

The Living Church

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

VOL. LXXIII

MILWAUKEE, WISCONSIN, JULY 4, 1925

No. 10

“OUR COUNTRY”

EDITORIAL

A MORAL EMERGENCY

BY THE REV. FRANCIS J. HALL, D.D.

THE CALL TO THE PRIESTHOOD, I.

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

How Epiphany Episcopal Church Raised \$92,000

Rt. Rev. Geo. W. Locke
Rector

Cadillac and Kerchival Aves.
DETROIT, MICH.

Rev. A. M. Ewert
Associate

WHAT THE VESTRY SAID:

"It is the desire of this Vestry that it express its sincere recognition of the organizing skill, the personal interest, the unwavering loyalty and the unselfish efforts of Mr. H. H. Patterson in his capacity as organizer and director of the Financial Campaign for funds with which to erect our new Community House, and that the Rector be requested to communicate to him this resolution."

GOAL --- \$78,000
RAISED --- \$92,000

WHAT THE RECTOR SAID:

"We also take the liberty to remind you, Mr. Patterson, that every active worker was conscious of:— your ability as an expert organizer, your capacity for taking infinite pains with minute detail, your knowledge of human nature and your infinite patience with its foibles, your complete system of human grouping, your keen analysis of difficult situations and your fine ability to stifle incipient complications with an enviable good humor. To these and other gifts, natural and acquired, we attribute our great success, in raising \$92,000 when we only expected, and asked, \$78,000."
Respectfully,
G. W. LOCKE,
Rector.

MARK W. ALLEN
Campaign Gen'l Chairman
510 LODGE AVE., DETROIT

THEY SECURED THE SERVICES OF
H. H. PATTERSON
DIRECTOR
CHURCH FINANCIAL CAMPAIGNS
903 East 150th St., Cleveland, Ohio

AFTERMATH:

- ¶ A UNITED CHURCH
- ¶ A LOYAL COMMUNITY
- ¶ MANY NEW MEMBERS
- ¶ NEW SUNDAY SCHOOL PUPILS
- ¶ PEOPLE SET TO WORK WHO NEVER DID CHURCH WORK BEFORE
- ¶ SEVEN DENOMINATIONS WORKING ON TEAMS
- ¶ 160 WORKERS ON TEAMS; HALF OUTSIDE MEMBERSHIP ENTIRELY
- ¶ CHURCH RESTORED TO A COMMANDING POSITION IN COMMUNITY
- ¶ SUBSCRIPTIONS MADE PAYABLE IN 3 YEARS; \$42,000 PAID WITHIN 3 MONTHS
- ¶ CORNER-STONE OF NEW BUILDING LAID WITHIN THREE MONTHS
- ¶ AN IMPETUS GIVEN TO BUDGET AND EVERY CHURCH ORGANIZATION

THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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WE ONLY seem to give them back to Thee, dear Lord, who gavest them to us. For as Thou didst not lose them in giving them to us, so have we not lost them by their return to Thee. Not as the world giveth, givest Thou, O Lover of souls. What Thou givest, never dost Thou truly take away, for what is Thine is ours always. And life is immortal, and love eternal and death itself but an horizon, and an horizon is nothing but the limit of our present sight. Lift us up, that we may see more clearly; cleanse our eyes, perhaps of tears, that we may see clearly. Let us know ourselves to be even now near to our beloved who are in Thee!—*Christ Church (Chicago) Messenger.*

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VOL. LXXIII

MILWAUKEE, WISCONSIN, JULY 4, 1925

No. 10

EDITORIALS & COMMENTS

"Our Country"

OUR Country! May she always be right!" So far at least we may go with old Stephen Decatur, and it is no part of our present purpose to discuss the casuistry latent in the remainder of his celebrated toast.

But what is it for a country to be right?

WHERE a whole nation does not worship God, and where those who own His allegiance are in such disagreement that they cannot worship together, the collective, national rightness toward God becomes impossible to assert. Yet the American people do desire to act rightly both toward God and toward their fellow men at home and abroad. But the path of rightness is frequently obscure.

Rightness demands a governmental opportunity for the individual citizen to develop all his God-given attributes to the utmost degree. "Life, liberty, and the pursuit of happiness," do not exhaust the citizen's natural rights. Free speech, a free press, and the right to bear arms, are not alone the marks of a great, free people, as we understand them today, after a century and a half of experiment in democracy.

The citizen has the proud right of performing service for the common good. Indeed, the "opportunity for service" might possibly be substituted for the "pursuit of happiness" if the phrase were to be newly constituted today. We have learned that a selfish pursuit of happiness may easily thwart the well-being of society, and so tear down the foundations of democracy. Happiness, perhaps, comes chiefly through the pursuit of something more fundamental than itself. The divorce courts are filled with those who have engaged wildly in the pursuit of happiness and so have failed to find it. Our "idle rich" and our shiftless, unsocial paupers alike have failed in the rightness that their citizenship demands because they have pursued *only* happiness.

The opportunity for service is a more adequate running mate for life and liberty than the pursuit of happiness.

NOW a large part of our modern legislation proceeds upon the principle that liberty of the individual should be restricted by government in the interest of the whole. Indeed if personal liberty were the watchword of the Eighteenth Century, social welfare is of the Twentieth. The eighteenth amendment by no

means stands alone. The restriction of child labor and of hours and character of employment for women, the prohibition of food adulteration, the limitation of contracts in restraint of trade, the prohibition of monopolies in certain fields, the governmental supervision of railroad rates and of common carriers in general, the recognition of the right of collective bargaining—all these are limitations upon the natural rights of the individual for the common good, of precisely the same nature as liquor prohibition, and based upon the same principles. Each of these was accepted as a part of the law of the land only over strenuous opposition, and no one of them has yet the indorsement of a single generation of continuous use. From the conception of almost unrestricted personal liberty for the "pursuit of happiness" we have come, in a single generation, to the recognition of the supremacy of social justice and the good of the whole people as the cardinal obligation of democracy. The right to social justice was the step that led to the demand for social justice.

RIGHTNESS in the field of international relations has lagged behind its application to internal movements. The acceptance by the nations of a prohibition of the use of gas and of disease germs in war, which was chronicled last week, is a step in rightness. Yet it may be a false step. To prescribe conditions of war is to tolerate the system of war.

War must itself be abolished; not, as we have often pointed out before, by saying that we never again will fight, but by finding a better solution for international problems and misunderstandings. To acquiesce in a system of war is to deny the rightness that should characterize our nation. We confess to some concern at the shift of the attempts of governments from finding a way to prevent or to stop wars to drawing up conditions under which wars may or may not be waged. A "war to end war" was once the enthusiasm of the American people. They must be called back to that determination. They must grimly resolve, with President Harding, that "this must never be again." But they must not rest with saying it. They must find a way to carry the determination into execution. In time of peace we must prepare to make wars impossible.

This does not mean that the nation must not also be prepared for the national defense. We see no inconsistency between this grim determination to find a substitute for war, and a determination also to fit the

nation to take its part in war, pending the time when a substitute for war shall have been successfully established. We do not believe the latter to be impossible; but we recognize not only that it has not yet been accomplished but also that the American people have lost the determination to accomplish it. We have no sympathy with a Pacifism that refuses to look facts in the face. War, or a substitute for war, is the world issue, and America must choose, *as a system*, the one or the other. Pacifism chooses neither, and thereby invites not only war but failure in war. One wishes that the whole American people could be polled singly upon the direct issue: As the ultimate means of settling disputes between nations, do you prefer (a) war, or (b) a substitute for war?

After which, if it should appear that a substitute for war was the desire of the American people, it would seem that we ought to have among us sufficient statesmanship to develop the details.

"Our country! May she ever be right!"

ACKNOWLEDGMENTS

Milwaukee, June 11, 1925.

Mr. Frederic Cook Morehouse,
Editor, THE LIVING CHURCH,
Milwaukee.

Dear Sir:

In accordance with instructions received, we have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1924, to May 31, 1925, as published in THE LIVING CHURCH, amounting to \$5,905.02, were duly accounted for.

No charge has been made for any expense in connection with the handling of the funds during the year, and the total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1924, as previously certified to	\$343,195.63
Amount certified to above.....	5,905.02
Total collected and distributed to May 31, 1925	
	\$349,100.65

Yours very truly,
PRICE, WATERHOUSE & Co.

NEAR EAST RELIEF

H. Emily T. Wright, Geneva, Ohio (for Armenian orphans) ..	\$ 10.00
Rev. W. M. Geer, New York City.....	22.00
Alexandria, Va.	5.00
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C. A. C.	9.70
Mr. and Mrs. E. M. Benedict, Cincinnati, Ohio.....	5.00
	\$ 61.70

JERUSALEM AND EAST MISSION FUND

Church of the Holy Communion, Charleston, S. C.....	\$ 14.80
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PEACE

PEACE MEANS the reconciliation or the sublimation of antithetical ideas, motives, and actions. It is more than a sentiment. A false or rupturable peace is usually based upon mere surface considerations.

Our Lord Christ was a great reconciler because He knew accurately the meaning, the quality, and the sources of those elements of life which were in opposition to Him. Many of the postulates of modern psychology were exemplified long ago by Him in His dealings with men. In the Gospel according to St. John we read that "He knew all men, and needed not that any should testify of man: for He knew what was in man."

This completeness of understanding on the part of Christ, as to what went to make up a man, kept Him, on one hand, from falling into illusions while, on the other, this all-knowledge never begat in Him cynicism nor hopelessness. Victory was in sight for that Nobler Way of which He was the Living Road because of this possession. In His dealings with all sorts and conditions of men, in that only too short time in material presence on earth, He overcame the enemies of peace by taking them at their face value and by showing how worthless was their position when placed within the white light of the worthfulness of God's loving plan for all mankind.—*Very Rev. Edmund Randolph Laine, Jr.*

"THE FIRST YEAR OUT"

A UNIQUE and interesting document has just been issued by a recently graduated class of the Virginia Seminary. It is entitled *The First Year Out*, and is the story of the life and impressions of twenty-four young men in their first year in the ministry, each man having contributed a page. The pamphlet was compiled primarily for class consumption and hence is written with a frankness seldom found in a general publication. This particular class (1924), when in the seminary, was notable in that practically every man had seen war service and a large proportion had been engaged in some business or profession before studying for orders. The reactions of these men to the religious situation in the thirteen states where they are scattered should therefore be of some interest and value.

The chief impression one gathers from reading the pamphlet is the tremendous opportunity ahead for the Church. Nearly everywhere the way seems open for more work than the men can handle. From the far West one man writes that in nine months he travelled 7,000 miles on Church duty and presented twenty-eight persons for Confirmation. Another: "Our membership has increased from fifty-nine to one hundred and ten." From the South: "I have five mission stations in a field which has been closed for seven years."

It is noteworthy that the ministry of these young clergymen is by no means limited to that usually defined as "Church work." A list of their activities ranges from conducting an open forum on Genesis 1 among Fundamentalists, Socialists, and Swedenborgians, to refereeing local football games. A note of surprise is sounded that the public find it so queer a parson can be flesh and blood. One man located in a boys' school says that they punch him "to see which way a deacon will jump." Naturally this "humanness" is reflected in the results obtained. "We shall never attempt to be a Community Church but have already achieved the distinction of being an Episcopal Church for the Community." Again: "At a recent service we had six denominations represented, including Roman Catholic and Greek Orthodox."

Subjects for sermons do not seem to have bothered the neophytes: "Life is too short," says one, "to preach all the sermons one finds in his actual ministry. No wonder St. Paul said, 'Woe unto me if I preach not the Gospel.'" A number of those situated in over-churched rural communities are oppressed by the intolerance and bigotry of denominational church-goers, while a city man sums up his year by noting the ever-present danger of letting Christianity mellow into Churchianity. But another country parson finds that, after all, service to the Master may be rendered by sitting on the fences and discussing cows, Coolidge, and the latest baby.

On the whole the message of the pamphlet is one of buoyant hope and courage. Beneath much of the joking lightness of the printed word there can be felt the strength and sureness of a happy Christian life of service. Occasionally it finds voice: "This cold world is not so cold after all. Christianity has not lost its hold upon life!" "Life is the most glorious thing in the world."

THE AMERICAN EPISCOPATE

BY THE REV. WILLIAM H. STONE

THE following table, showing the birthplaces of the bishops of the American Episcopate, may be of interest to American Churchmen.

New York 67, Virginia 37, Pennsylvania 25, Massachusetts 24, Connecticut 18, South Carolina 15, Rhode Island 13, Ohio 12, Maryland 11, New Jersey 10, North Carolina 9, Illinois 7, Vermont 7, Kentucky 5, Maine 5, New Hampshire 5, Georgia 4, Missouri 4, Delaware 3, Michigan 3, Mississippi 3, Minnesota 2, West Virginia 2, Wisconsin 2, and one each Alabama, Florida, Iowa, South Dakota, Tennessee, and Texas.

Of those born in foreign countries: England 15, Ireland 9, Canada 7, Scotland 2, and one each in India, Switzerland, Russian Lithuania, China, Liberia, and Spain.

This list includes all the bishops from Seabury to Juhan, including Bishop Kinsolving of Brazil and Bishop Ferrando of Porto Rico, as listed in *The Living Church Annual* for 1925.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF JEREMIAH

July 5: Fourth Sunday after Trinity

THE DANGER OF THE MAN WHO REBUKES SIN

READ Jeremiah 26: 8-15.

ISRAEL believed itself to stand in a covenant relationship with God; God was particularly the God of Israel, and the people His people. That conviction involved a danger. It might be, and it popularly was, assumed that God's protection of Israel held good, irrespective of the nation's moral response. It was the prophet's task to insist that the covenant bond was, before all, a moral relationship, and that it threw a great weight of obligation upon the people to obey the will of God. Jeremiah charged his nation not only with specific sins, but with sin as it culminated in an insensibility to its obligations which rendered it faithless to God, and to the covenant the nation had accepted. The charge aroused the religious leaders to resentment, for it touched them in their pride and honor, and they sought to retrieve themselves by discrediting their accuser. It will be remembered that the opposition to Jesus sprang up as a consequence of a similar challenge of the moral and spiritual leadership of His own day. Men will listen to the rebuke of sin till it becomes personal.

July 6

THE PEOPLE ARE NOT LEFT WITHOUT HOPE

READ Jeremiah 31: 10-17.

BECAUSE the prophet himself believed in the reality of the divine covenant, he could not rest with being an accuser. Merely to convince the people of sin was to imply that the covenant had failed of its purpose, and that men had lost claim upon it, or that God had withdrawn from it. The present punishment might seem to indicate that such had taken place. But the prophet saw in punishment, not God's relinquishment of His covenant purpose, but His will to effect this purpose. Since the covenant is a moral relationship, God must use all means, even the extremities of suffering and punishment, to secure it. The nation's pain is therefore purposeful, remedial, and restorative. It opens the way for repentance, and so brings with it a new hope that the good which the nation has wilfully forfeited in the past may be secured in the future, when God's discipline has done its work.

July 7

BURNING THE ROLL NEVER AVERTS JUDGMENT

READ Jeremiah 36: 14-32.

THE reforms of Josiah, based upon the newly discovered Book of the Law, which is identified by modern scholars with the Book of Deuteronomy, had effected a moral and religious reform in Judah. The results were not lasting. Under the cover of greater observance of the national religion, many of the old wrongs remained. The heart of the nation had not been touched. All the while the peril of Jerusalem increased. Babylon stood almost at its very gates. Jeremiah made a dramatic appeal to the conscience of the king and people—but the roll, in which he had written it, was cast into the fire by the king, Jehoiakim. Jeremiah at once rewrote his message.

God's will is absolute. It will be carried out, and it will finally be recognized. We may, by disregarding it, trick ourselves into a sense of security, but we do so to our own disadvantage and to our own cost. The incident of the burned roll brings sharply home the futility of resisting God's purpose. We may gain respite by ignoring God's plan for us, but never release from what He proposes for us.

July 8

CAST INTO A DUNGEON

READ Jeremiah 38: 1-13.

THERE are two ways of dealing with an accusing voice. One is to heed it, the other to silence it. History is full of the story of men's choice of the second method. Jeremiah, St. John Baptist, Jesus Christ, the apostles, and the long line of saints and martyrs, bear witness to the world's ready use of persecution. Of all weapons it is the most ineffective. The truth men speak is not their own; they are only agents entrusted with it. The truth outlives them. Jeremiah prophesied disaster to an apostate nation. No stilling of an accusing voice could, for a moment, alter the relation between sin and punishment. The nation was faithless, and Babylon was almost before its walls. Punishment would take place. Moral consequences are never averted except by altering the terms of a moral relation. Every resource of detraction, every employment of punishment, every means by which we seek to discredit the truth that we will not hear, makes us more insensible to the truth; but the truth will live despite us.

July 9

CONFERENCE WITH THE WEAK KING

READ Jeremiah 38: 14-28.

FEW men have had a task harder than Jeremiah's. It was his lot to seek to save a city by means which must have seemed to every one its betrayal. His loyalty could only be popularly interpreted as the counsel of the traitor. He accepted both the message God gave him to deliver and its consequences with the courage of the true prophet. In unfavorable contrast stood the weakness and vacillation of Zedekiah. Zedekiah must have perceived that the only safety lay in a timely treaty with Babylon. It was to the interest of his country to have made it, but he feared the imputation of cowardice to which the course would have exposed him, and he resolved upon the disastrous resistance to Babylon. Moral courage is the highest form of courage, and the most difficult. Zedekiah lacked what Jeremiah possessed, moral conviction, which is the basis of real courage. Lacking it, the king was unable to follow any policy which robbed him of common sympathy and support. He chose what popularly appeared a hero's course from sheer cowardice; he destroyed a nation to guard his own reputation.

July 10

JERUSALEM TAKEN, JEREMIAH SPARED

READ Jeremiah 39: 1-14.

IN B. C. 587, Jerusalem fell before Babylon, after a siege of a year and a half. "The long struggle was at an end, and Israel was no more a nation. The city was utterly destroyed. The temple treasures went to adorn the conqueror's capital. A handful of the poorest citizens were left, under the rule of a Babylonian governor, to till the devastated fields and to rebuild the fallen cities; and the whole remainder of the population, with the blinded king in its midst, made its weary way into the land of exile."—*M. A. Phillips.*

July 11

JEREMIAH IS CARRIED INTO EGYPT

READ Jeremiah 43: 1-7.

THE remnant of the people, whom the Babylonian king had scorned to take into exile, found refuge at Mizpah, where, under the leadership of Gedaliah, the newly appointed governor of Judea, they were treated with consideration. With them went Jeremiah who, as the advocate of submission to Babylon, was under the special protection of the Babylonian govern-

(Continued on page 316)

A Moral Emergency

By the Rev. Francis J. Hall, D.D.

Professor of Dogmatic Theology, General Theological Seminary

I WISH to call the pointed attention of all readers of THE LIVING CHURCH to a book of very critical and practical importance, Dr. Walker Gwynne's *Divorce in America under State and Church*.*

The aim of the book is to show clearly how rapidly the divorce evil is breaking up home life in America; to indicate the moral significance of divorce, and its hopeless inconsistency with the will of God and Christian principles; and to advocate certain obvious measures by which the evil can be checked, that is, so far as this can be done by civil and canonical legislation. Dr. Gwynne realizes fully that the reformatory possibilities of legislation are limited, and that moral and spiritual influences must be exercised on a large scale, if the threatening moral chaos is to be averted. But he is surely right in maintaining that certain legislative reforms are urgent, and that they cannot long be delayed without the most serious upset of our national civilization.

Summarizing broadly the data which Dr. Gwynne sets forth in more detail, and with incontrovertible evidence, we are confronted by the following terrible facts: In 1870 the ratio of divorces per 100,000 population was 28, and in 1916 it was 112, or four times as large. In 1916 we had 112,036 divorces, while Canada, close by, had only 57. Moreover, the proportionate number of divorces is constantly rising; for in 1922 there were 136 divorces in every 100,000 of population, an increase of 21 per cent in six years. This increase appears also in the fact that, whereas in 1916 there was one divorcee to every 9.3 marriages—itsself an ominous proportion—in 1922 there was one to every 7.6 marriages. And the number of divorces in 1923 was eleven per cent greater than in the previous year.

Nevada leads the way with 10 divorcees to every 9 marriages in 1922. The reason for this immoral leadership is the ease with which divorce can be obtained under the laws of that State; and this points to a gigantic evil—the chaotic mutual inconsistency of divorce laws in the various States of this nation. If divorce cannot be had in one State, "residence" can be secured on easy terms in another State and the marriage tie broken there. There is no distinction between separation from bed and board and absolute divorce with freedom given to remarry. The result is that many are living in unions that, although lawful in the State of their origin, are adulterous in the State of the parties' present residence. And this corrupt practice cannot be prevented, for a divorce lawfully in one State cannot legally be reversed by another State.

The consequences for the social order are grave. Home life becomes a temporary affair, grounded in capricious wilfulness—often in sheer lust. Children are deprived of consistent moral upbringing, and are often wholly cut adrift. Society is confronted by the alternative either of stern withdrawal of contact with remarried divorcees, or of acquiescence in corrupting associations. The latter alternative is usually accepted as the less heroic. So the young have no chance to inherit the Christian mind, but go on to perpetuate and increase the moral chaos. And out of this atmosphere naturally emerges the increase of infanticide, of the use of contraceptives as a protection of lust, and of considerable serious adoption of the theory of "free love."

Dr. Gwynne has no difficulty in showing historically that the increase of divorce, when unchecked, has inevitably resulted in the decay of civilization and the downfall of empire.

What are we to do about it? Obviously there must be in the Church a revival of teaching of the Christian ideal of marriage, and of its relation to the kingdom of God. Whatever may be the obscurity of one phrase attributed to Christ in the First Gospel, it is clear that the root principle there laid down by Him is condemnatory of remarriage after divorce, and requires us to regard such remarriage as immoral. The alleged

exception in favor of the innocent party of divorce for adultery is at best most precarious. In practice it cannot be successfully applied, and it dangerously weakens Christian teaching of marital obligations. *No priest should consent to remarry any divorcee whose divorced partner still lives.*

Two legislative reforms are rightly urged by Dr. Gwynne: to abolish, in our unhappy Canon on the subject, the exception in favor of the innocent party in divorce for adultery; and to promote uniform civil legislation on divorce—this last requiring that, in its determinative safeguards at least, such legislation shall be reserved to our national Congress. His plea—his whole book—should be widely read and pondered.

Whether the movement for purifying our Canons of their greatest blot can be revived and strengthened sufficiently before the next General Convention to accomplish such purification this fall, I do not know. I venture to say emphatically, however, that if it cannot be done, there is reason for serious heart-searching among us.

INDEPENDENCE DAY

By THE RT. REV. THOMAS J. GARLAND, D.D.,
BISHOP OF PENNSYLVANIA.

Lord, in Thy house this sacred day,
We kneel where patriots knelt to pray;
They pledged anew their faith in Thee
Then took up arms for liberty.

Not in their strength, but in Thy might
They trusted to defend the right;
And Thou didst guide them by Thy hand
And 'stablished firm our fatherland.

God of the patriots! be our guide;
Protect this land for which they died;
Give us our fathers' faith in Thee,
To live for truth and liberty.

Lord, lead us in the paths of peace
Till wars throughout the world shall cease;
Till Nations' hate and strife have died
And righteous peace and love abide.

THE AGGRESSIVE CHURCH

WE HAVE too much allowed ourselves to be content with ministering to our own people and to those who sought us out. While very distrustful of modern methods of "Publicity" (which to my mind are singularly alien from the temper of Him who did not strive nor cry, nor cause His voice to be heard in the streets), we must remember that the mission of the Christian Church is to be *aggressive*. Go and make disciples of all the nations, is our commission; declare war on Unrighteousness, Impurity, Dishonesty, and Selfishness; attack the strongholds of evil; win men and women to the obedience of Christ, to the reception of His teaching, to submission to His commands, and the glad acceptance of His grace through all its appointed channels.

We must try to make our churches centers of spiritual life, clergy and people alike being individual examples of the peace and strength and joy that a whole-hearted acceptance of the Christian Religion brings. So shall we commend to all the doctrine of God our Saviour.

Christians and Churchmen must not stand aloof from general interests. In our village and city communities the influence of the Church should be felt as a purifying, refining, strengthening power; we should make ourselves felt in the State Legislature and at the National Capital, not as seeking favor or privilege for the Church, but as upholding standards of Right and Justice, contending for the protection of the weak and less privileged individuals, classes, nations. We must seek to bring to bear the principles of Christ on all departments of life, not only personal and domestic, but social also and commercial, civic, and political.—*Rt. Rev. A. C. A. Hall, D.D.*

* Published by The Macmillan Co., New York, N. Y. Price \$1.25.

The Call to Holy Orders, I.

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

WHEN I WAS LECTURING to candidates for Holy Orders at the General Theological Seminary at New York, the Bishop Coadjutor of Albany asked me to address the clergy of that Diocese on the subject of recruiting for the ministry: and many whose judgment I respect have urged me to expand and publish that lecture. It is obvious that a priest from England, who has only been three times in America, and never for more than five months, would be very presumptuous if he imagined that his opinion on the problem as it presents itself in America would be of any value. But a short account of the general principles which bear on the subject and a sketch of the way in which we have tried to meet it in England may be of use in stimulating prayer on this most urgent matter. So I offer to American Churchmen these notes.

I. THE DEARTH OF CANDIDATES FOR HOLY ORDERS.

APPARENTLY in most Christian Communions there is at this time a dearth of candidates for the ministry. But here I must strictly confine myself to the narrow limits of my information, and this chiefly refers to the Catholic Church in England, *Ecclesia Anglicana*.

When I was in Paris last Holy Week, I saw in every Roman Catholic church immense yellow posters which said that, owing to the awful sacrifice of young lives in the war, there was a serious dearth of candidates for the priesthood, that soon many parishes would be without the administration of the sacraments, and that it was the most pressing duty of all parents to urge their sons to consider the call to the priesthood. It is questionable whether this dearth was due solely to the war. Before war broke out, I heard that several seminaries in France were closing down for lack of candidates; but I had no means of verifying this statement.

We learn from Mr. D. Gwynn in *The Catholic Reaction in France*, that about 32,700 ecclesiastics fought in this war; of whom 4,618 were killed and 10,000 and more were mentioned in dispatches. He reports that, in spite of their starvation wages of 300 to 900 francs a year, the figures of the seminaries are promising and most of them show the entry of an unusually large number of seminarists. It is estimated that ninety per cent of the young priests come from the working classes. Mr. Gwynn quotes the figures of the vicomte d'Avenel which indicate that of the 34,000,000 living outside of Paris and Alsace and Lorraine, there are 10,000,000 practising Catholics, and 16 or 17,000,000 calling themselves members of the Church. In the Diocese of Orleans the number of frequent communicants has multiplied fifteen times in recent years. In M. Malery's constituency, ninety-five per cent of the men go regularly to Mass. (From a review in the *Times Literary Supplement*, March 19, 1925.)

In England I think it is true to say that in my Communion there is no dearth of candidates for the priesthood. The Colleges at Kelham and Mirfield and St. Chad's, Durham, which provide free training for the priesthood, are quite unable to deal with all the boys who apply, and can only select those who seem to be the most promising candidates. The real trouble in England in this, as in many other matters, is that we are in the process of transition from a worn out feudalism, with all its hateful class distinctions, to a more healthy democracy, which may ultimately develop into a real Theocracy.

In England our difficulty lies in this transition. The "leisure" or "moneyed" classes used to supply a sufficient number of men for the normal working of the National Church. Up to about the year 1850, boys of the leisure classes used to proceed from their public (i.e. large boarding) schools to the Universities. From these there were four or five possibilities. A boy might wish to become an officer in the Army or Navy, which later he would enter at fourteen or fifteen years of age; or he might become a doctor, or a parson, or a lawyer, with the possibility of entering Parliament or of going into the Civil or Diplomatic Services. It was regarded by the leisure classes as almost necessary that their boys should enter a "profession," and there was a sort of tradition against their entering on active life in a "trade" or commercial undertaking—"becoming a shop-keeper." So, in many families of what used to be known as the upper classes, one boy would go into

the Army, another into the Royal Navy, a third become a lawyer, and a fourth a priest. The old traditions of feudalism, of a governing class who performed certain public duties and ruled over and protected their followers, and were bound to support the Christian religion (because, in the Middle Ages, human life was treated as a unity which embraced all man's nature, body, soul, and spirit) have absolutely dominated English social life till quite recently; and while these class distinctions are responsible for most grievous false valuations, they did preserve two traditions which were not wholly evil, the paternal instinct that the upper classes were bound "to do good to the poor," and to provide for the maintenance of the Christian religion. The younger brother of the feudal baron often entered a monastery and became its abbot, and the mitred abbots sat with their kindred in the House of Lords. The Three Estates of the Realm were not as Mr. H. G. Wells described them in an article in the *Times*, King, Lords, and Commons; but Lords Spiritual, Lords Temporal, and Commons.

After the Wars of the Roses, which weakened the power of the feudal aristocracy and increased that of the King, court favorites and politicians, enriched by the unscrupulous appropriation of the lands of the monasteries, Cecils and Somersets, and a crowd of the *nouveau riche*, took on the titles and traditions of the feudal aristocracy, and among them the paternal instinct to do good to the poor, and to maintain the established religion as a safeguard to "law and order" which alone protected them in their ill-gotten possessions and usurped power. Since then the feudal tradition has suffered many a shattering blow. The Industrial Revolution, dating from 1750, when coal was first used for smelting iron, destroyed paternalism in industry and gradually substituted mass production in factories for work which used to be done in the home by the family. The gradual transition of feudalism to industrialism, and from industrialism to plutocracy, has created a class who rely on the personal use of wealth without feeling its social responsibilities; and the moneyed classes, which, till 1850, had inherited the feudal tradition of "doing good to the poor" and "maintaining religion," no longer supply, as they used to do, the requisite number of candidates for the priesthood to maintain the work of the Church.

In recent years the feudal tradition has been finally shattered by the sale of titles for the support of party funds by Liberal and Conservative politicians, and we may hope that this gross corruption will liberate England from the tyranny of class distinctions, and enable the Church of the nation to recruit her ministry from every home on a moral and spiritual qualification, quite irrespective of the poverty or wealth of the parents whose sons hear and desire to answer God's call to the priesthood.

This brief sketch of the history of the problem which confronts the Church of England has been necessary in order that we may fully realize the different way in which the problem presents itself to the Episcopal Church in America: and this realization is necessary if we are to find what plans for the solution of the problem are appropriate in each case.

IN England we have a Church which gave birth to the nation. When England was overrun by warring tribes of Angles and Saxons, Danes and Britons, it was the Catholic Church which subdued them and welded them into a unity. She taught their children in her monasteries. She laid the sure foundation of an ethic based upon the love of God. She gave the people her laws. Her synods were the parent and model of the nation's Parliament. Her bishops were the great officers of the State. She protected the poor from the oppression of barons and the tyranny of kings; and she preserved those principles of Liberty, Fraternity, and Equality, Respect for Personality, Righteousness, and above all, equal Justice, which are the very foundations of the throne of God and the only possible bond of the brotherhood of man. Since, then, the Church was prior to the State and gave birth to the Nation, a widespread assumption has existed till recent times that an

Englishman is a member of the Church of England unless he has sufficient energy of conviction to separate himself from her communion. This of course involves that the National Church is weighed down by a vast mass of nominal Churchmen, who claim every privilege while they neglect every duty, and defy enthusiasm with an apathy which even the fires of Pentecost cannot penetrate, and which convinces many of us that the Church ought to sever its connection with its offspring, the State; and to realize the first clause of *Magna Charta*, "The Church of England shall be free."

On the other hand, the spirit of America was born of a loyal Churchmanship in constant conflict with a strong Puritan tradition of revolt against everything for which the Church of England stood. And, from the beginning, Church principles were made repulsive to many by being associated with the stupidity and tyranny of corrupt politicians and immoral and contemptible kings. America has been forced by the apathetic State Church of the Caroline and Georgian period to work out for herself the great Christian principles of Liberty, Fraternity, and Equality, of Righteousness and Justice, not only apart from any assistance from the Church, but often in defiance of a Church which in its later history had become the slave of kings and politicians.

And as a foreigner who has enjoyed for five months the magnificent hospitality of America, I cannot refrain from paying a tribute of admiration to the way in which she has realized the great principle of Equality and respect for Personality, which is the first essential in a family of the sons of God.

Now this difference in origin must make a great difference in the appeal of the Church to the Nation, a difference which must affect the call to boys to answer to God's call to the priesthood.

In England the call has behind it 1,700 years of the nation's life. It is a call to preserve those principles which form the rock foundation of the nation's character.

In America the call must emphasize the fundamental and universal validity of those principles themselves: that they are the best expression of the will of God; and that they are as essential to enable America to fulfil its divine mission to the future of the human race as they were to its development in the past. For as surely as in the past God has used the British Empire, in spite of its sins and failures, to educate many backward races into freedom and to federate vast colonies and dominions in a Federal Commonwealth of free nations, knit together by the bonds of spiritual principles, so surely will He use America, if she responds to His call, to fulfil His purpose of knitting all the nations of the world into a Coöperative Commonwealth, a Brotherhood of Man beneath the Fatherhood of God. Is it not for this purpose that He has gathered in the United States men "out of every nation, kindred, tongue, and people," and of every religious conviction, each nation contributing to the common mind its own characteristic outlook and its best ideals? Is it not for this that He has inspired her with such a zeal for education, and given to her statesmen such a world-wide vision, and endowed her with a kindness of heart, which all who really know the best Americans must regard as their leading virtue?

II. THE PROBLEM AND ITS SOLUTION IN ENGLAND.

FROM ABOUT 1870 onwards, the Church of England has been confronted with the problem of recruiting for the ministry. The sons of the leisure classes at the ancient Universities of Oxford and Cambridge no longer volunteered in sufficient numbers for Holy Orders. Not only did she fail to fill the places left vacant by retirement or death, but also she was unable to cope with the vast increase of the population, about ninety per cent of whom looked to her for religious ministrations. The endowments, with which the piety of past ages had made provision for any poor boy to make his way up from his parish school to the university, and thus qualify himself intellectually for the priesthood, had been perverted. The "close" scholarships of village and grammar schools had by a mistaken liberalism been thrown open to general competition, and fell to those boys whose parents could pay for the expensive preparation which enabled boys to succeed in this competition. Thus quite unconsciously the Church of England had slidden into a deadly position of a class priesthood with a money qualification. As I wrote in the *Pilot* in 1901: "It is mocking God

to talk about awakening vocations. We are hard at work stifling them." If a boy's parents had \$1,000 a year to spend on his education, he could go to a public boarding school and university and become a priest, however stupid and unspiritual he might be. If a boy's parents had not \$1,000 a year to spend on his education, that boy could not be a priest in the National Church. As Bishop Gore said when I first brought this point to the notice of my Community of the Resurrection: "We have, in this matter, patented a new form of simony," and, as I added in my article in the *Church Times*, August 29, 1902: "The bitter shame of it is that we have waited to discover our sin till the moneyed classes no longer wish to buy what we desire to sell."

The reason why boys at our ancient universities no longer volunteered in sufficient numbers for Holy Orders may be summed up in these headings:

1. The rapid developing of the Empire gave an increasing number and variety of openings to men with university education.
2. The development of specialization of the medical profession, and of science in its many branches, offered attractive opportunities.
3. The neglect of the bishops to care for the economic interests of the priesthood made boys reluctant to enter a profession where it was difficult to secure a living without private means.
4. The free discussion of religious matters, and the widespread skepticism of the age of Herbert Spencer, had brought in an uncertainty of belief where formerly the fundamentals of the Christian religion were taken for granted. Many boys shrank from pledging themselves to a life based on the profession of creeds in which their faith might at any time be shaken.
5. The development of education into a national system in 1870 gave boys of university standing many new opportunities of a life's profession as teachers in schools or professors in the new universities which were springing up in many larger cities.
6. The growth of worldliness, the rich rewards of trade and commerce, the development of the civil service at home as well as abroad, the diminishing birth rate among the moneyed classes, each contributed to some extent to make candidates from these classes fewer.

Some statistics taken from *The Church of England Year Book*, 1925, from *Mowbray's Churchman's Year Book*, 1925, and from my manual, *Urgent Church Reform*, 1908, will reveal the state of the problem in England.

A. THE EPISCOPATE.

First is the failure of the Church of England to develop the Episcopate, which has much affected the whole subject of the Ministry.

1066	Population	900,000	Bishop's Sees	18
1377	Population	2,700,000	Bishop's Sees	22
1690	Population	5,200,000	Bishop's Sees	27
1801	Population	8,892,536	Bishop's Sees	26
1831	Population	14,156,988	Bishop's Sees	26
1861	Population	20,056,224	Bishop's Sees	28
1891	Population	29,002,525	Bishop's Sees	34
1908	Population	34,000,000	Bishop's Sees	37

The proportion of bishops to clergymen in other lands.

Central Africa	1 Bishop to	33 Clergy
Scotland	1 Bishop to	47 Clergy
United States	1 Bishop to	53 Clergy
Australia	1 Bishop to	54 Clergy
S. Africa	1 Bishop to	55 Clergy
Canada	1 Bishop to	60 Clergy
West Indies	1 Bishop to	60 Clergy
Italy	1 Bishop to	75 Clergy
India	1 Bishop to	82 Clergy
Ireland	1 Bishop to	122 Clergy
English Roman Catholic	1 Bishop to	192 Clergy
Church of England	1 Bishop to	616 Clergy

Dioceses with a population of over a million souls.

	Population	Benefices	Assistant Curates	Total Clergy
London	3,245,533	610	1,015	1,625
Winchester	1,088,683	569	450	1,019
Lichfield	1,222,312	448	202	650
Llandaff	1,004,336	262	242	504
St. Albans	1,336,267	630	300	930
Southwark	2,025,000	298	587	885
Southwell	1,134,723	498	181	679
York	1,447,449	642	250	892
Durham	1,250,000	249	198	447
Liverpool	1,207,557	214	243	457
Manchester	2,948,671	564	454	1,018
Ripon	1,135,360	365	214	579

B. THE PRIESTHOOD.

Taking the year 1893 as the standard of our need, the following tables will show the steady decline till the year 1903 and the slight revival after that date.

Standard of need	750			
1893 Priests.....	747	..	Deficit	Confirmations
1894 Priests.....	684	..	66	
1895 Priests.....	720	..	30	
1896 Priests.....	704	..	46	228,348
1897 Priests.....	652	..	98	219,658
1898 Priests.....	638	..	112	217,045
1899 Priests.....	661	..	89	214,191
1900 Priests.....	650	..	100	195,673
1901 Priests.....	569	..	181	220,775
1902 Priests.....	576	..	174	207,586
1903 Priests.....	554	..	196	226,361
1904 Priests.....	569	..	181	218,219
1905 Priests.....	624	..	126	231,126
1906 Priests.....	587	..	163	222,868

Total loss in thirteen years, 1,522.
 Increase in population, 4,000,000.
 Confirmations 1886 to 1895, 2,161,434.
 Confirmations 1896 to 1905, 2,178,976.

This table may be summarized thus:

In the thirteen years from 1893 to 1906:

1. The population increased by four millions.
2. This increase of population needed an increase of 1,500 in the number ordained.
3. But instead of this increase, the number has *decreased* by 1,500 from the low standard of efficiency which was accepted in the year 1893.
4. The same facts put in another way. The population of England increases at the rate of 6,000 a week. This requires an increase of two priests a week, or 102 priests a year.
5. But instead of this increase there is an annual *deficiency* of about 120 priests a year.
6. The confirmations have been for twenty years nearly stationary, while the population has increased by about six millions.
7. The number of communicants is also nearly stationary.

C. THE NUMBERS ORDAINED :

In the three years 1907 to 1909, the average was 635.
 in 1910 to 1912, the average was 690.
 in 1913, the number ordained was 670.
 in 1914, the number ordained was 685.

From that time till now, the War and the brave attempt to recover from it makes a different statement necessary.

A Service (i. e. Navy & Army) Candidates Committee was formed in 1917. The total number on its Register is 3,584. Of these 79 died: no further information received from 568: 500 were rejected: 766 withdrew: 1,412 have been ordained: 258 are still in training: and one has had his training postponed. (Report of the Central Advisory Council of Training for the Ministry, January 1925.)

The total ordained deacons in the ten years 1915 to 1924 are as follows:

1915	453
1916	330
1917	167
1918	101
1919	161
1920	258
1921	346
1922	392
1923	463
1924	436

We must pass from these statistics to notice the provision made by Churchmen for training these candidates; and then we will consider what points there are in common between the problem as it presents itself in the Church of England, and in the Episcopal Church of America, and in what points the problem is different for these two communions.

III. PROVISION FOR TRAINING.

WE HAVE already noted the change which has come over the question of the supply of candidates for holy orders in England which is due to the slow transition from feudalism through industrialism to democracy. Before 1850 the ministry drew its recruits almost exclusively from the leisure classes and the two ancient Universities of Oxford and Cambridge. Since 1870 these old sources have increasingly failed to supply the numbers of candidates necessary to maintain the miserably low standard of provision for the people's spiritual needs in which the officials of the Church acquiesced. Between the

years 1872 and 1924 the educational antecedents of candidates were as follows:

Oxford ..	8,349	Dublin ..	1,054	Other Colleges ..	7,799
Cambridge	8,970	Durham ..	2,610	Literates	1,151

(The last figures indicate those who have had no university education.)

In other words, the ancient universities in the past fifty-two years supplied 17,319 priests: other sources, 12,614. And since the number of candidates from Oxford and Cambridge has steadily declined in the more recent years of this period, the passing away of the feudal conception of the ministry is most happily assured. The superstition nourished by the leisured classes that the people desired "a resident gentleman in every parish" was not verified in fact: as about half the population withdrew from the ministry of the "resident gentleman" to form communions of their own, and were lost to the National Church. The collapse of the "resident gentleman" ministry, with all its quiet virtues and unconscious vices, its dignity, sloth, and inefficiency, has left the field open to the entrance of the Anglo-Catholic priest of the future, drawn from the homes of the people, trained for his sacerdotal functions, disciplined in his spiritual life, a man of prayer, who is dependent on the spirituality of his character and the validity of the gospel for the success of his ministry. This ideal has not yet been realized.

But the position is most serious. The average number of ordinations for the last six years has been 287: and the average annual loss to the ministry by death and retirement is about 700. "Unless the next few years bring an enormous increase (of which we can detect no promise) it will soon be impossible to maintain the parochial system, as we have known it, at all" (*Crockford's Clerical Directory*. 1924. Introduction, page XV D).

But, while the blindness or apathy of the state-appointed officials of the Established Church had utterly neglected to provide against, or even to perceive, this change which had come over the supply of priests, God was watching over His Church, and raised up a prophet in Father Herbert Kelly to suggest a remedy for the evil we have described and to open the door of the sanctuary to all who were truly called by God to the priesthood.

In 1891 Father Kelly founded the Society of the Sacred Mission, which, after moving to Mildenhall, came to a permanent home at Kelham. The fundamental principles on which his work was based were: 1. That boys who are called to God's service must be content to serve Him in whatever way they are best fitted to do so; 2. That it is for others to decide whether they are fitted for the priesthood, or would serve God best as a lay brother, or a carpenter, or printer, in the mission field; 3. That a university education was not the best training for the priesthood, but that the whole of a liberal education could be based on God's revelation of Himself to man, on theology as the queen of sciences, embracing philosophy, history, ethics, and dogmatics. He gave to Kelham a great educational inspiration and tradition. I have the privilege of his friendship, and followed each step of his work from the beginning; and in 1902 the Brethren of the Community of the Resurrection decided to found their college at Mirfield. While we owed our inspiration to the work of Father Kelly, and adopted some of his principles, we developed the education on different lines.

Both at Kelham and at Mirfield boys are accepted for six years' free training irrespective of class and previous education, if they show the force of character and the various marks of a divine call, and the capacity for education which is essential to a well-equipped priest. Both have successfully resisted the temptation to lower the standard of education for Holy Orders, which is already miserably low. Both have been served by efficient and skilled teachers; and the men issuing from these colleges have "made good" in their ministry at a high level of intellectual and spiritual efficiency. Kelham has accommodation for eighty-five, and has educated up to 625 men for the ministry. We at Mirfield have accommodation for seventy; and since 1902 have educated 277 men. Each Community has to raise large sums of money—about \$35,000 a year, to provide for the maintenance and free education of their students, and, apart from a certain number of diocesan grants, this large sum has to be raised by the voluntary contributions of the faithful, whose gifts are often

the fruit of real self-denial by very poor persons, who rejoice at being able to take in this glorious work.

At Mirfield we at present work on these lines. Candidates must be under the age of twenty-one, and be such as could not attain to the priesthood without our help. If their parents are able to send them to Oxford or Cambridge, then they would not be eligible for a place in our college. If an "accepted candidate" knows no Latin or Greek, he is sent to a Norfolk incumbent, who is himself an old Mirfield student, who prepares a certain number of lads for Mirfield. Then the candidate is sent for a year to the Knutsford Test School, which has done admirable work in testing the vocation and in giving the necessary instruction in Latin and Greek, and forming their habits of devotion. After that, if he proves suitable, he comes on to us at Mirfield, or at some other college, for five years' training. Boys who are able to pass the Northern Universities Matriculation Examination on leaving their schools come to us for five years' education. The first three are spent in preparing for the B.A., and occasionally the B.Sc. degree of the University of Leeds. The first of the three years is spent at our college at Mirfield, which is affiliated to the University of Leeds. The next two years they reside at our Hostel of the Resurrection, in Leeds, and attend the lectures at the University. Then they return to the college at Mirfield for two strenuous years of theological study.

After ordination many come back each year for a fortnight of retreat and lectures. It should be noted that in the case of Kelham and Mirfield, the teaching staff is provided almost entirely by the experienced priests of those communities; so that no salaries have to be paid, and all the money collected is spent on the support of the candidates. This at Mirfield has to include the fees of Leeds University; and at the present high cost of living amounts for each student to about \$500 a year.

A somewhat similar work of free education for the priesthood is being done at St. Chad's College, Durham, in connection with Durham University. And at Lichfield Theological College some admirable provision is made for training men who, in many cases, are beyond the age of admission to other colleges, or need a special kind of training. There are twenty-one theological schools and colleges, with accommodation for 773 students, exclusive of three colleges which are doing splendid work in preparing students for missionary work abroad. Most dioceses have Candidates' Ordination Funds which give financial help to candidates at various colleges.

This completes the outline sketch of the problem, and the efforts made to solve it as far as England is concerned. We must now try to see how far, if at all, our experience in England can be helpful to the Church in America: and what are the principles which should guide Americans in trying to increase the supply of suitable candidates for the ministry.

How STRANGE it very often seems that men go to the Church, or to one another, and say, "Must I believe this doctrine in order that I may enter into the Church?" "Must I believe this doctrine in order that I may be saved?" men say, with a strange sort of notion about what salvation is. How strange it seems, when we have really got our intelligence about us and know what it is to believe! To believe a new truth, if it be really truth and we really believe it, is to have entered a new region, in which our life shall find a new expansion and a new youth. Therefore, not "Must we believe?" but "May I believe?" is the true cry of the human creature who is seeking for the richest fulfillment of his life, who is working that his whole nature may find its complete expansion and so its completest exercise. We talk a great deal in these days and in this place about a liberal faith. What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity of faith; the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to His creatures, the more liberally he believes. Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.—*Phillips Brooks*.

THE CAPTAIN OF MY SOUL

To the Editor of *The Living Church*:

IN YOUR ISSUE of April 18th, the little article by H. R. S. on *The Captain of My Soul* recalls a Christian version of the poem made a few years ago—not so strong as the original masterpiece, but perhaps more strengthening!

St. Luke's Hospital, Manila, May 17. A. I. B. MASSEY.

HENLEY

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the grim clutch of circumstance
I have not winced or cried aloud;
Beneath the bludgeonings of chance
My head is bloody but unbowed.

Beyond this vale of wrath and tears
Looms but the terror of the grave;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate
How fraught with punishment the scroll;
I am the Master of my fate;
I am the Captain of my Soul.

WITH APOLOGIES TO HENLEY

Out of the night that covers me,
Black as the pit from pole to pole,
I pray the God I know to be
To conquer my rebellious soul.

In the grim clutch of circumstance
I have not winced or cried aloud;
God leads me safe through all mischance
If to His will my head is bowed.

Beyond this vale of wrath and tears
There looms no terror in the grave;
God's mercy through the changing years
Keeps, and shall keep, me unafraid.

It matters not how strait the gate,
How fraught with punishment the scroll;
God is the Master of my fate;
Christ is the Captain of my soul.

A. I. B. M.

THE SPIRIT OF THE THANK OFFERING

FROM TIME IMMEMORIAL the Thank Offering has been regarded as a definite acknowledgment of an extraordinary and unusual Divine blessing. Throughout the long and varied history of the Hebrew nation the occasions when the people expressed their gratitude to Almighty God in this impressive and appropriate way were few and far between. There was such an occasion when Hezekiah restored in the Temple pure and reverent worship after years of corruption and neglect, and the event was recorded as exceptional as it was notable.

This primitive estimate may still persist, but the spirit of the Thank Offering has been deepened and extended. A church building, maintained as a House of Worship for half a century, has been and still is a potent influence in the greater appreciation of the blessings which frequently occur and are commonly shared. Those who kneel before the altar and experience the spiritual refreshment of the Sacrament of the Holy Communion are inspired not only to make all their gifts to God generous Thank Offerings, but also to make their lives a continual sacrifice of praise and thanksgiving.—*The Ascension Herald*.

WE CANNOT REMOVE the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—*Bishop Westcott*.

Consecration of a Church at the Kumamoto Leper Hospital, Japan

From *The Japan Advertiser*

ON the afternoon of June 24, 1924, the Church of the Advent in the Hospital of the Resurrection of Hope, Kumamoto (*Kwai Shun Byoin*), was formally consecrated. The service of consecration was conducted by the Bishop, the Rt. Rev. Arthur Lea, D.D., Bishop of Kyu-Shyu, assisted by clergymen from Fukuoka and Kumamoto. The choir from the Divinity School at Fukuoka led the singing. A Church member at Fukuoka had supplied a large automobile to convey the choir to Kumamoto and back.

The service was attended by practically all of the hospital patients who were able to come out. They occupied the main body of the church, sitting in Japanese fashion on the *tatami*. The chancel, on both sides of the altar, was furnished with chairs for guests. At the close of the service, Miss H. Riddell, founder and head of the institution, greeted the guests as they left the church. Photographs were taken to commemorate the occasion, and then tea was served in the Library of the Research Laboratory Building.

The Hospital of the Resurrection of Hope for Lepers is a self-governing Christian hospital, conducted by Miss Riddell. The church within it is not attached to any mission, but is connected with the *Nippon Sei Kokwai* (Japan Episcopal Church). The hospital receives lepers without regard to creed. Many of those who enter are not Christians, nor is it in any way compulsory that they should become so, though they generally do.

Henceforth the religious life of the hospital will center in the new church building, which has now superseded the room which has been used as a place of worship for 29 years (since 1895), and which will now be utilized as an assembly and recreation room.

THE new church building was projected some years ago, but its erection was delayed by the Great War. The architecture of the church is a new departure. Designed entirely by Miss Riddell herself, and executed in every detail under her direct and painstaking supervision, it is a striking monument to her faith and determination, as well as to her courage and to her skill in adapting the old to her peculiar needs. Consequently, she has not hesitated to take old Japanese architecture (some might erroneously call it Buddhist) and make it serve her purpose. She has endeavored to provide a place of worship appropriate to her afflicted patients that should be both churchly and homelike, and, at the same time, harmonize with its surroundings.

Accordingly, she has built in Japanese style, adding distinctive Christian features in the large plain crosses at both ends of the Church roof, and in the tiny crosses burned in all the prominent roof-tiles. The foundations are of cut stone, well set in concrete. The entire space under the building is cemented, to keep the building dry and safe from white ants. The church is cruciform in shape, the transepts being utilized for vestry rooms, committee rooms, offices for private interviews, etc. A three-foot wide veranda (*en*) extends around the entire building. The front entrance is arranged on an incline so that patients, who must use rolling-chairs, can conveniently be wheeled into the church. The entire exterior of the building is painted white, and the effect is very pleasing, set, as the church is, within beautiful green hedges and surrounded by broad green lawns.

The interior is spacious, bright, and airy, Japanese *shoji* in pairs of two, with plaster walls showing between, form the sides of the room. Jet black posts and plain unpainted light-colored wood in the cross-beams afford an effective contrast. The ceiling is plain white plaster. No pillars mar the interior of the room, the ceiling being suspended from above. The chancel is unusually large, and is separated from the nave by a rail and by a single low step up, as well as by a rood of very simple straight line construction of wood, covered with

beautiful cryptomeria bark. The whole floor is covered with *tatami*. In the nave, on both sides of a broad center aisle, low prayer-desks and book-racks are placed to accommodate about a hundred worshippers, though the church could comfortably seat three times that number. These invalids require space.

Observing how wisely Miss Riddell has adapted Japanese architecture to Christian requirements, one is led to wonder whether Christian churches in general will not ultimately adopt something similar. One Japanese who visited this church is said to have exclaimed, "Here for the first time have I entered a church in Japan where my soul could expand and feel the true spirit of worship!"

BEAUTIFUL gifts have been received for the church, some of them memorials for those who fell in the late war. Those who knew Mr. Norman Wells, of the Rising Sun Petroleum Co., will be interested to know that there is a brass tablet to his memory, on the right side of the chancel, the gift of his relatives and friends. Mr. Wells was deeply interested in the Hospital, and came from Fukuoka frequently to visit it. He spent many hours there helping to relieve the tedium of life for a young American of his own age who is still a patient there, while he himself has gone to his eternal reward, having been killed in the War.

Among the pictures that hang on the walls, are four artist's proofs, donated by the widow of Mr. Hole, who spent many years in Palestine to obtain the right atmosphere for his beautifully illustrated *Life of Christ*. There is also a plaster cast of the *Ecce Homo*, made by a Spanish leper, and sent as a gift to his brothers in suffering in Kumamoto for their church.

In the center of the lawn in front of the church is a sundial mounted on a stone base and pillar, the gift of an Imperial Princess.

The successful completion and dedication of this edifice is an achievement on which Miss Riddell should be congratulated. It is the crowning feature of an already lovely institution. The dread of disease vanishes as one irresistibly gives way to the pervading calm and peace in those sacred surroundings. After the dedication service, it was remarked how perfect the upkeep of the hospital is, and how expensive it must be. "Yes," was the reply, "perhaps so; but all the money in the world could never result in making the atmosphere there what we all feel it to be: nothing but the tireless, consecrated personal attention and loving care of the founder and benefactor herself could accomplish this. The Hospital of the Resurrection of Hope for Lepers is the creation of consecrated personality. It is the spiritual as well as the material expression of a great soul devoted to the service of God and her unfortunate fellowmen."

[The *Japan Advertiser* also printed the following editorial about this work.]

IT seems scarcely necessary to emphasize by words the true service that is being performed by Miss Riddell in Kumamoto. The Government of Japan earlier in the present year recognized and rewarded it, Miss Riddell being among those honored by the Throne in connection with the wedding the Prince Regent. Every resident of Japan knows of and sympathizes with the Christian humanitarianism which goes on day after day and which justifies by concrete deeds the name so happily selected—The Hospital of the Resurrection of Hope.

"The consecration of the new building of the Church of the Advent at the hospital is further recognition on the part of all those who, through their gifts, have made possible this building which expresses in wood, tile, and other materials the same goal toward which Miss Riddell so effectively works, which performs through the medium of architecture the same

task that those for whom it is designed perform through their actions. There is nothing alien to Japan in the spirit and essence of Christianity, since that religion contains within itself nothing alien to humankind in any quarter of the globe. Where mistakes have been made, and they have been made, and some of them have been corrected, is in the application of doctrine, rather than in the doctrine itself.

"The completion and consecration of this church gains an especial significance at this particular time, when the cry has gone up from many Japanese Christians that separation and isolation are the need of their faith in Japan. Independence and self-direction are, most certainly, a worthy goal, but not refusal to cooperate. A most dramatic and understandable answer to the problem that is vexing so many may be found in Kumamoto. The work of the hospital, the methods by which that work is executed and the concrete object lesson of the architecture of the new church are of greater significance and potential influence than dozens of learned discussions or treatises."

COMMISSION ON NOMENCLATURE

THE following is an abbreviated form of the report of the Joint Commission on Nomenclature, appointed by the last General Convention. It has been prepared for THE LIVING CHURCH by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, chairman of the Commission.

The terms of appointment are to be found in *The Journal of the General Convention*, 1922, pages 64 and 96: "A joint commission to consider the present nomenclature used by the Church to designate its legislative and official bodies, and to suggest such changes as would tend to uniformity and ecclesiastical usage." The members of the Commission are the Bishops of Vermont, Spokane (now Michigan), and Wyoming; the Rev. Drs. Learned (Los Angeles), Coley (now Suffragan Bishop of Central New York), and Suter (Massachusetts); Messrs. Brown (Washington), Matthews (Southern Ohio), and Howe (Newark—deceased).

The substitution of "National Council" for "Presiding Bishop and Council" was referred to the Commission, page 75. This was done by the General Convention. (See Index to Canons, *Journal*, page 175.)

A conference of diocesan representatives from the three Provinces west of the Mississippi River, held at Manitou, Colorado, January 9 and 10, 1924, adopted the following resolution:

"It is the sense of the conference that the nomenclature of the Church should have a painstaking revision and be made uniform, following as near as possible that form adopted by the National Council."

It is understood that the desire of some who propose this action is to make the organization of the National Council, of the several Provinces, and the several Dioceses, parallel one with another, constituting in each Province a Provincial Council with the President of the Synod at its head, and in each Diocese a Diocesan Council with the Bishop at its head as the executive body under the Diocesan Convention, like to the National Council with the Presiding Bishop at its head under the General Convention. Some would add a Parochial Council with the rector at its head.

The uniformity desired would be (1) between Provinces and Dioceses, and (2) between National, Provincial, and Diocesan organizations.

A. Some Dioceses (24) style their legislative bodies Diocesan *Councils*; two adopt the term *Synod*; most (46) retain the term *Convention*.

B. All Provinces use, in accordance with the general canon (54), the term *Synod* for their Provincial gathering.

C. Within the Provinces the inner executive body is sometimes called an *Executive Council* (see canon 54, § viii); e.g. Provinces V, VI, VII, VIII; sometimes, as in New England and Washington (I and III) an *Executive Committee*. Apparently II and IV, New York and New Jersey, and Sewanee, have no general executive body.

D. Apart from, and prior to, the question of terminology, is it desirable to reproduce in each Diocese the organization of the National Council? It is felt in some Dioceses that it would be an unnecessary multiplication of machinery, involving more frequent meetings and journeyings than are required by committees and boards dealing with separate subjects (Mis-

sionary, Educational, and Social) and appointed directly by the Diocesan Convention. Twenty-eight Dioceses have no such organization; 44 have such a body, variously styled Executive Council (34), Executive Committee (3), Executive Board (5), Bishop's Cabinet (1), and Bishop and Directorate (1).

It could certainly seem better that where such a body is established, it should be called by the same name in each Diocese.

Accordingly the Commission would recommend in the interest of uniformity (so far as possible) and in order to avoid confusion:

1. That the term CONVENTION be used, as now, to designate the National Legislative body, the term SYNOD for the Provincial assembly, and the term CONVENTION for the Diocesan body.

2. That for the inner executive body, where such a body is considered desirable, the term COUNCIL be generally used for National, Provincial, and Diocesan purposes.

3. It has been suggested that the term "Missionary Diocese" be substituted for "Missionary District" for all dependent dioceses. The Commission does not consider that this matter fairly comes under the terms of its appointment, but nevertheless is ready to express its opinion that the change is not open to serious objection and might be desirable.

(Signed) ARTHUR C. A. HALL, chairman,
HERMAN PAGE,
NATHANIEL S. THOMAS,*
EDMARD HUNTINGTON COLEY,
JOHN W. SUTER,
LESLIE E. LEARNED,
ARTHUR L. BROWNE*.

Mr. Mortimer Matthews felt unable to sign the report because of its recommendation 2, since his diocese, Southern Ohio, has an executive body, called the Bishop and Cathedral Chapter, which it would not be willing to surrender.

*With the exception of recommendation 3.

DAILY BIBLE STUDIES

(Continued from page 309)

ment. Jeremiah still counselled submission. The colony, however, was open to the attacks of Israel's inveterate enemies, especially of Ammon. Gedeliah was treacherously killed by an agent of the king of Ammon, with the connivance of a party of Jews disloyal to Babylon. To escape the consequences of this action, the Jews proposed flight to Egypt. Jeremiah was again forced to resume his unpopular role of advocating submission, but his words were again unheeded, and a new and voluntary exile began. Jeremiah accompanied his people to Egypt, where, if we can accept the tradition, he was stoned to death at Daphne for rebuking the idolatries of the people.

CALLED

Dead? Did you say,
That was thoughtless—
His warm hands may
Have grown cold, his lips speechless,
His eyelids have been touched with sleep
That a little rest may fit him
For a clearer vision of another day.

Dead? No! he departed
When life was at its flood,
With eager winds kissing hard
The sails, before the ebb set in
Brave and true,
He sailed out of our sight
Like the shadows before the night.

His passing was not at sundown
Amid the sinking shadows of the day
Fast falling on the ground,
But at high noon
In the glory of power and might.
God whispered to him so soon,
"Come, begin thy sudden flight
Before the light of the moon
Silvers all the land."

GEORGE M. GEISEL.

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.

PROTESTANT BAPTISM

To the Editor of *The Living Church*:

A LETTER IN THE LIVING CHURCH of May 16th opens your columns well to a discussion of Protestant Baptism, so called.

It has been a wonder to me that the clergy have been so ready to accept it thoughtlessly, just because it is called by the same name as the Sacrament of Baptism, while it is usually a form of admitting to the religious society called a "Church," and not a sacrament at all. Whatever the intention of the administrator, the corporate, official intention of the society is what counts. "Lay Baptism" is different, assuming that the administrator is a layman of the Church who ministers the Sacrament as such, with the intention of the Church. Even so, I think it is an open question of validity, and should be supplemented by hypothetical baptism, which properly used, expressly avoids possible duplication. So presented and practised in a long ministry, and always recommended to those having irregular baptism of any kind, I recall but one case of rejection. In one instance it was accepted by a prominent priest, followed by hypothetical Confirmation and hypothetical Orders.

As an illustration of carelessness: Bishop Seymour told me that, when he was a rector in Brooklyn, a young man came to him for preparation for Confirmation, and told him that he had been baptized by Henry Ward Beecher. Asked how he did it, the young man replied, "There were half a dozen of us fellows lined up in a row. Mr. Beecher dipped his fingers into some water and flipped a few drops at the first man saying, 'George, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.' Then he flipped water at the others in turn saying, 'Henry, ditto,' 'William ditto,' and so on.' (The quotation is correct in substance, not in the names, now forgotten).

I am fully aware of the custom in the matter of lay Baptism, and of the probability of validity. But Baptism is too important to be left to probability, and, to my mind, lay Baptism of all kinds should be made sure by subsequent hypothetical Baptism by a priest.

A woman bringing me her baby for Baptism told me that she had asked a Congregational minister to baptize him, and he had replied, "Well, yes, if you particularly wish it—but it is not a matter of any importance." Rightly, she did not particularly wish a so-called Baptism of that kind!

It may be appalling to thing it not unlikely that every one of us may have the taint of invalid Baptism somewhere in his long ecclesiastical descent. But all we can do seems to be to try to remedy it where we know it, and leave it to the good Lord to make up what is lacking, and make sure of the future, so far as we can.

The same appalling thought comes about the Sacrament of the Altar, where there is no consecration except the use of our Lord's words. Those words were words of distribution, not of consecration, and we do not know what those words were. We have a consecration; but what of Rome and England?

Little Compton, R. I.

WILLIAM RICHMOND.

To the Editor of *The Living Church*:

THE LETTER published in your issue of May 16th is wonderfully interesting and, of course, raises the vexed question of the validity of the Sacrament of Baptism as administered by certain bodies outside the Catholic Church.

I hope that Mr. George Henderson will forgive me if I point out that the term "Protestant Baptism," although in itself very apt and convenient, is liable to be misunderstood. There is only one Baptism, just as there is only one Lord and one Faith. The one Baptism can be validly administered by a Protestant minister provided that the following conditions are strictly complied with:

1. The water must come in contact with the subject's bare forehead;
2. The water must flow;
3. The form, or words of administration, must be pronounced as the water flows.

Keeping these essential principles in mind one concludes that the baptism administered by the Methodist was of very doubtful validity as, with so happy-go-lucky a method as aspersion, no one can be sure that the water came in contact with the person's forehead or if it did that the water flowed.

As the Baptist man did not say the words at the same time that the act was performed, *his* baptism was not valid.

The method adopted by the Congregationalist rendered the flow of the water practically impossible.

As baptism is the door to the other Sacraments, it is most important that all those who enter the Church from the divers Protestant sects should be conditionally baptized. I never admit my converts to the full participation of the privileges of the Church until they have consented to this very necessary precaution being taken. One finds that one has little difficulty with individual cases if one only takes the trouble to explain that a priest is a *steward* as well as a dispenser of the mysteries of God, in other words, a priest's duty is not merely to administer the Sacraments—he must also safeguard them.

Guernsey, Channel Islands, June 4. J. A. F. OZANNE.

WHIT SUNDAY OR WHITSUN DAY

To the Editor of *The Living Church*:

IF OUR DEAR BROTHER, J. Gibbon Minnegerode, will read Evan Daniel's concise but exhaustive treatment of the subject of the origin of the terms Whit Sunday, Whitsun Day, etc., he would hardly desire that any of them should be used to designate the day on which the Holy Spirit was poured out, in fulfillment of the prophetic promise. Even Daniel demonstrates, by means of historical etymology, that the terms Whit Sunday, Whitsun Day, etc., had no reference whatever to the great event that we commemorate that day, but were names popularly bestowed because of the white chrisoms worn by candidates for baptism, Pentecost having been one of the great seasons for the administration of that sacrament. Pentecost was the name used down to the time of the Reformation, and is much to be preferred, as being in accordance with the Holy Scriptures, and also with the usage of other divisions of the Holy Catholic Church.

If it will not be too presumptuous, the writer would like to suggest to the committee having charge of Prayer Book Revision, that the clause, "And by what we have left undone," be interpolated after the word "deed," in the confession of sins in the office for the Celebration of The Holy Communion, as our Blessed Lord taught that our sins of omission are the ones that will most surely condemn us in the great judgment. In the General Confession in Morning Prayer and in Evening Prayer sins of omission are mentioned.

Paris, Ill.

H. M. CHITTENDEN.

A PROSELYTING LUNCH ROOM

To the Editor of *The Living Church*:

I AM WONDERING if the readers of THE LIVING CHURCH have ever heard of a proselyting lunch room.

My nephew, aged nineteen, recently took his first "job" in a bank located in Brookland, a suburb of Washington, D. C., which happens to be a Roman Catholic stronghold, being the seat of the Catholic University, a large monastery, a woman's college, and other institutions conducted under the auspices of the Roman Communion.

He began to patronize the nearest lunch room, and one day, which happened to be a Friday, he ordered buckwheat cakes and sausage. The waiter took his order, but looking him straight in the eye, inquired: "Don't Friday mean nothin' to yu'?"

After this none too gentle reproof my nephew soon learned to accommodate himself to a Friday repast of fish, eggs, or vegetables. His troubles were not over, however. He had failed to provide himself with a Church calendar or other means of keeping track of fast days, many of which are not (at least commonly) observed in his own Church. Therefore, one day, the eve of a great Church festival, he unwittingly ordered ham and eggs. In taking this command the waiter gave him another scornful look and called out to the cook: "Ham and eggs for the enemy!"

WILLIAM L. MARCY.

Church Kalendar



JULY

"I HAVE been drawn many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day."—*Abraham Lincoln*.

1. Wednesday.
5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James Apostle.
26. Seventh Sunday after Trinity.
30. Tuesday.

CALENDAR OF COMING EVENTS

July 6. Summer School for Church Workers, Geneva, N. Y.; Summer School for Church Workers, Princeton, N. J.; Rural Conference, Cornell University, Ithaca, N. Y.; Conneaut Lake Summer School; Valle Crucis Teacher Training Conference.

July 7. Texas Religious Educational Conference; Kansas State Agricultural Conference.

July 9. Lake Wawasee Church Workers' Conference.

July 14. Oregon Summer School.
July 15. East Oregon Summer School.
July 20. Evergreen Summer Conference for Church Workers.

July 28. Young People's Department, Sewanee Training School.

APPOINTMENTS ACCEPTED

BAILEY, Rev. P. C., rector of Christ Church, Calumet, Mich.; to be priest in charge of St. Hilda's Church, River Range, Mich.

BUDLONG, Rev. FREDERICK G., rector of the Church of the Ascension, Pittsburgh, Pa.; to be rector of Christ Church, Greenwich, Conn.

CONNOP, Rev. HERBERT, of St. Luke's Church, Blossburg, Pa.; to be priest in charge of the Church of the Ascension, Kulpmont, Pa., and adjacent missions.

NILES, Rev. CHARLES E., of the Church of the Ascension, Kulpmont, Pa.; to the Church of the Transfiguration, Blue Ridge Summit, Pa., and associated missions.

THOMPSON, Rev. M. G., D.D., rector of Christ Church, Greenwich, Conn.; to be rector emeritus, after a service of thirty years.

WATTLEY, Rev. DONALD H., curate of Emmanuel Church, Cleveland Ohio; to be rector of Grace Church, New Orleans, La., September 15th.

MCMASTER, Rev. V. C., rector of Trinity Church, Mobile, Ala.; to be rector of St. Andrew's Church, Birmingham, Ala., September 15th.

NEW ADDRESSES

HATHAWAY, Very Rev. H. ST. CLAIR; from Norristown, Pa., to 234 South 21st St., Philadelphia, Pa.

MACWHORTER, Rev. GARDINER A., vicar of St. John's Church, Wisconsin Rapids, Wis.; at 1713 Ridge Ave., Evanston, Ill.

STOWE, Rev. ANDREW D., D.D.; from Pasadena, Calif., to his home, 3020 E. Minnehaha Parkway, Minneapolis, Minn.

SUMMER ACTIVITIES

DIXON, Rev. J. H. S., of Yoakum, Texas; to be in charge of the Church of the Good Shepherd, Corpus Christi, Texas, during July.

GWYN, Rev. H. B., of St. Lawrence's Church, Libertyville, Ill.; to be at Grace Church, Vineyard Haven, Mass., until August 15th.

HILLS, Rev. GEORGE HEATHCOTE, rector of Grace Church, Avondale, Cincinnati, Ohio; to be in charge of St. Paul's Church, Camden, N. J., for the month of July.

MASKER, Rev. WILLIAM A., assistant minister at St. Mark's Church, Washington, D. C.; to spend July and August in New England and New York State.

PETTUS, Rev. WILLIAM HENRY, rector of St. Mark's Church, Washington, D. C.; to spend the summer at Nantucket Island, with address at 69 Main St.

RENISON, Rev. G. E.; rector of Grace Church, Jefferson City, Mo.; to be in charge of the missions at Pinedale, Daniel, Cora, and Atlantic City, Wyoming, during July and August, with address at Atlantic City.

SHIPWAY, Rev. W. A. ARCHIBALD, of Holy Trinity Church, Covina, Calif.; to be *locum tenens* at St. Andrew's Church, New York, from July 19th to September 1st, with address at 2067 Fifth Ave.

STOWELL, Rev. HORACE W., rector of the Church of the Ascension, Neodesha, Kans.; to be in charge of St. Mark's Parish, Washington, D. C., during the month of August.

DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—Doctor of Divinity upon the Rev. MIDDLETON S. BARNWELL, Field Secretary of the National Council.

ORDINATIONS

DEACONS

MICHIGAN—On Wednesday, June 24, 1925, the Feast of the Nativity of St. John the Baptist, the Rt. Rev. Herman Page, D.D., Bishop of the Diocese, ordained to the diaconate, in St. Paul's Cathedral, CHARLES WESLEY, WILLIAM Y. REITHARD, and JOHN M. STIRLING, all of Detroit. Bishop Page was assisted in the service by the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio.

WESTERN NEW YORK—In St. Paul's Cathedral, Buffalo, N. Y., on Whitsunday, May 31st, CARROLL McCLOSKEY BATES was ordained to the diaconate by the Rt. Rev. Charles H. Brent, D.D., Bishop of the Diocese. The sermon was preached by the Bishop, and the candidate was presented by his father, the Rev. Carroll Lund Bates.

The Rev. Mr. Bates is a recent graduate of the General Theological Seminary. He is to be assistant to the Rev. John R. Harding, D.D., of Sodus, N. Y., with charge of the missions at Sodus Point and Sodus Center.

PRIESTS

CUBA—At Holy Trinity Cathedral, Havana, at the opening service of the annual Convocation of the District, on the First Sunday after Trinity, the Rt. Rev. H. R. Hulse, D.D., Bishop of the District, advanced to the priesthood the Rev. GUILLERMO GABRIEL ZERMENO, of Camaguey. The sermon was preached by the Rev. John H. Townsend, Jr., of Guantanamo, and the candidate was presented by the Ven. Juan McCarthy, Archdeacon of Camaguey.

The Rev. Mr. Zermeno will have charge of St. Paul's Church and School, Camaguey.

KENTUCKY—On the morning of St. John Baptist's Day, June 24, 1925, in St. Mark's Church, Louisville, the Rev. FRANCIS CRAIGHILL BROWN was advanced to the priesthood by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of the Diocese. The candidate was presented by the Rev. John H. Brown, his father, the rector of the parish, and the sermon was delivered by the Bishop.

The date, by a happy coincidence, was also the twenty-sixth anniversary of the elder Mr. Brown's ordination. The newly ordained priest has just completed his course at the Virginia Theological Seminary and is to sail for China in September to take up work in the mission field there.

SOUTHERN VIRGINIA—On the First Sunday after Trinity, June 14, 1925, in Christ Church, Norfolk, the Rt. Rev. Arthur C. Thompson, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. PHILIP F. TILGHMAN.

The Rev. Mr. Tilghman is to be assistant to the Rev. Dr. Steinmetz, rector of Christ Church.

WEST TEXAS—The Rev. F. H. STALLKNECHT was advanced to the priesthood on Tuesday, June 23, 1925, in St. James' Church, Del Rio, by the Rt. Rev. W. T. Capers, D.D., Bishop of the Diocese. The Ven. B. S. McKenzie presented the candidate, and the sermon was preached by the Bishop.

The Rev. Mr. Stallknecht has been serving Del Rio during his diaconate and has been elected rector of the parish.

CAUTION

MORLEY—MARLEY—PARKER—Caution is suggested in connection with JOHN F. MORLEY or MARLEY, sometimes giving the name of PARKER. He is said to have asked loans in Kansas on representations as to his Churchly connection. Information may be obtained from Rev. H. C. BENJAMIN, Atchison, Kansas. waukee, Wis.

DIED

HATCH—Entered into life, Friday June 19, 1925, at his home in Brooklyn, Conn., in the ninetyeth year of his age, DANIEL BEADLE HATCH, for some years senior warden of Trinity Church, and father of the Rev. R. D. Hatch.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first . . . wherefore comfort one another with these words."

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

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POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

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.

POSITIONS WANTED

CLERICAL

ACTIVE PRIEST, EIGHT YEARS IN MISSION field in central state, good preacher and organizer, desires correspondence with parish seeking a rector; or Bishop desiring a capable missionary. Eastern diocese preferred. Address H-432, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, STRONG P. B. CHURCHMAN, and wife, offers himself for duty in August. Remuneration commensurate expected. Address W-426, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF PROMINENT PARISH IN middle west desires to make a change. Address A-435, LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK ON LONG ISLAND, N. Y., in the months of July and August. Apply ARCHDEACON-405, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

BY CLERGYMAN'S DAUGHTER, POSITION as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall, Burlington, Vermont. Address K-428, care of LIVING CHURCH, Milwaukee, Wis.

KINDERGARTEN, SOCIAL WORKER, EXPERIENCED, wishes position Southern cotton mill or mountain work (September or earlier); would consider house-keeping, assisting in institution. Best references. Address M-436, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, Desires change, excellent credentials. Address O. C. M-370, care of THE 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 POSITION BY ORGANIST AND Choirmaster, experienced. Cathedral trained boys or mixed choir. Five years in present position. Communicant. References. Address Box 1083, Shreveport, La.

WANTED—POSITION AS MATRON IN private school, college, or institution. Address Miss Woodcock, 3d Apt., 1950 Kimball Ave., Chicago, Ill.

UNLEAVENED BREAD AND INCENSE

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

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For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2nd to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work with Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$8.00 for entire period of Convention. Write for Program and full information.

BROTHERHOOD NATIONAL OFFICE,
202 S. 19th St., Philadelphia, Pa.

RETREATS

A RETREAT FOR THE CLERGY, UNDER the auspices of the Brotherhood of the Way of the Cross, will be held at Adelynrood, Byfield, Mass., beginning the evening of September 14th and closing on the morning of the 17th. Conductor, the Rev. Granville C. Williams, S. S. J. E. For further information address the Rev. A. E. JOHNSON, 112 Melrose St., Providence, R. I.

SISTERS OF THE HOLY NATIVITY

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

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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.

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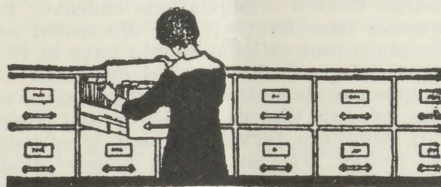
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INFORMATION BUREAU



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 the Bureau.

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

CHURCH SERVICES

Cathedral of St. John the Divine, 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)

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.

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., Rector
Sundays: 8 and 11 A.M.

BOOKS RECEIVED

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

Duffield & Co. New York, N. Y.
Forum Papers. Second Series. Edited by Charles R. Gaston.

Henry Holt & Co. New York, N. Y.
Representative Government. By Henry J. Ford.

J. B. Lippincott Co. Philadelphia, Pa.
The Menace of Colour. By J. W. Gregory.

Little, Brown & Co. 34 Beacon St., Boston, Mass.
Mental Disorder and The Criminal Law. By S. Sheldon Glueck.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.
Social Origins and Social Continuities. Lowell Lectures by Alfred M. Tozer.

PAMPHLETS

Brentano's. Fifth Ave. at 27th St., New York, N. Y.
Imprisonment. By Bernard Shaw. Issued by the Department of Christian Social Service of the National Council of the Protestant Episcopal Church.

The Social Service Commission, Diocese of New York. 416 Lafayette St., New York.
Child Labor.

Friends' Book Store. 302 Arch St., Philadelphia, Pa.
Enthusiasm for Jesus. By Max. I. Reich. Pennsbury Leaflet No. 3.

A Religion of Power. By Rufus M. Jones. Pennsbury Leaflet No. 4.

The Reality of God's Presence. By Wm. B. Harvey. Pennsbury Leaflet No. 7.

Homes. By Edith Stratton Platt. Pennsbury Leaflet No. 25.

Prayer. Pennsbury Leaflet No. 30.

YEAR BOOKS

Rector's Office. Trinity Parish, New York. 187 Fulton St., New York, N. Y.
Year Book and Register of the Parish of Trinity Church in the City of New York. Anno Domini 1924. Published by authority.

CHIME OF BELLS DEDICATED

WILMINGTON, DEL.—On Sunday, June 14th, the new chime of bells at Trinity Church, Wilmington, was dedicated to the glory of God and in loving memory of Annie Dickie Tallman by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, assisted by the Rev. Frederick M. Kirkus, rector of the parish. The chime was presented to Trinity church by Frank G. Tallman, vice president of the Du Pont de Nemours Co., and his family. The bells are twelve in number, ranging in weight from 2,500 pounds to 225 pounds. The manufacturers, Meneely & Co., Inc., of Watervliet, (West Troy), N. Y. declare this chime of bells to be one of the finest ever made, The tone of each bell is full, rich, and musical, and together the twelve bells form a truly harmonious musical instrument.

Church National Student Council Meets in Triennial Assembly

Wide Representation—The Daily Activities—The Program—Report of Findings

The Living Church News Bureau
Racine, Wis., June 25, 1925

THE CLIMAX AND GOAL OF THE Church's work for students in the current year was reached at Racine, June 17th to the 24th, in the triennial Student Assembly. Never has the National Center for Conference and Devotion been so beautiful, or the weather more propitious, or a crowd of students more jolly. But back of all this lies the deep seriousness of young people determining a program *pro Christo per Ecclesiam*, as the motto of the National Student Council puts it.

The difference between a meeting of the National Student Council and an Assembly lies in the fact that, in the latter, the Council associates with it representatives of the seventy-five units which make up its constituency in the colleges. Indeed a policy more liberal than the letter of the Constitution has caused an invitation to go out broadcast to all clergymen in college towns to send representatives, for thus students grow interested in the work which the Church is trying to do among them, but of which they might not readily hear. Since the Council was organized in 1918 it has met six times, and three of these have been at Assemblies held usually in General Convention years.

WIDE REPRESENTATION

The number of colleges and universities represented was forty-five, of which number seven were represented by leaders, or college clergymen, and not by students. The total attendance was eighty-three, thus making it the largest Assembly yet held. There were fifty-eight students, fifteen clergymen from college towns, two bishops, two professors, and six secretaries and representatives of other agencies of the Church. The extremes of the country were represented from the University of California to Amherst College, and from the University of Texas to South Dakota State College, and all in between.

THE DAILY ACTIVITIES

The daily sessions began with the Holy Communion, and shortly after breakfast Bible classes, numbering about ten members each, were held. They were led by college clergymen. This was an innovation this year, and by many was thought to be one of the best features of the Assembly. The rest of the morning was spent in discussion of various problems of college Church work and campus morals. Early in the afternoon there were business sessions, then recreation. After supper two students conducted and addressed their fellows at a vesper service, and then the day closed with the masterly addresses of Dr. George Craig Stewart, of Evanston, Ill. Bishop Johnson, of Colorado, delivered the opening address, and Bishop Parsons, of California, preached the Sunday morning sermon, when the members of the Assembly were the guests of St. Luke's Church. Bishop Parsons also gave the closing address, and proved a valuable helper in many other ways in the intervening days.

One of the most helpful and enjoyable

meetings of the Assembly was on the lawn Sunday afternoon when Miss Mitsu Motoda and Mr. S. C. Cheng talked of student life and of missions in Japan and China. Other speakers in the forum meetings were Miss Agnes M. Hall, formerly student secretary of the Department of Religious Education; the Rev. Paul Micou, acting as secretary at present, whose resignation was received with appropriate resolutions of regret and appreciation; the Rev. Arthur Kinsolving, of Amherst; the Rev. John R. Hart, of the University of Pennsylvania; the Rev. Noble Powell, of the University of Virginia; and the Rev. Artley B. Parsons, of the Department of Missions.

THE PROGRAM

No other Assembly has been as carefully prepared for as this one. A discussion pamphlet, entitled *College Student and the Church*, has been in use in the college Church groups since January, and from the reports received from these groups, Mr. Micou had prepared a printed summary of opinions. This was supposed to be the basis of the discussions at the Assembly, and in the forums it was hoped that the students would arrive at definite conclusions which would form a policy for the future in the students' own words. But all this elaborate preparation defeated its own purpose. The students were obviously tired of the subjects which had engaged their attention for so long, and the forums lagged and seemed to get nowhere. The evening of the second day the National Student Council met and re-shaped the entire program, bringing the college clergymen forward to give advice and experience on difficult questions. There was a keen desire for more concrete and less theoretical treatment of problems.

REPORT OF FINDINGS

But this does not mean that the results of the questionnaire were scrapped or forgotten. They remained in the consciousness of the conference and reappeared in the report of the findings committee. Thus the reports from the discussions in college showed that, in the general thinking of students, there was little connection between morals and religion, the latter being considered a Sunday affair and a matter of beliefs. The Assembly finding was:

"Whereas testimony seems to show that the religious faith of students plays little part in the solution of their moral problems, therefore, be it resolved, that our college Church organizations endeavor to procure consideration and discussion of the place that religion should have in the moral life, and that typical questions of campus morals be so discussed in the meetings of our Church students that they will definitely formulate high standards of conduct, e.g., so discuss 'honor,' that our students will decide, whether or not there be an honor system, that they themselves will be absolutely honest in all their academic work as a means of expressing their loyalty to Jesus Christ and their response to the guidance of the Holy Spirit."

The discussions revealed another thing which found its way into the findings.

"Testimony received by this Assembly shows that students of this Church are not, in general, disturbed by the so-called conflict between science and religion, because of the broad position of our Church and her teaching that the revelation of

God is one truth whether in nature or in the Bible. We therefore urge our college Church organizations to make our position in this respect known to their fellow students."

The apparent apathy of our students to some of the great issues of the day led to the following:

"Whereas, testimony has been received by this Assembly, showing that our students are not taking a large part in the study and discussion of modern social problems, therefore, be it resolved, that we strongly urge all college Church organizations to face frankly and thoroughly questions of the outlawing of war, of international peace and goodwill, and of the Christian social order."

Resolutions of good will were passed for the similar Student Council which works among colored students, and a definite relationship with that Council was written into the Constitution (the colored students having already taken similar action). This and the question of foreign students led to the following resolution:

"In view both of the presence of foreign students on our campuses, and of our newly established relations to the work of our Church among colored students, be it resolved, that we call on our college Church organizations to study the whole problem of race relations in the light of Christian teaching and experience.

Other resolutions dealt with vocation, Bible study (in which our units are weak), proper religious training of high school students as a necessary preparation for college, the qualifications of a college pastor, and the advisability of students sharing in the annual Nation-wide Campaign of the local parish and such other objects of missionary endeavor as their interest dictated. (This replaces the annual designation of, and object for, student contributions by the Executive Committee of the National Student Council.)

CHURCH WORSHIP

Bishop Parsons' remarkably clear and convincing presentation of the subject of worship at one of the forums led to this resolution:

"Whereas, this Assembly has learned to think of worship as an act involving the wholeness of personality, therefore, be it resolved, that our college Church organization place worship central in all their work and earnestly strive to bring students nearer to Christ through the services of the Church."

The Assembly spent some time trying to state the distinctive features of the Church so as to determine the contribution we can make to the whole religious life of the campus, and concluded:

"This Assembly is of the opinion that the truly distinctive characteristic of our Church is its comprehensiveness. Many things contribute to this comprehensiveness which in themselves might seem distinctive, but only so because we lay greater stress upon them, or have developed them more completely than other religious bodies, e.g., our liturgy, our emphasis upon the sacrament of the Holy Communion, our symbolism, our church architecture, our ministry, our Christian year, etc. We urge upon our students observance of these constituent things in due proportion one to another."

THE ASSEMBLY AND THE DELEGATES

What about the effect of the Assembly upon the delegates? That is the ultimate test. A questionnaire was conducted the day before adjournment giving the delegates an opportunity to tell what the Assembly meant to them, and make suggestions as to the next. They were unanimous

in saying it was worth all the time and money put into it. Perhaps two typical replies will give the general effect on the students. "It gave me more ideas than I know what to do with now, but, when next year comes, and I want suggestions I will know where to turn for them." And the other, "It has made religion more real and personal to me.

Two of the *bon mots* of the conference were, "There is only one letter's difference between 'soul' and 'soil,' and the method of treating them is the same, cultivation and nurture. There is more connection between theology and agriculture than people realize" (Bishop Johnson), and,

"Religion is the whole of life in the spotlight of humanity" (Dr. Stewart).

The new president of the National Student Council is Mr. Jack Bruce of the University of Wisconsin, who quickly came to the front in the Assembly by his personality and good ideas, and the vice-president is Miss Alice Young, of Miami University, the leading personality among the sophomores present, from which class it seemed desirable to elect the vice-president. The Rev. Howard Fulweiler, of South Dakota State College, is the new Recording Secretary, and the Rev. Artley B. Parson, of the Church Missions House, remains the Treasurer.

The Bishop of London Counsels Moderation in Devotional Practices

Interesting Discussions—Death of Bishop of Oxford—A Call to Unity

The Living Church News Bureau
London, June 12, 1925

AT THE SPRING SESSION OF THE LONDON Diocesan Conference, which was opened at Church House, Westminster, on Monday last, the Bishop of London made his long-expected pronouncement on the matter of devotions to the Blessed Sacrament. It will be recalled that this pronouncement was expected to be made at the last session, but, for several reasons, it was postponed until now.

There was a very large attendance in view of the importance of the Bishop's address. In opening the proceedings, Dr. Ingram said that he desired to emphasize again the growing spirit of harmony and unity to be found in the diocese. He would be extremely sorry if he could not say that at the beginning of his twenty-fifth year as Bishop of London. If people outside would only leave them alone, he believed they could all get together and become a real brotherhood in the Diocese. There were two things which were liable to break up this harmony. The first was the misrepresentation of one another to be found in certain quarters, and the second, the action of a little knot of men who were not really loyal to the Church of England. This small band of men was being lumped together with the great mass of Anglo-Catholics who, he believed, substantially, were entirely loyal. He wanted to appeal to the Anglo-Catholics in the Diocese to prepare them for something he intended to put before their Congress on July 9th. A report of that part of the Bishop's address concerning devotions in the presence of the Blessed Sacrament was printed in last week's LIVING CHURCH.

The Bishop's appeal affords Anglo-Catholics an opportunity to show their appreciation for all he has done for them, and at the same time to put into practice the principle of sacrifice for the good of others. The Bishop himself is not against devotions before the Blessed Sacrament—indeed he has authorized a form for them in his Diocese. But it may be wiser for the present to consider those who are, as the Bishop says, a little frightened of them. By giving up devotions, Catholics do not sacrifice one iota of the faith; on the other hand, there is the chance of bringing to the full Catholic Faith many who are at present hovering on the brink between the faith and something which fails to satisfy the soul, and so results in "lapses."

INTERESTING DISCUSSIONS

At the afternoon meeting, following an interesting discussion on Emigration, the Conference switched to The Appointment of Bishops.

The Rev. G. Napier Whittingham (just returned from the Anglo-Catholic pilgrimage to the Holy Land) moved a resolution declaring that, in the best interests of Church and State alike, it was urgently necessary that a measure for reform of the method of the choice of priests to be presented for consecration as bishops should be introduced in the Church Assembly at an early date. He urged that the clergy should have the first voice in the election of their father in God. The whole of the government of the Church depended upon that. The present method of appointing bishops was hopelessly unreal.

Mr. Albert Mitchell moved the previous question. He said the matter was at present being considered by an important committee, and the Conference should not give a decision on the matter without first having the report of that committee before it.

The motion for the previous question, which was tantamount to shelving Fr. Napier Whittingham's resolution, was carried by a large majority.

At the concluding meeting on Tuesday, while the Conference was deliberating on The Revenues of the Church, the president invited Dr. Darlington, the Bishop of Harrisburg, who attended the Conference as a visitor, to take part in the discussion. Dr. Darlington, in a short speech, said that he had come there for instruction, and had found that their perplexities were largely the perplexities which faced them in the United States. For twenty-five years he was rector of a large parish in New York, and a few years ago he was asked to help start a new diocese. The difficulty of forming new parishes and providing spiritual ministrations for the people was felt in America in the same way that it was in England. They found that endowments were a hindrance to giving, but when the need for money for financing the work of the Church was put plainly and frankly before the people they always responded. By trusting the laity they found they responded every time. He put great faith in the laity, and particularly the women.

DEATH OF THE BISHOP OF OXFORD

Churchmen will learn with deep sorrow that the Bishop of Oxford passed away at Cuddesdon Palace at midnight on Wednesday last. He had not been ill long with pneumonia, so that the news of his death has come as a great shock to the Diocese and his many friends.

Hubert Murray Burge was born on August 9, 1862, and was therefore in his sixty-third year. He was educated first at Marlborough and afterwards at Bedford School, and was a scholar of University College, Oxford. For four years after leaving Oxford he was a master of Wellington College, but he returned to the University in 1890, having been elected a Fellow and Tutor of his College. In Oxford he remained for ten years, being appointed Dean of the College in 1895. He was ordained deacon in 1897, and priest the following year. The Council of Repton School appointed him headmaster in 1900, but he had been there little more than a year when he left to become headmaster of Winchester in succession to Archdeacon Fearon.

Ill health obliged him, after ten years' service at Winchester, to leave the school for a period of rest, and it was just as he was to return to his work that his appointment as Bishop of Southwark was announced. He gave himself to the oversight of the South London diocese with immense energy.

When, in 1919, Dr. Charles Gore resigned the Bishopric of Oxford, Dr. Burge was appointed to succeed him. His academic interests naturally made him welcome in a diocese in which the University has such a prominent place, while his social gifts ensured him a cordial welcome in the counties which formed his new sphere of work. Appointed to Oxford at a time when great changes were contemplated, both in the life of the Church at large and in the University, everyone felt the gain that would be secured by his wise guidance. The expectation was fully realized—his influence in the inner councils of the Church grew, and he was more and more consulted by those in responsible positions in the State, especially on questions of educational reform, while his administration of his Diocese was remarkable for its union of sympathy and sagacity.

A CALL TO UNITY

The Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, in a letter to the *Times* this week, says that he cannot understand how, in these days, ecclesiastics can find either inclination or time to write to the press on the technicalities of sectional religion. The domestic affairs and differences of the Churches have almost nothing to do with Christianity except often to prevent its commendation to ordinary people who have no wish whatsoever to take up the quarrels and barren disputations of their grandparents.

"As I see things," Mr. Sheppard goes on, "Western civilization will go up in the smoke of another world war long before Christianity, travelling at its present pace, takes possession. The real tragedy of the religious situation lies in the fact that while the Churches imagine they are offering Christ to the people as the only alternative to chaos, they are doing nothing of the sort; instead they are offering one or another of the partial, entrenched, and mutually antagonistic versions of His original and Divine wisdom. Is it surprising that even those who cannot be thought of as hardening their hearts against God remain uninterested? If Jesus Christ were to return, it is questionable who would be the more surprised—He at our values, or we at His.

"There are times in history when courageous action is the only safe and right course to pursue, and I confess that I see little hope of the message of institutional religion either counting or prevailing in the large affairs of life until the leaders of Christendom summon their followers to ask themselves a question as

solemn as this: In the light of the tragic failure of institutional religion to commend the way of Christ to mankind, can there be in the mind of God an alternative Church to any that now exist to attain to which it is our duty to bend, if need be to the breaking point, our own particular denomination; and may not that Church be for the world of this day the rightful and orthodox outcome of 'the faith once delivered to the saints'?

"If the ministers of religion, first of all within their own Communion, would spend six months considering that question I believe that things might begin to happen to the glory of God the Father. Until then I am persuaded that the Kingdom cannot but tarry."

With much that Mr. Sheppard says there will be general agreement, but his suggestion that it may be in the mind of God to create "an alternative Church" to which "our own particular denomination" must be subject, is impossible to men and women unconcerned with denominations, or to faithful members of the Catholic Church instituted by our Lord and coeternal with Him. It is not an alternative Church that the world needs, but a return to allegiance with the one Catholic Church.

LORD HALIFAX

The veteran Lord Halifax, who was for over fifty years the President of the English Church Union, completed his eighty-sixth year on Trinity Sunday, having been born on June 7, 1839. His interest in all that concerns the life and welfare of the

Church is unbounded. A fortnight ago he took part in the Conversations at Malines, and he hopes to preside at the evening meeting at the Anglo-Catholic Congress at the anniversary on July 9th. By-the-by, I understand that, as controversial questions are avoided at these anniversary meetings, the Congress Committee may ask the Bishop of London to make known his wishes on the matter of Devotions on another occasion.

NEWS NOTES

The committee who have been raising funds for the local memorial to that well known hymn writer, the late Rev. Baring-Gould, at St. John's Church, Horbury Bridge, Yorks., announce that they are now within about £25 or £30 of the sum required, and hope to get the screen erected in the church, if possible, by Sunday, November 15th, the forty-first anniversary of the dedication of the church.

The Bishop of Peterborough, after consultation with representative Churchmen in his Diocese and elsewhere, has promulgated the following diocesan rule in regard to candidates for confirmation:

"The Bishop is of the opinion that it is not desirable as a rule to present candidates under twelve years of age, but he is willing to give permission for candidates under that age to be confirmed in the case of exceptional circumstances, if application is made to him at least a fortnight previous to the confirmation."

GEORGE PARSONS.

and the Holy Liturgy of the first Christians.

"In Athens you will hear with no great difficulty the echo of St. Paul's speech on Mars' Hill. It is true that your visit happens a little after one of the greatest devastations of the Christian East in Asia Minor and Thrace. The awful ruins of the Church of the Revelation are yet smoking and the blood of thousands of Christians is still fresh. According to God's will we believe that this trial for the Christian East will pass. But, on this occasion, a new token of love and sympathy has been shown on the part of the English people and the Anglican Church. The Greek people were deeply moved by the sympathy shown to the refugees through various philanthropic organizations. And how can we express our deep gratitude for the warm defense of the cause of St. Sophia, and lately that of the Ecumenical Patriarchate.

"I wish you, dear friends, to be assured that all these things working together are ties of spiritual union. There is no better way, indeed, than this for preparing for the other union which we all so heartily desire. Repeatedly we have expressed to you the deepest gratitude of the Greek Church for everything that you have done, and in His Holy Name we greet you as brethren, and we call God's blessing upon you and your beloved people."

And again at a tea party arranged at the Petit Palais Hotel, the Archbishop said that the union of the Orthodox and Anglican Churches was much nearer than they believed; yet such a momentous concern required much time, and nothing could be done in a hurry and without much prayer. It was coming nearer and nearer, but the union of souls must come first, then the other union would come by itself. The Latin Church did not understand any idea of union except that which came from without. "We understand that the union must first begin with the union of souls and then with the formal union. Once Christ stands between us, union will come."

The *Church Times* sees fit to comment on the Archbishop's weighty words in today's issue. The Primate of All Greece must needs weigh every word he says, whether the occasion be formal or informal; and especially must he speak with guarded precision when he addresses those of another Communion, lest he say too much or too little, for his words will be read throughout Christendom. His Beatitude would not forget that the autocephalous Church, over which he presides, has not yet followed the action of the synods of Constantinople, Jerusalem, and Cyprus in recognizing the validity of Anglican Orders. He said nothing to encourage vain or premature hopes; he expressly warned his hearers that the end is great and the way to it beset with difficulties; therefore it can only be accomplished slowly and with much prayer. But he spoke of formal reunion as an end which would be reached through the presence of the mediating Christ, through the union of souls, and with the coöperation, as he desired, of the Roman Church.

We must thank God that the Anglo-Catholic pilgrimages of this year and last year have given opportunity of much friendly intercourse with the Eastern Church, that seems, at last, as if it may be bearing fruit.

PALESTINE NEWS

In announcing the appointment of Lord Plumer to be British High Commissioner in Palestine, the Jerusalem correspondent of the *Church Times* emphasizes the great difficulties that surround his task. It is the new British policy to create in Palestine two national homes, for Arabs and

Turks Make Election Difficult of New Ecumenical Patriarch

The Anglo-Catholic Pilgrimage— Palestine News—A Brave French Nun

The European News Bureau
London, June 12, 1925

THE MORNING POST'S CONSTANTINOPLE correspondent says, in a dispatch dated May 31st, that an election to the Patriarchal throne is likely to take place within three weeks, though, up to the time of writing, I have not heard of any appointment being made. On May 30th the synod received a letter from Constantine, now in exile at Salonika, to the effect that he had decided to resign, and forthwith declared the throne vacant. The Turks are becoming impatient of delay in electing the successor, though it is entirely through their own action in expelling Mgr. Constantine that the vacancy has arisen. Archbishop Ambrosius proposed that the Turkish government be invited to select three names. But to avoid the farce of electing a patriarch to whom the Turks might take objection, the Synod may compromise by informing the government first of the three names which the first voting gives.

The Phanar spent a month in deciding whether to accept Constantine's resignation. Finally the Greek government remonstrated with the bishops, pointing out that, if the resignation were accepted, the Turks might be induced to adopt a more friendly attitude towards the Patriarchate as an institution and towards the few Greeks still living in Constantinople. Furthermore, the Bishops were assured that, in the event of acceptance, the Turks were prepared to give formal authority to the Patriarchate to continue to administer the

law of marriage and other laws relating to the personal status of the Greek community. Nevertheless many of the Greek bishops, including ex-Patriarch Meletios, inclined to the opinion that the prestige of the Patriarchate would be injured if he abdicated, and it was only after more than one voting had taken place that the abdication was accepted. The *Times* correspondent says that it is probable that Joachim, Metropolitan of Chalcedon, will be chosen, but, so far, no news has come through, and it seems as if the Turks are attempting to delay the election by some means or other. It has been adversely commented upon by them that the Metropolitans of Greece have been invited to take part in the election, and they say that this merely means another Patriarch elected to serve Greek interests. On the other hand it may mean that the Turks will treat any new patriarch that may be elected as summarily as they have treated Meletios and Constantine.

THE ANGLO-CATHOLIC PILGRIMAGE

The Anglo-Catholic pilgrimage is ended and nowhere was there a more interesting port of call than at Athens, almost the last. Here the pilgrims were received by the Metropolitane of Athens, Archbishop Chrysostom. Here is a portion of his speech to the pilgrims:

"Examining our Church you will find it keeping exactly the doctrines of our Lord Jesus Christ and of the apostles and of the traditions and customs of the old and undivided Church. Devastations have rooted out in past times Christianity. Of the Churches of Tertullian and Cyprian in Carthage nothing remains. Similar devastations have taken place later, without, through God's grace, similar results. Having visited the Mother Church you have heard the original tongue of the Gospel

Jews, respectively, but there is little likelihood that this will succeed. The difficulty is stated to lie deeper than mere religious animosity or economic rivalry. There is a difference between two civilizations. There is not room for both of them; they are irreconcilable and incompatible. And the extreme Zionist Jews will not favor this policy. At Paris recently the Zionist-Revisionist Conference under the presidency of Vladimir Jabotinsky adopted certain aims, among which it stated that the aim of Zionism is the gradual transformation of Palestine into a Jewish commonwealth under the auspices of an established Jewish majority. They also fall back upon the Mandate and say that representative institutions in Palestine which have a majority of Jewish members are contrary to it. The High Commissioner should be chosen by the mandatory government in agreement with the Zionist organization. Only those recognizing the establishment of the Jewish home as the principal task of the administration should be appointed to positions in the administration, while the Zionist organization should alone control Jewish immigration.

This clearly shows that the Jews mean to have Palestine for themselves and, on the other hand, it is certain that the Arabs will not give way. A solution is suggested that, following the example of Iraq, a native administration under the Emir Abdullah be established, which would have certain clauses such as the International Control of the Holy Places. The Arabs object to the English handing over (as it seems to them) the control of the country to the Jews, but, under a native government, there seems to be no objection to their making certain concessions to the Jews. They would then at any rate have some sort of self-government. It is the concern of all Christian people, this future of the Holy Land.

A BRAVE FRENCH NUN

It is reported from France that Sister Julia, Mother of the Sisters of St. Charles at Nancy, has died at the age of seventy-one. This devout sister gained the Legion of Honor and the *Croix de Guerre* for conspicuous bravery in the early months of the war. She was then Superior of the hospital at Gerbéviller, which was taken by the Germans on August 24, 1914. They immediately proceeded to burn down the village and massacre the inhabitants. They would probably have destroyed the hospital as well and killed the French wounded who were lying there, had it not been for the prompt action and bravery of the sister. The Germans also set fire to the church, and carried off the parish priest. Sister Julia, with a courage that can be only described as supernatural, went into the burning church and rescued the Blessed Sacrament from the tabernacle.

It is sad to relate that the particular German troops that burned this village were Bavarian and, therefore, it is to be presumed, Roman Catholic.

C. H. PALMER.

A NEW CHURCH BUILDING

PAWTUCKET, R. I.—Ground was broken for the new St. Luke's Church, Pawtucket, on the morning of June 17th. The church is to be of Gothic architecture, and will resemble an English country parish church. It is to be completed by May 1, 1926.

Eight years ago St. Luke's was a struggling mission and now is able to erect a \$75,000 building. During the past seven years the rector, the Rev. Arthur J. Watson, has presented 592 persons for confirmation in this parish.

Dean Owen Consecrated and Installed Bishop of Niagara

Sub-Warden of St. Chad's College —War Cross Presented to Toc H —Miscellaneous News Items

The Living Church News Bureau
Toronto, June 27, 1925

CHRIST'S CHURCH CATHEDRAL, HAMILTON, which had so recently witnessed the funeral of a beloved diocesan, Bishop Clarke, saw, on the Feast of St. John Baptist, June 24th, the solemn consecration, as his successor in the Bishopric of Niagara, of the Very Rev. Derwyn Trevor Owen, Dean of Niagara, to whom had come the almost unique honor of being elected to that high office on the first ballot. The Cathedral had witnessed the consecration of his two immediate predecessors, Bishops Dumoulin and Clarke. Given greater dignity and beauty by the addition of the new chancel with its fine east window just erected in honor of the jubilee of the Diocese, the Cathedral made an exceptionally fitting scene for so solemn and dignified a service. The music, including the *Veni, Creator* and Tschaiakowsky's offertory anthem *To Thee we Call*, was most impressive, and the Cathedral was filled with a reverent and deeply interested congregation.

Previous to the service the Bishop-elect was presented with an episcopal ring by the diocesan Woman's Auxiliary, and with episcopal robes and a pectoral cross by the congregation of the Cathedral, to which he had ministered so faithfully as dean.

The celebrant was the Archbishop of Algoma, with the Bishop of Toronto as epistoler and the Bishop of Huron as gospeller. The sermon was preached by Dr. Roper, Bishop of Ottawa, in which he pointed out that the Church had had many episcopal leaders in her varied history, in social life, in scholarship, in statesmanship, even in military matters, but the great thing needed was ever leadership in pastoral work. He emphasized the varied problems confronting the Canadian Church in its missionary, educational and social life, and urged that all must be worked out with a clear presentation of faith in the Incarnate Son of God. A strikingly effective portion was the bishop's reference to the great work of the Council of Nicea. He closed with deeply touching and brotherly words of advice to the Bishop-elect.

Those who made their communion included the bishops, clergy, and lay delegates of the Diocese, and the aged father and mother of the newly consecrated bishop.

At the close of the communion service the new bishop, preceded by Canon Spencer bearing the pastoral staff, proceeded to the episcopal throne, where, after the letters of consecration had been read by the archdeacons of the Diocese, and his promise faithfully made "to respect, maintain, and defend to the best of my power, the rights, privileges, and liberties of this Church and Diocese, and to rule therein with truth, justice, and charity, not lording it over God's heritage, but showing myself in all things an example to the flock," he was duly installed by the Archbishop.

SUB-WARDEN OF ST. CHAD'S COLLEGE

The Bishop of Qu'Appelle has appointed the Rev. Robert S. Hayson, of the Gen-

eral Theological Seminary, New York, formerly Master in the Upper Canada College, and Tutor in Latin in Queen's University, Kingston, Ont., to be Sub-Warden of St. Chad's College, Regina. The Rev. Mr. Hayson is expected to commence his work in September.

WAR CROSS PRESENTED TO TOC H

"This cross has been sent to Toc H, Mark 1, Canada, by Field Marshal the Lord Plumer, and I am here tonight to hand it to this branch on behalf of the Lord Plumer, to be kept in memory of our 'Unknown Brethren' to see that we do not forget the sacrifice made by them, and to keep alive their memory untarnished."

These simple words with their depth of meaning were solemnly uttered by Major-General H. D. B. Ketchen, C.B., C.M.G., officer commanding military district No. 10, when at the headquarters of the Winnipeg branch of Toc H, 11 Kennedy Street, he placed in the keeping of the branch the rough little wooden cross which once had marked the grave of a Canadian soldier who gave his life in service, on the battlefields of Flanders, and whose identity was never established.

MISCELLANEOUS NEWS ITEMS

Last Sunday the St. John's Ambulance Brigade of Toronto, attended service in a body at St. Alban's Cathedral, when an appropriate sermon was preached by the priest vicar Rev. F. C. Ward-Whate. In the evening the Bishop held a confirmation service and set apart two deaconesses.

At the Church of St. Mary the Virgin, Toronto, a triple sanctuary window was dedicated by Dr. C. A. Seager, Provost of Trinity College, as "a memorial of the life and work of Canon Anthony Hart," who recently resigned the rectorship of the parish, after thirty-six years of work, dating from 1888, when the parish was first set apart as the Parish of Dovercourt and Canon Hart was appointed first rector.

During the months of June and July a teaching and evangelistic Mission is to be held in several centers in the Diocese of Yukon. Prof. Trumpour, is to be the Missioner, and it is proposed to hold special services at Whitehorse, Carcross, Dawson, Mayo, and perhaps a few other places.

The eightieth anniversary of the coming of the first rector of the parish of Florence, diocese of Huron, the Rev. John Gunne, will be observed on Sunday next, June 28th. The preacher on this occasion will be the son of the first rector, the Rev. Canon C. R. Gunne, of Christ Church, London.

After eight years as rector of Holy Trinity, Toronto, Canon Sherman left to take up his new duties as Dean of Quebec. After the evening service the large congregation proceeded to the parish hall where, in the absence of Dr. J. A. Worrell, K.C., Mr. Charles J. Agar said a few words of farewell to the rector and Mrs. Sherman on behalf of the congregation, after which E. W. Barber, church warden, read and presented to Canon Sherman an illuminated address with leather case, and Mr. J. F. Scarlett, the other church warden, handed to him a purse containing \$400.

The Rev. Walter M. Loucks, the incoming rector of Holy Trinity, will arrive

in Toronto before the end of the month and will assume his new duties on July 1st, exactly seventy-nine years after the laying of the corner-stone of the church by the Hon. and Rt. Rev. Dr. Strachan, on July 1, 1846.

On Trinity Sunday the Rt. Rev. William C. White, D.D., Bishop of Newfound-

land, in his Cathedral at St. John, ordained to the diaconate Nathaniel Stuart Noel, Albert Ernest Bennett, and Stanley Garfield Spurrell, and advanced to the priesthood William Ewart Godfrey, Francis Jones, and Stewart Reginald Shepherd. The preacher was the Rev. Fr. Palmer, S.S.J.E.

said, "We hope the whole parish will turn out for these unusual services with the Church Army Band and Speakers."

RALPH M. HARPER.

New England Churchmen Attend Wellesley College Conference

Many Missionaries Present—Conference Incidents—The Fleur de Lis

The Living Church News Bureau
Boston, June 29, 1925

FOUR HUNDRED DELEGATES FROM WIDELY scattered parishes and dioceses are attending the national Conference for Church Work, meeting for ten days at Wellesley College, June 22d to July 2d.

Bishop Parker, in his opening message to the delegates, said:

"Here we are assembled for ten days together in a very unusual form of community life. Our life is like that of a retreat, because for a short time we withdraw from the world and have come here to think of things spiritual, things that concern God's work, our personal development, and the progress of God's kingdom on earth; and it is very unlike a Retreat, because the Conference is pre-eminently a social gathering. We come here because we are members of the historic Catholic Church, because we love her ways, because we desire to learn how we may help her better than we have ever done before, because we expect by our study classes, our conferences and discussions, our worship, our communions, and our fellowship one with another, to have our zeal and our powers strengthened and deepened by contact with our fellows."

MANY MISSIONARIES PRESENT

Among the missionaries present are the following: Bishop Tucker, recently of Japan; Mrs. Rafter, recently of Porto Rico; Miss Ormsby, of the Hebrew Christian Synagogue, Philadelphia; the Rev. Mr. Gould, of St. Augustine's School, Raleigh, N. C.; Mrs. Stoy, wife of Archdeacon Stoy, of Idaho, whose particular work is in the Indian Reservation; Miss Roberts, principal of St. Margaret's School, Idaho; Miss Everett, who was in South Dakota, but is now in Porto Rico; the Rev. and Mrs. Saylor, also of Porto Rico; Dean and Mrs. Harry Beal, of Havana, Cuba; Miss Katherine Mason, of the Dominican Republic; Miss Mildred Hayes, Porto Rico; Miss Alice Lightburne, of Panama City; Father Hawkins, of Liberia; and Misses Kent, Jarvis, and Dexter, of China.

Bishop Rhinelander presided at a meeting last Tuesday evening at Tower Court, and introduced the missionaries to the Conference.

CONFERENCE INCIDENTS

In Tower Court last Tuesday afternoon Miss Genevieve Cowles, vice-president of the Artists' Council for Prison Service, spoke of her work among prisoners and the efforts of the Council toward prison reform. Receiving a commission to paint a picture of a prisoner, Miss Cowles sought permission to visit a prison to find

her model. Her interest was aroused and she began her work which has brought courage to hundreds of men.

Possibly the most remembered part of the Wellesley Conference is the sunset service on the shore of Lake Waban. The services this year are in charge of the Conference chaplain, the Rev. Julius A. Schaad. In the opening service Chaplain Schaad warned his hearers that he was taking it for granted they were at Wellesley to think. The general theme of his sunset addresses is "Life." The Chaplain closed his opening address with an extempore prayer that, "As the shadows lengthened and darkness approached, God, with whom there is no darkness, would be with us and remain with us as an abiding presence throughout the Conference."

THE FLEUR DE LIS

The Order of the Fleur de Lis, an outstanding organization for girls in the Church, took a real step forward on Monday, June 15th, when a group of prominent clergy and lay women of the Church met at the Diocesan House, 1 Joy Street, Boston, for the purpose of signing the necessary papers to incorporate the Order under the laws of the Commonwealth of Massachusetts. The following names appear on the list of Incorporators: The Rt. Rev. Samuel G. Babcock, D.D., the Rev. Ernest J. Dennen, the Rev. W. Appleton Lawrence, Mrs. Charles L. Slattery, Miss Harriet B. Harmon, Mrs. Raymond Lang, Mrs. George A. Johnson, Miss Helen N. Mower, Miss Laura K. Dalzell, Miss Katharine M. Foster, and Miss Marion L. Graves.

The Fleur de Lis is an appealing organization that is endeavoring to emphasize modern ideals through mediaeval symbolism. It is commending itself alike to clergymen and girls, and is spreading steadily throughout the country. There are now fifty chapters in twenty-two dioceses. The Order was organized at St. Stephen's Church, Lynn, Mass., eleven years ago, and is meeting a distinct need at a time when society is looking to the Church to hold before its girls and young women high and uncompromising standards.

GENERAL NEWS NOTES

The Rev. Harry P. Nichols, D.D., of New York, was the preacher at the Cathedral yesterday morning. The Rev. Edward T. Sullivan, D.D., will preach at the Cathedral from July 26th through September 13th.

The English Church Army Crusaders will arrive in Boston around the Fourth of July. St. John's Church, Roxbury Crossing, has made the most detailed plans for royally welcoming the Crusaders. Services with the Crusaders participating have been planned for both Saturday and Sunday, July 4th and 5th. In announcing these services, Fr. Fitts,

BISHOP FERRIS AT PRINCETON

PRINCETON, N. J.—The pastor of the sixth annual session of the Summer School for Church workers, to be held at Princeton Theological Seminary, Princeton, N. J., July 6th to the 17th, will be the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York. Bishop Ferris will also lead the senior and junior classes in Personal Religion. The faculty will include Bishop Colmore, of Porto Rico, Miss Anne T. Vernon, Miss Eveleen Harrison, the Rev. J. M. Harper, Mrs. C. E. Hutchinson, the Rev. Canon Charles S. Lewis, the Rev. Donald F. Forrester, the Rev. Dr. Charles H. Boynton, Miss S. W. Ashhurst, Miss Evelyn Withers, the Rev. Canon S. G. Welles, Miss Julia W. Williamson, Miss Mildred H. Brown, the Rev. J. I. B. Larned, the Rev. Frank Damosch, Jr., Mrs. A. D. Story, the Rev. A. R. Cummings, and the Rev. T. A. Conover. Mrs. Donald F. Forrester will be hostess, and Miss N. M. Rennyson, the resident nurse.

The afternoon conferences will include the Church School Service League, the New York Training School for Deaconesses, the Church Training and Deaconess House of Pennsylvania, and the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, the Church Mission of Help, St. Barnabas' Guild for Nurses, the Orders of Sir Galahad and the Fleur de Lis.

The evening events will include an address on the Foreign-born Americans by the Rev. Thomas Burgess, D.D., a missionary address by Bishop Colmore, and a mass meeting in the interests of World Peace.

The mystery play, under the direction of Miss Mildred Brown, will be given on Wednesday afternoon, July 15th.

The school is limited to 300 students, and requests for enrollment should be sent to Mrs. Gerald H. Lewis, St. Andrew's Rectory, Beacon, N. Y. The total cost is \$24.

SOUTHERN PARISH HOUSE

COLUMBUS, GA.—Work has begun on an addition to the parish house of Trinity Church, Columbus, which, when completed, will cost at least \$50,000. The new building is to be L-shaped, and between the new wing and the church there will be an open court.

The architecture will be English Gothic, with some collegiate character appropriate to the building's purposes, and all of it will harmonize with the architecture of the present Church. The interior of the Church school will be finished simply and in good taste. Each assembly room will have a small altar and a lectern appropriate to the age of the children. Ample cabinet and storage space will be provided for each assembly room, and cabinets, servitors, and blackboards for each Class Room. A long seat for visitors will be built in each assembly room, and also a cork bulletin board. All rooms will receive ample outside light and ventilation.

There will be a total of six large assembly rooms, twenty class rooms, a chapel, a Boy Scout room, a rector's study, and other conveniences. The whole will accommodate 300 pupils and about 300 adults with ease.

New York Cathedral Walls Make Satisfactory Progress

Trinity Parish Year Book—Christ Church Burned—The Schermerhorn House

The Living Church News Bureau
New York, June 25, 1925

WORK ON THE WEST FRONT OF THE Cathedral and on the Stuyvesant Memorial Baptistery, near the north transept, is progressing at a satisfactory pace. The west and northwest sides of the close, near the west front, are surrounded by hoardings, behind which operations are proceeding which will soon be visible, as the walls begin to rise. Meantime, the daily and Sunday services are held, with congregations less affected by the summer "slump" than in any other church in the city, with the possible exception of Trinity. It is gratifying to note that, instead of omitting the choral Eucharist during the summer, except on the first Sunday in the month (as in former years), substituting Morning Prayer on the third and fifth Sundays, the summer schedule keeps the Lord's Service as the chief act of worship on alternate Sundays during July, August, and September.

Representatives of unions in the Central Trades and Labor Council of the American Federation of Labor, at a meeting last night in the old Synod House of the Cathedral of St. John the Divine, voted to contribute a window to the nave of the Cathedral. Bishop Manning presided at the meeting, which was called by Franklin D. Roosevelt, Chairman of the committee for completing the Cathedral.

"I am especially gratified," said Bishop Manning, "at the interest shown by the representatives of labor in the erection of the Cathedral. These men will do the actual work in erecting the structure, but they wish to have a share in it beyond this. It is their desire to contribute to the cost of some part of it by their own free will offerings. From all departments of the work now going forward on the building comes the assurance that the men feel deep personal interest in the undertaking and that each wishes to put into it the best work of which he is capable."

TRINITY PARISH YEAR BOOK

The *Year Book* of Trinity Parish is a document of nation wide interest, not only in ecclesiastical circles, but to social workers, economic students, and the general public. Aside from the primary interest that Churchmen feel in the vast and wide reaching spiritual work accomplished by Trinity Church and its chapels, everyone is interested in the sociological and financial aspects of Trinity's report. The *Year Book* for 1924 was issued this week. One misses the interesting pictures of the churches, local groups, such as clubs, guilds, choirs, special services, which were a feature of the *Year Book* in pre-war days. But one welcomes the adoption of a new cover—quite gay, in an ecclesiastical fashion, and in very good taste; a relief from the plain blue cover of former years.

The book numbers three hundred pages, most of them interesting reading, even where largely statistical. Each chapel, as well as the parish church, has its account of activities, summaries of services, numbers of Eucharists, communions made

(public and private), baptisms, confirmations. It is the condensed record of a year's intensive work along the lines wherein the Church needs most to concentrate her attention. While some of the chapels differ from the mother church and some of their sister chapels in the emphasis on social rather than sacramental work, the parochial tradition of faithful ministry to the whole "man"—body, mind, and spirit—pervading the entire parish, keeps the balance remarkably well; so that one finds frequent services and many private communions in chapels where the traditions are less definitely Catholic than in others, while the chapel that reports the greatest number of Eucharists throughout the year (and where the confessions and communions made are in proportion) makes an exceedingly creditable report of social, educational, and community activities.

But the interest of the general public centers around the fact that Trinity Parish is the wealthiest church corporation in the world. This is constantly giving rise to many misapprehensions, which the rector, Dr. Caleb R. Stetson, seeks to correct in the preface to the *Year Book* just issued.

He denies that the reputation of Trinity as a wealthy church was well founded. He says that the parish is in reality a "poor man's" parish, pointing out that much of Trinity's wealth is in non-productive real estate and that the demands of its eight churches and chapels are great.

Discussing the financial status of the church, Dr. Stetson discloses that a quarter of a million dollars has been given during the year to charities outside Trinity. He reports the net income for the year as \$516,756, and says that of this sum \$372,158 was used to support the churches and chapels of the parish.

"There appears to be a very wide-spread impression in the public mind that the resources of Trinity Parish are unlimited and that we have difficulty in spending our income," Dr. Stetson says.

"It is necessary to correct this misunderstanding. During the two hundred and twenty-eight years of its existence Trinity Parish has, as a matter of fact been over-generous and has given away over two-thirds of its property. It has never been the policy of the vestry to allow money to accumulate, for there has always been in mind the heavy responsibility of discharging properly the trust and of using the income from the endowment for the upbuilding of the Church's work.

"The sound business policy has been established of creating a 'Replacement Fund,' to be used to replace old buildings, as well as to care for extraordinary repairs of churches. The need of the renewal fund has been amply proved this year, for without it we should have been seriously embarrassed in caring for the heavy expense of underpinning the west end of Trinity Church. This is a costly and difficult piece of engineering work, but it will secure this great church, of which New York is justly proud, against further damage by present or future subway excavations and operations."

"It is becoming increasingly difficult for any church to continue on Manhattan Island without the help of some endowment. The rapid changes in character of population in any given neighborhood, the cost of living in New York, and the lengthening periods people spend out of

town, all these factors enter into the problem and make the existence of a church supported solely by voluntary contributions an increasingly precarious one.

"There are very real grounds for encouragement as one takes account of the Church's work in New York during the past year. In some parts of the parish it seemed a year ago as if our work were not progressing, and as if the Church population were decreasing, but this year there has been a marked increase in attendance at services and in the vigor of parish life in every place, and we seem to have taken a real step forward.

"My personal observation teaches me to believe that thoughtful and earnest devotion to religion and the Church among the people of this city and probably of the country at large is increasing. Many people are looking for some more stable source of happiness and joy than can be found in the making of money or the restless search for pleasure. They want to be assured that life is not wholly on the plane of the material and animal; they are really longing to know God and to feel His present power and help and comfort."

CHRIST CHURCH BURNS

Not long ago, we reported the burning of the Church of the Holy Trinity, Harlem. This week's letter has another like disaster to report, the partial destruction by fire of Christ Church, on West Seventy-first Street, off Broadway. A newspaper report says:

"How the fire began remains a matter of speculation. A steel business building is in course of construction on the old front of the church on Broadway, and the opinion was advanced that the blaze might have started in connection with the construction operations.

"First visible signs of the blaze appeared at about 5:30 o'clock. Crowds of homegoing workers were in Broadway and the adjoining street at the time. A great volume of black smoke suddenly rolled out of the top of the church structure, as though it had been penned up for a long time.

"It was learned later that residents of the neighborhood had noticed an odor of smoke in the vicinity earlier in the day. So noticeable did this become that workers on the new building began efforts to trace the odor as early as two o'clock in the afternoon, but they found nothing.

"Two alarms were turned in. By the time the firemen arrived great tongues of flames were shooting through the clouds of smoke. Thousands of persons headed for the scene, and the reserves from three police stations were called to keep the crowds back. Broadway and neighboring thoroughfares were closed to traffic. A third alarm was turned in.

"One of the first orders issued by Chief Kenion was for the firemen to 'Go easy with the windows, boys.' He ordered the firemen to use care and not to break any of the stained glass windows unless it was necessary to do so.

"There were fifteen stained glass windows in the church. About half of these were wrecked. Of the several larger windows only two were damaged, and these can be repaired.

"The flames were subdued after more than an hour's work. Dr. John R. Atkinson, the pastor of the church, who is spending his vacation at Sayville, L. I., was reached by telephone at that village and he hurried at once to New York.

"A preliminary inspection of the interior of the church, after the flames had been gotten under control, showed that most of the damage was wrought on the east end of the building containing the pews. The roof had been burned off the entire structure. The altar with its elaborate carvings had been severely damaged, but the pastor's study, it was said, had not suffered much. The side walls were said to be unimpaired.

"Chief Kenion estimated the damage at \$50,000.

"Christ Church was the second oldest Episcopal Church in Manhattan, in point of the date of its foundation. The original Christ Church stood for many years in Ann Street. It was next removed to Beekman Street and, previous to the building of the present church thirty-five years ago, it stood at Thirty-fifth Street and Fifth Avenue, the site now occupied by the store of B. Altman & Co.

"The present church was built by the then rector, the Rev. Dr. J. S. Shipman, father of the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York."

Christ Church's most distinguished rector was the Rev. Ferdinand Cartwright Ewer, confessor for the faith and doctor, whose fearless preaching of the Catholic religion in the pioneer days of the Catholic Revival cost him his rectorship, thereby leading to the founding of St. Ignatius' Church. The old altar of Christ Church, at which Dr. Ewer used to celebrate, is now the high altar at Corpus Christi Church, a close neighbor of Christ Church. The vestry of Christ Church is holding a special meeting today, to consider plans for carrying on the services and other work of the parish.

THE SCHERMERHORN HOUSE

The Rev. L. Ernest Sunderland, D.D., superintendent of the New York Episcopal City Mission Society, has issued the following statement and appeal in regard to the work of the Society in providing outings for city-dwellers:

"As the warm days descend upon us, the plight of hundreds of mothers and children in the crowded tenements cannot escape us.

"But there is always for social workers the problem, however, of where to send tired, wornout city mothers who have no place to leave their children during their absence. There is, likewise, the difficulty of persuading the bewildered foreign mothers to let their children go away without them, no matter how acutely the children may need the country air.

"May I therefore call to your attention the vacation plan of Sarah Schermerhorn Convalescent House at Milford, Connecticut, on Long Island Sound?"

"Here, for more than twenty years the New York Episcopal City Mission Society has been offering several weeks' vacation to mothers and children of all ages. Camp Bleeker, a part of this institution, is maintained for boys from seven to thirteen years of age; Milford Cottage for girls in their teens; the large Schermerhorn House proper, and the farmhouse for mothers and young children. This means that mothers and all their children may be accommodated at Milford at the same time.

"And what is quite as significant, every attempt is made for the vacation period to be a health-building one. The fact that Sarah Schermerhorn House is open the year around as a convalescent home, insures to the summer vacationers not only the privilege of country air, bathing in the Sound, and hiking in the woods, but the same schedule of supervised rest, balanced diets, and nursing care which convalescents in the other seasons enjoy.

"Last year this Society provided 17,894 days of summer care at Sarah Schermerhorn House, and 7,396 days of convalescent care during the other three seasons.

"May we enlist the assistance of all who are interested in constructive Samaritan service and Christian helpfulness?"

RECTOR OF ST. ANN'S, THE BRONX

By unanimous vote of the vestry this week the Rev. Edward Charles Russell, vicar of Christ Church, Fitchburg, Mass., was elected rector of St. Ann's Episcopal Church, 140th Street and St. Ann's Avenue, the Bronx. Fr. Russell was formerly

assistant rector of the Church of the Holy Communion, Sixth Avenue and Twentieth Street. St. Ann's, which was erected eighty-five years ago by Gouverneur Morris, is one of the largest and most influential Episcopal churches in the Bronx. The land on which the church stands had been owned by Richard Morris and his son, Lewis Morris, first Lord Mayor of Morrisania, first native-born Chief Justice of New York and first Governor of the Province of New Jersey. In a vault beneath the church lie the bodies of both these men. Lewis Morris was a signer of the Declaration of Independence.

NEWS NOTES

New playgrounds will be opened on July 6th by the Episcopal City Mission Society in connection with the several community houses that it maintains throughout the city. Those that will benefit are the Houston House for Children, God's Providence House, and a Vacation Bible School at San Salvatore. These various units will devote their time to the creation of character in the children of the parishes which they serve.

Trinity Seaside Home opens at the end of June for the summer outings of the younger children of Trinity Church and its chapels. Situated at Great River, L. I., the Seaside Home is conducted by the Sisters of St. Margaret, who give the children loving personal supervision during the two weeks each group is supposed to spend at the Home. Daily services in the

chapel, and on Sundays in the parish church next door, provide the children with spiritual nurture as well as physical refreshment. The Seaside Home is supported entirely by the voluntary offerings of the congregations of Trinity Parish and other persons interested. It is not provided for in the budget of the parish corporation, nor does it receive any aid from the corporation.

The Summer School for Priests, Ministers, and Rabbis interested in social and community problems, sponsored by Fr. Lathrop, of the Department of Social Service of the National Council, is having an interesting, helpful, and well-attended session of two weeks. Classes, under recognized authorities on economic, sociological, and community subjects, are held in the New York School of Social Work, near the Church Missions House. Priests of our own and of the Roman Communion, Protestant ministers, and a few laymen compose the student body. The mornings are spent in attendance on lectures and discussions; the afternoons are devoted to visits to institutions illustrating points brought out in the course of lectures or discussions. Lodging is provided for out of town members of the school at the General Theological Seminary. The term of the school is two weeks, the second of which begins Monday, June 29th. Those who have been fortunate enough to attend hope that the school may become an established institution.

THOMAS J. WILLIAMS.

Social Service Interests Engage Attention of Philadelphia Church

The Home for Consumptives—Social Workers' Club—Personal Notes

The Living Church News Bureau
Philadelphia, June 29, 1925

MATTERS CONNECTED WITH THE social service side of the Church's life have had the leading place in the week's public activities. Two events illustrate the Church's interest in the work and, hardly less important, the workers.

THE HOME FOR CONSUMPTIVES

The Home for Consumptives, in spite of its grim name, is under the direction of our City Mission and is steadily growing in size and efficiency for ministering both to the bodies and souls of those afflicted with tuberculosis. In the past it has confined its service quite entirely to pulmonary cases and has taken none of those cases generally included under the term "surgical tuberculosis."

Recently, with the help and coöperation of the Philadelphia Health Council, the Lucas Cottage for children has been remodeled and equipped for treating surgical cases among children by heliotherapy. The remodeled cottage was dedicated to its new purpose by Bishop Garland, on the afternoon of St. John Baptist's Day. The Rev. Dr. Washburn, of the Board of the City Mission, presided and, in his usual happy and thoughtful way, introduced the speakers. In addition to the Bishop, these were Dr. Wilmer Krusen, City Director of Public Health, Dr. Charles J. Haffield, head of the Philadelphia Health Council, and Dr. Thos. McCrae, Chairman of the Heliotherapy Committee of the Health Council.

The work of altering the building was done by the Home at an expense of \$15,000, and the Philadelphia Health Council has assumed the maintenance of twenty-five children at the Lucas Cottage, the funds coming from the annual sales of the Christmas seals.

The guests of the afternoon had an opportunity to witness a demonstration of the "sun cure." They were taken through the cottage and saw the poor little mites of humanity, some of whom looked like the heart-breaking pictures of Armenian refugees in the literature of the Near East Relief, with which we are all so familiar. There was this blessed difference. In spite of wasted, shrunken bodies, running sores, and decaying bones, they were all smiles and cheer and hope. Loving hands were ministering to them and acute minds were thinking for them, and they felt themselves to be on the road to Wellville. The sunshine was getting into their hearts as well as their exposed bodies.

This is a decidedly forward step in the fight against tuberculosis, which has made great progress in the last twenty years. The statistics for Philadelphia illustrate the progress. In 1904 tuberculosis caused more deaths than any other disease, while in 1924, it was fourth on the list. In 1904, 224 of every 100,000 of the population died of tuberculosis, while in 1924 only 91 out of every 100,000 were victims of the white plague.

We are told that there is only one other building in the country equipped especially for heliotherapy among children.

SOCIAL WORKERS' CLUB

The social worker is always giving out and has none too many opportunities for taking in those spiritual stores that mean

PERSONAL NOTES

so much to the work and those for whom the work is carried on. There is in the Diocese of Pennsylvania a Church Social Workers' Club to help in that direction. It has just held a meeting under the auspices of the Diocesan Department of Christian Social Service and Diocesan Institutions. It was held in the country at Oakburne, where is the J. C. Smith Memorial Home for Convalescents, another of the institutions maintained by the City Mission. Evening Prayer was said by the Ven. Elliott White, chaplain of the club, after which there was a devotional half hour conducted by the Rev. Wood Stewart, chairman of the Department of Christian Social Service.

This was followed by a conference with the general topic Coöperation, Mr. Stewart presiding. Short addresses were made by Mr. Reynolds D. Brown, Executive Secretary of the Diocese, on What, Why, and How is the Department; by the Hon. Clinton Rogers Woodruff, on The Relation of the Department to Social Legislation in the Commonwealth of Pennsylvania; and by Mrs. Thomas Potter, Jr., on The Department and the Problem of "The Movies." After each address there were interested questions and interesting discussion of the points brought out by the appointed speakers.

After the conference came an hour of social intercourse and supper, and then all went back to town in the cool of the evening.

The Rev. Charles E. Eder, rector of Grace Church, Mt. Airy, has been elected chaplain of the Veterans' Association of the General Offices of the Pennsylvania Railroad in this city. Mr. Eder has recently come to Grace Church from Christ Church, Ridley Park, succeeding the Rev. Thomas S. Cline, who was called to a professorship in the General Theological Seminary.

Miss Laura E. Patterson, who died in Philadelphia on June 8th, remembered the Church in her will. A gift of \$1,000 is made to the Church of the Holy Cross in Lockport, Nova Scotia. Another gift of \$2,000 is made to the Church of Saint Sauveur in this city. This is the Church's work among the French, and was founded years ago by Fr. Miel. Still another \$1,500 is left for a memorial window to be placed in "some Episcopal church." What church is to get the benefit of this legacy is not yet decided.

As predicted in last week's letter, the services for the members of the cultus of the Sacred Heart on the Police and Fire Department received much publicity. It is reported that three or four thousand men were in the parade and packed the Roman Cathedral for the sermon, and that some seventy thousand people attended the field Mass on the parkway the following Sunday morning.

GILBERT PEMBER.

Ground was broken for the new building at the Church of the Redeemer, Chicago, the Rev. Dr. Hopkins, rector, after the midday services on Sunday, June 21st. Dr. Philip S. Hawley, son of the late Henry S. Hawley, former senior warden of the Church of the Redeemer, and for many years active in its work, turned the first sod. The buildings are to cost \$70,000, of which \$67,500 is in hand in cash and pledges. Enlarged parish house accommodation has been a crying need for some years.

The Redeemer is one of the exceptional parishes giving 45 per cent of its income to the missionary work of the Church, and has, because of its insistence on this generosity, been greatly handicapped by inadequate parish buildings.

ST. BARNABAS' FESTIVITIES

The congregation of St. Barnabas', Chicago, had a very happy gathering on the evening of St. Barnabas' Day, when the rector, the Rev. W. S. Pond, was presented with a priest's cloak and a purse for his vacation. His mother, Mrs. Frederick Pond, was also the recipient of some beautiful gifts.

H. B. GWYN.

IOWA UNIVERSITY SCHOOL OF RELIGION

IOWA CITY, IOWA—The University of Iowa is to try an interesting experiment in religious education by providing a school of religion in which the University and the various religious bodies are to cooperate. Electors from nine Churches and electors from the University met recently and chose a board of trustees who are to manage the affairs of the school.

The objects of the school are to provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities; to serve the State in all its religious interests by training religious leaders and teachers; to create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work; to promote a thoughtful insight into the nature and meaning of religion and to lay a foundation (scientific) for religious education; and, to provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

The advantages of such a school, according to the official plan, are that it will enable the University to respond to its obligation to the eighty-five per cent of students who come from Church homes; that the University will realize more fully the idea of a university by recognizing religion as a legitimate field for instruction and research; that the school will supply scientifically trained teachers for college and university positions, in Religious Education, and the Psychology of Religion, and will also provide proper training for more practical lines of humanitarian and religious work. The movement, it is thought, will stimulate a vital religion, functioning in all departments of life, and it will unite the Churches and University in a common task and responsibility.

The plan has been received enthusiastically by the various religious bodies, and especially by the Roman Catholics. The school is said to be the most significant step in religious education ever taken, as, in time, it will involve, if not necessitate, religious education in the secondary schools. The Rev. Harry Sherman Longley is in charge of the Church's student work at Iowa City.

Chicago Clergymen Discuss Causes of Prevalent Crime

Devoted Layman Dies—Another Parish House—St. Barnabas' Festivities

The Living Church News Bureau
Chicago, June 27, 1925

THE JULY NUMBER of *The Diocese of Chicago* has a most interesting symposium of the clergy of the Diocese on the causes of crime in Chicago. A questionnaire was sent out by the editor, Mr. H. J. Boyle, and about fifty of the clergy replied. Most of the replies placed the ultimate cause upon the present conditions and standards of the modern home. Practically all the clergy are agreed on this. "Lack of respect for authority, lack of religious training, corrupt public officials and courts, ineffective laws, and moral decadence," are other outstanding causes mentioned.

"Indifference of parents, lack of home life, disrespect of parents, are items noted under the major cause. Absence of religious training in the home, through the schools and through the Church, stand second. Some clergymen maintain that moral conditions at present are more favorable than in the past; others declare conditions are an outgrowth of the war; some hold the press responsible for lawlessness and immorality and advocate its modification; one expresses lack of knowledge of any crime wave and low moral conditions.

"The causes as tabulated, with the votes on each, are: Parents and home, 18; lack of religious training, 15; the courts, 9; outgrowth of war, 3; overstimulated emotions, 3; lack of law enforcement, 3; the Church, 3; the press, 3; lack of respect for law, 2; unable to state, 2; prohibition, 1; materialism, 1."

The remedies suggested are better home training and more home life. All agree

that the Church is able to bring about improved conditions. Most of those answering think that the young people of today are as responsible, or more so, than those of twenty-five years ago. The replies came almost exclusively from Chicago and the immediate vicinity.

DEVOTED LAYMAN DIES

Churchmen in Chicago were greatly saddened to hear of the death of Mr. Charles A. Street, in the Massachusetts General Hospital, Boston, on June 23d. Mr. Street was on the way to his summer home at Hyannisport, Mass., when he was taken suddenly ill. He was 82 years old.

Mr. Street was the son of the late Rev. George C. Street, at one time Canon of the Cathedral of SS. Peter and Paul, Chicago. He was one of Chicago's pioneer lumber merchants, and has been identified with the life of the city from its early days. For many years he was a member of St. James' Church, serving as warden and vestryman. He also took an active part in the larger work of the Diocese and the Church. At the time of his death he was senior warden of St. James' and also of St. Andrew's-by-the-Sea, Hyannisport, Mass.

Mr. Street is survived by his widow and by four sons, Harry, Norman, Charles, and Edward, and one daughter, Mrs. Louis S. Loutrel of South Orange, N. J. The Rev. Charles L. Street, one of the sons, is the Church chaplain at the University of Chicago. There are nine grandchildren. Mr. Street's only sister is a member of the Sisterhood of St. Mary at Kenosha, Wis. The funeral was on Friday morning, June 26th, services being held at St. James' Church.

ANOTHER PARISH HOUSE

Still another parish house and chapel are being built in the Chicago area.

Baltimore Rector Builds up a Successful Church School

Summer Plans—Sunset Services— The Church of the Redeemer

The Living Church News Bureau
Baltimore, June 25, 1925

THE CHURCH SCHOOL OF THE CHURCH of St. Michael and All Angels, Baltimore, the Rev. Wyatt Brown D.D., rector, has practically doubled in numbers during the past five years. In 1920, the enrollment was 329; during the past year, the enrollment reached 634. There are seventy-eight officers and teachers. The school has a splendid missionary spirit, as the ensuing record indicates. The Lenten offering in 1921 was \$889.36; in 1922, \$1,104.86; in 1923, \$1,313.06; in 1924, \$1,663.22; and in 1925, \$1,802.52. Recently, a series of missionary instructions has been held for the school, lasting for six weeks. A student from the Virginia Seminary, who has been in the foreign field, visited the school each Sunday, and took the children on a missionary tour that covered most of the world. This venture proved to be most successful, leaving what promises to be an indelible impression on the minds of teachers and scholars.

The school is highly organized. There are ten distinct departments, with one general superintendent, who is assisted by four associate superintendents. There are two sessions of the school, the elder boys and girls meeting at 9:30 A. M., and the kindergarten children at 11:05 A. M. The teachers are well qualified, in teaching ability as well as in faithfulness. They attend the Church Normal School, in addition to the weekly instructions given by the assistant minister, the Rev. S. Taggart Steele, Jr.

The backbone of the school, apart from the rector, the officers and teachers, is Mr. Francis F. Lynch, of the Virginia Theological Seminary. Mr. Lynch has been superintendent of the school for the past four years, and he pays as many as one thousand visits a summer to the parents of the children. Such enthusiasm has deservedly proved its worth.

SUMMER PLANS

At Grace and St. Peter's Church, Baltimore, the special preacher during the Sundays in July and August will be the Rev. Robert F. Gibson, Secretary of the Department of Publicity of the National Council. The rector of Grace and St. Peter's the Rev. H. P. Almon Abbott, D.D., will have charge of St. Andrew's Church, Hyannisport, Mass.

The Rev. Arthur B. Kinsolving D.D., rector of Old St. Paul's Baltimore, indefatigable in his pastoral duties, will leave for Fisher's Island the beginning of July. Dr. Kinsolving, for many years, has had charge of the Church at this well known summer resort.

The Rev. Murray Dewart, rector of Christ Church, Baltimore, has already left the city for a brief and well-earned rest. Mr. Dewart has done a magnificent piece of work at Christ Church since his assumption of the rectorship.

The Rev. Christopher Sparling, rector of the Church of the Prince of Peace, Baltimore, together with a party of friends, leaves on July 4th for the Holy Land. This will be Mr. Sparling's second visit in the the past two years. He has

already delivered most interesting lectures on the results of his travels to date.

The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, left on June 24th for New England. He will spend at least part of his vacation at Newport, R. I.

The rector of the Church of St. Michael and All Angels, Baltimore, the Rev. Wyatt Brown D.D., left on Monday, June 29th, for Georgian Bay, Canada, and will be absent from his parish during July and the greater part of August.

Summer services will be continued in all churches in Baltimore City, but in some parts of the Diocese of Maryland, where it is impossible to secure adequate "supply," churches will be closed down for the few Sundays in which their rectors are away. The schedule in many churches eliminates the evening service on Sundays.

SUNSET SERVICES

At the Pro-Cathedral of the Incarnation, the Rev. Harold N. Arrowsmith, Canon in Charge, sunset services are being held throughout the month of June. At these services the following organizations have rendered the music: the men's chorus of the Gas and Electric Co., director, Mr. J. P. Tingle; the combined women's choruses of the Gas Co., director, Mr. J. P. Tingle; the Haydn Symphony Orchestra, director, Mr. F. H. Pluemacher; and the Baltimore and Ohio Glee Club, director, Mr. Herbert Smock.

The attendance at these musical services has been larger than in any previous year.

THE CHURCH OF THE REDEEMER

The Church of the Redeemer, Baltimore, the Rev. C. A. Hensel, rector, held a most successful lawn fete on June 10th. The Woman's Guild, under the presidency of Mrs. T. Barton Jones, were the responsible factors in the undertaking and in its success. More than \$700. was raised towards the building of a parish house.

Although few people lived in the vicinity, the Church of the Redeemer has been held for years, in prospect of the growth of the city in that direction. The expectation is about to be abundantly justified. The development of the old and beautiful Perine Estate, a development known as Homeland, which borders on the church property, promises to bring a large population to the church's doors. The ministry of the church will, therefore, be greatly enlarged, and the idea of creating a fund sufficient for the erection of a parish house is on the side of foresight and wisdom.

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ANNOUNCEMENT THE HOLY CROSS MAGAZINE

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

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

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

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

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

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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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The Woman's Guild is an organization alive to the present and prospective needs of the parish, and next year its members plan to have another fete on a larger scale.
H. P. ALMON ABBOTT.

BISHOP COOK AT GENEVA

GENEVA, N. Y.—Announcement has been made that the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will be the pastor and leader of the Class in Personal Religion for Juniors of the Summer School for Churchworkers to be held at Hobart College, Geneva, N. Y., from July 6th to the 17th. This will be the thirteenth annual session of this school, which was established by the Synod of Second Province. The final bulletin, which is now ready, gives the following names as leaders of the various classes: Bishop Morris, of the Canal Zone, the Rev. William N. Colton, Miss Emma Lodge, Mrs. M. Germond, Miss F. R. Edwards, Mr. Alfred Newberry, Mrs. J. W. Denness Cooper, Mrs. Henry P. Veazie, Miss Helen Olmstead, Miss F. H. Withers, Miss D. P. Coe, the Rev. Dr. Philip W. Mosher, the Rev. Herbert Parrish, the Rev. C. V. Kling, Miss Ada Croft, the Rev. A. R. McKinsty, the Ven. Augustine Elmendorf, Miss Mabel E. Stone, Miss M. C. Latham and Mr. Harold Kelleran. Miss R. O. Mayer will be the Hostess, and the Rev. J. W. Denness Cooper the Executive Officer.

The afternoon conferences will include the New York Training School for Deaconesses, the Church Training and Deaconess House of Pennsylvania, the G.F.S., the Church Mission of Help, the Church Periodical Club, the Church School Service League, St. Barnabas' Guild for Nurses, the Daughters of the King, the Woman's Auxiliary, the Orders of the Fleur de Lis and Sir Galahad.

The evening events will include a missionary address by Bishop Morris, an address by the Rev. W. B. Spofford, on the Church League for Industrial Democracy, a mass meeting in the interests of World Peace, and an address by the Rev. Robert F. Lau, D.D., on The Foreign-born Americans.

The Mystery Play, under the direction of Mrs. H. P. Veazie, leader of the class in Religious Drama and Pageantry, will be held on Wednesday, July 15th.

The school is limited to 300 students and requests for enrollment should be sent to Mrs. R. C. Collison, 681 Castle St., Geneva, N. Y. The total cost is \$24.

A SUMMER CAMP CHAPEL

ST. LOUIS, Mo.—Men of the Church of the Holy Communion, St. Louis, spent all their week ends and other holidays last summer building a chapel at the summer camp of the church, about twenty miles from the city. The final touches were put on it this month, and on Sunday, June 28th, it was dedicated by the Rev. E. S. White, rector of the Church of the Holy Communion at a celebration of the Holy Communion at which he was assisted by several other clergymen.

The chapel is called the Chapel of St. Francis of Assisi, and a great window back of the altar gives a view of surrounding hills and beautiful country. Babies of the day nursery, children of the underage kindergarten maintained by the church, with their mothers, and parish organizations, are given long outings at the camp, which is in delightful contrast to the congested, down-town district, where the Church of the Holy Communion is located.

LOUISIANA YOUNG PEOPLE'S CONFERENCE

NEW ORLEANS, LA.—The fourth annual diocesan camp-conference of young people in Louisiana reached a successful conclusion on June 16th. The total registration, which was larger than previous years, amounted to 150, with 106 for full time.

Credit courses of study were given in five subjects, every full time member of the camp taking at least one course. Members of the teaching staff were the Rev. Dr. G. L. Tucker, educational director, the Rev. S. L. Vail, Mrs. Fred Foxley, Mr. Leon C. Palmer, and Mrs. F. H. G. Fry.

In their diocesan business meetings the young people endorsed the plan of raising \$1,000 to help pay the living expenses of missionaries while visiting New Orleans at the time of the General Convention.

For next year the League undertook the raising of \$600 to help pay the expenses of a diocesan secretary in Religious Education and Young People's work. The objective of securing a diocesan center where young people's conferences and diocesan gatherings of other kinds might be held was also adopted as a possibility for the future.

The Louisiana Young People's Service League also planned to hold a banquet in New Orleans on October 17th, about midway through the General Convention. Invitations are to be sent to visiting young people and those adults workers most deeply interested in the movement. The young people's organizations in the southern dioceses are to be invited to participate in promoting this banquet and a young people's corporate communion during the Convention.

RESTORATION OF MOUNTAIN CHURCH

ASHEVILLE, N. C.—A good many years ago, Dr. Francis Willis, a brother of the Rt. Rev. Alfred Willis, D.D., English Bishop of Honolulu, and afterwards of Tonga, erected a gray stone church on the side of the mountain near Asheville, overlooking the French Broad river as it flows there through the Craggies. During his lifetime, services were maintained in the church, but although Dr. Willis deeded the Church to the Diocese in 1907, after his death the church was allowed to go down was without care and attention.

Seven years ago Deaconess Drant went to the church, which she found to be in a state of desolation. She enlisted the interest of the Brotherhood of St. Andrew, led by Col. Garland Thomasson, and Mrs. Carrie Carr Mitchell, a devoted Church woman, and they went to work to make the church a means of spiritual value to the people scattered through the neighboring mountains.

The building has been entirely renovated, an oak altar, with all necessary appointments, and a rood screen, both memorials, have been put in place. Electric lights and a furnace have been installed, pews have been given by interested Church people, and a piano has taken the place of a worn-out melodion.

With these improvements the congregation has grown. In the last three years thirty-seven persons have been confirmed and fifty baptised. The average attendance at the service is fifty and at the early celebrations twenty-five. The Rev. George J. Sutherland is priest in charge.

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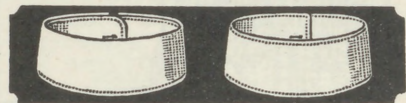
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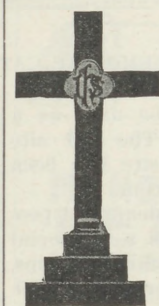
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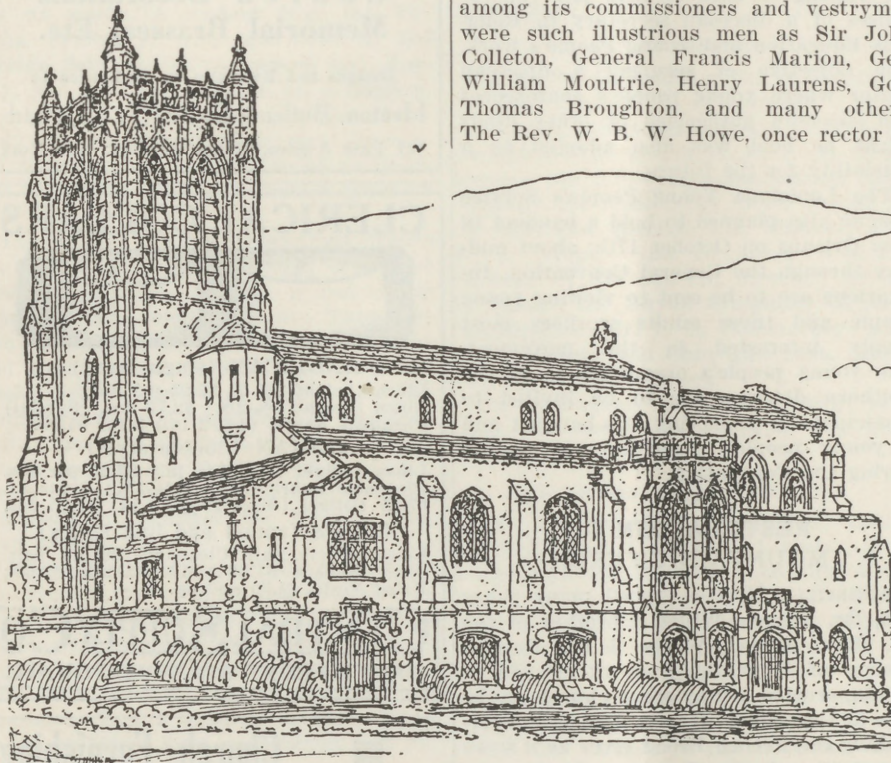
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there has been erected a parish house of concrete. It was begun with a bequest of \$2,000 from Mrs. Junius Smith. It is largely used by the mountain people, who need the social and recreational features it affords. The house is well equipped, and the women meet to make the quilts and to assemble the chickens, butter, eggs, etc., that they are giving to pay for the building. The young people are helping at this with box parties.

Among the needs of the mission are an organ, a moving picture machine, and a radio set.

A CATHEDRAL FOR RENO

RENO, NEVADA—In January of this year, the congregation of Trinity Parish, Reno, voted to offer their church to the Bishop of the District as a Cathedral foundation. Now they are proposing to erect a building that will be worthy of the new status. The old building has been moved to within a block of the gates of the University of



TRINITY MEMORIAL CATHEDRAL, RENO, NEVADA

Nevada and remodeled to be used as a chapel for student work. The old site has been sold, and a new site has been purchased in a central location.

It is the intention of the dean and people to erect the building as a memorial to the four pioneer missionary Bishops, the Rt. Rev. O. W. Whitaker, D.D., 1869-1886, the Rt. Rev. Abiel Leonard, D.D., 1888-1903, the Rt. Rev. H. D. Robinson, D.D., 1908-1913, and the Rt. Rev. G. C. Hunting, D.D., 1914-1924.

The cost of the completed edifice is estimated to be \$100,000. Construction on the foundation and nave of the building is to begin in July of this year, as the congregation has* in hand, in cash, pledges, and securities, more than half the required sum. It is intended to add to the Cathedral group a deanery and a diocesan house, but these, the congregation feels, must wait for future years.

This project should appeal, the Rt. Rev. A. W. Moulton, D.D., Bishop in Charge, and the Very Rev. E. T. Brown, Dean, feel, not only to the people of Reno, but to the scattered people of Nevada, and to the friends of the Church in Nevada, especially those who have been inspired by

the heroic examples of the Bishops, of whom the Cathedral is to be a memorial.

The accompanying illustration is from an architect's drawing, and does not show the group of buildings proposed to be erected in the rear of the Cathedral.

BICENTENNIAL OF COLONIAL PARISH

CHARLESTON, S. C.—The recent bicentennial celebration of Strawberry Chapel, Berkeley County, South Carolina, was one of the memorable events in the history of the Church in the Diocese of South Carolina, and brought together several hundred persons, more than the chapel itself could hold, among whom were many whose forebears had been connected with this historic chapel since its establishment in 1725.

Strawberry Chapel was built as the chapel-of-ease of St. John's, Berkeley, which was established by the Church Act of November 30, 1706. "Biggin Church," now in ruins, was the parish church, and, among its commissioners and vestrymen were such illustrious men as Sir John Colleton, General Francis Marion, Gen. William Moultrie, Henry Laurens, Gov. Thomas Broughton, and many others, The Rev. W. B. W. Howe, once rector of



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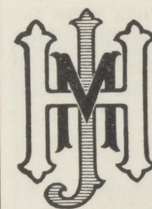
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viewed the efforts of such men of two centuries ago as James Child, Richard Beresford, and the Rev. Charles Ludlam to meet their obligations in the matter of providing Christian education for the young people of that time, and went on to urge the present need for Christian education on broad lines and for "definite instruction in those fundamental verities of the faith which we all hold in common." Extracts from this sermon will be printed in a future number of THE LIVING CHURCH.

In a concluding address, Major Alfred Huger, of the Charleston Bar, gave a peculiarly apt and impressive interpretation of the spirit of the day and of the occasion which had brought together this large company of people, many of whose ancestors lie sleeping beneath the shade of the moss covered oak trees, which form a perfect setting for the little chapel.

CUBA ADMITS WOMAN DELEGATES

HAVANA, CUBA—The Convocation of the District of Cuba, meeting in Havana, June 14th to the 16th, voted with practically no opposition, to admit women as delegates to the meetings of Convocation, and to permit them to become members of parish vestries and mission committees. This step has been proposed several times before, but has always been defeated, and is rather significant in view of the Latin-American background. As yet woman suffrage has gained no foothold whatever in Cuba.

Bishop Hulse ordained the Rev. G. G. Zermeno to the priesthood, the fifth deacon so to be advanced within six months. The man power of the District is fortunately being strengthened just as a multitude of opportunities are presenting themselves.

Bishop Hulse spoke of the rapid economic development in Cuba's two easternmost provinces, Oriente and Camaguey, and of the excellent work of the Church's missionaries in them. A new school for older Jamaican boys has been started at Guantanamo, under the direction of Miss Sarah W. Ashurst, who adds this department to the flourishing All Saints' School. Another building, he said, to cost only \$2,600, is needed at Santiago, and that the construction of a first part of a group of buildings is under way at Moron, a new town of 12,000 inhabitants, where there are no churches and few schools.

The work of the Church, the Bishop said, is hampered in many places by having small, unattractive churches on side streets, while, in other places, new, growing towns, services must be held in borrowed *bohios*, or shacks. Modest building plans, he stated, are held up for lack of funds, and, at the same time, there are a large number of congregations that cannot adequately be cared for by the small number of workers. He recommended that there be more generous giving in Cuba for self support and for missions, in view of the conditions in the American Church, especially that the people might not miss the joy of giving. The beginning should be made, he said, in the Sunday school, where the principle of stewardship should be taught.

The Ven. J. M. Lopez-Guillen, Archdeacon of Delicias, and Mr. E. G. Harris, of Havana were elected delegates to the General Convention, and the Ven. Juan McCarthy, Archdeacon of Camaguey, and Mr. G. E. Jenkins, of Havana, were elected alternates.

THE CATHOLIC CONGRESS

NEW HAVEN, CONN.—The Committee on the Catholic Congress, which is to be held at New Haven, in the octave of next All Saints' Day, November 3d, reports that highly satisfactory progress is being made with the program. Among the subjects to be discussed are: The Eucharist, with papers on The Eucharistic Sacrifice, The Mass as the Church's Chief Act of Worship, and The Devotional Use of the Mass. A session will be devoted to the Bible, papers being read on What is the Bible, and The Catholic Layman's Use of the Bible. Dr. Francis J. Hall has consented to prepare a paper on Suffering in Relation to the Will of God, and there will be papers on Faith Healing, and on the Sacrament of Unction. One afternoon will be given to the subject of The Problems of a Christian in a non-Christian World; and an evening will be devoted to a consideration of the Church in relation to the Reformation.

The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, will preach the Congress sermon at the High Mass, which will be sung at Christ Church, New Haven, which has been placed at the disposal of the Congress by the rector, the Rev. William Osborne Baker. The names of the essayists will be announced later.

The Rev. Dr. van Allen, rector of the Church of the Advent, Boston, is expected to preside at the meetings. The first session will be held on Tuesday evening, November 3d, and the exercises will be concluded by a corporate communion of the Congress on Friday morning, November 6th.

A very large number of letters have been received from bishops and other distinguished clergymen, indicating their interest in the Congress, and their intention to be present at the meetings.

PROGRESSIVE TENNESSEE CHURCH

KNOXVILLE, TENN.—St. John's Church, Knoxville, the Rev. Walter C. Whitaker, D.D., rector, has just brought to a successful conclusion a campaign to pay off a debt of \$21,000 which was incurred in building the parish house and in making improvements in the church, after the \$40,000 fire five years ago.

The vestry has pledged a contribution of \$1,200 a year for two years towards the salary of an Archdeacon for the Convocation of Knoxville, which comprises all East Tennessee. This is in addition to the accepted missionary quota of \$4,000 and an additional \$1,400 which the parish has this year paid on the Diocesan missionary indebtedness of 1923.

At a special service held in the Church, the Church school made a Birthday Thank Offering of \$62.

A COURSE ON LEADERSHIP

SEWANEE, TENN.—By recent decision of the Church School Commission there has been added to the official list of the N. A. T. A. credit courses a course on Leadership in Young People's Organizations. Such courses will be offered both in the Young People's Division and the Adult Division of the Sewanee Summer Training School, and will count toward a Teacher Training diploma of the N. A. T. A.

In the Adult Division the class will be taught by Mrs. F. N. Challen, Diocesan Field Worker for the Young People's Service League in the Diocese of Upper South Carolina.

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A RURAL CHURCH CLUB

CIMARRON, KANSAS—Six months ago there were three communicants of the Church in Cimarron. Today there are twenty, and the resident priest, the Rev. J. W. Gubbins, is preparing a larger class for confirmation.

Churchmen from other towns in southwest Kansas desiring resident priests in their towns came to Cimarron recently, some of them from eighty miles away, in a "hot wind," to learn something from the experiences of this new mission. As a result The Church Club of Southwest Kansas was organized, with R. E. Sherwood, Cimarron, president, F. N. Shelton, Garden City, vice president, Glen Eby, Scott City, secretary, and Harry Massey, Liberal, treasurer. The object of the Club is to "win men to the Episcopal Church, to promote fellowship among them, and to help the Bishop of Salina and the Archdeacon of Southwest Kansas."

Some of the missions in the Archdeaconry, over a hundred miles from Cimarron, did not send delegates. A committee of five Cimarron men came to the Archdeacon after the meeting, and volunteered to visit these missions and talk to their men. They wanted to tell them how much the Church, of which they themselves knew nothing seven months ago, means to Cimarron men, and to urge them to organize and to go out and get other men to hear the message of the Church.

The Cimarron Churchmen have rented a vacant church building and have outfitted it. They are looking around for a temporary parish house, preparatory to erecting one this fall. And they have been doing this in a temperature of 100 degrees.

A NOVEL CONFIRMATION CLASS

Mr. Kisco, N. Y.—Last fall two girls came to the rector of St. Mark's Church, Mt. Kisco, Conan H. Arye Prichard and stated to him their interest in the Church. It was deemed best, however, on account of their recent affiliation with another religious body, and because of their short acquaintance with the Church, that they should not become members of the December confirmation class. In the spring others, however, began to join these two girls, coming of their own volition. It was interesting to note that a father and mother joined their daughter, a prominent physician and his wife were joined by a maid in their household, and that several boys, who are leaving their present boarding school, came for instruction, in spite of final school tests, and were among those who were present.

The result of this experience is that a class of seventeen was confirmed by the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, in St. Mark's on June 10th.

ANNIVERSARY CELEBRATION

BERLIN, MD.—St. Paul's Church, Worcester Parish, Berlin, the Rev. R. R. Gilson, rector, celebrated the hundredth anniversary of the building of the present church by a festival celebration of the Holy Communion on June 21st. The Bishop of the Diocese, the Rt. Rev. Geo. W. Davenport, D.D., was celebrant and preached. A new altar to the memory of the Henry family, and a litany desk, a memorial to James Richards Phillips 4th, were dedicated. Clergy from the neighboring parishes of the county assisted, and the congregation was augmented by many visitors.

On the afternoon of the same Sunday a

pilgrimage was made to the mother church of Worcester Parish, old St. Martin's, now standing deserted on the highroad of the Peninsula. There the scenes of ancient days were reenacted when the well-worn, brick-paved aisles resounded once again to the tramp of feet, and a large congregation from the countryside and nearby towns filled the ancient, deep-backed pews. The window lights were gone, the railed-off sanctuary almost bare of furniture, the old slave gallery dilapidated, but the ancient church still preserved its hallowed charm, and a service of melancholy impressiveness was held. Old St. Martin's, built in 1756, is a typical witness to the strength of the Church in these rural regions in Colonial days. Some of these ancient landmarks in the Diocese are now being renovated and reopened, as interest in rural work revives.

CELEBRATES

FIFTIETH ANNIVERSARY

ATLANTA, GA.—The members of the Church of the Incarnation, Atlanta, celebrated the fiftieth anniversary of the ordination to the priesthood of the Rev. Jesse Bicknell, a retired clergyman and unofficial assistant to the Rev. E. G. Richardson, rector of the Church. The occasion was also the celebration of the tenth anniversary of the Rev. Mr. Richardson's ordination.

A purse of \$50 in gold was presented Fr. Bicknell, by Bishop Mikell, in a short

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SELDEN PEABODY DELANY, D.D., Editor

July, 1925 Vol. XVII, No. 5
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EDITORIAL COMMENT:

Priest and People—Dangers in Religious Reading—Changes in the Orthodox East—The Irish and the Church—Roman Catholics, Jews, and the Public Schools—A Precarious Position—The Drug Adict.

WORSHIP ON WALL STREET (with portrait of Dr. Stetson)
Caleb R. Stetson

THE ISSUE AT NICAEA
Granville Mercer Williams

HISTORICAL SCHOLARSHIP AND REUNION
Hoffman Nickerson

THE STATISTICIAN AND THE POPULATION PROBLEM
Louis I. Dublin

DANCING AND SOCIAL FESTIVITIES
Hamilton Schuyler

A ROMAN RETROSPECT
A Roman Catholic

CHRIST'S ETHICS AND OUR SOCIETY
George A. Libaire

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The Rev. Mr. Bicknell, was born in Lexington, Ind., in 1848. He is graduate of the University of Indiana and of Nashotah House. He was ordained to the diaconate in 1874 and to the priesthood in 1875 by Bishop Talbot of Indiana. His first work was in the Middle West, but, in 1880, he went to the South where, with the exception of two years, he has remained. For two years he was chaplain of the Ancon Hospital, Canal Zone, and in 1918-19 was civilian chaplain at Camp Meade. Retiring in 1923, he went to live in Atlanta, where he has assisted the Rev. Mr. Richardson.

**WISCONSIN
CHURCH IMPROVEMENTS**

MILWAUKEE, Wis.—A new pipe organ, costing about \$30,000, is being installed in St. Matthew's Church, Kenosha, and other memorials in wood are being added, including a rood screen and beam. After the work is completed, it is believed that the chancel and sanctuary of St. Matthew's will be a churchly gem. While these alterations are being made the services will be held in the guild hall. The rector, the Rev. M. J. Van Zandt, and his family are spending the month of July at Leland, Mich. The Rev. Paul L. Clark, vicar of St. Andrew's Chapel, Kenosha, is in charge during the rector's absence.

Orders have been placed for two large windows to be installed in Christ Church, Eau Claire, next fall. Both of them are memorials and are now being made by Heaton, Butler and Bayne in England.

A PAROCHIAL CELEBRATION

DANVILLE, Ill.—The Church of the Holy Trinity, Danville, the Rev. Arthur G. Wilson, rector, celebrated its sixtieth anniversary on Trinity Sunday. There were three celebrations of the Holy Communion, at the first of which the Bishop of the Diocese, the Rt. Rev. J. C. White, D.D., was the celebrant, and at the second of which all those presented by the present rector for Confirmation during the six years of his rectorship made a corporate communion. The rector was the preacher at the high Celebration and the Bishop pontificated.

The following Monday evening over one hundred people sat down to a parish dinner, which was addressed by the Bishop, the Executive Secretary of the Diocese, Mr. F. H. Spencer, and Mrs. Jesse Black, of Pekin, President of the Diocesan Auxiliary.

THE MAY NUMBER of the *Holy Cross Magazine* is the first to be issued in the new form according to plans already advertised. With a page almost exactly the size of that in THE LIVING CHURCH and with larger type, the magazine of twenty-four pages is exceedingly attractive: while its varied contents admirably fit it for general reading among intelligent Church people. Among the articles in the May issue are the following: The Prayer of Saint Monica, by Ivy Bolton; Gothic Art, by the Rev. S. C. Hughson, O.H.C.; A Bulgarian Shrine, by Clarence Augustus Manning, Ph.D. A promising series of biographical sketches under the suggestive heading *Lest We Forget* begins in this issue with a sketch of the life of the late Rev. John Samuel Miller, with a portrait of the subject. A thoughtful study of John Bunyan and *The Pilgrim's Progress* is contributed by Fr. Hughson.

NEWS IN BRIEF

ALABAMA—The Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, recently held a week's Mission in Christ Church, Geneva, for the Rev. Ellsworth B. Collier, priest in charge, with great success.—Work has been begun on the construction of additional parish house facilities, which are to cost \$100,000, at St. Mary's on the Highlands, Birmingham, the Rev. O. deW. Randolph, rector.

ATLANTA—Mr. Ferdinand Valjean Anderson, A.G.O., organist and choir master of St. Andrew's Church, Elyria, Ohio, is to become organist and choir master of Trinity Church, Columbus.

CUBA—A short time ago the Ven. Francisco Diaz Volero, Archdeacon for Cuban Work, who has written much on religious and moral matters, brought out a booklet entitled *La Confesion*. The demand for it has been so great that a third edition has just been printed.

GEORGIA—A second class this year was presented to Bishop Reese when he visited St. Mark's Parish, Brunswick, Ga., June 16th, when twenty-two were confirmed, making a total for the year of fifty-three. After the service a congregational reception was held in the parish house and addresses were made by the Bishop, the Rev. R. W. Patton, D.D., one of the National Field Secretaries, and the Rev. Willis G. Clark, rector of Trinity Church, Asheville, N. C., who was spending his vacation on St. Simon's Island, near Brunswick.—A three-panel window, portraying The Ascension, to cost \$4,000 has been ordered by the parish of St. Paul's Church, Augusta, the Rev. J. A. Schaad, rector, from the Gorham Company, as a memorial to the late rector, the Rev. G. Sherwood Whitney. The funds have been raised by the women of the parish. The window will be installed in March, 1926, the second anniversary of Mr. Whitney's death. It is expected this will be one of the handsomest windows in the South.

PITTSBURGH—The annual parish festival for St. Peter's Day at St. Peter's Church, Pittsburgh, was held on Sunday morning, June 28th. The vestry assumed full responsibility for the celebration, as the rector, the Rev. Lester Leake Riley, is abroad in attendance on the American Fellowship Conference at Toynbee Hall, London. The secretary of the vestry, Evan T. Sage, Ph.D., head of the Department of Latin of the University of Pittsburgh, delivered the address of the occasion, and many old friends and parishioners of this old city parish returned to keep its annual feast day.

WASHINGTON—The congregation of St. Mark's Church, Washington, the Rev. William Henry Pettus, rector, is planning to build an addition to the parish house, to cost approximately \$40,000. The construction is expected to begin early next year and the corner-stone is to be laid on St. Mark's Day, April 25, 1925.

WYOMING—Dr. Thos. E. Winecoff, lay missionary of the District, was appointed several months ago to the charge of the vacant mission at Powell. After five months of work, this mission has probably broken the record for a unit of any religious organization in America—over twenty-five per cent of the communicants have offered themselves for the ministry, and this without solicitation. One of these is a minister of the Disciples' Church, the Rev. Oliver J. L. Hower, whose wife was formerly assistant professor in Greek in Drake University.—Commencement exercises of the Cathedral schools were held in the Cathedral at Laramie, June 2d. Ten were graduated from Jane Iverson Memorial Hall, six of these receiving honors from the University Training High School, where their academic studies are pursued, one of them being valedictorian of the class. There were two graduates from Sherwood Hall, the boys' school, the first graduation of this institution, which has just completed its first year.

RECENT ATHLETIC TRIUMPHS of the Chinese boys at St. Paul's School, Anking, are worthy of a cheer. On a provincial sports day, St. Paul's won at tennis, football, and the track meet. In the track events, seven boys were entered, who secured seven firsts, three seconds and two thirds. In a later Central China contest most of the St. Paul's boys were football players, so we forfeited the other sports but won the football championship of four provinces. The resulting bonfire when the team came home brought out the fire department, who thought the school was burning.

JUMBO was a popular character during Lent last year in the Church school of the Cathedral in Phoenix, Arizona. Jumbo was a giant box made like the tiny mite boxes. He appeared at the mid-week services, and the offerings at those services were put into him. At Easter he added about \$28 to the total offering.

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MAGAZINES

PAGAN ELEMENTS IN OUR RELIGION is the subject of one on the editorials in the April number of the *American Church Monthly*. The writer brings out the important fact that there are elements of truth in all religions, and asserts that pagan ingredients are necessary for an effective presentation of the Christian Gospel and that through these ingredients the Church manifests its truly Catholic character. Dr. van Allen writes of The Resurrection, Dr. Sparrow Simpson of Liberalism in Religion, and Dr. Gavin of The Limitations of the Documentary Method in Historical Investigation. Professor Manning, Professor of Slavonic Languages at Columbia University, tells of his recent visit to Jugo Slavia and gives his conclusions as to the present temper of the Orthodox Church. He says, "every progressive Orthodox scholar is looking forward to a new Council in the near future. At one time it was hoped to hold it at Nicea this year . . . Turkish tyranny will prevent this, and plans have been made for holding the council in Jerusalem." Other articles are on the theater by Hamilton Schuyler and Spanish Churches by G. P. Christian. A portrait of Dr. van Allen is included as a supplement.

AN ARTICLE, The Political Situation in Canada, by Mr. J. A. Stevenson in the April number of *The Edinburgh Review*, contains much of interest to Americans. Canada, he points out, shows the results of the War in a reduced population and a great burden of heavy taxation. In the past few years the stream of immigration has been thin and "does not begin to fill the gaps left by an outward exodus of alarming dimensions." Probably 300,000 Canadians emigrated to the United States within the past year. The wage scale of the United States is generally higher, her costs of living on the whole lower, and there is greater continuity and diversity of employment within her borders. The less prosperous condition of Canada causes a widespread discontent. There is enmity between the East and West. "No country is so affected with geographical fissures and divergences of economic, racial, and religious interests." The project that the West should secede from the East, forming a separate Dominion under the British Crown, is openly discussed. Another possible remedy, of course, is union between Canada and the United States. It is a significant fact that, according to Mr. Stevenson, there is today more talk of such a union than at any time since 1849. The arguments for it are largely economic. A pooling of the debts of the two countries would greatly relieve Canada, much of their land and property would greatly increase in value; their problems of defence would be solved; the development of a deep waterway on the St. Lawrence would be assured. But there are many arguments against it. The maritime Provinces could not contemplate becoming stagnant backwaters of the United States like Maine and Vermont; Quebec would not give up her religion and language; even the Prairie Provinces would hesitate to sacrifice their influence at Ottawa in order to become "replicas of the Dakotas and vassals of American business men." There are objections also from the American side.

Other excellent articles deal with the art of the great Italian novelist, Giovanni de Verga, the English novelist Galsworthy,

the Revival of Design in Modern Art and Architecture, Appointments to Country Livings pleading that the parish must be given a share in the choice of an incumbent, and other interesting subjects.

THE FOUR GOSPELS, in the April number of the *Church Quarterly Review*, is an article written by the editor, Dr. A. C. Headlam, Bishop of Gloucester. It gives a full and appreciative summary of Canon Streeter's book bearing that title and discusses several other of the most recent contributions to the criticism of the Gospels. This article, which is to be followed by another on the same theme, is concerned chiefly with recent results in the field of textual criticism. It summarizes the progress made since Westcott and Hort, showing, for example, that the Vatican MS "A" has not quite the supreme authority attributed to it by those editors, and emphasizing the great value of the recently discovered Theta MS. It then discusses Canon Streeter's four-document hypothesis and concludes, "The great body of the Synoptic Gospels comes from early sources"; thus, "the whole subject matter of the three Synoptic Gospels represents a good source of information." An article on The Age for Confirmation points out how wide-spread in ancient times was the practice of confirming children and says, "The Bishops who today are not

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willing to confirm children at twelve would seem to be becoming fewer in number, and many would accept them at even earlier age." Canon Hunter, of Newcastle, writes on Morality and Mysticism urging that Christianity fuses the two, and reviewing recent books by Dom Butler, Prof. E. F. Scott, Baron von Hügel and Rudolf Otto. Dean Matthews of King's College, London, discusses Three Philosophers of Religion, Bradley, McTaggart, and Rashdall. "It has always been one of the characteristics of orthodoxy," he says, "to be unable to recognize its true friends and the truth of this has never been more clearly illustrated than the reception which Rashdall's writings had from the Church . . . He was essentially a Christian writer and he saw that there could be no harmony between Christianity and Pantheism. He was moreover in the true succession of orthodox theology in his staunch rationalism."

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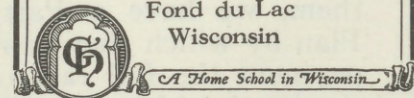
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