in their entertainments. Recently a deaf mute paper has come into existence, *The News Letter*, published by Mr. Whildin. It is proving to be a bond of union between the scattered settlements of deaf mutes throughout the diocese. Surely, it would be altogether impossible for the Church anywhere to attempt to do too much for these unfortunate, and yet appreciative, people.

A WOMAN'S AUXILIARY MEETING

A most interesting meeting of the Diocesan Executive Committee of the Woman's Auxiliary was held on May 27th. The special speaker who addressed the members of the Committee, after the transaction of regular business, was Mrs. Charles Pancoast of Philadelphia. Mrs. Pancoast brought an urgent message to the women of the Church, urging them to "get behind" National Council—to support and encourage it in every way. She dwelt upon the debt of the National Church, and asked the question, "What has caused the deficit?" The women as well as the men of the Church were apparently at fault, and a reconsecration to the world-wide mission and task of the Church was called for on the part of all members of the Church. The Church in the nation and overseas must not be handicapped by too exclusive attention to the work of the Church in the parish and diocese. Mrs. Pancoast's address is to be published for the benefit of the women of all the parishes in Maryland.

C.S.S.L. PAGEANT

On Saturday, June 13th, on the grounds of the Pro-Cathedral, a pageant has been

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SELDEN PEABODY DELANY, D.D., Editor

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

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

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

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

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arranged for the Junior Church School Service League of the Diocese. The pageant will be on the Five Fields of Service. The Parish will be represented by St. John's Church, Waverly, the Community by St. Michael and All Angels' Church, the Diocese by the Chapel of the Nativity, Cedarcroft, the Nation by St. Margaret's, Church, Kate Ave., and the World by St. Thomas' Church, Homestead. After the pageant, the children will be entertained by their elders.

H. P. ALMON ABBOTT.

BISHOP GRAY'S FIRST DIOCESAN COUNCIL

ELKHART, IND.—The Rt. Rev. Campbell Gray, D.D., recently consecrated Bishop of Northern Indiana, was warmly welcomed by a full attendance of clergy and laity at his first meeting with the Diocesan Council held in St. John's Church, Elkhart, May 26th. He was the celebrant at the Conciliar Eucharist, which was with full ceremonial, and he made a strong impression upon his attentive and appreciative people in his initiatory address.

In response to the universal expressions of loyalty made to him since his election and consecration, the Bishop expressed his purpose of "coöperation in leadership." Deeming it wise that certain matters should be spoken of at the beginning of his episcopate, so that he and the people might better understand and know one another, he mentioned, first, Churchmanship. Deprecating the three popular designations in this regard, he said:

"Churchmanship has not primarily to do with matters of ritual and ceremonial, but is far deeper. The one adequate description of Churchmanship, which I have been able to find, is contained in the Creed, in the words, 'I believe in the Holy Catholic Church,' or in its fuller form, the 'One, Holy, Catholic, and Apostolic Church.' The Faith which was once for all delivered to the Saints includes all three paragraphs of the Creed, with all that it implies.

"In matters of discipline and administration of affairs, we are an Episcopal Church, which means that we are governed by bishops; and we must not forget that we have a constitutional episcopate. A bishop does not possess arbitrary power, but is under the constitution and canons of the Church, both for governing himself and those who are under him. A true leader must delegate his authority to others in carrying out the ends and purposes he has in mind. Your bishop will not interfere with the ordinary runnings and workings of your parish life, but will leave you free of your own initiative to work out your problems, so long as you obey the Constitution and canons of the Church, the rubrics of the Book of Common Prayer, and maintain your moral character. Your bishop will ever be ready to give you counsel and advice, and to outline for you general policies, but will leave you free as to your best method of accomplishing this end, and will expect of you the responsibility of accomplishing results. I prefer to be your brother, unless it becomes necessary to exercise parental authority.

"In regard to matters of worship: Your bishop feels very keenly and intensely that the Lord's Service should be the chief service of every Lord's Day. This is Scriptural, and is in accord with the spirit of the Prayer Book.

"The ceremonial which accompanies the Holy Eucharist may be very simple, moderate, or very elaborate. Ceremonial in church is very like good manners in our social life. There may be stiff formality, or there may be a delightful informality in very good form. So in God's house, there may be a very simple celebration of the

Holy Communion, yet in perfectly good form, and with devotion and reverence. On certain great occasions, say the Diocesan Council, for example, it seems befitting to have an elaborate ceremonial, and with the some devotion. The ordinary norm would naturally be somewhere between the two. Your bishop would like to meet you half-way. Diocesan functions will have full ceremonial. When the Bishop visits your parish, he will conform to your usage."

At the sessions of the Council following the service, the routine business of the Diocese was transacted, and reports received from the various committees and departments. The establishment of a diocesan office was referred to the Bishop and Council for further consideration.

The deputies to the General Convention are the Rev. Messrs. Lewis C. Rogers, Mishawaka, Chas. Herbert Young, S.T.D., Howe, Walter J. Lockton, Elkhart, and Edward L. Roland, Logansport; Messrs. James H. Haberly, 1827 Forest Park Blvd., Fort Wayne, Duncan J. Campbell, 526 Lincoln Way, E., Mishawaka, Dr. George E. Hitchcock, 301 North Michigan Street, Plymouth, and Mr. Martin V. Starr, 404 East Lincoln Ave, Goshen. The alternates are the Rev. William J. Cordick, Plymouth, Ven. Howard R. White, South Bend, the Rev. Messrs. John M. Francis, South Bend, and Forest B. B. Johnston, Marion; Messrs. George H. Thayer, Jr., 517 South Michigan Street, Plymouth, Henry P. Conkey, care of W. B. Conkey Co., Hammond, Harry Hall, 735 Fillmore Street, Gary, and G. G. Ellwood, Elkhart.

WEST VIRGINIA TO BUY GIRLS' SCHOOL

PARKERSBURG, W. VA.—The Council of the Diocese of West Virginia, which met in Trinity Church, Parkersburg, from May 27th to the 29th, decided to purchase St. Hilda's School for Girls at Charles Town for a diocesan school, and appointed committees to raise funds and to attend to incorporation.

The deputies to the General Convention are the Rev. Messrs. E. B. Andrews, Wheeling, W. P. Chrisman, Williamson, John Gass, Charleston, and John S. Alfriend, Weston. Messrs. W. G. Peterkin, Parkersburg, J. O. Watson, Fairmont, S. G. Cargill, Charleston, and R. L. Archer, Huntington. The alternates are the Rev. Messrs. J. W. Hobson, Bluefield, J. T. Carter, Clarksburg, J. L. Oldham, Martinsburg, and S. Roger Tyler, Huntington. Messrs. B. R. Bias, Williamson, C. A. Miller, Martinsburg, Robert Lee Boyd, Wheeling, and J. Z. Terrell, Parkersburg.

THE RACINE CONFERENCE

RACINE, WIS.—Everything points at present to a large enrollment at the Racine Conference that is to be held from June 29th to July 10th on the grounds of Racine College.

Bishop Partridge will conduct the devotional Bible class each morning, his subject being Joseph, a Type of the Christ. The Rev. Dr. Frank E. Wilson will be the noon lecturer, his subject being Turning Points in Church History. The Rev. McVeigh Harrison, O.H.C., will preach every evening at the sunset service. The Rev. Robert Holmes will be the director of music, and the Rev. F. S. Fleming is the Sunday preacher.

Mission study classes will be conducted by Dr. Sturges, of New York, and the Rev. E. J. Randall, of Chicago. Pageantry will be under the direction of the Rev. Morton C. Stone. The Rev. Marshall Day, of Muncie, Ind., will lead a class on How to Hold the High School Student in the Sunday School.

The Young People's Department will have splendid leaders, including the Rev. Messrs. C. L. Street, and M. Bowyer Stewart, D.D., Miss Agnes Hall, and Mrs. Biller. Miss Josephine Starr is coming

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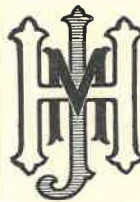
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SUMMER SCHOOL OF RELIGION

RACINE, WIS.—Plans for the Summer School of Religion at the National Center, Taylor Hall, Racine, Wis., to be held July 13th to August 3d, are practically completed. Prof. Stewart, of Nashotah, will be dean and professor of Christian Doctrine and Christian Morals; Prof. A. Haire Forster, of the Western Theological Seminary, will have the chair of the New Testament; Prof. Percy V. Norwood, also of the Western Theological Seminary, the chair of Church History and of Liturgical Worship; and Mr. William E. Leidt, of the national Department of Missions, the chair of History of Missions. Other courses are also being arranged under the direction of the Department of Religious Education. It is anticipated that, in a six weeks' training course, there will be a series of opportunities, on the one hand, for careful students and, on the other, for Churchmen who can go less thoroughly into the serious studies referred to. Mrs. George Biller, at Taylor Hall, Racine, Wis., will provide further information on request.

TO STUDY SOCIAL WORK

NEW YORK, N. Y.—There are still a few vacancies in the quota allowed the Episcopal Church in the Institute for Priests, Ministers, and Rabbis that the New York School of Social Work is giving from June 22d to July 3d. Dean Lathrop, executive secretary for Social Service, feels the opportunity to be so great that he asks THE LIVING CHURCH to give publicity to the following statement:

"The Institute for Priests, Ministers, and Rabbis, given by the New York School of Social Work in their school at 105 East 22d Street, New York City, allows Episcopalians a quota of thirty clergymen. There are still a few vacancies, and the Department of Christian Social Service is keenly anxious that this great opportunity be taken advantage of to the full by our clergy.

"The courses are intended to establish a clearer understanding of the relations between a community and the Churches and to develop programs for the prevention and elimination of social evils. The mornings will be spent in class. A course in Labor Problems will be offered. Mr. John A. Fitch, author of *The Causes of Industrial Unrest*, etc., will be the leader. Child Welfare will be presented by Mr. Henry W. Thurston, Community Problems by Mr. Walter W. Pettit, Mental Hygiene by Dr. Marion E. Kenworthy, Social Case Work by Miss Gordon Hamilton, Race Problems by Miss Kate Holliday Claghorn, all members of the regular faculty of the school and of national reputation in their subjects.

"The afternoons will be devoted to tours to the most interesting institutions of the city, a settlement, a public school used as a community center, Cooper Union, Dr. Reeder's cottage plan orphanage at Hastings, a big industrial plant, etc. All these excursions will be under guidance of the faculty, and what is seen will work directly into the courses.

"The General Seminary has placed its rooms at the disposal of the clergy attending the conference at a cost of \$6 for the two weeks. There will be a registration fee of \$10 and a deposit of \$5 to cover the expenses of the excursions.

"If, in any case, the expense of the registration fee stands in the way of a man's attendance, the Department of Christian Social Service has a small amount of money with which to look out for such cases. The time is short. Any priest who desires to take advantage of this opportunity is asked to write immediately to the Department of Christian Social Service, 281 Fourth Avenue, New York City."

The Advisory Committee of the organization consists of the Rev. Worth M. Tippy, of the Federal Council of Churches of Christ in America; Mr. M. J. Karpf, of The Training School for Jewish Social Work; the Rev. Edward Roberts Moore, Ph.D., of Roman Catholic Charities of the Archdiocese of New York; and the Rev. C. N. Lathrop, of the Church's Department of Christian Social Service.

ALBANY CATHEDRAL SUMMER SCHOOL

ALBANY, N. Y.—The twentieth annual session of the Albany Cathedral Summer School for Clergy will be held from Monday to Friday, June 22d to the 26th, in Albany. Through the cooperation of the authorities of St. Agnes School, the clergy will live in the dormitory rooms and hold their classes and conferences in the study halls. Religious services will be in the Cathedral of All Saints.

The lecturers are Bishop Brewster, of Maine, the Rev. E. Clowes Chorley, D.D., the Rev. Angus Dun, the Rev. Donald Fraser, and the Rev. F. D. Goodwin. There will be conferences on Rural Work, Missions, and the Spiritual Life of the Clergy. The first four lecturers named will speak respectively to the following topics: Social Problems of the Day, Rise and Development of Ecclesiastical Parties in the American Church, Religion and Evolution, and the Gospel According to St. Mark.

Archdeacon Purdy is in charge of arrangements, and application for enrollment with matriculation fee, \$5, should be made to Ven. G. H. Purdy, Warrensburgh, New York. Board and lodging for the five days will be \$5 additional.

SWEET BRIAR SUMMER SCHOOL

RICHMOND, VA.—Churchmen throughout the state of Virginia are looking forward to an unusually successful session this year of the Virginia Summer School of Religious Education, which is to be held at Sweet Briar College, June 15th to the 26th. The Diocese of Virginia, Southern Virginia, Southwestern Virginia, and West Virginia participate in this school, and its faculty will be composed of a number of the most prominent professors at the Theological Seminary of Virginia and a number of other outstanding clergymen and ladies who are experts in Sunday school administration and similar Church activities. Some of these are: the Rt. Rev. St. George Tucker, D.D., the Rev. Wm. Cosby Bell, D.D., the Rev. L. N. Caley, D.D., the Rev. Karl M. Block, D.D., the Rev. E. R. Carter, D.D., the Rev. W. A. R. Goodwin, D.D., the Rev. Wallace E. Rolins, D.D., the Rev. J. C. Wagner, the Rev. F. D. Goodwin, the Rev. Cary Montague, Mrs. C. F. Ruan, Miss Edna Wigington, Mrs. W. W. Wishart, Miss Mable E. Stone, and Mrs. E. E. Osgood.

The Rev. Dr. J. F. Ribble is chairman of the Joint Diocesan Committee, and Dr. E. R. Carter is dean of the faculty. Mr. George W. Grant, of St. John's Church, Roanoke, will have charge of the music.

COMING IN THE JULY ISSUE

"Planting the Church on the Overland Trail"

The Rev. FRANKLIN C. SMITH, a missionary at home, tells of a fascinating job just west of the Continental Divide, among all sorts and conditions of men.

"The Sailing Orders of Our First Missionaries to China"

Sound advice from Bishop WHITE, Presiding Bishop, written in 1835 to the Reverend Messrs. Hanson and Lockwood, is still replete with wisdom for present-day mission workers.

"Facing Odds in a Chinese Mining Town"

The Rev. WALWORTH TYNG gets a note of optimism into an interesting story of his work in the heart of the new industrial region of that land.

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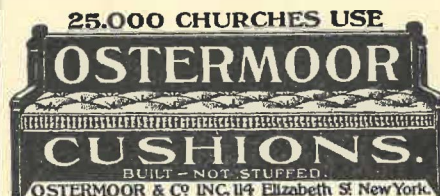
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The Rev. Dr. Churchill J. Gibson will direct recreational and social activities, and the Rev. E. C. Pedrick will have charge of the Young People's Conferences. Miss Louisa Davis will lead the Conferences of the Woman's Auxiliary. Bishop Brown of Virginia, Bishop Tucker of Southern Virginia, Bishop Jett of Southwestern Virginia, and Bishop Gravatt of West Virginia will conduct conferences for the Clergy.

Registration officers are: For the Diocese of Virginia, the Rev. J. F. Ribble, D.D., 1009 Floyd Ave., Richmond, Va.; for Southern Virginia, the Rev. E. R. Carter, D.D., 415 High St., Petersburg, Va.; for Southwestern Virginia, Mr. Thos. A. Scott, Box 1068, Roanoke, Va.; for persons outside of these Dioceses, Mr. Wm. B. Dew, Sweet Briar, Va.

Sweet Briar College is an ideal location for a summer school, with its beautiful campus, handsome buildings, tennis courts, and a lake for boating, swimming, etc. Not the least of the attractions of the summer school is the opportunity for pleasant mutual contact of Church people gathered from a large territory.

NEW YORK CHURCH BURNED

FREDONIA, N. Y.—Trinity Church, Fredonia, was destroyed Tuesday, May 26th, by a fire of unknown origin. Although the fire department responded promptly, the construction of the church hindered the fire fighters, and only the walls of the building are now standing. The church had recently been redecorated and six large windows had been placed, all but part of one being a loss.

The parish was formed in 1822, and the present building erected in 1835. The loss is estimated at nearly \$50,000. Plans are being made for immediate rebuilding.

A LAYMEN'S LEAGUE

LEWES, DELA.—The laymen of Sussex County, Delaware, have formed a Laymen's League with a present membership of sixty-three. Forty of the members met in the Beebe Hotel in Lewes on the evening of May 27th for their annual dinner. At the business meeting Mr. Victor Records, of Laurel, was elected president and Mr. Wm. E. Valliant, secretary and treasurer. Bishop Cook was toastmaster at the dinner. Among the speakers, beside the Bishop, were J. Wiley Trought, Wm. E. Valliant, C. H. Maul, the Rev. R. S. Whitehead, the Rev. Joseph S. Hinks, and the Rev. Joseph H. Earp.

The Bishop urged the new League to adopt the policy of working for specific objects rather than to be content with an annual dinner or two, and the by-laws committee was instructed to incorporate the Bishop's advice in the by-laws of the League.

FOND DU LAC ACOLYTES' FESTIVAL

GREEN BAY, WIS.—The annual festival of the acolytes of the Diocese of Fond du Lac was held in the Church of the Blessed Sacrament, Green Bay, the Rev. C. A. Aveilhe, vicar, on the evening of Whitsunday, May 31st. About 150 clergymen and acolytes were present.

Solemn Evensong was sung by Fr. Aveilhe, assisted by Frs. Reynolds, of Manitowoc, and Stanton, of Sheboygan Falls. The Rev. Fr. Hopkins, of Big Suamico, was the preacher, and the Rev. Fr. Curtis, of Sheboygan, was the offi-

ciant at Benediction. The music was furnished by a choir of thirty voices from Marinette, and was especially fine.

SEABURY DIVINITY SCHOOL CONVOCATION

FARIBAULT, MINN.—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, conferred the degree of Bachelor of Divinity upon five graduates of the school at its annual convocation, May 19th, and the degree of Doctor of Divinity upon the Very Rev. Edwin B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, S. D.

Earlier in the day Bishop McElwain ordained to the diaconate Messrs. Hubert G. Wrinch and H. A. L. Grindon, students at the School.

The Ven. E. W. Couper, of Minneapolis, was elected president of the alumni association, and the Rev. P. S. Kramer, Milwaukee, Wis., secretary-treasurer.

NEW BUILDINGS AT HOWE SCHOOL


HOWE, IND.—An event of major interest at the recent commencement of Howe School was the breaking of ground for the new building for the Lower School, White Hall. The largest number of alumni and patrons of the School, in its history, were present.

The commencement festivities opened on Friday evening, May 29th, when the alumni and the members of the graduating class entertained the guests with their delightful Kumbac Show. On Saturday evening the boys of the Lower School gave a remarkable exhibition of their achievements in physical training. The military manoeuvres and drills were held on Monday, revealing a high degree of excellence. The prizes and other awards were announced on Monday afternoon. The diplomas are not awarded until later, as Howe requires all of the members of the upper forms to take the college entrance board examinations, which are not held until the latter part of June. This requirement places the academic standard of Howe on the most advanced plane recognized in the academic world of America.

The baccalaureate sermon was preached by the Very Rev. R. S. Chalmers, who urged the cadets to study carefully their inheritance in the religious, political, and religious fields, that they may prove worthy of it and carry forward the ideals entrusted to them. The commencement address was delivered by Frederic Cook Morehouse, who took as his subject Graduating into Democracy, and who presented forcibly the obligation resting upon educated citizens to know and understand the highest principles of American life, and to devote themselves unselfishly to maintain them.

White Hall the new building for the Lower School, is to be erected in honor of Bishop White, for thirty years president of the Board of Trustees. The Rt. Rev. Campbell Gray, D.D., the present diocesan, with devotional services set aside the site, and the Rev. Irving Todd turned the first sod, using a shovel presented by the class of '21. Among the most interested and honored witnesses of this important forward step were Mrs. White and her sons. Directly after this the battalion led the way to the eastern entrance of the grounds, where the class pillar was presented by Captain Hackett, president of the sixth form.

The growth of Howe School in the num-



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ber and quality of its students and in the excellence of its academic work is among the outstanding features of the work of the Church in the middle west. Its victory over Culver bears evidence of the success of Howe boys in athletics. The rector, the Rev. Dr. Charles Herbert Young, announced that the enrollment has increased over thirty per cent in the last three years, and the indications are that, even with the new buildings, the capacity of the school will be taxed next year.

**LAWRENCEVILLE
SCHOOL COMMENCEMENT**

LAWRENCEVILLE, VA.—Unusual interest attached to the thirty-seventh anniversary of St. Paul Normal and Industrial School, Lawrenceville, because of the formal opening of the first unit of the boys' new trades building, and the graduation of the first class in Normal Training. The anniversary began with the baccalaureate sermon, Sunday afternoon, May 24th, by the Rev. J. C. Wagner, D.D., Professor of New Testament Greek and Homiletics in the Bishop Payne Divinity School, Petersburg, Va.

Commencement Day, May 27th, brought an unprecedented crowd of visitors and friends to the exercises that were held in the memorial chapel at 2 P.M., in the afternoon. The Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, delivered the commencement address, in which the stress was on the importance of developing strong, virile manhood and womanhood that would produce lives of dignity and character. The Bishop showed that possessing riches, education, talent, and all the advantages and refinements of life, yet if one lacked character, he was bankrupt. He lauded the kind of education given at St. Paul's, because it developed character first as a foundation for the superstructure of life.

Exercises incident to the opening of the new trades building took place at four o'clock. After a short service, the speaker for the occasion, Mr. Robert B. Tunstall, a prominent member of the Norfolk, Va., Bar, was introduced for the dedicatory address. At the close of Mr. Tunstall's address, Mr. John T. Thornton, Director of Industries and School Architect, in a neat little speech, delivered the keys of the building to Mr. Tunstall who unlocked the door and invited the assembled audience to inspect the building and the exhibit.

**GAUDET SCHOOL
COMMENCEMENT**

NEW ORLEANS, LA.—Commencement exercises of the Gaudet Normal and Industrial School, New Orleans, were held, June 4th, on the lawns of the school, and were attended by a number of interested people. The Gaudet School is an institution for colored boys and girls, operated and supported by the Diocese of Louisiana, and by the American Church Institute for Negroes in New York. Eight pupils received diplomas, six girls and two boys.

The address of the afternoon was delivered by the Hon. J. Zach Spearing, congressman from New Orleans, and an active member of Trinity Church. Mr. Spearing urged the children, especially the graduates, to carry out what they had been taught into the world, and to consider themselves as leaders of their race in their gradual improvement. Each one should carry on his duties faithfully and earnestly, he said, whatever their tasks

may be in the state of life into which it may have pleased God to call them.

The School suffers a loss in the resignation of J. E. Wallace, who, with his wife, has been the principal for three years. Mr. Wallace's health has caused his retirement from active service. His successor has not yet been announced.

**THE INCARNATION'S
COUNTRY HOME**

NEW YORK, N. Y.—On May 8th, at the Summer and Convalescent Home of the Church of the Incarnation, New York, which is situated near Lake Mohegan, there was a May day reception, at which time a sun pavilion, given in memory of Dr. B. Farquhar Curtis, was dedicated by the rector, the Rev. H. Percy Silver, D. D.

The Home is an important and interesting work carried on by the parish of the Incarnation, and serves a great need. During the convalescent period, from September 1st to July 1st, patients, including men, women, and children, are received and cared for. They come from the Chapel of the Incarnation, situated at 240 East 31st Street, and also through the different Social Service Departments of various hospitals. Under the best conditions for rest, with plenty of good air and good food, they respond quickly to the treatment and many are able to go back refreshed in mind and body. Much attention is also given the children and a teacher has been provided so that they can keep up with their studies while convalescing.

During the hot season, from July 1st to September 1st, the house is conducted as a summer home, during which time children from the families of the chapel or its neighborhood are given outings. Some parties include whole families, mothers bringing their small children so that they can rest and take charge of the little ones at the same time.

ATLANTA'S YOUNGEST PARISH

ATLANTA, GA.—The Church of Our Saviour, Atlanta, that was organized last September with forty members, was admitted as a parish at the recent meeting of the Diocesan Council. It now has 142 registered communicants, and a church building, seating 200, has been completed.

Recent gifts to the parish include a lot for a rectory, a complete heating plant, and a set of candelabra.

**THE KINGSLEY HOUSE,
NEW ORLEANS**

NEW ORLEANS, LA.—The attention of New Orleans, the General Convention City, has recently been attracted by the formal opening of the new Kingsley House. This new home of the well known settlement work occupies a full square in the crowded "Irish Channel." It has been described as "the greatest settlement house in America . . . There is nothing to compare with it, and only Hull House in Chicago approaches it."

The commissioning of this splendid plant, an important event for New Orleans, has a singular interest for Church people everywhere, for Kingsley House is definitely a child of the Church. It was founded by the Rev. Dr. Beverly Warner, rector of Trinity Church, over twenty-five years ago. Miss Eleanor McMain, who has been the life and spirit of Kingsley House for a quarter of a century, and

who is nationally known and loved among social workers, is a member of St. Paul's Church, New Orleans. The president of the Kingsley House Association is Mr. Warren Kearny, a widely known Churchman, who is also general chairman of the General Convention arrangements in New Orleans. The \$300,000 gift, which made

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the new Kingsley House a possibility, was given by Mr. Frank B. Williams, a member of Christ Church Cathedral, New Orleans.

And yet Kingsley House is entirely a non-sectarian work. While yet in its infancy its founders decided that it should cease to be organically related to the Church. Ninety-five per cent of the people who have received its benefits are other than Churchmen. Its governing bodies consist of people chosen without regard to their religious faith. It has drawn its support from the whole city.

It is expected that large numbers of visitors to the General Convention will visit Kingsley House, and study its work.

KENTUCKY SESQUICENTENNIAL CELEBRATION

LEXINGTON, KY.—The first week of June was a notable occasion in the life of the Blue Grass region of Kentucky, as it was given over to the celebration of the sesquicentennial of Lexington, and the early settlement of Kentucky at Harrodsburg, together with the reunion of the descendants of Daniel Boone.

An elaborate parade and pageant marked these events. M. Emile Daeschner, the French Ambassador to the United States, was the guest of honor, in that part of the celebration that commemorating the visit of Lafayette to Lexington and Frankfort. In the parade a number of the counties of the State had floats depicting some important event, or events, in the life of these counties.

In the second episode of the pageant, depicting The Boonesboro Convention, the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, as the Rev. John Lythe, the Church of England Clergymen, offered prayer, the first public prayer in the "wilderness." In the "World War," the tenth and last episode of the pageant, the Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington, represented the Voice of Prophecy. Many Church people of the Blue Grass Region took part in the pageant.

In Frankfort, on Wednesday the 3d, there was a meeting of the Boone descendants held in the Frankfort Cemetery, where Daniel Boone lies buried, as also many other illustrious sons and daughters of Kentucky.

SAN ANTONIO'S SEMI-CENTENNIAL

SAN ANTONIO, TEX.—A number of men and women, who were present at the consecration of St. Mark's Church fifty years ago, took part in a pageant, May 22d, that commemorated the semi-centennial of the parish. Scenes from Church history, and particularly of the Church in West Texas, were given by members of the parish.

A thank offering, amounting to \$14,000, was made by the congregation on the occasion.

A CORRECTION

BY A VERY regrettable error, the article reporting the recent commencement exercises at Nashotah House in last week's issue was made to say that the requiem for departed alumni was an "unusual feature of Nashotah's commencement." The article should have said that the requiem was an annual feature of the commencement exercises, as it has been a practice practically from the beginning of the House to remember before God the souls of its alumni that have departed this life.

A PRIEST'S SEMI-CENTENNIAL

WESTERN SPRINGS, ILL.—On Trinity Sunday, June 7th, the Rev. Thomas W. MacLean, LL.D., priest in charge of All Saints' Church, Western Springs, celebrated the fiftieth anniversary of his ordination to the priesthood. On Trinity Sunday, 1875, Dr. MacLean was ordained to the priesthood in St. Paul's Cathedral, Indianapolis, by the Rt. Rev. J. C. Talbot, D.D., second Bishop of Indiana, hav-

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ing been made deacon on the preceding Trinity Sunday by the same Bishop in the same church.

The Rev. Dr. MacLean was born in Crewe, Cheshire, England, in 1848. He is a graduate of Racine College and of Nashotah House. His degree of Doctor of Laws was conferred on him by the Chicago Law School.

During his long ministry Dr. MacLean has ministered in a number of places in the middle west, among which were his rectorate of St. Mark's Church, Minneapolis, and his incumbency of Trinity Cathedral, Duluth, as Canon and acting Dean. Dr. MacLean sat in the General Conventions of 1886 to 1898. His last active charge was as rector of Trinity Church, from 1917 to 1922, when he retired; but he is continuing his ministry acceptably at All Saints' Church, Western Springs.

BISHOP ATWOOD TO RESIGN

PHOENIX, ARIZ.—The Rt. Rev. J. W. Atwood, D.D., Bishop of Arizona, will present his resignation to the House of Bishops at the coming session of the General Convention in New Orleans. The Bishop gives as his reason his desire to leave the work while yet in full vigor and not to stay on until he is unable to care for it, or until it is necessary to appoint an assistant Bishop to help him.

The District of Arizona is a very difficult field on account of its immense territory, 113,956 square miles, and its widely separated missions. And the Bishop feels the pressure under advancing years.

Bishop Atwood was born June 27, 1857, and will have attained the age of retirement set by the Clergy Pension Fund. He was consecrated Bishop of Arizona, January 1911. During the fourteen years of his episcopate the number of clergy-

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men in the district has increased from 10 to 19, of parishes and missions from 13 to 26, the communicants by 1,574, or by nearly 140 per cent. During the same period the population of the state increased by about 25 per cent. In 1911 the total contributions were \$14,864.44; in 1923, the latest figures available, \$69,365.04.

COMMENCEMENT AT ST. MARY'S, DALLAS

DALLAS, TEX.—The commencement exercises of St. Mary's College, Dallas, began May 31st, the baccalaureate sermon being delivered in St. Matthew's Cathedral on Whitsunday, by the Rt. Rev. E. Cecil Seaman, Bishop of North Texas. The commencement address was delivered June 3d by Dr. W. M. Anderson, of the First Presbyterian Church, Dallas. Two young women were awarded diplo-



MISS JEANETTE W. ZIEGLER
Principal of St. Mary's College, Dallas, Tex.

mas on this occasion from the Junior College, the first two to complete the course since it has been fully accredited as a Junior College.

The Very Rev. R. S. Chalmers, Dean of St. Matthew's Cathedral, reported a large reduction in the indebtedness of the college, and said that an effort is being made to free the Garrett Memorial Dormitory of indebtedness that it may be a permanent memorial to the late Bishop, the Rt. Rev. Alexander C. Garrett, D.D. The speaker aroused much enthusiasm by announcing preliminary gifts of \$10,700 to the Endowment Fund. It is expected that the entire debt will be pledged by commencement day of next year.

Miss Jeanette W. Ziegler has accepted the position of principal of St. Mary's College, Dallas, Texas. The position was unanimously offered to her by the Bishop of Dallas and the Trustees of the College when Mrs. Anna Martin Crocker, the former principal, resigned, and it is a great gratification to them to have her acceptance. Miss Ziegler's eight years' work at Wolfe Hall, Denver, latterly as vice principal, her fifteen years at Liggett School, Detroit, her war work for the Girls' Friendly Society, and her magnificent contribution to Church Conferences, from Wellesley in the east to Colorado in the west, have made for her a host of loyal friends. The trustees of St. Mary's College think that they are to be congratulated upon securing the services of a consecrated Church woman, fitted by training and experience to make the ideal Principal of a modern Church school and junior college for young womanhood.

DR. TUCKER DECLINES COADJUTORSHIP

RICHMOND, VA.—The Rev. Beverly D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, has declined his election as Bishop Coadjutor of Virginia. This decision was made known in a recent letter to the Diocesan Council, that had elected him almost unanimously at its meeting on May 27th.

Dr. Tucker states that he feels that his best service can be rendered in parish ministry as rector of St. Paul's Church. He pointed out that he had resigned from the faculty of the Virginia Theological School two years ago for this reason.

"While I recognize that the claim of the work in the Diocese as a whole is superior to that of any particular parish," he said, "yet I am convinced that, at the present stage of my ministry, I personally am better fitted to serve the diocese by attempting to do a definite, concrete piece of work in one corner of the field than as an overseer of a much larger area."

DELEGATE TO THE GENERAL CONVENTION

TOKYO, JAPAN—At the recent meeting of the Convocation of North Tokyo the Rev. Charles F. Sweet, D.D., now in the United States, was elected to represent the District in the General Convention. Dr. Sweet will probably be the only representative of the American Mission in Japan in New Orleans this fall.

OHIO WOMAN'S AUXILIARY

CLEVELAND, OHIO—Nearly six hundred women were present at the annual meeting of the Woman's Auxiliary of the Diocese of Ohio, which was held in Emmanuel Church, Cleveland, May 14th. The Rt. Rev. Warren L. Rogers, newly consecrated Bishop Coadjutor of the Diocese, was the principal speaker.

The Auxiliary determined to establish an endowment for the benefit of the Ohio branch, and resolutions endorsing the recent Message of the National Auxiliary were passed.

DECLINES ELECTION AS FIELD SECRETARY

NEW YORK, N. Y.—The Rev. E. M. Stires, D.D., rector of St. Thomas' Church, New York, who was elected a General Secretary of the Field Department of the National Council at the last meeting of the Council, has declined the election.

In a statement to his congregation announcing the declination, Dr. Stires said:

"More than two months ago the officers of the National Council asked me to consider whether it would be possible for me to devote at least a year to acting as a Field Secretary for the National Council. And now has come a notification that the National Council has elected me a Field Secretary. The invitation is a distinction, an honor which I have not deserved, but which could not have come to any man who would hold it in higher esteem. I can think of no more critically important service which any man in the Church could render at this moment, and, therefore, I am the more keenly disappointed to find that my present responsibilities, my duty to my parish, and to certain other diocesan projects of large magnitude, prevent my being free to answer the call of the National Council and devote myself to a most interesting and most important service. I shall always treasure the honor that has been conferred upon me in being invited to undertake it, and I envy the man to whom the opportunity will be given."

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